רחדה

VERBVM DEI MANET IN ÆTERNV

# THE BIBLE.

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages.

With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle to the Reader.

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IOSHVA. 1.8.

Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

# TO THE MOST VERTVOVS AND NOBLE LADIE ELIZABETH,

## Queene of England, France, and Ireland, &c. Grace and peace from God the Father through Christ Iesus our Lorde.

HOwe hard a thing it is, and what great impediments let, to enterprise any worthy acte, not onely dayly experience sufficiently sheweth (most noble and vertuous QVEENE) but also that notable prouerbe doeth confirme the same, which admonisheth vs, that *All things are hard which are faire and excellent.* And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthie of singular commendation, then the building of the Lords * Temple, the * house of God, the * Church of Christ, whereof the * Sonne of God is the head and perfection? 1.Cor.3.17. 1.Tim.3.14. Ephes 1.22. Hebre.3.6.

When Zerubbabel went about to build the materiall Temple, according to the commandement of the Lord, what difficulties and stayes * dayly arose to hinder his worthie indeuours, the bookes of Ezra and Esdras plainely witnesse: howe that not onely hee and the people of God were sore molested with * foreine aduersaries, (whereof some maliciously * warred against them, and corrupted the Kings officers: and others craftily practised vnder * pretence of religion) but also at home with domesticall enemies, as * false prophets, * craftie worldlings, faint hearted souldiers, and * oppressors of their brethren, who aswell by false doctrine and lyes, as by subtill counsell, cowardies, and extortion, discouraged the hearts almost of all: so that the Lords worke was not onely interrupted and left off for * a long time, but scarcely at the length with great labour and danger after * a sort brought to passe. Ezra.4. 1.Esdr.2.16. Ezra.4 7. Ezra.4.2. Nehem.6 10. Nehem.6.18. Nehem.5.1. Iohn 2.20. Ezra.3.12.

Which thing when we weigh aright, and consider earnestly howe much greater charge God hath laide vpon you in making you a builder of his spirituall Temple, we cannot but partly feare, * knowing the craft and force of Satan our spirituall enemie, and the weakenes and vnabilitie of this our nature: and partly be feruent in our prayers towarde God that he would bring to perfection this noble worke which he hath begun by you: and therefore we indeuour our selues by all meanes to ayde, and to bestowe our whole force vnder your graces standard, whom God hath made as our Zerubbabel for the erecting of this most excellent Temple, and to plant & maintaine his holy word to the aduancement of his glory, for your owne honour and saluation of your soule, and for the singular comfort of that great flocke which Christ Iesus the * great shepheard hath bought with his * precious blood, and committed vnto your charge to be fed both in body and soule. 2.Cor.2.11. Hebre.13.20. 1.Pet.1.19.

Considering therefore how many enemies there are, which by one meanes or other, as the * aduersaries of Iudah and Beniamin went about to stay the building of that Temple, so labour to hinder the course of this building (whereof some are Papists, who vnder pretence of fauouring Gods word, traiterously seeke to erect idolatrie and to destroy your Maiestie: some are worldlings, who as * Demas haue forsaken Christ for the loue of this worlde: others are ambitious Prelates, who as * Amasiah and * Diotrephes can abide none but themselues: and as * Demetrius many practise sedition to maintaine their errours) we perswaded our selues that there was no way so expedient and necessarie for the preseruation of the one, and destruction of the other, as to present vnto your Maiestie the holy Scriptures faithfully and plainely translated according to the languages wherein they were first written by the holy Ghost. For the word of God is an euident token of Gods * loue and our assurance of his defence, whersoeuer it is obediently receiued: it is the tryall of the * spirites: and as the Prophet saith, * It is a fire and hammer to breake the stonie heartes of them that resist Gods mercies offred by the preaching of the same. Yea it is * sharper then any two edged sword to examine the very thoughts and to iudge the affections of the heart, and to discouer whatsoeuer lyeth hid vnder hypocrisie and would be secret from the face of God and his Church. So that this must be the first fundation and groundworke, according whereunto the good stones of this building must be framed, and the euill tryed out and reiected. The enemies which labour to stay religion. Ezra 4.1. 2.Tim.4.10. Amos 7.12. 3.Iohn 9. Acts 19.24. The necessitie of Gods word for the reforming of religion. Iohn.14.23. 1.Iohn 4.1. Iere.23.29. Hebre.4.12. The grounde of true religion.

Now as he that goeth about to lay a fundation surely, first taketh away such impediments, as might iustly either hurt, let, or deforme the worke: so is it necessarie that your Graces zeale appeare herein, that neither the craftie perswasion of man, neither worldly policie, or naturall feare disswade you to roote out, cut downe and destroy these weedes and impediments which do not onely deface your building, but vtterly indeuour, yea and threaten the ruine thereof. For when the noble * Iosias enterprised the like kinde of worke, among other notable and many things he destroyed, not only with vtter confusion the idoles with their appertinances, but also burnt (in signe of detestation) the idolatrous Priests bones vpon their altars, and put to * death the false prophets and sorcerers, to performe * the wordes of the Law of God: and therefore the Lord gaue him good successe and blessed him wonderfully, so long as he made * Gods worde his line and rule to folowe, and enterprised nothing before he had inquired at the mouth of the Lord. All impediments must be taken away. 2.King 23.16. 2.chro 34.5. Iosias zeale and true obedience to God. Deut.13.5. Leuit.20.6. deut.18.11. 2.Chro.35.18.

And if these zealous beginnings seeme dangerous and to breede disquietnes in your dominions, yet by the storie of King * Asa it is manifest, that the quietnes and * peace of kingdomes standeth in the vtter abolishing of idolatrie, and in aduancing of true religion: for in his dayes Iudah liued in rest and quietnes for the space of fiue and thirtie yeere, till at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, and at length tooke him away by death. 2.Chro.14.5. and 15.15. Wherein standeth the quietnesse of kingdomes. 2.Chro.15.8.

Wherefore great wisdome, not worldly, but heauenly is here required, which your Grace must earnestly craue of the Lord, as did * Salomon, to whom God gaue an vnderstanding heart to iudge his people aright, & to discerne betweene good and bad. For if God for the furnishing of the olde Temple gaue the Spirit of wisedome and vnderstanding to them that shoulde be the workemen thereof, as to * Bezaleel, Aholiab, and * Hiram: howe much more will he indue your Grace and other godly Princes and chiefe Gouernours with a principall Spirit, that you may procure and commande things necessarie for this most holy Temple, foresee and take heede of things that might hinder it, and abolish and destroy whatsoeuer might impaire and ouerthrowe the same? What wisedome is requisite for the establishing of religion.

Diligence and zeale are necessarie to builde it speedily.
2.Chro.34.21.

Moreouer, the marueilous diligence and zeale of Iehoshaphat, Iosiah, and Hezekiah are by the singular prouidence of God left as an example to all godly rulers to reforme their countreis and to establish the word of God with all speede, lest the * wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the worde promptly and ioyfully, but also procured earnestly and commanded the same to be taught, preached and

2.Chro.34.31.

mainteined through all their countreis and dominions, * binding them and all their subiectes both great and small with solemne protestations and couenants before God, to obey the worde, and to walke after the wayes of the Lord. Yea and

A solemne oth for the maintenance of Gods worde.
2.Chro.15.13.
An act against them that obeyed not Gods worde.
2.Chro.17.7. and 19.5.

in the dayes of King * Asa it was enacted that whosoeuer would not seeke the Lord God of Israel, should be slaine, whether he were small or great, man or woman. And for the establishing hereof and performance of this solemne othe, aswell * Priestes as Iudges were appointed and placed through all the Cities of Iudah to instruct the people in the true knowledge and feare of God, and to minister iustice according to the worde, knowing that, except God by his worde did reigne in * the heartes and soules, all mans diligence and indeuours were of none effect: for without this worde we can not discerne betweene iustice, and iniurie, protection and oppression, wisedome and foolishnesse, knowledge and ignorance, good and euill. Therefore the Lorde, who is the chiefe gouernour of his Church, willeth that nothing be attempted before wee haue inquired thereof at his mouth. For seeing he is our God, of duetie wee must giue him this preeminence, that of our selues we enterprise nothing, but that which he hath appointed, who only knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to preuent him, or doe any thing without his worde, * but assoone as he hath reueiled his will, immediatly to put it in execution.

What policie must be vsed for the planting of religion.
Deut.6.6. and 11.18.
Gods worde must go before, or els we build in vaine.

Nowe as concerning the maner of this building, it is not according to man, nor after the wisedome of the flesh, but of the Spirit, and according to the worde of God, whose * wayes are diuers from mans wayes. For if it was not lawfull for Moses to builde the materiall Tabernacle after any other sort then God had shewed him by a * paterne, neither to prescribe any other * ceremonies and lawes then such as the Lord had expressely commanded: how can it be lawfull to proceede in this spirituall building any other wayes, then Iesus Christ the Sonne of God, who is both the fundation,

We must first consult with God.
Isai 30.2.
The maner of building is as God hath prescribed by his worde.
Isai 55.8.
Exod.25.4.
actes 7.44.
hebre.8.5.
Deut.5.32.
Ephes.4.11.
Of whom we must inquire concerning the will of the Lorde and knowledge of his worde.
Ierem.15.19.
Exod.4.12.
Mala 2.7.
Iud.1.1. and 20.1.
1 sam.10.22.
2.Sam.9.9.
2.king.22.13.
Exod.28.30.
What is requisite in them that must giue counsell by Gods worde.
Ierem.23.16.
Iosh.9.14.
1.Sam.13.11.
2.Chro.35.20.

head, and chiefe corner stone thereof, hath commanded by his worde? And forasmuch as he hath established and left an order in his Church for the building vp of his body, * appointing some to be Apostles, some Prophets, others Euangelists, some Pastors, and Teachers, hee signifieth that euery one according as he is placed in this bodie which is the Church, ought to inquire of his ministers concerning the will of the Lord, which is reueiled in his worde. For they are, sayth * Ieremiah, as the mouth of the Lorde: yea hee * promiseth to be with their mouth, and that their * lippes shall keepe knowledge, and that the trueth and the Lawe shall be in their mouth. For it is their office chiefely to vnderstande the Scriptures, and teache them. For this cause the people of Israel in matters of difficultie vsed to * aske the Lord eyther by the * Prophets, or by the meanes of the hie * Priest, who bare Vrim and Thummim, which were tokens of light and knowledge, of holines and perfection which shoulde be in the hie Priest. Therefore when Iehoshaphat tooke this order in the Church of Israel, he appointed Amariah to be the chiefe concerning the worde of God, because he was most expert in the Lawe of the Lorde, and coulde giue counsell and gouerne according vnto the same. Els there is no degree or office which may haue that authoritie and priuiledge to decise concerning Gods worde, except withall hee hath the Spirit of God, and sufficient knowledge and iudgement to define according thereunto. And as euery one is indued of God with greater giftes, so ought he to be herein chiefely heard, or at least that without the expresse worde none be heard: for hee that hath not the worde, * speaketh not by the mouth of the Lorde. Againe, what danger it is to do any thing, seeme it neuer so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites, * deceiued hereby through the Gibeonites: and of * Saul, whose intention seemed good and necessarie: and of * Iosiah also, who for great considerations was moued for the defence of true religion and his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.

The setting vp of the building.
Ephes.3.17.
Gene.28.12.
1.Pet.2.5.
1.Cor.12.12.
2.Pet.1.10.
Ephes.4.1.
Rom.2.12.
2.Thess.1.11.
2.Tim.3.15.
Reuel.12.9.
Ephes.4.27.

Last of all (most gracious Queene) for the aduancement of this building and rearing vp of the worke, two things are necessarie, First, that we haue a liuely and stedfast faith in Christ Iesus, who must * dwell in our heartes, as the onely meanes and assurance of our saluation: for he is the * ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heauenly places: he maketh vs * liuely stones and buildeth vs vpon himselfe: hee ioyneth vs to himselfe as the members and bodie to the head: yea he maketh himselfe and his Church one * Christ. The next is, that our faith bring foorth good fruites, so that our godly conuersation may serue vs as a witnes to * confirme our election, and be an example to all others to * walke as apperteineth to the vocation whereunto they are called: least the worde of God be * euill spoken of, and this building be stayed to grow vp to a iust height, which cannot be without the great prouocation of Gods iust vengeance and discouraging of many thousands through all the world, if they should see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places behold your Countries as an example to all that beleeue, and the * prayers of all the godly at all times are directed to God for the preseruation of your Maiestie. For considering Gods wonderfull mercies toward you at all seasons, who hath pulled you out of the mouth of the lyons, and howe that from your * youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they cannot but looke that God shoulde bring to passe some wonderfull worke by your Grace to the vniuersall comfort of his Church. Therefore euen aboue strength you must shewe your selfe strong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lords building: yet be you assured that God will fight from heauen against this great * dragon, the ancient serpent, which is called the deuill and Satan, till he haue accomplished the whole worke and made his Church * glorious to himselfe, without spot or wrinckle. For albeit all other Kingdomes and Monarchies, as the Babylonians, Persians, Grecians and Romanes haue fallen and taken ende: yet the Church of Christ euen vnder the Crosse hath from the beginning of the world bene victorious, and shalbe euerlastingly. Trueth it is, that sometime it seemeth to be shadowed with a cloude, or driuen with a stormie persecution, yet suddenly the beames of Christ the sunne of Iustice shine and bring it to light and liber-

tie. If for a time it lye couered with ashes, yet it is quickly kindled againe by the winde of Gods Spirit: though it seeme drowned in the Sea, or parched and pined in the wildernesse, yet God giueth euer good successe. For he punisheth the enemies, and deliuereth his, nourisheth them, and still preserueth them vnder his wings. This Lorde of lordes, and King of kings who hath euer defended his, strengthen, comfort, and preserue your Maiestie, that you may be able to build vp the ruines of Gods house to his glorie, the discharge of your conscience, and to the comfort of all them that loue the comming of Christ Iesus our Lorde.

¶ To

# To the diligent and Christian Reader,

## Grace, mercie and peace, through Christ Iesus.

BEsides the manifold and continuall benefits which almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thankes without ceasing for his great grace and vnspeakable mercies, in that it hath pleased him to call vs vnto this marueilous light of his Gospell, and mercifully to regarde vs after so horrible backesliding and falling away from Christ to Antichrist, from light to darkenesse, from the liuing God to dumme and dead idoles, and that after so cruell murther of Gods Saints, as alas, hath bene among vs, wee are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednesse, but receiued againe to grace with most euident signes and tokens of Gods especiall loue and fauour. To the intent therefore that wee may not be vnmindfull of these great mercies, but seeke by all meanes (according to our duetie) to bee thankefull for the same, it behoueth vs so to walke in his feare and loue, that all the dayes of our life we may procure the glorie of his holy name. Nowe forasmuch as this thing chiefely is atteined by the knowledge and practising of the worde of God, (which is the light to our paths, the keye of the kingdome of heauen, our comfort in affliction, our shielde and sworde against Satan, the schoole of all wisedome, the glasse wherein we beholde Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) wee thought that wee coulde bestowe our labours and studie in nothing which coulde be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleere light which God hath now reueiled, ỳ translations required greatly to be perused and reformed. Not that we vendicate anything to our selues aboue the least of our brethren (for God knoweth with what feare and trembling we haue bene, for the space of two yeeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlinesse we reuerence, exhorted, and also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite and fauour of God towarde his Church (though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunitie and occasions, which God presented vnto vs in his Church, by reason of so many godly and learned men: and such diuersities of translations in diuers tongues, we vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues vnsufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knowledge which it pleased Almightie God to giue vs, faithfully rendred the text, and in all hard places most sincerely expounded the same. For God is our witnesse that we haue by all meanes indeuoured to set foorth the puritie of the word and right sence of the holy Ghost for the edifying of the brethren in faith and charitie.

Nowe as we haue chiefely obserued the sence, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the proprietie of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the liuely phrase of the Ebrew, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this and other causes wee haue in many places reserued the Ebrew phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised and also delite in the sweete sounding phrases of the holy Scriptures. Yet least eyther the simple should be discouraged, or the malicious haue any occasion of iust cauilation, seeing some translations reade after one sort, and some after another, whereas all may serue to good purpose and edification, we haue in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the minde of the holy Ghost and proper for our language with this marke ‖.

Againe, whereas the Ebrewe speache seemed hardly to agree with ours, we haue noted it in the margent after this sort ǂ, vsing that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first originall, whereof they haue their signification, yet in the vsuall names litle is changed for feare of troubling the simple readers. Moreouer, whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word be vnderstand of them that are not well practised therein) wee haue put in the text betweene these two markes [ ] such worde or verbe as doth more properlie explane or manifest the text in our tongue. As touching the diuision of the verses, wee haue followed the Ebrewe examples, which haue so euen from the beginning distinguished them. Which thing as it is most profitable for memorie, so doeth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set foorth by this *. Besides this the principall matters are noted and distinguished by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering howe hard a thing it is to vnderstand the holy Scriptures, and what errors, sectes and heresies growe daply for lacke of the true knowledge thereof, and howe many are discouraged (as they pretend) because they cannot atteine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswell for the vnderstanding of such wordes as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church. Furthermore whereas certaine places in the bookes of Moses, of the Kings, and Ezekiel, seemed so darke that by no description they coulde be made easie to the simple reader, wee haue so set them foorth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a b c. &c. atteine thereunto, yet by the perspectiue, and as it were by the eye, may sufficiently knowe the true meaning of all such places. Whereunto also wee haue added certaine maps of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countries, partly described, and partly by occasion touched, both in the olde and newe Testament. Finally that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glorie, we haue adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrew names: and the other conteining all the chiefe and principall matters of the whole Bible: so that nothing (as wee trust) that any coulde iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, wee beseeche you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you woulde willingly receiue the worde of God, earnestly studie it, and in all your life practise it, that you may nowe appeare in deede to bee the people of God, not walking any more according to this worlde, but in the fruites of the Spirit, that God in vs may bee fully glorified through Christ Iesus our Lorde, who liueth and reigneth for euer. Amen.

(.*.)

# A Prologue or Preface made by Thomas Cranmer, sometime Archbishop of Canterburie.

Oncerning two sundrie sortes of people, it seemeth much necessarie that something be saide in the entrie of this booke by the way of a Preface or Prologue, whereby hereafter it may be both the better accepted of them which hitherto coulde not well beare it, and also the better vsed of them which heretofore haue misused it. For truely some there are that be too slowe, and neede the spurre, some other seeme too quicke, and neede more of the bridle: some loose their game by short shooting, some by ouer shooting, some walke too much on the left hande, some too much on the right. In the former sort be all they that refuse to reade, or to heare read the Scripture in the vulgare tongue, much worse they that let also or discourage the other from the reading or hearing thereof. In the latter sort be they which by their inordinate reading, vndiscrete speaking, contentious disputing, or otherwise by their licentious liuing, slander and hinder the worde of God most of all other, whereof they would seeme to be greatest furtherers. These two sortes, albeit they be most farre vnlike the one to the other, yet they both deserue in effect like reproche: neither can I well tell whether of them I may iudge the more offender, him that doth obstinately refuse so godly and goodly knowledge: or him that so vngodly and so vngoodly doth abuse the same. And as touching the former, I would marueile much that any man should be so mad, as to refuse in darkenesse, light: in hunger, foode: in colde, fire: for the worde of God is light: Lucerna pedibus meis verbum tuum. Thy worde is a lanterne vnto my feete. It is foode: Non in solo pane viuit homo, sed in omni verbo Dei. Man shall not liue by bread onely, but by euery worde of God. It is fire: Ignem veni mittere in terram, & quid volo, nisi vt ardeat? I am come to sende fire on the earth, and what is my desire, but that it be kindled? I would marueile (I say at this) saue that I consider howe much custome and vsage may do. So that if there were a people as some write, de Cymeriis, which neuer sawe the Sunne, by reason that they be situated farre toward the North pole, and be inclosed and ouershadowed with high mountaines: it is credible and like ynough, that if by the power and will of God, the mountaines should sinke downe, and giue place, that the light of the sunne might haue entrance to them, at the first some of them would be offended therewith. And the olde prouerbe affirmeth, that after tillage of corne was first found, many delighted more to feede of maste and acornes, wherewith they had bene accustomed, then to eate bread made of good corne. Such is the nature of custome, that it causeth vs to beare all things well and easily wherewith we haue bene accustomed, and to be offended with all things thereunto contrary. And therefore I can wel thinke them worthie pardon, which at the comming abroade of Scripture doubted and drewe backe. But such as will persist still in their wilfulnesse, I must needes iudge not onely foolish, frowarde, and obstinate: but also peeuish, peruerse, & indurate. And yet, if the matter should be tried by custome, we might also alledge custome for the reading of the scripture in the vulgare tongue, and prescribe the more ancient custome. For it is not much aboue one hundreth yeere ago, since Scripture hath not bene accustomed to be read in the vulgare tongue within this Realme, and many hundreth yeres before that, it was translated and read in the Sarons tongue, which at that time was our mother tongue, whereof there remaine yet diuers copies found lately in olde Abbeys, of such antique maner of writing and speaking, that fewe men now be able to reade and vnderstand them. And when this language waxed olde and out of common vsage, because folke should not lacke the fruit of reading, it was againe translated into the newer language, whereof yet also many copies remaine, and be dayly found. But now to let passe custome, and to wey, as wise men euer should, the thing in his owne nature: let vs here discusse what it auayleth Scripture to be had and read of the lay and vulgare people. And to this question I intend here to say nothing, but that was spoken and written by the noble doctour and most worthy diuine, S. John Chrysostome, in his third sermon de Lazaro, albeit I will be some thing shorter, and gather the matter into fewer wordes and lesse roome then he doth there, because I would not be tedious. He exhorteth there his audience, that euery man should reade by himselfe at home in the meane dayes & time, betweene sermon and sermon, to the intent they might both more profoundly fire in their mindes and memories that he had said before vpon such textes, whereupon he had alreadie preached: and also that they might haue their mindes the more readie and better prepared to receiue and perceiue that which he should say from thencefoorth in his Sermons, vpon such textes as he had not yet declared and preached vpon: therefore saith he there, My common vsage is to giue you warning before, what matter I intend after to intreate vpon, that you your selues in the meane dayes, may take the booke in hande, reade, wey, and perceiue the summe and effect of the matter, and marke what hath bene declared, and what remaineth yet to be declared, so that thereby your minde may be the more furnished to heare the rest that shalbe said. And that I exhort you (saith he) and euer haue and will exhort you, that you (not onely here in the Church) giue eare to that that is saide by the Preacher: but that also when you be at home in your houses, ye applie your selues from time to time to the reading of holy Scriptures: which thing also I neuer lin to beat into the eares of them that be my familiars, and with whome I haue priuate acquaintance and conuersation. Let no man make excuse and say (saith he) I am busied about matters of the common wealth, I beare this office, or that, I am a craftes man, I must applie mine occupation, I haue a wife, my children must be fed, my houshold must I prouide for, briefly I am a man of the world, it is not for me to reade the Scriptures, that belongeth to them that haue bidden the world farewell, which liue in solitarines, and contemplation, and haue bene brought vp and continually nouselled in learning and religion. To this answering, What sayest thou man (saith he?) Is it not for thee to studie and to reade the Scripture, because thou art encumbred and distract with cares and busines? So much the more it is behouefull for thee to haue defence of Scriptures, how much thou art the more distressed in worldly dangers. They that

Psal. 119. 105. Matth. 4. 4. Luke 12. 49.

Saint Chrysostome.

be free

be free and farre from trouble and intermedling of worldly things, liue in safegard, and tranquillitie, and in the calme, or within a sure hauen. Thou art in the middest of the sea of worldly wickednesse, and therefore thou needest the more of ghostly succour and comfort. They sit farre from the strokes of battell, and farre out of gunne shotte, and therefore they be but seldome wounded. Thou that standest in the forefront of the hoste, and nighest to thine enemies, must needes take nowe and then many strokes, and be grieuously wounded, and therefore thou hast most neede to haue thy remedies and medicines at hande. Thy wife prouoketh thee to anger, thy childe giueth thee occasion to take sorowe and pensiuenesse, thine enemies lie in waite for thee, thy friend (as thou takest him) sometime enuieth thee, thy neighbour misreporteth thee, or pyketh quarels against thee, thy mate or partner vndermineth thee, thy Lord, Iudge, or Iustice threatneth thee, pouertie is painefull vnto thee, the losse of thy deare and welbeloued causeth thee to mourne, prosperitie exalteth thee, aduersitie bringeth thee lowe: briefly, so diuerse and so manifolde occasions of cares, tribulations, and temptations beset thee, and besiege thee rounde about. Where canst thou haue armour or fortresse against thine assaults? Where canst thou haue salues for thy sores, but of holy Scripture? Thy flesh must needes be prone and subiect to fleshly lustes, which dayly walkest and art conuersant among women, seest their beautie set forth to the eye, hearest their nice and wanton words, smellest their balme, ciuet, and muske, with many other like prouocations and stirrings: except thou hast in a readinesse wherewith to suppresse and auoyde them, which cannot elsewhere be had, but onely out of the holy Scriptures. Let vs reade and seeke all remedies that we can, and all shall be litle ynough. How shall we then do, if we suffer and take dayly woundes, and when we haue done, will sit still and search for no medicines? Doest thou not marke and consider howe the Smith, Mason, or Carpenter, or any other handicraftes man, what neede soeuer he be in, what other shift soeuer he make, he will not sell nor lay to pledge the tooles of his occupation: for then howe should he worke his feate, or get his liuing thereby? Of like minde and affection ought we to be towardes holy Scripture. For as mallets, hammers, sawes, chesils, axes, and hatchets be the tooles of their occupation: so be the bookes of the Prophets, and Apostles, and all holy writers inspired by the holy Ghost, the instruments of our saluation. Wherefore let vs not sticke to buy and prouide vs the Bible, that is to say, the bookes of holy Scripture, and let vs thinke that to be a better iewell in our house, then either golde or siluer. For like as theeues be loth to assault an house where they know to be good armour and artillerie: so whersoeuer these holy and ghostly bookes be occupied, there neither the deuill nor none of his angels dare come neere. And they that occupie them be in much safegarde, and haue a great consolation, and be the readier vnto all goodnesse, the slower vnto all euill: and if they haue done any thing amisse, anon euen by the sight of the bookes their consciences be admonished, and they ware sorie and ashamed of the fact. Peraduenture they will say vnto me, Howe and if we vnderstand not that we reade, that is conteined in the bookes? What then? Suppose thou vnderstand not the deepe and profound mysteries of Scriptures, yet can it not be but that much fruit and holinesse must come and grow vnto thee by the reading: for it cannot be that thou shouldest be ignorant in all things alike. For the holy Ghost hath so ordered and attempered the Scriptures, that in them aswell publicans, fishers, and shepheards may finde their edification, as great doctours their erudition. For those bookes were not made to vaineglorie, like as were the writings of the gentile Philosophers and Rhethoricians, to the intent the makers should be had in admiration for their hie stiles and obscure maner and writing, whereof nothing can be vnderstanded without a master or an expositour: But the Apostles and Prophets wrote their bookes so, that their speciall intent and purpose might be vnderstanded and perceiued of euery reader, which was nothing but the edification of amendment of the life of them that reade or heare it. Who is it that reading or hearing read in the Gospel, Blessed are they that be meeke, Blessed are they that be mercifull, Blessed are they that be of cleane heart, and such other like places, can perceiue nothing except he haue a master to teach him what it meaneth? Likewise the signes and miracles, with all other histories of the doings of Christ or his Apostles, who is there of so simple wit and capacitie, but he may be able to perceiue and vnderstand them? These be but excuses and clokes for the raine, and couerings of their owne slouthfulnesse. But still ye will say, I cannot vnderstand it. What marueile? Howe shouldest thou vnderstand, if thou wilt not reade nor looke vpon it? Take the bookes into thine handes, reade the whole storie, & that thou vnderstandest keepe it well in memorie: that thou vnderstandest not reade it againe, and againe: if thou can neither so come by it, counsell with some other that is better learned. Go to thy Curate and Preacher, shewe thy selfe to be desirous to knowe and learne: and I doubt not but God seeing thy diligence and readinesse, (if no man else teach thee) will himselfe vouchsafe with his holy Spirit to illuminate thee, and to open vnto thee that which was locked from thee. Remember the Eunuch of Candace Queene of Ethiopia, which albeit he was a man of a wilde & barbarous countrey, and one occupied with worldly cares and businesse, yet ryding in his charet, he was reading the Scripture. Nowe consider, if this man passing in his iourney was so diligent as to reade the Scripture: what thinkest thou of like was he wont to do sitting at home? Againe, he that letted not to reade, albeit he did not vnderstand: what did he then troweste thou, after that when he had learned and gotten vnderstanding? For that thou mayest well knowe that he vnderstoode not what he read, hearken what Philip saith there vnto him, Vnderstandest thou what thou readest? And he nothing ashamed to confesse his ignorance, answered, Howe should I vnderstand hauing no body to shewe me the way? Lo when hee lacked one to shewe him the way, and to expounde to him the Scriptures, yet did hee reade: and therefore God the rather prouided for him a guide of the way, that taught him to vnderstand it. God perceiued his willing and toward minde, and therefore he sent him a teacher by and by. Therefore let no man be negligent about his owne health and saluation. Though thou haue not Philip alwayes when thou wouldest, the holy Ghost which then mooued and stirred vp Philip, will be readie and not faile thee, if thou do thy diligence accordingly. All these things be written vnto vs for our edification and amendment, which be borne towards the latter ende of the worlde. The reading of the Scriptures is a great and strong bulwarke or fortresse against sinne: the ignorance of the same is a greater ruine and destruction of them that will not know it. That is the thing that bringeth in heresie, that is it that causeth all corrupt and peruerse liuing, that is it that bringeth all things out of good order. Hitherto all that I haue said, I haue taken and gathered out of the foresaide sermon of this holy doctour S. Iohn Chrysostome. Nowe if I should in like maner bring forth what the selfe same doctour speaketh in other places, and what other doctours and writers say concerning the same purpose, I might seeme to you to write an other Bible, rather then to make a Preface to the Bible.

Wherefore

wherefore in few words to comprehend the largenesse & vtilitie of the Scriptures, how it conteineth fruitfull instruction and erudition for euery man, if any thing be necessary to be learned, of the holy Scripture we may learne it. If falshood shalbe reproued, therof we may gather wherewithall. If any thing be to be corrected and amended, if there need any exhortation or consolation, of the Scripture we may well learne. In ỹ Scriptures be the fat pastures of the soule, therein is no venemous meat, no vnwholesome thing, they be the very daintie and pure feeding. He that is ignorant shall finde there what he should learne. He that is a peruerse sinner, shall there finde his damnation, to make him to tremble for feare. He that laboureth to serue God, shall finde there his glory, & the promissions of eternal life, exhorting him more diligently to labour. Herein may princes learne how to gouerne their subiects: subiects obedience, loue, and dread to their princes: husbands how they should behaue them vnto their wiues, how to educate their children & seruants: And contrary, the wiues, children, and seruants, may know their duetie to their husbands, parents, & masters. Here all maner of persons, men, women, yong, olde, learned, vnlearned, rich, poore, priests, lay men, lords, ladies, officers, tenants, and meane men, virgins, wiues, widowes, lawyers, marchants, artificers, husbandmen, & all maner of persons, of what estate or condition soeuer they be, may in this booke learne all things what they ought to beleeue, what they ought to do, and what they should not do, as well concerning Almightie God, as also concerning themselues and all other. Briefly, to the reading of the Scripture none can be enemie, but that either be so sicke that they loue not to heare of any medicine, or else that be so ignorant that they know not Scripture to be ỹ most healthfull medicine. Therefore as touching this former part, I will here conclude, and take it for a conclusion, sufficiently determined and appointed, that it is conuenient & good, the Scriptures to be read of all sortes & kindes of people, and in the vulgare tongue, without further allegations or probations for the same, which shall not neede, since that this one place of Iohn Chrysostome is ynough, and sufficient to perswade all them that be not frowardly & peruersly set in their owne wilful opinion, specially now that the Kings highnesse being supreme head next vnder Christ of this Church of England, hath approued with his royall assent ỹ setting forth hereof, which onely to all true & obedient subiects ought to be a sufficient reason for the allowance of the same, without further delay, reclamation, or resistance, although there were no Preface, or other reason herein expressed.

The Conclusion.

The Kings highnesse hath allowed the Scripture as necessarie for vs.

There is nothing but it may be abused. Rom. 8.

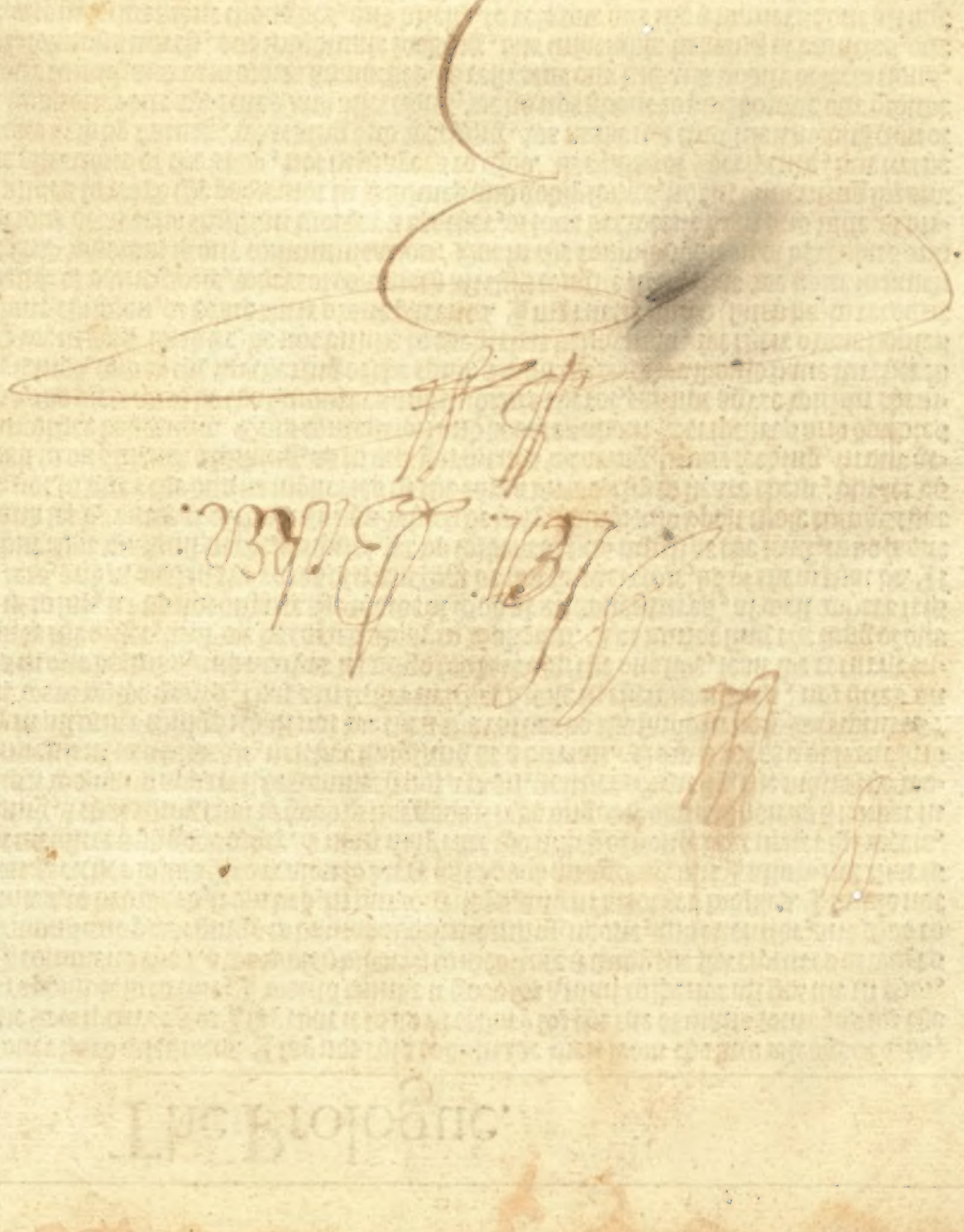
Therefore now to come to the second or latter part of my purpose: here is nothing so good in this world, but it may be abused, and turned from vnhurtfull and wholesome, to hurtfull & noysome. What is there aboue better then the Sunne, the Moone, and the starres? Yet was there that tooke occasion by the great beautie and vertue of them, to dishonour God, and to defile themselues with idolatry, giuing the honour of the liuing God and creator of all things, to such things as he had created. What is there here beneath better then fire, water, meates, drinkes, mettals of gold, siluer, yron, and steele? Yet we see dayly great harme & much mischiefe done by euery one of these, as well for lacke of wisedome and prouidence of them that suffer euill, as by the malice of them that worke the euill. Thus to them that be euill of themselues, euery thing setteth forward and increaseth their euill, be it of his owne nature a thing neuer so good: like as contrarily, to them that studie and indeuour themselues to goodnesse, euery thing preuayleth them, and profiteth vnto good, be it of his owne nature a thing neuer so bad, as S. Paul saith, His qui diligunt Deum, omnia cooperantur in bonum. All things do bring good successe, to such as do loue God, euen as out of most venemous wormes is made triacle, ỹ most soueraigne medicine for the preseruation of mans health in time of danger. Wherefore I would aduise you all that come to the reading or hearing of this booke, which is the word of God, the most precious iewell, and most holy relique that remayneth vpon earth, that ye bring with you the feare of God, and that ye do it with all due reuerence, and vse your knowledge thereof, not to vainglorie of friuolous disputation: but to the honour of God, encrease of vertue, and edification both of your selues and others. And to the intent that my words may be the more regarded, I will vse in this part the authoritie of S. Gregory Nazianzene, like as in the other I did of S. Iohn Chrysostome. It appeareth that in his time there were some (as I feare me there be also now at these dayes a great number) which were idle brablers, and talkers of the Scripture out of season and all good order, & without any increase of vertue, or example of good liuing: to them he writeth al his first booke, de Theologia. Wherefore I shall briefly gather the whole effect, and recite it here vnto you. There be some (saith he) whose not onely eares and tongues, but also their fistes be whetted and ready bent all to contention and vnprofitable disputation, whom I would wish as they be vehement and earnest to reason the matter with tongue, so they were all ready and practiue to do good deedes. But for as much as they subuerting the order of all godlinesse, haue respect only to this thing, how they may binde and loose subtil questions, so that now euery market place, euery alehouse and tauerne, euery feasthouse, briefly euery company of men, euery assembly of women, is filled with such talke: Since the matter is so (saith he) and that our faith and holy religion of Christ beginneth to ware nothing else but as it were a sophistrie or a talking craft, I can no lesse do but say something thereunto. It is not fit (saith he) for euery man to dispute the high questions of diuinitie, neither is it to be done at all times, neither in euery audience must we discusse euery doubt: but we must know when, to whom, and how farre we ought to enter into such matters. First, it is not for euery man, but it is for such as be of exact, & exquisite iudgements, and such as haue spent their time before in studie and contemplation, and such as before haue clensed themselues as wel in soule as body, or at the least endeuoured themselues to be made cleane. For it is dangerous (saith he) for the vncleane to touch that thing which is most cleane, like as the sore eye taketh harme by looking vpon the Sunne. Secondarily, not at all times, but when we be reposed, and at rest from all outward dregs and trouble, and when that our heads be not encombred with other worldly & wandring imaginations: as if a man should mingle balme and dirt together. For he that shall iudge & determine such matters and doubts of Scriptures, must take his time when he may apply his wits thereunto, that he may thereby the better see and discerne what is trueth. Thirdly, where, and in what audience. There and among those that haue bene studious to learne: And not among such as haue pleasure to trifle with such matters, as with other things of pastime, which repute for their chiefe delicates, the disputation of high questions, to shew their wittes, learning, and eloquence in reasoning of high matters. Fourthly, it is to be considered how farre to wade in such matters of difficultie. No further (saith he) but as euery mans owne capacitie will serue him, & againe no further then the weakenesse or intelligence of the other audience may beare. For like as too great noyse hurteth the eare, too much meate hurteth ỹ mans body, heauie burdens hurt the bearers of them, too much raine doth more hurt then good to the ground: briefly in all things too much is noyous: euen so weake wittes, & weake consciences,

may

may soone be oppressed with ouer hard questions. I say not this to dissuade men from the knowledge of God, and reading or studying of the Scripture: for I say that it is as necessary for the life of mans soule, as for the body to breathe. And if it were possible so to liue, I would thinke it good for a man to spende all his life in that, and to do none other thing. I commend the Lawe which biddeth to meditate & study the Scriptures alwayes both night and day, and Sermons and preachings to be made both morning, noone, and euentide, and God to be lauded and blessed in all times, to bedward, from bed, in our iourneys, and in all other workes. I forbid not to reade, but I forbid to reason. Neither forbid I to reason so farre as is good and godly: but I allow not that is done out of season, and out of measure and good order. A man may eate too much of honie be it neuer so sweete, and there is time for euery thing, & that thing that is good is not good if it be vngodly done. Euen as a flower in winter is out of season, and as a womans apparell becommeth not a man, neither cõtrarily, the mans the woman, neither is weeping conuenient at a brideale, neither laughing at a buriall. Now if we can obserue and keepe that is comely & timely in all other things: shall not we then the rather do the same in holy Scriptures? Let vs not runne foorth as it were wilde horses, that can suffer neither bridle in their mouthes, nor sitter on their backes. Let vs keepe vs in our bounds, and neither let vs go too farre on the one side, least we returne into Egypt, neither too farre ouer the other, least we be caried away to Babylon. Let vs not sing the song of our Lord in a strange land, that is to say, let vs not dispute the worde of God at all aduentures, as well where it is not to be reasoned as where it is, and as well in the eares of them that be not fit therefore, as of them that be. If we can in no wise forbeare, but that we must needes dispute, let vs forbeare thus much at the least, to do it out of time & place conuenient: and let vs entreat of those things which be holy, holily: and vpon those things that be mysticall, mystically: and not to vtter the diuine mysteries in the eares vnworthy to heare them, but let vs knowe what is comely, as well in our silence & talking, as in our garments wearing, in our feeding, in our gesture, in our goings, in all our other behauing. This contention and debates about Scriptures and doubtes thereof (specially when such as do pretend to be the fauourers and students therof, cannot agree within themselues) doth most hurt to our selues, and to the furthering of the cause & quarels that we should haue furthered aboue all other things. And we in this (saith he) be not vnlike to them that being mad, set their owne houses on fire, and that slay their owne children, or beate their owne parents. I maruell much (saith he) to recount whereof commeth all this desire of vaineglorie, whereof commeth all this tongue itch, that we haue so much delight to talke and clatter? And wherein is our communication? Not in the commendation of vertuous and good deeds, of hospitalitie, of loue betweene christian brother & brother, of loue betweene man and wife, of virginitie and chastitie, and of almes toward the poore: not in Psalmes and godly songs, not in lamenting for our sinnes, not in repressing the affections of the body, not in prayers to God. We talke of Scripture, but in the meane time we subdue not our flesh by fasting, watching and weeping, we make not this life a meditation of death, we do not striue to be lords ouer our appetites and affections, we go not about to pull downe our proude and high mindes, to abate our fumish and rancorous stomackes, to restraine our lust and bodily delectations, our vndiscret sorowes, our lasciuious mirth, our inordinate looking, our insatiable hearing of vanities, our speaking without measure, our inconuenient thoughts, and briefly, to reforme our life & maners: but all our holinesse consisteth in talking. And we pardon eche other from all good liuing, so that we may sticke fast together in argumentation, as though there were no mo wayes to heauen but this alone, the way of speculation and knowledge (as they take it) but in very deed it is rather the way of superfluous contention & sophistication. Hitherto haue I recited the minde of Gregorie Nazianzene in that booke which I spake of before. The same author saith also in another place, that the learning of a Christian man ought to begin of the feare of God, to end in matters of high speculation: and not contrarily to begin with speculation, and to end in feare. For speculation (saith he) either high cunning or knowledge, if it be not stayed with the bridle of feare to offend God, is dangerous, and ynough to tumble a man headlong downe the hill. Therefore, saith he, the feare of God must be the first beginning, and as it were an A.B.C. or an introduction to all them that shall enter into the very true and most fruitfull knowledge of holy Scriptures. Where as is the feare of God, there is (saith he) the keeping of the commandements: and where as is the keeping of the cõmandements, there is the cleansing of the flesh: which flesh is a cloude before the soules eye, & suffreth it not purely to see the beame of the heauenly light. Where as is the cleansing of the flesh, there is the illumination of the holy Ghost, the end of all our desires, and the very light whereby the veritie of Scriptures is seene and perceiued. This is the minde, & almost the words of Gregorie Nazianzene, doctor of the Greeke Church, of whom S. Jerome saith, that vnto his time the latine Church had no writer able to be compared, and to make an euen match with him. Therefore to conclude this latter part, euery man that commeth to the reading of this holy booke, ought to bring with him first and formost this feare of almightie God, and then next, a firme and stable purpose to reforme his owne selfe according thereunto, and so to continue, proceede, and prosper from time to time, shewing himselfe to be a sober and fruitfull hearer and learner: which if he do, he shall proue at length well able to teach, though not with his mouth, yet with his liuing and good example, which is sure the most liuely and effectuous forme and maner of teaching. He that otherwise intermedleth with this booke, let him be assured that once he shall make account therefore, when he shall haue said to him as it is written in the Prophet Dauid, Peccatori dicit Deus, &c. Vnto the vngodly saide God, Why doest thou preach my lawes, and takest my testament in thy mouth? whereas thou hatest to be reformed, and hast bene partaker with adulterers. Thou hast let thy mouth speake wickednesse, and with thy tongue thou hast set forth deceit. Thou satest and spakest against thy brother, and hast slandered thine owne mothers sonne. These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: But I will reproue thee, and set before thee the things that thou hast done. O consider this, ye that forget God, least I plucke you away, and there be none to deliuer you. Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, wil I shewe the saluation of God.

Praise be to God.

¶ I haue here (gentle Reader) before this Translation of the Bible, at the request of diuers learned, set downe this notable Preface, (conteyning both the necessarie, and also the profitable vse of the Scriptures) as well for the godly exhortations, and louing admonitions therein giuen, as also for reteyning amongst vs the memorie of that excellent and worthy Martyr, T. C. sometimes Archbishop of Cannurburie.



# This Table setteth out to the eye the genealogie of Adam, so passing by the Patriarches, Iudges, Kings, Prophets, and Prieſtes, and the fathers of their time, continuing in lineall diſſent to Chriſt our Sauiour.

A,

ADam, the firſt man, was fourmed by God of the duſt of the ground, and placed in paradiſe, out of the which doe ſpring the foure notable floudes. And Adam gaue name to the woman, which was made of his ribbe (while he was a ſleepe) and called her Eua, as he gaue name to all other creatures. And after he had conſented unto her for eating of þ apple which was forbidden them, their eyes were opened, and they knewe they were naked, and therefore they made themſelues aprons of figge leaues. And God dryue them out of Paradiſe, and ſet Cherubims and a fierie two edged ſwoorde to keepe the way of the tree of life: And after he had rebuked him, his wife and the ſerpent, hee curſed the earth with thorne and thiſtle, and he was enioyned to get his breade in the ſweate of his face. Who begate thirtie ſonnes and thirtie daughters, beſide Cain and Abel, as followeth. He liued yeres 930. Geneſis 5.5.

B Kain was a huſbandman, and being diſpleaſed that his offrings were reproued, and not his brother Abels (although he was rebuked of God for his enuie) ſlue his brother, and offended ſeuen folde thereby. After that, hee was made a fugitiue and a vagabonde vpon the earth: for he was accurſed of God, and was ſeuen folde punished vnto the ſeuenth generation. His ſinne was ſeuen folde. For firſt he did not rightly deuide, 2 he enuied his brother, 3 hee deale ſubtilly, 4 hee killed him, 5 hee ſtubbernely denied it, 6 hee diſpaired, 7 being condemned, hee repented not. Gen. 4.13. This Kain was the firſt builder of the earthly Cite, in the which hee beſtowed his children for feare, becauſe he vſed violence, rauine, and ſpoyle. Gen. 4.17.

C Iabal did firſt deuiſe þ ſheepheards cabones to be redily caried about. Hee was the firſt which made diſtinction betwixt the flockes of ſheepe, & the flocks of kyds, according to their age and qualitie, and did deuide them aſunder. Gen. 4.20.

D Iubal was the father of them which ſung in Harpe and Organes, not finder of the inſtruments, but inuenter of the Art of muſicke, to the intent that the ſheepheardes labours might be ſomewhat recreated: and leſt that the Arte of muſicke ſhoulde decay, hee graued the whole ſcience in two pillars, the one of marble againſt the floodes, the other of bricke againſt the fire. Geneſis 4.21.

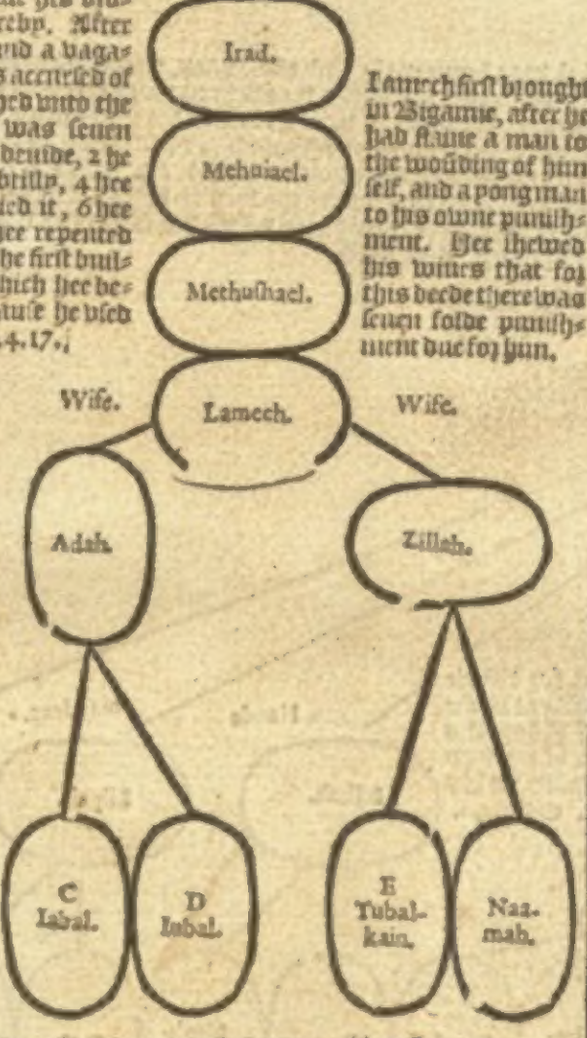
E Tubalkain was the firſt inuenter of Smithes arte, and of grauing worke in metall: by whoſe doing, Iubal his brother hauing delectation in the ſounde of his hambers, was the firſt that deuiſed proportions, and harmonies ſpringing out of them. Geneſis 4.22.

F Of Eber came the name of the Hebrewes, becauſe in his familie the auncient tongue of the Iewes was kept, notwithſtanding the diuiſion of tongues. Gen. 11.17.

G Peleg liued when the diuiſion of the tongues was made, at the building of the tower of Babel in the lande Sennaar, in whoſe familie the moſt auncient tongue of the Hebrewes did remaine. He was called Peleg, that is, diuided from other: For God diuided all the children of men into 72. tongues, of the which onely 18. hath their letters. In his time idoles were worſhipped in Babylon. Gen. 11.18, 19.

H Nahor after he was come out of Chaldea, he tooke to wife Milcah the daughter of his brother Haran, hee dwelt in Haran of Mesopotamia, hee had three ſonnes, Hus, Buz, and Bethuel, with other fiue. Of Buz ſprang Balaam, who is called in Iob Elihu Buzites. Gen. 11.29.

I Terah maketh the ende of the ſeconde generation, hauing 1222. yeeres according to the Hebrewes, but according to the Septuaginta 1072. This Terah the father of Abraham, not able to beare the iniuries that were done vnto him of worſhipping the fire in Chaldea, where the Chaldeans deſtroyed his firſt begotten ſonne Haran, he ſoiourned as pilgrim: with Abraham and Nahor, and the familie of Haran, in Haran Mesopotamia, where after two hundred and fiue yeeres of his age hee dyed. Geneſis 11.32.




Lamech firſt brought in Bigamie, after he had ſlaine a man to the woūding of him ſelf, and a pong man to his owne puniſhment. Hee ſhewed his wiues that for this decde there was ſeuen folde puniſhment due for him.

K Sheth was begotten by Adam in the 130. yeere of his life, where Moſes hath omitted one hundred yeeres, wherein Adam & Eua did bewaile Abel their ſonne ſo ſlaine. Gen. 5.3.

L Henoch pleaſing God, was tranſlated into Paradiſe, and liueth with Elias. Which Henoch by inuenting certaine letters, wrote a booke as is to be gathered out of þ Epiſtle of Iude, in whoſe time it is thought that Adam dyed. Gen. 5.24. and 22.

M Abel was the firſt martyr, who began and builded the Church, which is the Cite of God, whereof hee was the firſt citizen, and becauſe he was righteous, God accepted his oblation. Gen. 4.4.

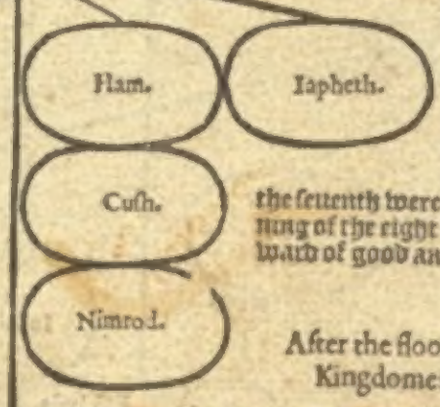
N Noah in the ſixt hundred yere of his life, vpon the rage of the waters, made his Arke by Gods monition twentie yeeres before, and the waters encreaſing vpon the earth, by the vehemencie of the raine, which continued fourtie dayes and fourtie nightes, he entred his ſhip with ſeuen ſoules, and after a hundred and fiftie dayes the waters began to decreaſe, and the Arke did reſt vpon the mountaines of Armenia. And after fourtie dayes he ſent out a Rauen, and after that a Doue, returning with a bowe of Olyue in her mouth. And in the 27. day of the ſecond moneth, he came out of the Arke, the ſelfe ſame day after the reuolution of the yere that hee entred, and had graunted him to eate fleſh, excepting the blood therein, and builded an altar, and ſacrificed to God, and God bleſſed him that he ſhould grow and multiplie, and had the ſigne of the rainebowe giuen him, as a token that the worlde ſhould be no more ouerflowen with flood. He firſt planted vines, and was drunken with the wine thereof, and was ſcorned of his ſonne Ham, who curſed him, and bleſſed his other ſonnes, and ſo dyed. Gen. 9.29.

Here at Noah doeth ende the firſt age, hauing yeres according to the Hebrewes 1656. and according to the Septuaginta 2242.

## The eight ages of the worlde.

THE firſt age was from Adam to Noah: the ſecond, from Noah to Abraham: the thirde, from Abraham to Dauid: the fourth, from Dauid to the tranſmigration of Babylon: the fifth from thence to Chriſt: the ſixth, from Chriſt to the ende of the worlde: the ſeuenth, may be added as of them which be in reſt, which may be accompted from Chriſtes paſſion to the day of iudgement: the eight age, as of them which ſhall riſe againe from the day of iudgement for euer.

And theſe ages be not ſo called for the diſtinct number of certaine thouſande yeres, but for certaine notable actes which were wrought in the beginning of euery one of them. For in the beginning of the firſt age the worlde was created: In the beginning of the ſeconde the worlde was purged by the flood: In the beginning of the thirde circumciſion was giuen againſt originall ſinne: In the beginning of the fourth was the anoynting of the kings of Iſrael: In the beginning of the fifth was the tranſmigration of Gods people into Babylon: In the beginning of the ſixth was the incarnation of the ſonne of God: In the beginning of the ſeuenth were the gates of heauen opened, In the beginning of the eight ſhalbe the reſurrection of the bodies, the reward of good and euill. Auſten. Hierom. Oroſius.




After the flood, ſprang vp foure principall Kingdomes.

Aſſyrians of the Eaſt, where Belus was the firſt King.
Occidentalis of the Weſt, where Egialeus was the firſt King.
Scythians of the North, where Ninus was the firſt King.
Egyptians of the South, where Mineus was the firſt King.

To this Belus ſucceeded Semiramis his wife, who did conſtitute Babylon the chiefe of his kingdome, to whome Ninus ſucceeded, who was the deuiſer of idoles, making an image to his father Belus after his departure, and cauſed it to be honoured of all men. Hee obteined all Aſia, and called the head cite Niniueh, hee raigned in Thracia, hee was the inuenter of the arte Magicke, and graued the ſeuen liberall Arts in two pillars, one of braſſe, and another of bricke, he deſtroyed all maner of bookes. After him ſucceeded Sardanapalus, and after him Arbaces, who tranſlated that kingdome to the Medes, ouer whome raigned Aſtyages, whoſe daughter was wife to the Prince of Perſia, of whome ſprang Cyrus, who conquered Aſtyages: after his death, Darius Aſtyages ſonne raigned with the ſaid Cyrus his nepheiwe.

From theſe children of Noah doe ſpring 72. generations: of Japheth 15. of Ham 30. of Shem 27. which was ſpread ouer all the whole worlde. Shem obtained Aſia, Ham Africa, Japheth Europa, that is, the North part. The generation of Shem ſhalbe followed in this genealogie, for of the other two ſprang the Gentiles.

Chriſtes line.

¶ Note, that where in any circle ye finde two nombers, the vpper ſheweth howe many yeres he liued, the vnder nomber ſheweth how many yeres hee iudged or raigned. Note alſo, that where thorowe theſe tables any perſon or deede is mentioned not in the very wordes of the Scripture, they may be aduouched out of Hiſtories Eccleſiaſticall, and other good and ancient authorities.

# Christes line.

Terah Abrahams father being offended with the Chaldeans in worshipping the fire, for which they killed his sonne Haran, departed from thence with Abraham and Nahor. Gen.11.31.

A Nahor went out of Chaldea, and maried Milcah the daughter of his brother Haran departing and abiding in Charan of Mesopotamia, where his father being dead, and Abraham sojourning in Chanaan, had three sonnes, Huz, Buz, Bethuel, with other five: of Buz came Balaam. Gen.22.22.

B Haran was slaine by the Chaldees, because hee would not worship the fire for God. Gen.11. whose daughter Sarai, Abraham tooke to wife, & bare him Iscah, Izhak by name. Gen.11.29.

D Lot, after he was come out of Egypt, and after the destruction of five cities by fire and brimstone, and his wife turned to a salt stone, because she looked backe: and being in the mountaine, and made drunken of his two daughters, hee begate two sonnes, Moab, and Ammon, of whom *

Terah.

Here endeth cond age, containeth 42.

Abrahã the second 9 hundreth yeeres.

A Nahor.

B Haran.

Huz. Buz. Bethuel. Milcah. D Lot. Sarai.

Wife to Izhak.

Iob. Balaam or Elihud. Laban. H Rebekah. Moab. Ammon.

C 175. Abraham.

H.s Concubine.

Hagar. F Keturah.

These two did Ishmael beget, with ten other by his wife of Egypt.

Ishmael.

Nebaioth. Kedar. Medan. Midian.

F This Hagar of Egypt, maide to Sarai, had by Abraham, Ishmael, whom Abraham did circumcise but Sarai expelled her and her sonne, and after gave to her sonne Ishmaels wife, one of Egypt, by whom he had 12. sones, princes of their 12. tribes, from whome sprang the Arabians. Gen.16.

* two great nations sprang. Genesis 19.37,38.

G 186. Izhak.

H Rebekah was wife to Izhak, and came out of Mesopotamia, Labans sister the daughter of Bethuel. Gen.24.47.

G Izhak was borne in the land of Canaan, circumcised the eight day, and when he was 5. yeeres olde, his father would have made him a sacrifice. And at fourtie yeeres of his age, her tooke to wife Rebekah, who labouring in her birth, heard the revelation that Esau should serve Jaakob, and in the 60. yeere of his age, his two sonnes Esau and Jaakob were borne. Afterward Izhak a great famine went to king Abimelech, and there feigned his wife to be his sister, as his father did before him. And hee digged the three pittes which his father had made, which the Philistims did stoppe up. Gen.26.8.

I Jaakob supplanted his brother Esau in his birthright and in his fathers blessing, went into Mesopotamia, and erected up a little mightie to Luham, which is now called Jerusalem, her lade him downe to sleepe, and sawe a ladder reaching up to heaven, and saw Angels going up, and comming downe, and sawe the Lorde leaning upon the ladder, saying to him, This lande will I give to thee and to thy seede, and afterwarde journeyed Eastwarde to Laban, whome hee served fourteene yeres for his daughters, Leah and Rahel. Rahel stole her fathers idols: Jaakob wrestled with the Angel, and his name was changed into Israel, his daughter Dinah was defloured by Sichem, he erected up an altar at Bethel. Rahel died of Benjamin. Reuben did abuse Bilhah his fathers concubine. Of the children of Jaakob came a great issue. Gene.46.8.

Esau

I 147. Iaakob.

M Ioseph was sold into Egypte to Ishmaelites for thirtie peice, & there was made stewarde of Pharaohs house, where he received his father Jaakob & his 11. brethren. Gene.46. and 47.

Hande maydens,

A free woman.

Bilhah. Zilpah. Rahel.

Leah free.

K Reuben. L Simeon. Leui.

135. Iudah King.

Issachar. Zebulun. Dinah. Dan. Naphtali. Gad. Asher. M Ioseph. Beniamin.

N This Kohath was sonne of Leui, father to Amram. Exod.6.

N Kohath. 133. Gershon Merari.

O Amram. 137. Izhar.

K Reuben founde the mandrakes and gave them to Leah his mother, which gave them to Rahel for the compasse of one night with Jaakob, who lay with Bilhah his fathers concubine, therefore hee was accursed of Jaakob. Gen.49.4.

Frõ Iuda Christ descẽded by this line following who had Shuah to wife, by whom he had 3. sones, Er, Onan, & Shelah. Frõ Iuda the kings descẽded, of whom Christ came.

Shuah.

Er. Onan. Shelah.

Manasseh. Ephraim.

These two be the children of Joseph, & either of them make a tribe by himselfe. Where the tribe of Leui was removed from the lot of inheritance.

Tamar.

Pharez. Zarah.

P Dathan. Abiram.

P Dathan and Abiram came from Reuben by reason of the first begotten, for that they would have entred the office of Moses, by sedition, on which they rebelled at the instigation of Korah, which were swallowed up of the earth, with 250. men, with all their householde. Numb.16.1.

L Of Simeon came the Scribes, who with Leui slue the Sichemites, from Leui came the Pharisees, who charged to God: from Iudah came the kings, true children of Israel, but of the one descended Pilates, of him onely is sufficient to speake.

O This Amram tooke Jochebed the daughter of Leui to wife, as the Iewes say. Exod.6.20.

Tamar was given to wife by Judas to his two sonnes Er and Onan, and after they were destroyed for their offence, she was sent away widowe into her fathers house, of whome Judas after the death of his wife Shuah, finding her sitting in the high way, as he was going to sheare his sheepe, did companie with her, and had thereby two children, Pharez, Zarah, & when Tamar was charged of adulterie, she brought forth Judas ring and staffe, as pledges of his companying with her. Gen.38.

Christes line.

A Moses was borne in Egypt, his fathers name was Amram, and his mothers name Iochebed, per was put into a basket, and cast into the water, whome the daughter of Pharaoh tooke out of the water, and thereupon called his name Moses, and at the suggestion of Miriam Moses sister, was giuen to his mother to be nourished up, and after certaine dayes was presented to the King, who put a crowne upon his head, which he threw from him: and after he was come to age, he conquered the King of Ethiopia, slue an Egyptian who hurt a Iewe, and a Iewe accused him thereof, and he fled out of Egypt, and tooke to wife Zipporah the daughter of Iethro Priest, and did his endeuour to deliuer the people of Israel from Egypt, appearing before the King working diuers woonders, and after was made there guid and teacher of the Iewes in the Lawe, and *

Amram.

| | | | |
|---|---|---|---|
| 137 B Aaron. | 120. A Moses. 40. | C Miriam. | D Korah. |

Nadab. Abihu. Eleazar. Ithamar.

Here at Moses endeth the time of the Lawe of nature, conteyning yeeres 3689. and then beganne the time of the law written, which did endure vnto the natiuitie of Christ, and conteined yeeres, 1510.

Iudges of Israel.

120. F Iothua. 27.

C Miriam Moses sister, wife to Caleb, for the drowning of Pharaoh in ꝑ red sea, sung the canticle. Exod. 15. and because sheer did chide Moses for his wife ꝑ Ethiopian, sheer was striken with lepre. Num. 12.10.

D Korah strone against Moses and Aaron for the priesthood, because he was of the first begotten of Kohath: for which offence he was deuided from others, & swalowed into the grounde with his familye, & Dathan & Abiram, Num. 16.

N Naasson comming forth out of Egypt a prince in the tribe of Iuda, & so it is true that the Lorde saide to Abraham, Gene. 15. that in the fifth generation, the children of Israel went out of Egypt, and so making an accompte according to the kingly tribes, as telling the generations & not ꝑ persons, and therefore the successions which is to be seene counting from Iuda to Naasson, for fiue times it is saide there, hee begate. But if it be contemed in that letter in the 4. generation, the order must bee taken in the Priestly tribe, comming from Leui to Eleazar. Exo. 6.16. Mat. 1.2.

O Salmon married Rahab the harlot of Iericho, which received ꝑ spyes ꝑ Ioshua sent, and hid them vnder the bunches of flaxe, of whom Salmon begat Boos, ꝑ grandfather of ꝑ Boos which begate Obed: for they were three together, ꝑ father, the sonne, & the nephew, and they were called Boos, & because it was a name of three men, Matthew the Euangelist putteth him but once in his genealogie. Matth. 1.5.

B Aaron tooke the daughter of Amminadab to wife, of whome he had foure sonnes, who being of 123. yeeres died in the mount Hor, in the 39. yere of his comming forth out of Egypt: by this Aaron the Priestes descended. Num. 20.28.

E Phinehas.

E Phinehas the sonne of Eleazar hauing great zeale to the Law of God, slue the Iewe that committed filthinesse with the woman of Moab, whereby Gods wrath was pacified, hee & his heires were Priestes for euer. Num. 25.7,13.

F Ioshua the sonne of Nun succeeded Moses in office, & fought many battailes of the Lord: hee made a couenaunt of the worshipping of God, and being 110. yeeres olde he died. After whose death the children of Israel committed idolatrie, who were grieuously punished for the same. And after him God gaue them Othniel for their guide: betwixt whose time & Iothams death, was committed that fact of the wife of Michah. Iudg. 17.3. and that fact of the wife of the Leuite. Iudg. 19.1.

Abishua.

G Othniel conquered Kiriathsepher, that is, the citie of letters, wherefore hee had Achsah to wife, and deliuered the people of Israel from the King of Mesopotamia, and the lande was quiet fourty yeres: after whose death the Israelites sinned against God, whereupon in his anger he deliuered them into the handes of Eglon King of Moab, and they serued him eighteen yeres. Iudg. 3.9.

Bukki.

H This Ehud was lame of his right hande, or left handed, he slue the King of the Moabites, and the lande had peace fourescore yeres. Iudg. 3.15.

I Shamgar slue sixe hundreth Philistims with one share, hee defended the Israelites, but after his death they sinned against God, & therefore were afflicted 20. yeres by Sisera, in whose time Troia was builded of Tros King of Dardan. Iudg. 3.31.

K Deborah wife to Barak a prophetesse, she fought against Sisera, and slue him by Iael the wife of Hieber, and sung her canticle, & the lande had rest fourtie yeres, after whose death the Israelites sinned against God, and therefore were deliuered into the handes of Midian seuen yeres, in whose time Apollo founde the arte of Physicke, and the harpe. Iudg. 4.4.

L Gideon saluted of the Angel, hee sacrificed to God vnder an oke, who for destroying the altar of Baal was called Ierubbaal, hee had a signe in a fleece that God would deliuer Israel by his hand, in whose time Mercurius made ꝑ lute, and Typus the citie was builded 250. yeres before the Temple. Iudg. 6.11.

M Abimelech sonne of Gideon slue 70. of his brethren vpon one stone in one day, yet Iotham the youngest fledde to the mountaines, and spake the parable of the olme, of the figge tree, of the vine, and of the briar: this Abimelech was striken with a peece of a milstone, and bad his squire kill him with his sword. Iudg. 8.31.

| | | |
|---|---|---|
| 110. G Othniel. 40. | 110. H Ehud. 80. | 110. I Shamgar. 1. |

| | | |
|---|---|---|
| 110. K Deborah. 40. | 110. L Gideon. 40 | 110. M Abimelech. 3. |

* when he was 120. yeres olde, he died. Exod. 2.1.

In this figure following, be the names of the mansions reported: where the children of Israel pitched their tentes in the desart by the space of fourtie yeeres, as appeareth in the bookes of Exodus and Leuiticus, whose names be briefly recited in the bookes of Numeri 33.

Esrom.

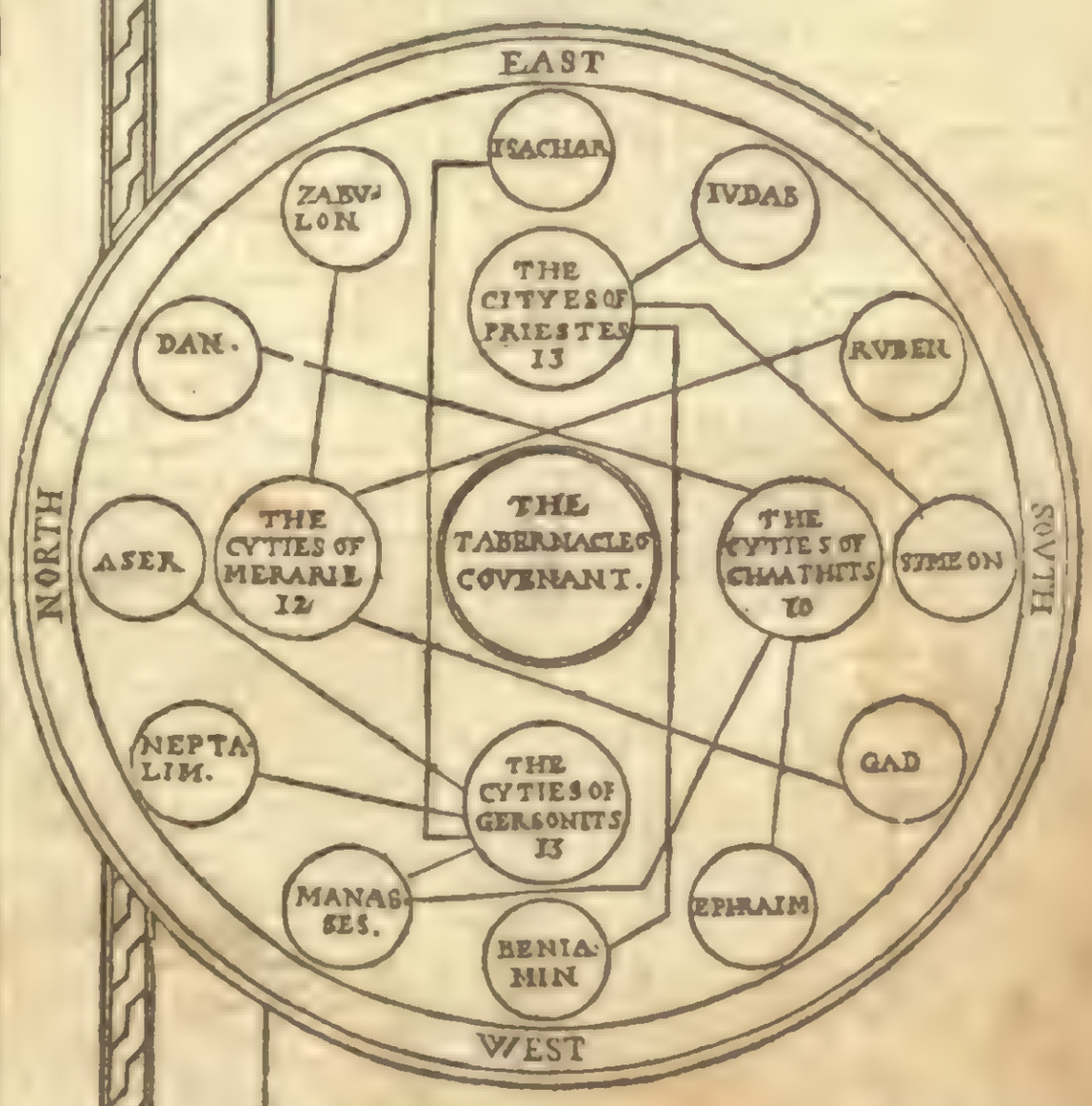
Aram.

Aminadab.

N Naasson.

O Salmon.

This figure following serueth to vnderstand the disposing of the Tribes and Leuites by foure quarters of the world about the Tabernacle. At the East was Iudas with 74600. of whome the chiefe was Naasson with other about him, the whole number was 186400. Toward the South was Reuben with 46500. fighting men of his flocke, of whome the chiefe was Elisur, and about him was others to the number in the whole 151450 men. Toward ꝑ West was Ephraim with 40500. men, of whom the chiefe was Elishama, nigh vnto him were others which were in the whole 108100. Toward the North was Dan with 62700. men, the head of whome was Ahiezer, and about him were others to the number of 157600. of fighting men. This is the summe of the children of Israel by the houses of their kindreds, so that the hoste amounted to 600550. men. The Leuites were not numbred with the other tribes, and all these pitched their tentes about the Tabernacle, as appeareth, Num. 2.3. but most largely, Exod. 27.




This figure also serueth to vnderstand what Leuites, what cities, and in what tribes the children of Leui with their suburbes did receiue by lot for the tenthes of the tabernacles, as in Iosh. 21. 1. Chron. 6. This figure also sheweth the fiue cities of refuge, vnto the which they did flee that by chance slue any man, and were there enclosed, and after the death of the high priest, they returned againe into their owne houses. Num 4 Iosue 20.

Bi- A shops. B

Vzzi.

Zerahiah.

Meraioth. 88 F Eli. 40

Amariah.

Ahitub.

Ahitub.

Abimelech.

From this Vzzi was the Priesthood translated from the children of Eleasar to Eli, which was of the children of Ithamar, and these foure outwarde of the children of Eleasar were deprived of the Priesthood vntil Sadoh.

Hophni and Phinehas.

G Abdon had foure tie sonnes, & thirtie nephewes of them, in whose dayes the people of Israel departed not from the Lord: some thinke that that notable fact of the Leuites wife, which is read, Judg. 19. after whose death the Israelites did offende, was committed, and therefore were plagued of ỳ Philistims. Judg. 13. 1.

E Elon iudged ỳ people ten yeres, Judg. 12. in whose time Agamemnon king of Mycene, and Menelaus of Lacedemonia, raigned.

Iud- C ges.

A Tola. 23

B Iair. 22

C Iphtah. 7

D Ibzan. 7

E Elon. 10

G Abdon. 8

H Samson. 29

Eli. 40

I Samuel. 20

Loel. Abiah

These 2 of Samuel iudges, in Bethlehem in hawhich perfect ment by ueruines 8 a. and were the did aske king ouer them.

sonnes el were the one a', the Peer the both ed iudg ther co 1. Sam. there people them a

Boaz when he went to sleepe tooke Ruth, who put her selfe vnder his cloke, and sitting with the seniors of the people of ỳ cite of Bethel, for that the next of her kindred would not take her, her married her, to raise vp seede to his next kinsman that was departed. Ruth. 3. 14.

A Tola sonne of Puah vncle to Abimelech, of Issachar, ruled the people 23. yeres. Judg. 10. 1. In whose dayes Dyamnus raigned in Troy.

B Iair iudged the people 22. yeres. Judg. 10. 5. In whose time Carmentis did finde the Latine letters, and the cite of Carthage was builded of Carthage.

C Iphtah a valiant Gileadite, expelled by his brothers as a bastarde, but afterward made ruler ouer the Gileadites, and ouer his brethren: and purposing to fight against the Ammonites, made a vow to God vnwisely. Judg. 11. 30.

D Ibzan A Bethlehemite, of the tribe of Iuda, iudged Israel seuen yeres: he had 30. sonnes & 30. daughters, & married them all, in whose time Paris rauished Helena, and ỳ cite of Paris was destroyed of Paris: in his thirde yeere was Troy taken, & there did flow 406. yeres vnto the first Olimpias: then the Grecians for the glorie of their victorie began to note ỳ times thus. In the yere from the captiuitie of Troy. After that, they noted the times according to ỳ number of their Olimpiades. After that, the Romanes noted their times thus. In the yere from the building of ỳ cite. Last in christianmen noted their time from the Natiuitie of Christ. In ỳ 3. yeere from the captiuitie of Troy, raigned Eneas 3. yeres in Italie, where raigned before him *

F Eli Iudge & Priest, in correcting his two sonnes Hophni & Phinehas very slackely, and hearing of their death, and of the taking of the arke by the Philistims, fell from his seate, and brake his necke. 1. Sam. 4. 11. in whose time Silvius was king of the Latines.

Elkanah came of Leui by Izhar and Korah, which had two wiues, Hannah, and Peninnah, of which Hannah, her begate Samuel the Prophete, whome her did nurse vp, and Eli offered him vp in Silo. 1. Sam. 1.

Elkanah

Elkanahs wiues.

Hannah. Peninnah.

* Janus, Saturnus, Picus, Siluius, Latinus, about 150. yeres, at that time Anthenor builded Anthenoridam, that is, Padua.

H Samson of the tribe of Dan, whose fathers name was Manoah, her was a Nazarite, and sanctified in his mothers wombe, who did much destroy the Philistims, at the last by the deceite of Dalila his concubine, who did sheare his head, wherby her lost his strength, was taken of the Philistims, and his eyes put out, and in time his strength growing to him, her shooke the pillars of the house, which fell downe and oppressed the Philistims, and therby killed more vp his death then he did vp his life: he was buried in his fathers graue, as in the booke of ỳ Iudges: in whose time Arcanus the second king of the Latines builded Alban. Judg. 13. 24.

I. Samuel was called the ise of the Lord, for her had three dignities, being Priest, Iudge, and Prophet: her at the petition of the people of Israel anointed Saul of the tribe of Beniamin for the king, giuing him charge to kill the Amalekites, and Agag their king: which precept because he did not fulfill, he was reproued of the Lorde, and Samuel did anoint Dauid the sonne of Iesse in Bethlehem to be king. This Samuel was rapted vp after his death vp a Pythonesse a witch. In his time began the people of Israel to haue kings. 1. Sam. 10, 1.

Boaz.

Obed.

Ishai, or Iesse.

K Elimelech husband to Naomi in the time of famine in the land of promise vnder Eli the Priest, iourneyed with his wife and his two sonnes, from Bethlehem into the lande of Moab, where his two sonnes tooke to wiues Ruth and Orpah, where her husband and her two sonnes dying and leauing Orpah, Naomi returned with her daughter Ruth a Moabitesse. Which Ruth by the counsell of Naomi went into the fields of Boaz, cousin to her husband, to gather eares after the mowers, which Ruth tolde Boaz the consanguinitie of her husbande, and her at the last married her to wife, of whome he begate Obed the father of Iesse: in the time of the Elimelech, the famine stoode to the terrour of sinners against the Lord. Ruth. 1.

K Elimelech

Naomi.

Bre- thren.

Mahlon. Chilion.

Boaz wife.

Ruth. Orpah.

M Saul long seeking for the Asses of his father, and finding them not, went to Samuel in Ramath, who powred a viall full of oyle vpon his head, and anointed him for king, and reuiued three signes to the confirmation of his anointing: one in the sepulchre of Rahel nere the oke of Tabor: the second at the hill of the Lord, finding a compane of the Prophets, he prophecied among them: thirdly in Mizpeh where by tempering of the lottes of the children of Israel, he was elected and anointed. This Saul did deliuer the men of Jabeth Gilead from Nahash king of the Moabites, and againe was confirmed of Samuel in Gilgal to be king, who fighting against the Philistims, and not tarying for Samuel by seuen dayes, and doing sacrifice against the precepte of God and Samuel, was reproued of him. Where Jonathã because her had eaten of the honie combe against the prohibition, though her did it ignorantly, was hardly saued from death, notwithstanding the entreatie of the people: and Saul because her spared Agag the king of Amalek against the precept of God and Samuel, though that Samuel mourned for him before God) the Lord elected Dauid for king, and reproued Saul, for which cause Saul did persecute Dauid continually: but finally Saul with his three sonnes, Jonathan, Abinadab, and Malchishua was slaine of the Philistims in the mountaines of Gilboa. 1. Sam. 31. 2, 8. In this Kings time Homer the Greeke Poet lued.

L Abiel by many successions, that is to say, 18. came of Benjamin, of whose stocke Kish by name, was king Saul borne, of which Kish, Ner was brother. 2. King. 1.

L Abiel

Kish. Ner. Gera.

N Abner sonne of Ner slue Asahel, and lying with the concubine of Saul, was reproued of Ishbosheth, whereupon he came to Dauid, and was pacified with him: and in his departing from Jerusalem, her was slaine of Joab and Abishai, because her had killed Asahel. 2. Sam. 3. 27.

O Shimei the sonne of Gera, did curse Dauid when her fledde from the face of Absalom. 2. Sa. 16. 5. whom Salomon did slay. 1. King. 2. for that he commaunded him to keepe his house, and not to depart ỳ limites appointed him in Jerusalem, which after three yeres he transgressed and fled to Achish ỳ king of Gath. 1. King. 2, 36, 37.

M. Saul. N Abner. O Shimei.

P Jona- than. Abina- dab. Malchi- shua. Ishbo- sheth. Merab. Michal.

P Jonathan was dearely beloued of Dauid, and in signe of friendship her gaue to Dauid his apparell, and deliuered him from his fathers ire, for her knewe that her was elected king by God: Dauid loued his sonne Mephibosheth, and did mercifully with him as her promised to Jonathan, for her set him at his table. 2. Sam. 9, 7. At last was slaine of the Philistims. 1. Sam. 31. 2.

Here at Dauid endeth the thirde age, and it conteineth yeeres 1020, and within this age, in the yeere 3699. from the creation of the worlde, the children of Israel went out of Egypt, and ioyning the yeeres from Adam vnto Dauid, there were 4204. yeres.

Iesse.

Iesse or Ishai in the storie of Ruth, who was the father of Dauid, this Obed was sonne to Booz. Ruth.4.21. This is Iesse or Jishai of whom Esaias the Prophet writeth. Chap.11.1. There shall come a rodde forth of the stocke of Jishai (which is Christ) and a grafte that shall growe out of his rootes, and the spirit of the Lord shall rest vpon him, &c.

In the time of Dauid, Joab the sonne of Zeruiah was lieftenant vpon the armie: Jehoshaphat recorderar, that is, writer of the acres: Zadok and Abiathar Priestes: Shisa scribe, that is, Chaunceliour, Benaiah ouer the Cherethites and Pelethites, which were of the garde to Dauids person: Nathan and Gad were Prophets in his time. 2.Sam.20.23.

Dauid had seuen wiues, Egiah, Abital, Bathsheba, Haggith, Maachah, Abigail, Achinoe, which were mothers of these children, in order as they goe, besides other concubines, and other children many, 1.Chron. 3.1,2. &c.

Dauid the sonne of Iesse of Bethlehem, the youngest of his brethren, elected of the Lord to be king, and to bee Captaine and ruler, 1.Sam.16: After that, in Hebron hee was made king vpon the tribe of Juda seuen yeeres and three moneths: thirdly, vpon all Israel thirtie and three yeeres. Hee with his hande and mainteine the fauor of Saul: he by the killing of Goliah wanne Jonathans heart vnto him: he was made the sonne in lawe to the king, and hauing commendations of the virgines in their songes aboue Saul, suffered much enuie of him, and was pursued diuerslye vp him to death, but was deliuered by the fauour of God. In deede hee did eate the breade appointed for the Priestes, and counterfaited a madnesse before Achish king of Gath: hee escaped from the handes of Saul: when the Philistims came vpon him, and when Saul persecuted him. Finally cut the hemme off his cloke in the cane that he was in: he maried Abigail the wife of Nabal the south after his death: he tooke priuily away the speare and pitcher of water which was at Sauls head: After Saul was dead, comming from Achish in Ziklag, slue the Amalekites: the messenger that slue Saul, he executed, making a mourning long for him, after whome Salomon his sonne succeeded in his kingdome. 1.King.1,2.cap.

Here returneth the Priesthoode to the children of Eleazar in the time of Salomon, who did reiect Abiathar, which was of the children of Ithamar, and restored to Zadok the Priesthood, which was of the sonnes of Eleazar.

After to Dauid.

Abigail. Zeruiah. Shammah. Dauid. Eliab. Ahinadab. Abia-thar. Abitub.

Nathan. Ionadab.

Nathan is he whome Dauid adopted vnto his sonne, he was not Nathan the Prophet.

By the counsell of this Ionadab, Ammon did deflour his sister, 2. Sam.13.3.

Salomon was constituted king of Israel of his father Dauid, who slue his brother Adonijah, and Joab, and Shimei: receiued of God the gift of wisdome, gaue a notable iudgement of the harlots children, made the Temple by the helpe of Hiram in seuen yeeres, and seuen moneths, and the tenth day of September did consecrate it, brought the Arke of God into the Temple, receiued honourably the Queene of Sheba, and at the last defiled his olde age by the loue of women, and by the worshipping of idoles, and there of the Lord sware that he would deuide his kingdome from the hande of his sonne: and after he had reigned fourtie yeeres, hee was buried in the citie of Dauid, 1.King.11.43.

In the time of Salomon, Benaiah the sonne of Jehoiada was ruler ouer the hoste, Zadok, and Azariah were Priestes, Shereph and Ahiah, children of Shisha were Scribes: Jehoshaphat was Recorder, Azariah sonne of Nathan, was set ouer them which ruled the king: Ahishar Stewarde of the house: Adoniram set ouer the tributes, 1.King.2.3.&c.

Salomon. 7.

A Amasa. B Asahel. C Ioab. D Abishai. E Ieiram, or, Nathan. 6 Shephatiah. 5

F Adonijah. 4 G Absalom. 3 Chileab. 2 H Ammon the first sonne. Zadok.

A. Amasa was lieftenant ouer the battailes of Dauid, whome Joab slue deceitfully vnder the colour of imbracing him. 2.Sam.20.9.

B. This Asahel was a man verie swift in running, whome Abner the sonne of Ner did kill, whereupon himselfe also was slaine. 2.Sam.2.19.

C. This Ioab was Dauids seruant, whome hee mainteined in high treason against all men, which killed Abner the sonne of Ner, the chiefe of Sauls hoste. 2.Sam.3.27.

D. Abishai went with Dauid when he tooke away the speare and pitcher of water from the head of Saul in his sleepe, whome he would haue killed, but Dauid would not suffer him. 1.Sam.26.6.

E. By this Iehiam or Nathan the sonne of Dauid, the virgine descendeth, as aforesaith: beginning from him, and so going downe to Mary in the right line.

F. Adonijah was deposed by Dauid, because he would raigne, and did appoint Salomon, who slue him because hee did aske Abishag the Shunammite to wife. 1.King.2.17.

G. Absalom was a verie faire man, hee slue his brother Ammon, hee had the fauour of the people, hee tooke from his father his kingdome, lay with his concubines, at the last was slaine with three speares. 2.Sam.18.14.

H. Ammon did defile his sister Tamar in his fained sickenesse, vsing him seruice, by the counsaile of Jonadab, and therefore was slaine by Absalom, who fled from his father, and by meane of Joab was reconciled. 2.Sam.13.1.2.&c.

Christes line.

Christes line.

Bishops in this first line.

Prophets that were in the times of the Kings of Iuda in this second line.

In this line on the right hand, be put the kings of Iuda, reigning ouer two tribes, of whom the first was Reboboam, for the three kings before named, Saul, Dauid, and Salomon, had the rule of all Israel.

A Reboboam despising the counsell of the seniors, and following the aduice of the younger men, did much trouble Gods people by his rashnes: he reteined two tribes with the leuiticall tribe, and it was called the kingdome of Iuda: her vpon for demerite of his sinnes, did suffer the invasion of Shishak king of Egypt, who tooke away the targets of golde, and put braten in the same place. 1. King. 14. 25.

B. Abiam folowed the sinnes of his father Reboboam, who gathered together 400. souldiers, and did obuiat Ieroboam of his idolatrie, and the Lord deliuered Israel into the handes of Iuda, for after 500. of the people of Israel were slaine, Ieroboam fled. Abiam after his death, was buried in the Cite of Dauid: in his time Azariah lined in the temple of Salomon. 1. King. 15. 1.

C. Asa did right before the Lord, he suppressed the stues, and at the counsel of Azariah the Prophet, he destroyed all the idoles and woods that his father had made: but after, for that he was confederate with Benhadad the king of the Assyrians, her was reprooued of Iehu, whome he put in the stockes, and so forsooke God, and died of the paine of his feete, and his sonne reigned after him. 1. King. 15. 9.

D. Iehosaphat vpon the inuasion of his enemies into the lande of Iuda, receiued comfort of Oziel the Prophet in the temple, saying to him, O Iuda and Hierusalem feare not, &c. He called the place where Israel was spoyled, the valley of blessing: His ships (as Eleazar the Prophet had before were destroyed in Esion-gaber. 1. King. 22. 48.

E. Ieboram maried to wife the daughter of Ahab king of Israel, & by his counsell did euill, and builded vp againe idolatrie, he killed seuen of his brethren he was stricken with an incurable disease, that his bowels departed from him: He was buried in the cite of Dauid, but not in the sepulchres of the kings. 2. Chron. 22. 3, 4.

F Ahaziah had to mother Athaliah the daughter of Ahab, which prouoked him to do euill before the Lord, he fought with Iehoram king of Israel his vncle against Hazael king of the Assyrians. In the besieging of Ramoth Galead he was slaine whose brethren 42. Iehu at the same time slue: Eliah the Prophet was taken vp into Paradise. 2. King. 2. 11.

Kings of Iuda.

Kings of Israel.

xvii.

iii.

ii. Sin.

xxiiii. Sin.

ii. Sin.

vii. Sin.

xii. Sin.

iiii.

xviii.

ii.

i.

vii.

i.

Sonne.

Mother.

not sonne.

58. A Reboboam. 18

B Abiam. 3

69 D Iehosaphat 25

45 E Ieboram. 8

43 F Ahaziah. 1

58 G Ieroboam. 22

H Nadab. 2. sin.

I Baasha. 24

K Elah. 24

Zimri 7. dayes.

L Omri. 12

M Ahab. 22

N Ahaziah. 2

O Ieboram. 12.

The Sinodochies.

That be the names of the Kings which reigned after Salomon vpon Israel, that is, ouer nine tribes, vntil Shalmaneser king of the Assyrians, which put them ouer the flood of Gozan beyond the mountaines of the Medes & Persians, that is beyond the mountes Caspius. It is read in the storie of Alexander of Macedonia, that her in the same place brought in two vncleane nations, Gog and Magog, lest the whole lande should be defiled of them. Anti-christ shall deliuer them, and bring them from thence. It is not the Iewes looke for, and beleeue that he is the Messias.

Prophets in the times of the Kings of Israel.

Ahiah.

Iehu.

G. Ieroboam tooke ten cuttes off of his cloke of Ahiah the Silonite, fled into Egypt for the feare of Salomon, but after his death returned into Sichem, and was elected king of the ten tribes, her made the golden calues, and put them in Dan and Bethel and caused the people of Israel to commit idolatrie, which did sacrifice to the calues. who hearing the threate of Iddo the Prophet, and after his hande which her stretched against Iddo was dried vp, and by his prayer restored againe: which Prophet being slaine of a Lion for that he tooke a dinner of the false prophet, the Lord Ieroboam leauing not his euill crooked wayes, notwithstanding the Prophets counsel, and asking counsell of Ahiah by his wife of the recouerie of his childe, and hearing the heauie tidings of his desolation, departed, and his sonne Nadab reigned after him. 1. King. 12. 20.

H. Nadab besieging Gibbethon the cite of the Philistians, was slaine of Baasha, and he lined euill in the sight of God. 1. King. 15. 28.

I. Baasha though her was reprooued of Iehu the Prophet, after her had builded Ramah against Asa, and letted by Benhadab, Asa his friend died, and was buried in Tirzah. 1. King. 15. 9.

K. Elah ruled euill, who in his drunkennesse was slaine in Tirzah of Zimri, being head captaine of halfe of his horsemen, and Zimri being besieged by Omri, was destroyed by her in Tirzah. 1. King. 16. 18.

L. Omri three yeeres before her did reigne, her did warre with Tibni the sonne of Ginath: after her had builded Samaria died. 1. King. 16. 28.

Eliah. Michaiah. Obadiah.

M. Ahab the sonne of Omri, did euill before the Lord, aboue all the kings that were before him, he worshipped Baal, and made him a temple: in his time was Iericho builded. Thus Ahab imprisoned Michaiah the Prophet, and slue Naboth for his vineyarde, and at the last was slaine with an arrowe. 1 King. 22. 34. In his time Helias prophecied of the drought, who slue 450. prophets of Baal, and for feare of Iezebel he fled into the desart.

O. Ieboram slue Michaiah, with casting him downe headlong. Eliha the Prophet in his time, gaue water in the desart to three kings and their hostes, viz. to Iehoram king of Israel, Iehosaphat, king of Iuda, & to the king of Edom, fighting against the Moabites, whose king offred his eldest sonne for a burnt offring: and after that Iehoram had escaped the famine of Samaria at the telling of the lepers, he was wounded at the siege of Ramoth, & at the last slaine by Iehu with an arrowe. 2. King. 9. 24.

Elisha. Eliah.

Kings of Syria.

P. Benhadad.

P. Benhadad warring against Ahab, was taken of him, and afterward set at libertie, wherefore he was reproued of Eliah the Prophet, he also besieged Iehoram the sonne of Ahab in Samaria, but by the power of God, her was expelled, and was scourged of Hazael, and so died. 2. King. 8. 15.

These Kings of Syria were they which did much spoyle the kingdome of Israel.

Christes line.

Kings of Iuda.

Kings of Israel.

Kings of the Syrians

A. Athaliah slue all the kings blood, except Joash, who Jehosheba ꝑ wife of Jehoiada did hide secretly sire peeres, and nourished him up. And thus Athaliah was slaine by the commandement of Jehoiada the Bishop. 2. kng. 11.15.

B. Ioash restored the treasure house to the reparation of the temple, and after hee had killed Zechariah the sonne of Jehoiada the Bishop, which made him king, he tooke upon him honour due unto God, & was slaine of his owne servants. 2.kng.12.20.

C. Amaziah being not taught up the parable of the thistell, by Joash king of Israel, her was slaine, and therefore deliuered him up the citie, and the walles to be spoyled, and the vessels of the temple to be caried away. 2.kin.14.13.

D Vzzah loued tillage well, but he usurped the priests office under Azariah, and therefore was striken with lepry, and so was a leper vnto the day of his death, in whose dayes, were the Prophets, Esaiah, Hosea, Joel, and Obadiah. 2. king.15.2.

E Iotham builded the gate of the Temple which is called beautifull, and of the Ebrues it is called, The gate of Iotham: of other, The towre of ỻ flocke: vnder whom Isaiah the Prophet saw the Lorde sitting. And the prophets Nahum & Micah, began to prophecie. 2.king. 15.32.

F Ahaz drelue his sonne through the fire, her was besieged of Rezin, and Pekah, and would not followe the counsell of Esaiah, her forsooke God, and destroyed the ornaments of the Temple, 2. king.16.1,2. And in this mans dayes was Rome builded.

G. Hezekiah repaired that which his father destroyed, her pulled downe the brasen serpent, hearing the reuiling wordes of Rabshakeh, her humbled himselfe before the Lorde, and had a signe from the Angel of his deliuerie from ỻ destruction of a great armie of men: and her giuing not thankes to God, fell in sickenes, & had a signe of his recouerie by the Prophet Esaiah, by the going backe of the sunne, and after hee was recouered, her song his Canticle to God: hee shewed the treasures of the house of the Lorde to ỻ ambassadours of Babylon, for which the Prophet rebuked him 2.king.20.13. Esaiah 39.1.

H Manasseh was an euill man, and burnt his sonne through the fire, and after he had cut the Prophet Esaiah a sunder with a woodden sawe, and when he had defiled the streetes of Jerusalem with the blood of the Prophets, at the last he perceiuing his wickednes, changed his life to a better. 2.king.21.3.

I This Iosiah finding the booke of Deuteronomie in a chest, hee destroyed all the idolatrie in the high places, hee burnt all the bones of the false prophets and priests in Bethel, as Iddo the prophet did prophecie, hee made a great Easter, and did encrease the worshipping of God, hee was slaine with an arrowe by the archers, vpon whose death Jeremiah the Prophet did write his lamentations, and in the thirteenth yeere of his kingdome Jeremiah began to prophecie, vsing the similitudes of a shaking rodde, of a boyling pot, and a linnen girdle. Jerem.13.1.

K. Iehu anointed king of Elishas seruant, after that he had slaine Jehoram and Ahaziah, had throwne downe headlong Jezebel, had beheaded the three score and ten sonnes of Ahab, and killed the fourtie and two brethren of Ahaziah, hee killed by subtiltie the Prophets and Priestes of Baal in Samaria and turned the Temple of Baal into a common sincke. 2. kings 10.1,2.

L Ioash after hee had visited Elisha who commaunded him to shoote his arrowe thrise into the ground, signifying thereby, that he should thrise conquere Syria, hee tooke the treasure of Jerusalem, it being yeelded vnto him, and Amaziah ouercome. 2.kng.13.10.

M Ieroboam bounded out all the coastes of Israel, according to the worde of the Lorde which was spoken by the Prophet Jonah. 2.king.14.23.

N Menahem by giuing a thousande talents of siluer to Pul to go from him, pacified the kings anger against him. 2. kings 15.19.

P Pul and other following him, reigned after Sardanapalus the last Monarche of Assyria, and to recouer their olde dignitie, did warre vpon their borderers enemies Hezekiah, when Sancherib was killed in the Temple of his owne children, vpon his fleeing away from Iudea into Assyria, all his armies being destroyed. 2. kings 19.35.

O Pekah the sonne of Remeliah did not resist the king of the Assyrians in destroying all the countrey beyond Iordane, with the two tribes and the halfe: here began the destruction of the tenne tribes. 2.king. 15.29.

P. Hoshea the king of Israel though her gaue licence to the Iewes to goe thyse in the yeere to Jerusalem, the tenne tribes of Israel were brought into captiuitie vnder Shalmaneser king of the Assyrians, amongst whom was Tobias. 2. king.17.3.

Merodach honoured king of Israel Hezekiah, to whose messengers hee shewed the treasures of the Lordes house, and of his owne house, for which offence the kings of Babylon did euer molest the kingdome of Iuda. Esaiah 39.1,2.

Iehoiakim was made King of the people, Pharaoh subdued him, and displaced his brother. 2.king. 23.31.

Christes line.

Ichoiada.
Zechariah.
Azariah.
Amariah.
Ahirub.
Zadok.
Shallum.
Hilkiah.
Azariah.
Seraiah.
Naiah.
Nahum.
Micah the sixt.
Zephaniah.
Ieremiah.
Huldah.
A. Athaliah. 6
B. Ioash. 40
C. Amaziah. 29
without king 13
D. Vzzah. 52
E. Iotham. 16
F. Ahaz. 16
G. Hezekiah. 29
H. Manasseh. 55
Amon. 2
I. Iosiah. 31
Ichoahaz, three moneths.
vi.
xvii.
i.
xv.
xv.
xiii.
xiiii.
xxiiii.
vi. moneths.
i. moneth.
i. moneth.
xv.
viii.
iiii. not some.
vi.
not some.
some.
some.
some.
some.
not some.
some.
not some.
K. Iehu. 28
Ichoahaz. 17
L. Ioash. 16
M. Ieroboam. 41
without king 23
Zachariah. 6. moneths.
Shallum, one moneth.
N. Menahem. 10
Pekahiah. 2
O. Pekah. 20
without king 8
P Hoshea. 9
Hosea.
Amos.
Ioel.
Ionah.
Obadiah, or Obeth.
Hazael.
Rezin sonne of Remaliah.
Pul.
Tiglath-pilneser.
Shalmaneser.
Sancherib.
Asshaddon.
Sargon.
Merodach Baladan.
Tobias.
Anna.
Tobias.
Raguel.
Edna.
Sara.

Christes line.

The children of Mattathias.

A. Mattathias slewe in Modin, but not the first slewe, after he had slaine the messengers of Antiochus, which compelled the people of Israel to commit idolatrie, and after he had slaine the Jewe in the sight of them all that did sacrifice upon the altar, he fled with fiue of his children, and with others which feared God, and hid themselues in caues and in woodes, and vpon the Sabbath daye, he taught them to vse armour, and restored the lawes of the fathers, destroyed the altar of the idoles, circumcised the children that were not circumcised, and toward his death he made a testament, commanding the lawe to be obserued. 1. Macca.2.1.

A. Mattathias. Asamonæus.

B. Iudas Maccabeus.

B. Iudas Maccabeus, that notable triumpher in Israel, who had neuer the like before nor after, whose workes be set out in the booke of the Maccabees, after standing in defence of the lawe of God, he was slaine, and offered him selfe as martir to the Lord. 1. Mach.9.18.

C. Ionathan.

C. Ionathan stoode valyantlie to the testament of God, but at the last he was guylefully slaine with his two sonnes of Tryphon. 1. Mach.13.16.

D. Eleazar.

D. Eleazar going about to supplant the Elephant, which as he thought carried Antiochus, going through the armie, killing on both sides, felled the Elephant, which did oppresse him to death. 1. Mac.6.43.

Iohannes.

E. Simon.

E. Simon a prudent man till his olde age, & victorious, but at the last he was slaine vngraciously of his sonne in lawe. 1. Mac.16.16.

F. Iohannes Hircanus.

F. Iohn Hircanus did open two of the eight lockers of Dauid, and gaue to Antiochus to raise up his siege from Jerusalem 300. talents, and to still the murmure of the people for the spoyling of the grane: he was the first that builded hospitalles for sicke folkes, which he did with the rest of the money.

G. Aristobulus King.

L. This Aristobulus ouercomming his brother Hircanus in battell, was taken prisoner in Hierusalem of Pompeius, & brought to Rome, but breaking prison out of Rome, with a great multitude of the Jewes, besieged Alexandria, which he would haue betrayed, but Aristobulus was taken and brought againe to Rome with his children.

G. Aristobulus after he had put his mother in prison and three of his brethren, he set the crowne on his owne head, and at the suggestion of his wife, he killed his brother Antigonus.

H. Alexander.

H. Alexander slue about 1000. of the Jewes, and he obeying his wife, gaue vp his Crowne.

I. Alexandra.

I Alexandra his wife promising to her sonne Hircanus the dominion, put in prison Aristobulus her other sonne.

M. Antigonus the sonne of Aristobulus, by the helpe of Ptolomais his nephewe, promised to Parthius king of the Parthians 1000. talents and 500. virgins, to restore him into the kingdome again: and he hauing many thousand men of the Parthians, besieged Hierusalem. At the last, the king of the Parthians constituted Antigonus king, & slue Hircanus after he had cut off his eares.

Bre- thren.

K. Hircanus.

K. Hircanus after his mothers death, was chased of his brother Aristobulus & discomfited, he fled to Jerusalem, and at the last, agreed that Aristobulus should be chiefe ruler, and Hircanus vnder him, which Hircanus went to Aretha king of Arabia secretly, to helpe him againe to his dominion, which Aretha comming into Iurie, besieged Jerusalem, and should haue taken it, if one Scaurus duke of the Romanes had not raised vp the siege, and so departed.

L. Aristobulus.

M. Antigonus.

Alexandra.

Alexander.

Lysanias.

N. Antiochus Eupator after the taking of Bethsura and the besieging of Jerusalem, and his promise made to the Jewes of obseruing their lawes, he drone Philip out of Antiochia. At the last, he and Lysias bound of their owne armie, and at the commandement of Demetrius Soter, the children of Seleucus were slaine. 1. Mac. 7.2.

O. Demetrius Soter the sonne of Seleucus returning to Rome, slue Antiochus with Lysias, and did constitute Alcimus for high Bishop, with whom Bacchides was sent into Iurie, and destroyed many about Jerusalem, he left Alcimus, who was slaine by the hand of Judas, who was killed by Bacchides & Jonathan withdrawing his helpe, although he promised him many things, Alexander meeting with him, which was the sonne of Epiphanes, the land Bacchides was destroyed. 1. Mac. 10.

Eleazar.

Melchi. Parentes. Marthan.

Second table. First table.

Sonne Naturall. Sonne Naturall.

Estha.

Sonne. Sonne.

Brothers of one Mother Twies

Heli. Iacob.

The Child of Adultery by the Lawe.

Ioseph.

P. Demetrius was ouercome of Antiochus the ponger, by Tryphon after he was returned from Arabia. 1. Mac. 11.54.

Q. Antiochus was the last king of the Assyrians, the land of Syria was tributarie to the Romanes, and Pompei was sent against Tigranes king of Armenia, he made Scaurus lieutenant in Syria, and then when Aristobulus and Hircanus were at debate, and being receiued into Jerusalem by Hircanus friendes, he brake vp the Temple, wherein Aristobulus friendes were, for which cause he was neuer fortunate after as he was before: for he made the porches of the Temple stables for his horse. And after he had made Hircanus Bishop, he led Aristobulus & his children captiue to Rome, & here ended the kingdome of Syria, which came into the Empire of the Romanes.

R. Antiochus the ponger gate the priesthood to Jonathan, and was slaine by sleyght of Tryphon who desired to reigne. 1. Mac. 13.31.

Kings of Syria.

N. Antiochus Eupater.

O. Demetrius Soter.

Alexander.

P. Demetrius.

Q. Antiochus.

R. Antiochus the young.

Tryphon slue his master Alexander, and Jonathan the Machabite with his two sonnes. 1. Mac. 13.17.

Tryphon.

The Presidentes of Syria.

Pompeius.

Scaurus.

Emperours of Rome.

S. Iulius Cæsar.

Marcus Antonius.

Gabinius.

T. Crassus.

Cassius.

S. Iulius Cæsar in the time of Cassius gouernance of Syria, warred with Pompeius, and after his victorie, held the chiefe rule 3. yeares and seuen moneths, for before him the common wealth was gouerned vnder consulles 464. yeares, and from the time of Romulus it was gouerned vnder seuen kings 240. yeres, at the ende whereof succeeded the Consuls vntill Iulius Cæsars dayes, who ruled as is sayde.

T. Crassus tooke away almost all the golde of the Temple, from the which Pompei kept his handes cleane, he spent it vpon his souldiers that he had in Parthia, whereupon he had golde crammed into his mouth, and thereof dyed.

Christes line.

...Herode a Scalonite made his father lieutenant of the fiue Cities a nota... tise, with his compas... being king of the Jewes ... Antonius and Augustus, ... was after brought to the kingdome of Jurie, ... he slue the infantes, as ... whom he thought to haue killed Christ he had se... wiues, yet S. Scripture ... they but of these foure. ... Mariamne his wife vp... accusation of her sister ... adulterie with her hus... whom he also slue, he ... sonnes, Antipater, A... and Alexander, and ... other Jewes: at the ... he slue him selfe, and dyed ... leauing Archelaus ... sonne after him. This ... next him hath his ... others, vnder whom he ... wiues, and vnder them ... the sonnes of his foure wiues.

C. Archelaus after long ... with his brethren, ... lieutenant of Idumea ... of the Senate of ... being puft in pride ... of his comme, ... accused before Cesar for ... and was driuen ... to Vienna of Bur... where he dyed, which ... being brought vnder ... Coponius was sent ... Augustus Cesar, which ... was Procurator of Jurie. Math. 2.22.

D. Herode Antipas slue John Baptist, to who Pilate sent Christ vnder whom he suffred being Tetrarche of Galilee, after long battell with Aretas, enuying Herode Agrippa king of the Jewes after Christes death, went to Rome by the counsel of his wife, he was bannished by the accusation of Herode Agrippa to Lions where he dyed miserably with Herodias his concubine. Matth. 14.1,2. &c.

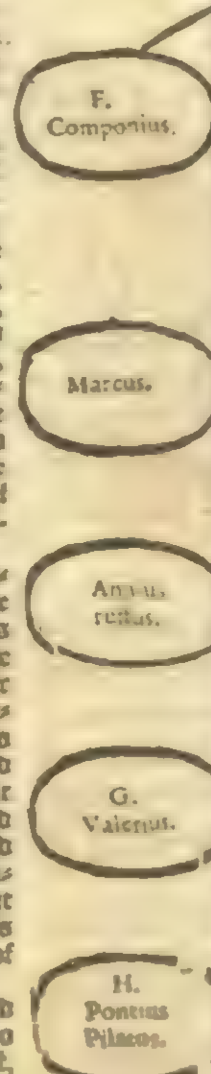
E. Herodes Agrippa afflicted with varietie of fortune, to whom was giuen the Tetrarchie of Trachonitis by Caligula, the which Philip refused, and Claudius afterwarde added Samaria and Judea, and called him king. And he being desirous to please the Jewes, slue John and James, imprisoned Peter, tooke vpon him Gods honour, and therefore dyed eaten of wormes. Act. 12.

It is to be noted that Mathan and Melchi descended from Dauid, but Mathan by Salomon, and Melchi by Nathan. Mathan had to wife one Estha, of whom he begate Jacob, and Jacob being dead, Melchi of the line of Nathan the sonne of Leui maried her to wife, of whom he had Hely, and so Jacob and Hely were brothers of one ventre ... maryed a wife, and dyed without children, and ... maried her ... Joseph, so that Joseph was the naturall sonne of Jacob, and the sonne of Hely by lawe, and thereof it is that Matthewe calleth Joseph the sonne of Jacob, and Luke calleth Joseph the sonne of Hely.

L. John Baptist was prophecied to Zacharie by the Angell Gabriel, and was borne of Elizabeth when shee was barren, sanctified in her wombe: when he was seuen yeeres of age went into wildernesse, where he liued an austere life, and after Christ was baptized, and had preached penance, and shewed Christ, he was beheaded by Herode Antipas at the request of Herodias his concubine in the 32. yeere of his age. Luke 1.11. &c.

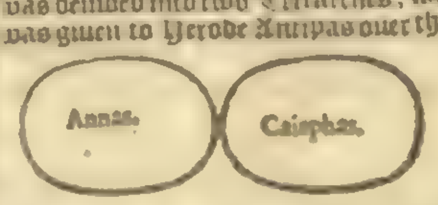
The Apostles dispearsed through the whole world to preach the Gospell of Christ, were for Christes sake slaine by diuers torments, except John the Euangelist: Paul in the 39. from Christes passion, and in the 14. yeere of Nero was slaine at Rome, the same day Andrewe in Patras, James both of them and Matthias in Jurie, John the Euangelist was translated from Ephesus, Thomas and Bartholomewe in Judea, Simon & Judas in Persia, Matthewe in Ethiope, Marke in Alexandria, Luke in Bithinia, Barnabas was martered in Cyprese.

A. Antipater borne in Idumea, a gentile, was confederated first with Hircanus, who went at his counsell to the king of Arabie, he ioyned with Pompeius, and after his death with Julius Cesar, whom Cesar sent with 3000. men against Pellucium, in which battell doing valiantly, yet hee had many woundes, hee was accused of Antigonus for the death of his father and brother, and for betraying of the Empire, before Cesar. Whereupon hee put off his clothes, and shewed the scarres of his woundes which he receiued for Cesars sake, saying, Though my tongue speake not, yet these woundes declare whether I haue bene a traytour. At the last hee was poysoned: hee had Cypris to wife, neece to the king of the Arabians, of whom he had foure sonnes and one daughter, as appeareth here.




F. Componius and his followers in this line, were Procurators of Jurie, thus Coponius was made Procurator of Jurie by Augustus Cesar after ÿ Archelaus was exiled, who because the Samaritanes entred in the night into Jerusalem, and to the Temple, and did cast the bones of the dead men about the Temple, hee commaunded the gates of the Temple to be shut vntill the day, who after his returne to Rome, Marcus was sent, after his returne was sent Annius Rufus, in whose dayes Cesar was dead, after whom Valerius was sent to be Procurator of Jurie.

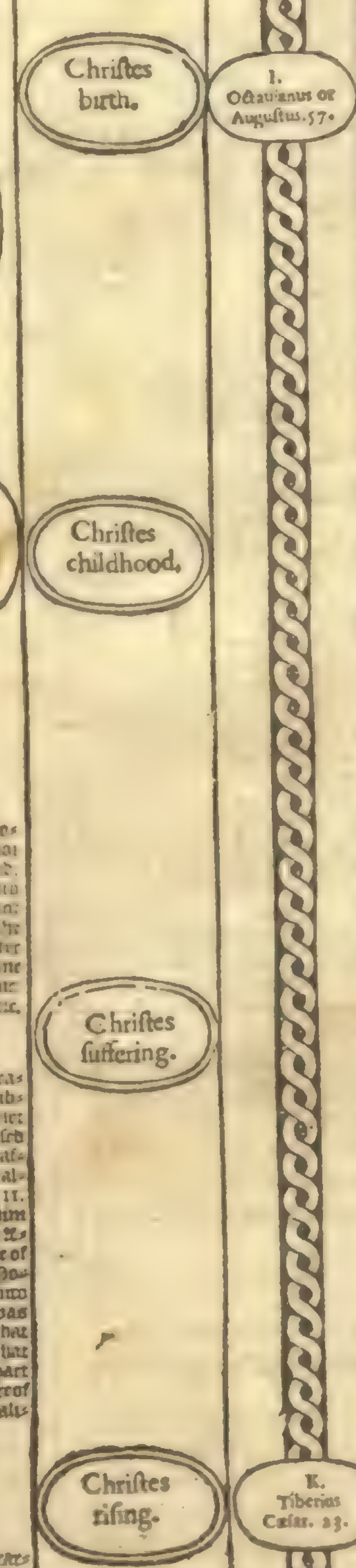
G. Valerius a Greeke borne, hee was made Procurator of Jurie by Tiberius Cesar, he deposed Annas, and substituted Ismael, whom within a while hee deposed and set vp Eleazar the sonne of Annas, and after a yeere deposed him, and appointed Simeon, whom hee also depriued after a yeere, and constituted Josephus which was also called Caiaphas, vnder whom Christ suffred, hee after 11. yeeres forsooke Jurie and returned to Rome, after him Tiberius sent Pontius Pilate, vnder whom Herode Agrippa to the honour of Tiberius Cesar builded the Citie of Tiberias. After the death of Herode Ascolonita, the Monarchie of the kingdome of the Jewes was deuided into two partes by the Senate of Rome, and one part was giuen to Archelaus vnder the name of the Tetrarch, that is, of Jurie and Idumea, and it was promised him that if he did worthily he should be made king. An other part was deuided into two Tetrarches, and one part thereof was giuen to Herode Antipas ouer the riuer, and Galilee:




and to his brother Philippus was giuen the Tetrarchie of Iturea, or Traconitis: and to Lysanias, was giuen the Tetrarchie of Abilene, Luke 3.1, &c.

M. Paul in the seconde yeere from Christes death, was by miracle conuerted to the faith: in the 13. yeere Paul and Barnabas were deuided in Antioche, and went vp to Peter and James in Jerusalem, and in the 14. yeere they went to preache, and Paul after long preaching in Jurie & Greece came to Rome.

CHRIST JESVS our Lord was borne the 42. yeere of the Empire of Augustus, in the 30. yeere of Herode the king, on the Sunday at night, and in the 15. yeere of Tiberius, Christ was 30. yeeres of age.

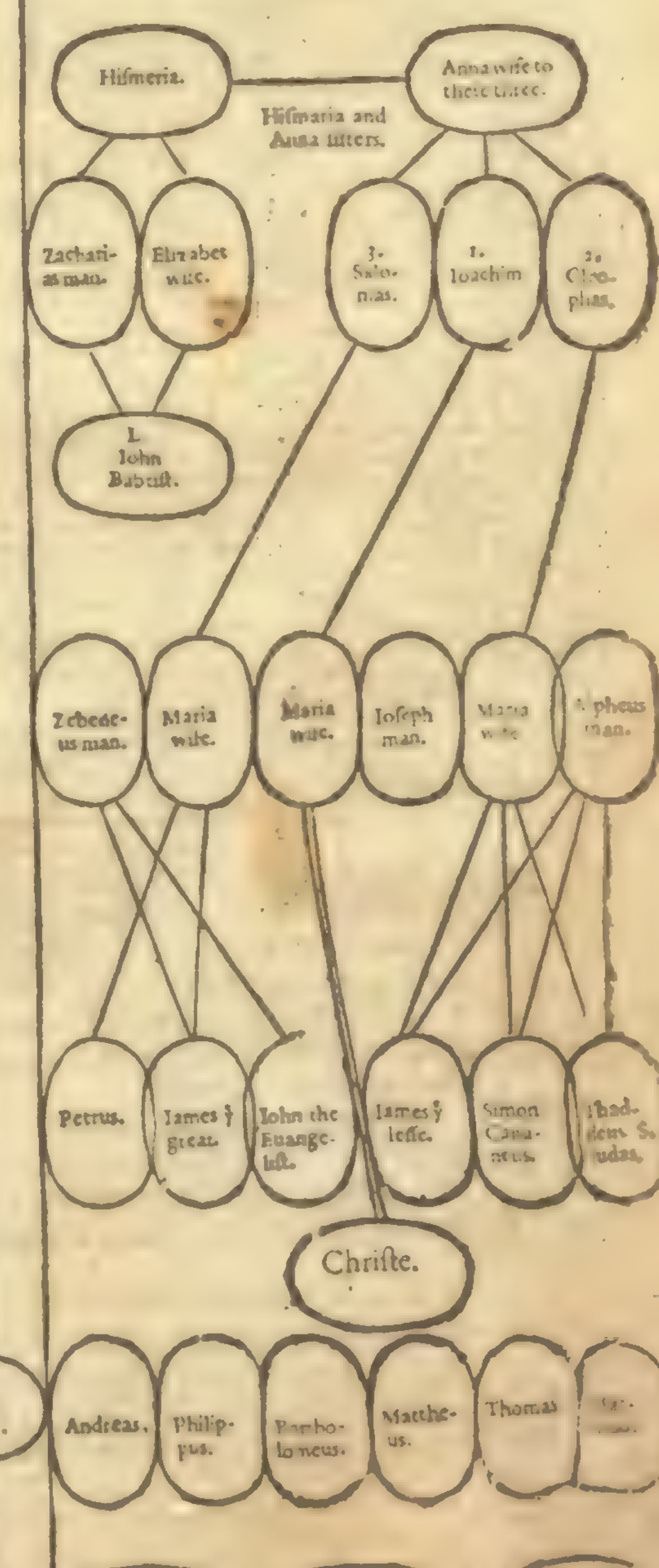



Here at the Natiuitie of Christ endeth the fift age, in the xlii. yeere of Octauian the Emperour, and it conteyneth yeeres fiue hundreth foure score & sixe, whereunto if you ioyne the yeeres from Adam to Christes birth, they amount to v. thousand one hundred ninetie and nine yeeres, & so beginneth the sixt age, which shall continue to the day of judgement.

H. Pontius Pilate was made Procurator of Jurie by Tiberius Cesar, who comming to Jerusalem would haue the image of Julius Cesar to be set in the Temple: in the 17. yeere of his rule he pronounced false sentence against Christ, he would haue brought into the Temple the images of the Gentiles, contrary to the lawe of the Jewes, and the money receiued into Corbanan, that is, of the Arke wherein was put the offrings of the Priestes to the repairing of the Temple, and also of the Treasure house, wherein was put the oblations of all passengers: he turned to his owne vse, and therefore Tiberius exiled him to Lions his owne countrey, where he dyed to his shame. John 19.

I. Octauianus or Augustus Cesar after hee came to the Empire, founde pacified the whole worlde, and therefore he desired to knowe what regions, what cities, what castles, what villages, what men were vnder his Empire, for hee had the rule of the whole worlde, and this description was first made of Cyrenus the lieutenant of Syria, and then was Christ borne. And hauing desire to builde a notable pallace, he woulde knowe howe long it should continue, and had answere from Sybilla that it shoulde endure so long till a virgine shoulde bring foorth a childe, whereupon he called it eternum, that is, euerlasting: But Christ being borne of a virgine, the pallace fell downe, whereupon he builded an altar to God borne of the virgine, and called it the altar of heauen, hee reigned 13. yeeres after Christes birth, and in the 41. yeere of his rule, he numbred the people in Rome, and there were found ninetie times three hundred thousand, and 80. thousand, and fiue hundreth men. Luke 2.1.

K. Tiberius was the sonne of Augustus and of Julia his wife, he had two Nephues, one of his sonne called Tibur, and another of his brother called Gaius hee woulde haue substituted after him the sonne of his sonne whom hee loued better, but Herode Agrippa loued better Gaius, and wished him to be Emperour, for which wish hee put Herode in prison. In the 15. yeere of his reigne John Baptist began for to preache and to baptise, and in his 23. yeere Christ was crucified, and Tiberius dyed.



# An Almanacke.

| The yeeres of our Lord. | The Golden number. | The Epact. | Dominicall letter. | Septuagesima. | The first day of Lent. | Easter day. | Rogation weeke. | Ascention day. | Whitsunday. | Aduent Sunday. |
|---|---|---|---|---|---|---|---|---|---|---|
| 1578. | ii | xvii | E | 26. Ianu. | 12. Febru. | 30. Mar. | v. Mail. | viii. Mail. | xviii Mail. | 30. Nouē. |
| 1579. | iii | iii | D | 15. Febru. | 4. March. | 19. April. | xv | xviii | 7. Iunii. | xix |
| 1580. | iiii | xiii | C | 31. Ianu. | 17. Febru. | 3. | ix | xii | xvi Mail. | xviii |
| 1581. | v | xv | B | 22. | 8. | 26. Mar. | i | iiii | xiii | 3. Decem. |
| 1582. | vi | vi | A | 11. Febru. | 28. | 15. April. | xvi | xviii | 3. Iunii. | ii |
| 1583. | vii | xvii | G | 27. Ianu. | 13. | 31. Mar. | vi | ix | 19. Mail. | i |
| 1584. | viii | xviii | F | 16. Febru. | 3. March. | 19. April. | xv | xviii | 7. Iunii. | 29. Nouē. |
| 1585. | ix | ix | E | 7. | 24. Febru. | 11. | xvii | xx | 30. Mail. | xviii |
| 1586. | x | xx | D | 30. Ianu. | 16. | 3. | ix | xii | xvi | xvii |
| 1587. | xi | i | C | 12. Febru. | 1. March. | 16. | xvi | xv | 4. Iunii. | 3. Decem. |
| 1588. | xii | xii | B | 4. Febru. | 21. Febru. | 7. | 13. Mail. | 16. Mail. | 26. Mail. | i |
| 1589. | xiii | xiii | E | 26. Ianu. | 12. Febru. | 30. Mar. | v | viii | xviii | 30. Nouē. |
| 1590. | xiiii | iiii | D | 15. Febru. | 4. March. | 19. April. | xv | xviii | 7. Iunii. | xix |
| 1591. | xv | xv | C | 31. Ianu. | 17. Febru. | 4. | x | xiii | 23. Mail. | xviii |
| 1592. | xvi | xvi | B | 23. | 9. | 26. Mar. | i. Mail. | iiii | xiii | 3. Decem. |
| 1593. | xvii | vii | G | 11. Febru. | 28. | 15. April. | xvi | xviii | 3. Iunii. | ii |
| 1594. | xviii | xviii | F | 27. Ianu. | 13. | 31. Mar. | vi | ix | 19. Mail. | i |
| 1595. | xix | xix | E | 16. Febru. | 5. March. | 20. April. | xvi | xix | 8. Iunii. | 30. Nouē. |
| 1596. | i | xi | D | 8. | 25. Febru. | 11. | xvii | xx | 30. Mail. | xviii |
| 1597. | ii | xxii | B | 23. Ianu. | 9. | 27. Mar. | ii | v | xv | xvii |
| 1598. | iii | iii | A | 12. Febru. | 1. March. | 16. April. | xvi | xv | 4. Iunii. | 3. Decem. |
| 1599. | iiii | xiiii | G | 4. | 21. Febru. | 8. | xiii | xvii | 27. Mail. | ii |
| 1600. | v | xv | F | 20. Ianu. | 6. | 23. Mar. | 28. April. | i | xi | 30. Nouē. |
| 1601. | vi | vi | D | 8. Febru. | 25. | 12. April. | 18. Mail. | xvi | xvi | xix |
| 1602. | vii | xvii | C | 31. Ianu. | 17. | 4. | x | xiii | xvi | xviii |
| 1603. | viii | xviii | B | 20. Febru. | 9. March. | 24. | xvi | 2. Iunii. | 12. Iunii. | xvii |
| 1604. | ix | ix | A | 5. | 22. Febru. | 8. | xiiii | 17. Mail. | 27. Mail. | 2. Decem. |
| 1605. | x | xx | F | 27. Ianu. | 13. | 31. Mar. | vi | ix | xix | i |
| 1606. | xi | i | E | 16. Febru. | 5. March. | 20. April. | xvi | xix | 8. Iunii. | 30. Nouē. |
| 1607. | xii | xii | D | 30. Ianu. | 18. Febru. | 5. | xi | xiii | 24. Mail. | xix |
| 1608. | xiii | xiii | C | 24. | 10. | 27. March | ii | v | xv | xvii |
| 1609. | xiiii | iiii | A | 12. Febru. | 1. March. | 16. April. | xvi | xv | 4. Iunii. | 3. Decem. |
| 1610. | xv | xv | G | 4. | 21. Febru. | 8. | xiiii | xvii | 27. Mail. | ii |

### ¶ Of the Golden number.

The Golden number is so called, because it was written in the Kalender with letters of gold, right at that day whereon the Moone changed: and it is the space of 19. yeeres, in the which the Moone returneth to the selfe same day of the yeere of the Sunne: and therefore it is also called the Cycle of the Moone, in the which the Solstices and Equinoctials, do returne to all one point in the Zodiaque.

To finde it euery yeere, you must adde one yeere to the yeere of Christ (for Christ was borne one yeere of the 19. already past) then diuide the whole by 19. and that which resteth, is the Golden number for that yeere, if there be no surplusage, it is then 19.

### ¶ The Epact.

Epactæ hemeræ in Greeke, doeth signifie in English daies set betweene, and therefore the 11. daies and 3. houres that are added to the yeere of the Moone, are called Epactæ, and are added to make the yeere of the Moone, which is but 354. daies, iust with the yeere of the Sunne, which hath 365. daies and a quarter.

To finde out the Epact of eche yeere, do thus. To the Epact of the yeere that last went before that yere for which you would finde the Epact, adde 11. and the summe of these two make the Epact. If it surmount 30. then take 30. out, and that which resteth aboue 30. is the Epact you desire.

### ¶ The vse of the Epact.

To knowe howe olde the Moone is at any time for euer by the Epact, do this: Adde vnto the dayes of your moneth wherein you would knowe this, the Epact, and as many daies moe, as are moneths from March to that moneth, including both moneths, out of the which subtract 30. as often as you may, the age remaineth: if nothing remaine, the Moone changeth that day.

¶ For the more ease of the Reader, we haue placed here ouer an Almanacke, inclusiuely compzehending, not onely howe to finde the Epact for the space of 32. yeeres to come, but also the Golden number afore specified, together with the Dominicall letter, Leape yeere, and 7. other moueable feastes, or daies in the yeere, during the same time, as may appeare.

¶ Note that the Golden number and Dominicall letter doeth change euery yeere the first day of January for euer: Note also, that the yeere of our Lorde beginneth the 25. day of March, the same day supposed to be the first day vpon which the worlde was created, and the day when Christ was conceiued in the wombe of the virgine Marie.

# Ianuarie hath xxxj. dayes.

## The Moone xxx.

Sunne { ryseth / falleth } Houre { 7.min.34. / 4.min.26. }

| | | | | | Pſalmes. | Morning prayer: | | Euening prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1. Leſſon. | 2. Leſſon. | 1. Leſſon. | 2. Leſſon. |
| xxx | i | M | Kalend. | Circ | | Gene. xvii. | Rom. ii. | Deut. x. | Coloſ. ii. |
| viii | ii | b | iiii No. | | | Gene. i. | Matth. i. | Gene. ii. | Rom. i. |
| | iii | c | iii No. | | vii | iii | ii | iiii | ii |
| xvi | iiii | d | pꝛid. No. | | | v | iii | vi | iii |
| v | v | e | Nonis. | | | vii | iiii | viii | iiii |
| | vi | f | viii Id. | Epiphanie. | | Iſai. ix. | Luke iii. | Iſai. xix. | Iohn ii. |
| xiii | vii | g | vii Id. | | | Gene. ix. | Matth. v. | Gene. xii. | Rom. v. |
| ii | viii | A | vi Id. | Lucian. | | xiii | vi | xiiii | vi |
| | ix | b | v Id. | | | xv | vii | xvi | vii |
| c | x | c | iiii Id. | | | xvii | viii | xviii | viii |
| | xi | d | iii Id. | | | xix | ix | xx | ix |
| xviii | xii | e | pꝛid. Id. | Solis ingressio. | | xxi | x | xxii | x |
| viii | xiii | f | Idus. | Hyllarii. | | xxiii | xi | xxiiii | xi |
| | xiiii | g | xix kl. | Februarii. | | xxv | xii | xxvi | xii |
| xv | xv | A | xviii kl. | | | xxvii | xiii | xxviii | xiii |
| xiii | xvi | b | xvii kl. | | | xxix | xiiii | xxx | xiiii |
| | xvii | c | xvi kl. | | | xxxi | xv | xxxii | xv |
| xii | xviii | d | xv kl. | Pꝛiſca. | | xxxiii | xvi | xxxiiii | xvi |
| i | xix | e | xiiii kl. | | | xxxv | xvii | xxxvii | i. Cor. i. |
| | xx | f | xiii kl. | Fabian. | | xxxviii | xviii | xxxix | ii |
| ix | xxi | g | xii kl. | Agnes. | | xl | xix | xli | iii |
| | xxii | A | xi kl. | Vincent. | | xlii | xx | xliii | iiii |
| xviii | xxiii | b | x kl. | | ii | xliiii | xxi | xlv | v |
| vi | xxiiii | c | ix kl. | | | xlvi | xxii | xlvii | vi |
| | xxv | d | viii kl. | Conuerſi. Paul. | | Moſ. v. | Actes xxii. | Moſ. vi. | Actes. xxvi. |
| xviii | xxvi | e | vii kl. | | | Gene. xlviii. | Matth. xxii. | Gene. xlix. | i. Cor. vii. |
| iii | xxvii | f | vi kl. | | | l | xxiiii | Exod. i. | viii |
| | xxviii | g | v kl. | | | Exod. ii. | xxv | iii | ix |
| xi | xxix | A | iiii kl. | | | iiii | xxvi | v | x |
| xix | xxx | b | iii kl. | | | vii | xxvii | viii | xi |
| viii | xxxi | c | pꝛid. kl. | | | ix | xxviii | x | xii |

1. The firſt day of this moneth, Noah, after he had bene in the Arke 150. dayes, began to ſee the toppes of the high mountaines. Gene. 7.24. and 8.3,5.

Alſo as vpon this day, Chriſt was circumciſed according to the Lawe. Luke 2.21.

6. The Magians as vpon this day (hauing bin guided vnto Beth-lehem by the direction of a ſtarre) worſhipped Chriſt, & offered vnto him, golde, mirrhe, and frankinſence. Matth. 2.1. vſque 13.

Alſo as vpon this day, Chriſt was baptized by Iohn in Iordan, being about xxx. yeeres of age. Matth. 3.13. Luke 3.21,23.

Alſo Chriſt as vpon this day, wrought his firſt miracle, in turning water into wine, at a marriage in Cana of Galile. Iohn 2.2,11.

10. Nebuchad-nezzar the king of Babel as vpon this day, beſieged the Citie of Ieruſalem. 2. Kings 25.1. Iere. 52.4.

17. The good Prince Scanderbeg king of Epyrus, a ſcourge to the Turke, as vpon this day, died. 1466.

22. The Duke of Somerſet as vpon this day, was beheaded. 1552.

25. Caius Caligula, his wife and daughter, as vpon this day, were ſlaine. Anno Do. 42.

27. Saint Paul, as vpon this day, of a perſecuter was conuerted, as he iourneyed vnto Damaſcus. Actes 9.3.

# February hath xxviii. dayes.

## The Moone xxix.

Sunne { ryseth / falleth } { 7.min.15. / 4.min.45. }

| | | | | | | Morning prayer. | | Euening prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1. Lesson. | 2. Lesson. | 3. Lesson. | 2. Lesson. |
| i | d | [illegible] | Fast. | | | Exod.xi. | Warke i. | Exod.xii. | 1.Cor.xiii. |
| ii | e | nu | No. | | | Exod.xii. | ii | Exod.xiii. | xiiii |
| iii | f | iu | No. | Blasii. | | Exod.xiii. | iii | Exod.xiiii. | xv |
| iiii | g | prid. | No. | | | xv | iiii | xvi | xvi |
| v | | | | Agathe. | | xvii | v | xviii | ii.Cor.i. |
| vi | b | viii | Id. | | | xvi | vi | xx | ii |
| vii | c | vii | Id. | | | xxi | vii | xxii | iii |
| viii | d | vi | Id. | | | xxiii | viii | xxiiii | iiii |
| ix | e | v | Id. | | | xxv | ix | xxvi | v |
| x | f | iiii | Id. | | | xxvii | x | Deut.xviii. | vi |
| xi | g | iii | Id. | Sapientia. | | Deut.xxx. | xi | xx | vii |
| xii | a | prid. | Id. | | | xxvi | xii | Num.xi. | viii |
| xiii | b | | | | | Num.xii. | xiii | xiii | ix |
| xiiii | c | xvi | kl. | Valentine. | | xiii | xiiii | xvi | x |
| xv | d | xv | kl. | March. | | xvii | xv | xx | xi |
| xvi | e | xiiii | kl. | | | xxi | xvi | xxii | xii |
| xvii | f | xiii | kl. | | | xxiii | Luke di. | xxiii | xiii |
| xviii | g | xii | kl. | | | xxv | di. | xxvi | Galat.i. |
| xix | a | xi | kl. | | | xxx | ii | xxxi | ii |
| xx | b | x | kl. | | | xxxii | iii | xxxv | iii |
| xxi | c | ix | kl. | | | xxxvi | iiii | Deut.i. | iiii |
| xxii | d | viii | kl. | | | Deut.ii. | v | iii | v |
| xxiii | e | vii | kl. | Fast. | | iii | vi | v | vi |
| xxiiii | f | vi | kl. | | | Num.xix. | vii | Ecclus.i. | Epist.i. |
| xxv | g | v | kl. | | | Deut.vi. | viii | Deut.vii. | ii |
| xxvi | a | iiii | kl. | | | viii | ix | x | iii |
| xxvii | b | iii | kl. | | | xi | x | xi | iiii |
| xxviii | c | prid. | kl. | | | xii | xi | xv | v |

2. As vpon this day, Christ our Sauiour was offered vnto the Lord in the Temple at Ierusalem and his mother, the Virgin Marie, was purified according to the lawe. Luke 2.22.
8. As vpon this day, the Romanes began their lyning, after Plinie.
9. As vpon this day, Noah (fourtie dayes after he had seene the toppes of the mountaines) sent out of the Arke the Rauen, and after the Doue, of the which, onely the Doue returned. Gene.8.7,8.
14. The Iewes, as vpon this day, slewe three hundreth of their enemies, in Shushan, but yet on the spoyle, they layd not their hand. Ester ix.15.
15. The Iewes kept this day for a feast, because nowe the sappe riseth in the trees.
16. The learned Clerke, Philip Melanthon, as vpon this day, was borne. Anno. 1497.
17. Noah, as vpon this day, sent out of the Arke againe, the Doue, which returning vnto him, brought an Olive branche in her bill, whereby he knewe, that the waters were abated vpon the earth. Gene 8.10,11.
18. Martin Luther the seruant of God, died as vpon this day. Anno. 1546.
22. Martin Luther his body, as vpon this day, was translated to Witenberg, and buried in the Chappel of the Castell there.
25. Noah, as vpon this day, sent the Doue out of the Arke the third time, and she returned no more. Gene.8.12.

The Moone xxx.

riseth 6.min.18.
Houre
falleth 5.min.42.

| | | | | | | Morning prayer | | Euening prayer | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1 Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
| 1 | d | xxv. | m. | Dauid. | | Deut.xvi. | Luke xx. | Deut.xvii. | Ephes.vi. |
| 2 | e | vi | No. | Cedde. | | xviii | xxi | xix | Philip.i. |
| 3 | f | v | No. | | | xx | xxii | xxi | ii |
| 4 | g | iiii | No. | | | xxii | xxiii | xxiii | iii |
| 5 | a | iii | No. | | | xxiv | xxiv | xxvi | iiii |
| 6 | b | prid. | No. | | | xxviii | xxvii | xxviii | Colos.i. |
| 7 | c | viii | Id. | Perpetua. | | xxix | xxviii | xxx | ii |
| 8 | d | vii | Id. | | | xxxi | xxix | xxxii | iii |
| 9 | e | vi | Id. | | | xxxiii | xx | xxxiii | iiii |
| 10 | f | v | Id. | | | Iosh.i. | xxi | Iosh.ii. | i.Thes.i. |
| 11 | g | iiii | Id. | | | iii | xxii | iiii | ii |
| 12 | a | iii | Id. | Gregory. | | v | xxiii | vi | iii |
| 13 | b | ii | Id. | | | vii | xxiv | viii | iiii |
| 14 | c | prid. | Id. | | | ix | John i. | x | v |
| 15 | d | xvii | kl. | | | xxiii | ii | xxiiii | ii.Thes.i. |
| 16 | e | xvi | kl. | Ypsius. | | Judg.i. | iii | Judg.ii. | ii |
| 17 | f | xv | kl. | | | iii | iiii | iii | iii |
| 18 | g | xiiii | kl. | Edward. | | v | v | vi | i.Tim.i. |
| 19 | a | xiii | kl. | | | vii | vi | viii | ii.iii |
| 20 | b | xii | kl. | | | ix | vii | x | iiii |
| 21 | c | xi | kl. | Benedict. | | xi | viii | xii | v |
| 22 | d | x | kl. | | | xiii | ix | xiiii | vi |
| 23 | e | ix | kl. | | | xv | x | xvi | ii.Tim.i. |
| 24 | f | viii | kl. | Fast. | | xvii | xi | xviii | ii |
| 25 | g | vii | kl. | | | Eccles.ii. | xii | Eccles.iii. | iii |
| 26 | a | vi | kl. | | | Judg.xix. | xiii | Judg.xx. | iiii |
| 27 | b | v | kl. | | | xxi | xiiii | Ruth.i. | Titus.i. |
| 28 | c | iiii | kl. | | | Ruth.ii. | xv | iii | ii.iii |
| 29 | d | iii | kl. | | | iiii | xvi | i.Sam.i. | Philemon. |
| 30 | e | ii | kl. | | | i.Sam.ii. | xvii | iii | Hebr.i. |
| 31 | f | prid. | kl. | | | iiii | xviii | v | ii |

3. As vpon this day, the Temple of Ierusalem was finished & holied, 597. yeeres before Christ his birth. Ezra.6.15. and 1.Esd.7.5.

10. As vpon this day, Christ being on the other side of Iordan, was aduertised of the sickenes of Lazarus. Iohn 11.3.

13. As on this day, was the feast of Ester. Ester. 3.12. and 4.16.

16. As vpon this day, Lazarus was raised from death. Iohn 11.44.

20. As vpon this day, Christ entred into Ierusalem. Iohn 12.14,15.

22. Marie Magdalen, as on this day, anointed Christ with precious oyntment. Iohn 12.3. Matth.26.7,12.

24. Christ helde his last Supper, as vpon this day, and was taken. Matt.26.20.

25. Christ was crucified, dead, and buried, as vp on this day. Luke 23.33. Mark 15.25. Mat 27.35.
This day also, was the day of preparation. Iohn 19.31,42.

26. Christ as on this day, lay in the Sepulchre. Matth.27.62.

27. As vpon this day, was the resurrection of Christ. Matth.28.1,2. Luke 24.1.
Also as vpon this day, Iehoachin king of Iudah, was deliuered out of prison, by Euil-Merodath king of Babylon, who after had his allowance at the kings table, all the dayes of his life. 2.Kings.25.27,29,30.

C 4.

# [illegible] hath xxx. dayes.

## The Moone xxix.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Sunne { ryseth / falleth } | | { 5. min. 15. / 6. min. 45. } | | | Psal | [illegible] | | [illegible] | |

| | | | | | Psal | 1. Lesson. | 2. Lesson. | 1. Lesson. | 2. Lesson. |
|---|---|---|---|---|---|---|---|---|---|
| i | g | | | | i | i. Sam. vi. | John xx. | i. Sam. vii. | Hebr. iii. |
| ii | | iiii | No. | | | viii | xx | ix | iiii |
| iii | b | iii | No. | Richard. | | x | xxi | xi | v |
| iiii | c | prid. | No. | Ambrose. | | xii | Actes i. | xiii | vi |
| v | d | | | | | xiiii | ii | xv | vii |
| vi | e | viii | Id. | | | xvi | iii | xvii | viii |
| vii | f | vii | Id. | | | xviii | iiii | xix | ix |
| viii | g | vi | Id. | | viii | xx | v | xxi | x |
| ix | | v | Id. | | | xxii | vi | xxiii | xi |
| x | b | iiii | Id. | | | xxiiii | vii | xxv | xii |
| xi | c | iii | Id. | | | xxvi | viii | xxvii | xiii |
| xii | d | prid. | Id. | | | xxviii | ix | xxix | James i. |
| xiii | e | | | | | xxx | x | xxxi | ii |
| xiiii | f | xviii | kl. | Mai. | | ii. Sam. i. | xi | ii. Sam. ii. | iii |
| xv | g | xvii | kl. | | | iii | xii | iiii | iiii |
| xvi | | xvi | kl. | | xvi | v | xiii | vi | v |
| xvii | b | xv | kl. | | | vii | xiiii | viii | i. Pet. i. |
| xviii | c | xiiii | kl. | | | ix | xv | x | ii |
| xix | d | xiii | kl. | Alphege. | xix | xi | xvi | xii | iii |
| xx | e | xii | kl. | | | xiii | xvii | xiiii | iiii |
| xxi | f | xi | kl. | | | xv | xviii | xvi | v |
| xxii | g | x | kl. | | | xvii | xix | xviii | ii. Pet. i. |
| xxiii | | ix | kl. | S. George. | | xix | xx | xx | ii |
| xxiiii | b | viii | kl. | | | xxi | xxi | xxii | iii |
| xxv | c | vii | kl. | | | Ecclus. iiii. | xxii | Ecclus. v. | i. John. i. |
| xxvi | d | vi | kl. | | | ii. Sa. xxiii. | xxiii | ii. Sa. xxiiii. | ii |
| xxvii | e | v | kl. | | | i. King. i. | xxiiii | i. King. ii. | iii |
| xxviii | f | iiii | kl. | | | iii | xxv | iiii | iiii |
| xxix | g | iii | kl. | | | v | xxvi | vi | v |
| xxx | | prid. | kl. | | | vii | xxvii | viii | ii. iii. Joh. |

1. In this first day, Noah opened the couer of the Arke. Gene. 8, 13. Also as vpon this day, Moses reared the Tabernacle. Exod. 40, 2, 17.

4. Christ, as vpon this day, which was eight dayes after his resurrection, appeared to his disciples, Thomas also being present. Iohn 20. 26.

6. Ioshua and the Iewes camped before Iordan, the space of three dayes. Ioshua 3, 1.

10. The Israelites as vpon this day, passe Iordan with a great multitude, the yeere before the Natiuitie of our Lord Iesus Christ. 1457. Iosh. 13. 1 -. and 4. 1, 11.

11. Ioshua circumcised the people nigh Iericho. Ioshua 5. 3.

13. King Ahashuerosh as vpon this day, commanded all ye Iewes to be slaine. Ester 3. 13, 13.

14. The Israelites vpon this day, kept Passeouer, and Man ceased. Ioshua 5, 10, 12.

15. Moses, as on this day, brought the Israelites out of Egypt. Exod. 12. 37, 41.

16. As on this day, they departed fro Succoth, into the desert of Etham. Exo. 13, 20, Nom. 33. 6.

17. As on this day, they passed into the mountaines and daungerous places. Exodus 14. 2. Nomb. 33. 7.

18. As on this day, they went through the red Sea. Exod. 14, 29. Nomb. 33. 8.

19. As on this day, they wander in the desert of Shur, & came to Marah. Ex. 15. 22. Nom. 33. 8.

Sunne { ryseth / falleth } Houre { 4.min.36. / 7.min.24. }

| | | | | | | Morning prayer. | | Euening prayer. | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | 1.Lesson. | 2.Lesson. | 1.Lesson. | 2.Lesson. |
| | f | b | | | | Eccles.vii. | Acres viii. | Eccles.xi. | Jude i. |
| | g | c | vi | No. | | 1.King.xv. | xviii | 1.King.xi. | Rom.i. |
| | aa | d | v | No. | Innocents. | xx | Matth.i. | xii | ii |
| | bb | e | iiii | No. | | xxii | iii | xiii | iii |
| | c | f | iii | No. | | xxiii | iiii | xiiii | iiii |
| | cc | g | pxid. | No. | John Euang. | xxiiii | v | xxiiii | v |
| | d | | | | | xxv | vi | xxv | vi |
| | dd | a | dcm | Id. | | xxvi | vii | xxvi | vii |
| | e | b | dcc | Id. | | ii.King.i. | viii | ii.King.ii. | viii |
| | ee | c | dcci | Id. | | iii | ix | iii | ix |
| | f | d | dccii | Id. | | iiii | x | iiii | x |
| | ff | e | dcciii | Id. | | v | xi | v | xi |
| | g | f | dcciiii | Id. | | vi | xii | vi | xii |
| | gg | g | dccv | Id. | | vii | xiii | vii | xiii |
| | aa | a | pxid. | Id. | | viii | xiiii | viii | xiiii |
| | b | b | | | | ix | xv | ix | xv |
| | c | c | dccvi | Id. | Iunii. | x | xvi | xvi | xvi |
| | cc | d | dccvii | Id. | | xvii | xvii | xvii | i.Cor.i. |
| | d | e | dccviii | Id. | | xviii | xix | xx | ii |
| | dd | f | dccix | Id. | Dunstane. | xxi | xx | xxii | iii |
| | e | g | dccx | Id. | | xxiii | xxi | xxiii | iiii |
| | ee | a | dccxi | Id. | | xxiv | xxii | Ezra.ii. | iiii |
| | f | b | xi | Id. | | Ezra.iii. | xx | iii | v |
| | ff | c | x | Id. | | v | xxi | vi | vi |
| | g | d | ix | Id. | | vii | xxii | ix | vii |
| | gg | e | dccxii | Id. | | Nehem.i. | xxiii | Nehe.ii. | viii |
| | aa | f | dccxiii | Id. | Augustine. | viii | xxiiii | v | ix |
| | b | g | dccxiiii | Id. | | ix | xxv | vii | x |
| | bb | a | dccxv | Id. | | x | xxvi | x | xi |
| | c | b | xv | Id. | | xiii | xxvii | Ester.i. | xii |
| | cc | c | iiii | Id. | | Ester.ii. | xxviii | iii | xiii |
| | d | d | pxid. | Id. | | iiii | Mark.i. | v | xiiii |

1. As vpon this day, Moses & Aaron numbred the people of Israel, the second yeere after their comming out of Egypt. Nom.1. & 4. Chapters.
5. As vpon this day, Christ ascended into heauen, in the sight of his Apostles, and many others. Marke 16.19. Actes 1.9.
10. God commaunded Noah, as vpon this day, to carrie foode into the Arke for himselfe, his houshoulde, and for such as were preserued with him. Gene 6.21.
14. Those that had not kept the feast of Passeouer the first day of the first moneth, kept it as vpon this day of the second moneth. Nomb.9. 11. and so did Hezekiah. 2.Chro.30.15.
15. As vpon this day, ỳ Iewes kept their Whitsontide. And also as vpon the same day, God sent the Iewes Quailes for their foode. Exod. 16.13. Nomb 11.31.
16. God, as vpon this day, rained the foode Man from heauen. Exo. 16.13,14,15.
17. Noah, as vpon this day, at Gods commandement entred the Arke. Gene.7.11.
20. As vpon this day, the Israelites departed from Sinai. Nomb.10.11,12.
22. As vpon this day, part of the Israelites, for their murmuring, were consumed with fire. Nomb 11.1.
27. Noah, as vpon this day, was commaunded by God, to goe foorth of the Arke. Gene. 8.14,16.

# Iune [illegible]

The Moone xxix.

Sunne { ryseth / falleth } Houre { 3.min.34. / 8.min.26. }

| | | | | | Psal. | Morning prayer. 1. Lesson. | 2. Lesson. | Euening prayer. 1. Lesson. | 2. Lesson. |
|---|---|---|---|---|---|---|---|---|---|
| i | e | [illegible] | | | | Ester.vi. | Marke ii. | Ester vii. | i.Cor.xv. |
| ii | f | iiii | No. | | | viii | iii | ix | xvi |
| iii | g | iii | No. | Nichomede. | | Job.i. | iiii | Job ii. | ii.Cor.i. |
| iiii | [illegible] | prid. | No. | | | iii | v | iiii | ii |
| v | b | [illegible] | | Boniface. | | v | vi | vi | iii |
| vi | c | viii | Id. | | vi | vii | vii | viii | iiii |
| vii | d | vii | Id. | | vii | ix | viii | x | v |
| viii | e | vi | Id. | | [illegible] | xi | ix | xii | vi |
| ix | f | v | Id. | | [illegible] | xiii | x | xiiii | vii |
| x | g | iiii | Id. | | [illegible] | xv | xi | xvi | viii |
| xi | [illegible] | iii | Id. | Barnabe Apost. | [illegible] | Ecclus.x. | Actes xiiii. | Ecclus.xii. | Acts.xv. |
| xii | b | prid. | Id. | | [illegible] | Job.17.18. | Marke xii. | Job xix. | ii.Cor.ix. |
| xiii | c | [illegible] | | Solstit. estiuum. | [illegible] | xx | xiii | xxi | x |
| xiiii | d | xviii | kl. | Julii. | [illegible] | xxii | xiiii | xxiii | xi |
| xv | e | xvii | kl. | | | xxiiii.xxv. | xv | xxvi.xxvii. | xii |
| xvi | f | xvi | kl. | | | xxviii | xvi | xxix | xiii |
| xvii | g | xv | kl. | | | xxx | Luke i. | xxxi | Galat.i. |
| xviii | [illegible] | xiiii | kl. | | | xxxii | ii | xxxiii | ii |
| xix | b | xiii | kl. | | | xxxiiii | iii | xxxv | iii |
| xx | c | xii | kl. | Edward. | | xxxvi | iiii | xxxvii | iiii |
| xxi | d | xi | kl. | | | xxxviii | v | xxxix | v |
| xxii | e | x | kl. | | | xl | vi | xli | vi |
| xxiii | f | ix | kl. | Fast. | | xlii | vii | Prou.i. | Ephes.i. |
| xxiiii | g | viii | kl. | [illegible] | | Mala.iii. | Matth.iii. | Mal.iiii. | Mat.xiiii. |
| xxv | [illegible] | vii | kl. | | | Prou.ii. | Luke viii. | Prou.iii. | Ephes.ii. |
| xxvi | b | vi | kl. | | | iiii | ix | v | iii |
| xxvii | c | v | kl. | | | vi | x | vii | iiii |
| xxviii | d | iiii | kl. | Fast. | [illegible] | viii | xi | ix | v |
| xxix | e | iii | kl. | [illegible] | [illegible] | Ecclus.xv. | Actes iii. | Ecclus.xix. | Actes iiii. |
| xxx | f | prid. | kl. | | [illegible] | Prou.x. | Luke xii. | Prou.xi. | Ephes.vi. |

1. The people of Israel, as vpon this day, came vnto ẏ Mount Sinai, which afterwarde was called the hil of Casius, and there taried almost a yeere, as appeareth, Exod.19.1. Nomb.10.11. Deut.1.19.

6. The Temple of Diana in Ephesus, which amongst all Paynims Temples, was the most magnificent and renoumed, as vpon this day, was consumed with fire iiii. yeeres before the Natiuitie of Iesus Christ.

20. Godfrey and Baldwine with their Christian armie, as vpon this day, ouercame the Persians at Antiochia, in a memorable conflict. Benedic. de Acult.

23. The king Ahashuerosh as on this day, sent forth a proclamation throughout all his countrey and prouinces, in the fauour of ẏ Iewes, and against Haman and his conspiration, as appeareth, Ester 8.9.&c.

25. As on this day, was the conflict at Mersbrough, betweene the Emperour Henrie the fourth, and Rodolfe Duke of Sueuia, stickled forth by the Pope. Anno. 1080.

27. After the flood had bene fourtie dayes vpon the earth, the waters were so increased, that Noahs Arke was lifted vp, as vpon this day, aboue the earth. Gene.7.17.

ryseth / falleth 4.min.18. / 7.min.42.

Plain.

| | | | | | | 2.Lesson. | | 2.Lesson. |
|---|---|---|---|---|---|---|---|---|
| | i | g | | Vsurarii. of Ma. | Prou.xii. | Luke.xiii. | Prou.xiv. | Phil.i. |
| | ii | a | bi | No. | xiii | xiiii | xv | ii |
| | iii | b | b | No. Martin. | xbi | xb | xbii | iii |
| | iiii | c | iii | No. | xbiii | xbi | xix | iiii |
| | v | d | iiii | No. | xx | xbii | xxi | Coloss.i. |
| | vi | e | p.id. | No. Dogge dayes. | xxii | xbiii | xxiii | ii |
| | vii | f | | | xxiiii | xix | xxv | iii |
| | viii | g | viii | Id. | xxvi | xx | xxvi | iiii |
| | ix | a | vii | Id. | xxvii | xxi | xxix | i.Thess.i. |
| | x | b | vi | Id. | xxviii | xxii | Eccles.i | ii |
| | xi | c | v | Id. | Eccles.ii. | xxiii | iii | iii |
| | xii | d | iiii | Id. | iiii | xxiiii | v | iiii |
| | xiii | e | iii | Id. | vi | John.i. | vii | v |
| | xiiii | f | p.id. | Id. | viii | ii | ix | ii.Thess.i. |
| | xv | g | | Swithune. | x | iii | xi | ii |
| | xvi | a | xvii | kl. Auguſt. | xii | iiii | Jerem.i. | iii |
| | xvii | b | xvi | kl. | Jerem.ii. | v | iii | i.Tim.i. |
| | xviii | c | xv | kl. | iiii | vi | v | ii.iii. |
| | xix | d | xiiii | kl. | vi | vii | vii | iiii |
| | xx | e | xiii | kl. Margaret. | viii | viii | ix | v |
| | xxi | f | xii | kl. | x | ix | xi | vi |
| | xxii | g | xi | kl. Magdalen. | xii | x | xiii | ii.Tim.i. |
| | xxiii | a | x | kl. | xiiii | xi | xv | ii |
| | xxiiii | b | ix | kl. Faſt. | xvi | xii | xvii | iii |
| | xxv | c | viii | kl. | Eccles.xii. | xiii | Eccles.xx. | iiii |
| | xxvi | d | vii | kl. Anne. | Jere.xviii. | xiiii | Jere.xix. | Titus.i. |
| | xxvii | e | vi | kl. | xx | xv | xxi | ii.iii. |
| | xxviii | f | v | kl. | xxii | xvi | xxiii | Philemon. |
| | xxix | g | iiii | kl. | xxiiii | xvii | xxv | Heb.i. |
| | xxx | a | iii | kl. | xxvi | xviii | xxvii | ii |
| | xxxi | b | p.id. | kl. | xxviii | xix | xxix | iii |

6. The vi. day of this moneth, the Iolias of our age, Edwarde the firſt, King of England dyed, Anno. 1553.

8. John Hus was burnt as on this day, at the Councell holden at Conſtance, for profeſſing the Goſpell of our Lord Jeſus. Anno. 1415.

9. As on this day, Jeruſalem was beſieged by the King of Babel, the ſpace of eighteene moneths, and at length was taken. 2. Kings. 25. 3. and Zedekiahs ſonnes ſlaine before his face, and after had his owne eyes put out. Ierem. 39. 2. 7.

12. As on this day was the birth of C. Julius Ceſar, the firſt Emperour of Rome, of whome this moneth is ſo called.

15. About this time, the great Sweat beganne in Englande. Anno. 1551.

17. As on this day, Moſes in his anger, being thereunto prouoked by the Idolatrie of the people, brake the two Tables of ſtone, which he had receiued of the Lorde in the Mount. Exod. 32. 19.

19. As on this day, the great hurt by fire began at Rome in Neroes reigne.

23. As on this day, Pope Alexander the thirde, treadeth vpon Frederick Barbaroſſa the Emperour.

27. As vpon this day, the Athenians receyued a great ouerthrow in Sicilia, of the Syracuſians.

# August hath xxxi. dayes.

The Moone xxx.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| ryseth / falleth | 4.min.34. / 7.min.26. | | | | Psalmes | Morning prayer. | | Euening prayer. | |
| | | | | | | 1.Lesson. | 2.Lesson. | 1.Lesson. | 2.Lesson. |
| xiii | i | c | Kalend. | Lammas. | i | Jerem.xxx. | John.xx. | Jerem.xxxi. | Hebr.iii. |
| ii | ii | d | iiii No. | | ii | xxxii | xxi | xxxiii | v |
| | iii | e | iii No. | | iii | xxxiiii | Actes.i. | xxxv | vi |
| x | iiii | f | prid. No. | | iiii | xxxvi | ii | xxxvii | vii |
| xvii | v | g | Nonas. | | v | xxxviii | iii | xxxix | viii |
| vii | vi | A | viii Id. | Transfiguratiõ. | vi | xl | iiii | xli | ix |
| | vii | b | vii Id. | Name of Jesus. | vii | xlii | v | xliii | x |
| | viii | c | vi Id. | | viii | xliiii | vi | xlv. xlvi | xi |
| xv | ix | d | v Id. | | ix | xlvii | vii | xlviii | xii |
| iiii | x | e | iiii Id. | Laurence. | x | xlix | viii | l | xiii |
| | xi | f | iii Id. | | xi | li | ix | lii | James.i. |
| xii | xii | g | prid. Id. | Sol in Virgine. | xii | Lamen.i. | x | Lamen.ii. | ii |
| i | xiii | A | Idus. | | xiii | iii | xi | iiii | iii |
| | xiiii | b | xix kl. | Septembris. | xiiii | v | xii | Ezek.ii. | iiii |
| ix | xv | c | xviii kl. | | xv | Ezek.iii. | xiii | vi | v |
| | xvi | d | xvii kl. | | | vii | xiiii | xiii | i.Pet.i. |
| xvii | xvii | e | xvi kl. | | | xiiii | xv | xviii | ii |
| vi | xviii | f | xv kl. | | | xxxiii | xvi | xxxiiii | iii |
| | xix | g | xiiii kl. | | | Daniel.i. | xvii | Daniel.ii. | iiii |
| | xx | A | xiii kl. | | | iii | xviii | iiii | v |
| iii | xxi | b | xii kl. | | | v | xix | vi | ii.Pet.i. |
| | xxii | c | xi kl. | | | vii | xx | viii | ii |
| xi | xxiii | d | x kl. | Fast. | | ix | xxi | x | iii |
| xix | xxiiii | e | ix kl. | Barthol. Apost. | xxiiii | Ecclus.xxv. | xxii | Ecclus.29. | i.John.i. |
| viii | xxv | f | viii kl. | | xxv | Daniel.xi. | xxiii | Daniel.xii. | ii |
| | xxvi | g | vii kl. | | xxvi | xiii | xxiiii | xiiii | iii |
| xvi | xxvii | A | vi kl. | | xxvii | Hosea.i. | xxv | Hosea.ii.iii. | iiii |
| v | xxviii | b | v kl. | Augustine. | xxviii | iiii | xxvi | v. vi. | v |
| | xxix | c | iiii kl. | Behead.of John. | xxix | vii | xxvii | viii | ii.iii.John. |
| | xxx | d | iii kl. | | xxx | ix | xxviii | x | Jude.i. |
| xiii | xxxi | e | prid. kl. | | xxx | xi | Matth.i. | xii | Rom.i. |

1. Aaron, as vpon this day, being 123. yeeres olde, dyed vpon the mountaine Hor, 40. yeeres after the children of Israels comming out of Egypt. Nom.20.25,28 and 33.38,39.

7. Nebuzar-adan, as on this day, setteth the Citie & Temple of Jerusalem on fire. 2.Kings.25.8,9.

8. Henrie the 4. Emperour, as on this day, dyed with sorowe, constrained thereunto by the Popes iniuries.

10. Titus souldiers, as on this day, set the Citie and Temple of Jerusalem on fire, sithens which time, neither of them haue euer bene reedified. Ioseph.lib.6.Chap.26.
As on this day also, Ezra the Scribe entreth into Jerusalem with a great multitude of the Jewes, and is honorably receiued of those that about 50. yeres before, came thither with Zerubbabel, before the incarnation of Christ, 596. yeeres. Ezra.7.9.

26. Darius being slaine, Alexãder as vpon this day, obtaineth the Empire of Asia, and the same day, the Monarchie was translated from the Persians, vnto the Greekes. 1.Macca.1.1.

27. Religion, as on this day, was reformed, according to Gods expresse trueth, in the most renowned Citie of Geneua. 1535.

29. The Citie Buda in Hungarie, as on this day, yeelded vnto the Turke, in the yere of our Lord God, 1526.

The Moone xxix.

Sonne { ryseth / kalleth } Moone { 5.min.36. / 6.min.24. }

Pistle.

| | | | | | | 1.Lesson. | 2.Lesson. | 1.Lesson. | 2.Lesson. |
|---|---|---|---|---|---|---|---|---|---|
| | i | f | | | Gyles. | Hosea.xiii. | Mat.ii. | Hosea.xiii. | Rom.ii. |
| | ii | g | nii | No. | | Joel.i. | iii | Joel.ii. | iii |
| | iii | A | iii | No. | | iii | iiij | Amos.i. | iiii |
| | iiii | b | vnd. | No. | | Amos.ii. | v | iii | v |
| | v | c | | | Dog dayes ende. | iiii | vi | v | vi |
| | vi | d | vnd | Fo. | | vi | vii | vii | vii |
| | vii | e | vii | Fo. | | vii | viii | ix | viii |
| | viii | f | ix | Fo. | Nat. of Marie. | Obadiah.i. | ix | Jonah.i. | ix |
| | ix | g | x | Fo. | | Jonah.ii.iii. | x | iiii | x |
| | x | | xi | Fo. | | Micah.i. | xi | Micah.ii. | xi |
| | xi | b | xii | Fo. | | iii | xii | iiii | xii |
| | xii | c | vnd. | Fo. | | v | xiii | vi | xiii |
| | xiii | d | | | | vii | xiiii | Nahum.i. | xiiii |
| | xiiii | e | xviii | kl. | Holy crosse. | Nahum.ii. | xv | iii | xv |
| | xv | f | xvii | kl. | Aquinoctium | Habak.i. | xvi | Habak.ii. | xvii |
| | xvi | g | xvi | kl. | Autumnale. | iii | xvii | Zepha.i. | i.Coz.i. |
| | xvii | A | xv | kl. | Lambart. | Zepha.ii. | xviii | iii | ii |
| | xviii | b | xiiii | kl. | | Haggai.i. | xix | Haggai.ii. | iii |
| | xix | c | xiii | kl. | | Zech.i. | xx | Zech.ii.iii. | iiii |
| | xx | d | xii | kl. | Fast. | iiii. v. | xxi | vi | v |
| | xxi | e | xi | kl. | | Eccius.xxxv | xxii | Eccius.38. | vi |
| | xxii | f | x | kl. | | Zech.vii. | xxiii | Zech.viii. | viii |
| | xxiii | g | ix | kl. | | ix | xxiiii | x | viii |
| | xxiiii | A | viii | kl. | | xi | xxv | xii | ix |
| | xxv | b | vii | kl. | | xiii | xxvi | xiiii | x |
| | xxvi | c | vi | kl. | Cyprian. | Hala.i. | xxvii | Hala.ii. | xi |
| | xxvii | d | v | kl. | | iii | xxviii | iii | xii |
| | xxviii | e | iiii | kl. | | Tobit.i. | Matthe.i. | Tobit.ii. | xiii |
| | xxix | f | iii | kl. | | Eccius.39. | ii | Eccius.44. | xiiii |
| | xxx | g | vnd. | kl. | Hierome. | Tobit.iii. | iii | Tobit.iii. | xv |

2. Augustus Cesar this day ouerthrewe Antonius and Cleopatra, in a battell by sea at Actium, 28. yeeres before Christ was borne. Dion.
7. Our Soueraigne Ladie QVEENE [illegible] was borne as vpon this day, at Greenewich. Anno 1533.
8. Jerusalem was as vpon this day, sacked with fire and sworde, & vtterly raced, 73. yeeres after the birth of Christ: who prophecied the same 40. yeeres before. Matth. 24. 2, 34. Ioseph. lib. 7. Chap. 26.
13. Titus the Emperour, sonne to Vespasian, as vpon this day, dyed, after Christes birth 83. yeeres.
14. Chrysostome being chased out of his Church of Constantinople, as vpon this day dyed.
18. Domitian the Emperour as vpon this day, was slaine, by ỹ treason of his wife, & seruants.
20. The noble Orator L. Crassus, as vpon this day, died of a pleurisie. Cicero. lib. 3. de Orat.
23. Octauius Cesar, as vpon this day, was borne, 60. yeres before the Natiuitie of Christ. Gel. lib. 15. Chap. 7.
24. Angelus Politian, as vpon this day, dyed, Anno. 1509.
25. As vpon this day, Nehemiah finished the walles of Jerusalē, 444. yeeres before Christ. Nehe. 6. 15.
30. As vpon this day, Pompeius, surnamed the great, was borne before Christ. 102. yeeres.

# [illegible]roberhath [illegible]

## The Moone xxx.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| ryseth | 6.min.35. | Pal. | | | | | | | | | |
| falleth | 5.min.25. | | | | | | | | | | |

| | | | | | | | 1.Lesson. | 2.Lesson. | 1.Lesson. | 2.Lesson. |
|---|---|---|---|---|---|---|---|---|---|---|
| i | | | | Remige. | | | Tobi.b. | Mark.iii. | Tobi.bi. | 1.Cor.xbi. |
| ii | b | bi | No. | | | | bii | b | biii | ii.Cor.i. |
| iii | c | b | No. | | | | iiii | bi | v | iii |
| iiii | d | iii | No. | | | | v | bii | vi | iiii |
| v | e | iiii | No. | | | | vi | biii | vii | iiii |
| vi | f | v | No. | Fary. | | | Judeth.i. | x | Judeth.ii. | b |
| vii | g | vi | Nonas. | | | | viii | v | viii | vi |
| viii | a | vii | Id. | | | | b | vi | bi | vii |
| ix | b | viii | Id. | Dionis. | | | bi | vii | bii | viii |
| x | c | bi | Id. | | | | ii | viii | v | ix |
| xi | d | b | Id. | | | | v | viii | vi | x |
| xii | e | iii | Id. | | | | vii | xb | viii | xi |
| xiii | f | iiii | Id. | Edward. | | | xb | xbi | xbi | xii |
| xiiii | g | v | Id. | | | | Wisd.i. | Luk.bi.i. | Wisd.ii. | xiii |
| xv | a | vi | | | | | iii | bi.i. | iiii | Galat.i. |
| xvi | b | xvii | xi. | Nouembris. | | | b | ii | bi | ii |
| xvii | c | xvi | xi | Etheldrede. | | | bii | iii | biii | iii |
| xviii | d | xv | xi | | | | Eccius.ii. | iiii | Job.i. | iiii |
| xix | e | xiiii | xi. | | | | Wisd.v. | v | Wisd.x. | b |
| xx | f | xiii | xi. | | | | xi | vi | xii | vi |
| xxi | g | xii | xi. | | | | xiii | vii | xiii | Ephes.i. |
| xxii | a | xi | xi. | | | | xb | viii | xbi | ii |
| xxiii | b | x | xi. | | | | xbii | ix | xbiii | iii |
| xxiiii | c | ix | xi. | | | | xix | x | Eccius.i. | iiii |
| xxv | d | viii | xi. | Crispine. | | | Eccius.ii. | xi | iii | b |
| xxvi | e | vii | xi. | | | | iiii | xii | b | bi |
| xxvii | f | vi | xi. | Fast. | | | vi | xiii | bii | Phili.i. |
| xxviii | g | v | xi. | | | | Job.24.25. | xiiii | Job.xiii. | ii |
| xxix | a | iiii | xi. | | | | Eccius. biii. | xb | Eccius.x. | iii |
| xxx | b | iii | xi. | | | | x | xbi | xi | iiii |
| xxxi | c | ii | xi. | Fast. | | | xii | xbii | xiii | Coloss.i. |

1. The feast of Trumpets was kept this day. Leuit.23.24.
   Also Pompeius and his armie, as vpon this day, was discomfited by Cesar.
4. The Iewes fast and mourne, as on this day, for the death of Gedaliah Ieremi.41.1.2.
10. As on this day, the feast of reconciliation, the only fast commaunded by GOD, was kept. Leu.23.27.
11. As on this day, was the first conflict of the Tigurines, with the fiue townes of Heluetia, wherein Zwinglius was slaine. Anno. 1532.
15. As on this day the Iewish feast of Tabernacles was kept, lasting 7. dayes. Leuit.23.34.
17. As on this day Noahs Arke after 150. daies, rested on the mountaines Ararat in Armenia. Gene.8.4.
21. As on this day, the Iewish great feast of palmes was kept.
22. This day, ye feast of holy conuocatiō was kept.
23. As on this day, the Iewes which returned from the captiuitie of Babylon, made a newe couenant with God. Nehe.9.1.
    Also Titus, came to Vaspasian, after the destruction of Ierusalē, slayeth 3000. Iewes on the birth day of his brother Domitian. An.73.
31. This day, in the yere of our Lord God, 1517. & 95. yeres after the death of John Hus. Martin Luther gaue his propositions in ye vniuersitie of Wittemberg, against ye Popes pardons.

## The Moone xxix.

riseth 7.min.34. falleth 4.min.26. Houre

Psalm 5.

| | | | | | | 1.Lesson | 2.Lesson. | 1.Lesson. | 2.Lesson. |
|---|---|---|---|---|---|---|---|---|---|
| | k | d | | | | Mich.iii. | Hebr.xi.xii. | Mich.v. | Reuel.xix |
| | n | e | nu | No. | | Eccius. xxxi. | Luke xvii. | Eccius.xv. | Coloss.ii. |
| | m | f | m | No. | | xvi | xix | xvii | iii |
| | lu | g | pxii. | No. | | xviii | xx | xix | iiii |
| | b | a | | | | xx | xxi | xxi | i. Thess.i |
| | vi | b | vm | Jo. | Leonarde. | xxii | xxii | xxiii | ii |
| | vii | c | vm | Jo. | | xxiii | xxiii | xxiv | iii |
| | viii | d | vi | Jo. | | xxiv | xxiiii | xxvi | iiii |
| | ix | e | v | Jo. | | xxix | John.i. | xxx | v |
| | x | f | iu | Jo. | | xxxi | ii | xxxii | ii. Thess.i. |
| | xi | g | ii | Jo. | S. Martin. | xxxii | iii | xxxiii | ii |
| | xii | a | pxii. | Jo. | | xxxiii | iiii | xxxvi | iii |
| | xiii | b | | | Bisse. | xxxvi | v | xxxvii | i. Tim.i. |
| | xiiii | c | xvii | kl. | Decembris | xxxix | vi | xl | ii.iii |
| | xv | d | xvi | kl. | Machute. | xli | vii | xlii | iiii |
| | xvi | e | xvi | kl. | | xliii | viii | xliii | v |
| | xvii | f | xv | kl. | | xlv | ix | xlvi | vi |
| | xviii | g | xiiii | kl. | | xlvii | x | xlvii | ii. Tim.i. |
| | xix | a | xiii | kl. | | xlix | xi | l | ii |
| | xx | b | xii | kl. | Edmund king. | li | xii | Baruc.i. | iii |
| | xxi | c | xi | kl. | | Baruc.ii. | xiii | iii | iiii |
| | xxii | d | x | kl. | Cicilie. | liii | xiiii | v | Titus.i. |
| | xxiii | e | ix | kl. | Clement. | lv | xv | Isai.i. | ii.iii |
| | xxiiii | f | viii | kl. | | Isai.ii. | xvi | iii | Philemon. |
| | xxv | g | vii | kl. | Katherine. | iii | xvii | v | Hebr.i. |
| | xxvi | a | vi | kl. | | vi | xviii | vii | ii |
| | xxvii | b | v | kl. | | viii | xix | ix | iii |
| | xxviii | c | iiii | kl. | | x | xx | xi | iiii |
| | xxix | d | iii | kl. | Fast. | xii | xxi | xiii | v |
| | xxx | e | pxii. | kl. | | Wisd.xx. | Acts.i. | Wisd.xxi. | vi |

Note, that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) verse vii. An euill wife &c. must be read with the xxv. Chapter.

10. This day happened the wofull slaughter of Varna, where Ladislaus King of Hungarie was slaine by the Turke Anno 1444. Also as vpon this day Martin Luther was borne Anno. 1483.

15. Jeroboam after that he had turned the people from ꝑ obedience of Rehoboam their King, vnto him selfe, deuised and ordeined this day to be kept holy of the people, and because they shoulde not goe vnto Jerusalem to worship, he caused two golden calues to be set vp, the one at Dan, & the other at Bethel, and to be and the people committed Idolatrie. 1. Kings. 12. 32, 33.

16. As vpon this day Tiberius Cesar was borne, before the birth of Christ 32. yeeres.

17. As vpon this day, began most prosperously our most Soueraigne Ladie, to reigne ouer vs, Anno 1558. whome we beseech God long to continue in that gouernment.

18. Titus as vpon this day, vsed no lesse cruelte against the Jewes his prisoners, in the Cite of Berythe in Syria, keeping the birth day of his father Vespasian. then he did on the birth day of his brother Domitian. Ioseph. lib. 7. Chap. 20.

# December hath xxxi. dayes.

The Moone xxx.

Sunne { ryseth / falleth } Houre { 8. min. 12. / 3. min. 48. }

| | | | | | | Psalmes. | Morning prayer. 1. Lesson | 2. Lesson. | Euening prayer. 1. Lesson | 2. Lesson. |
|---|---|---|---|---|---|---|---|---|---|---|
| | i | f | Kalend. | | i | | Isai. xxxv. | Acres. ii. | Isai. xl. | Hebr. iii. |
| xviii | ii | g | iii No. | | ii | | xvi | iii | xviii | vii |
| viii | iii | A | iii No. | | iii | | xviii | iii | xix | ix |
| | iiii | b | prid. No. | | iiii | | xx. xxi | b | xxii | x |
| xv | v | c | Nonas. | | v | | xxiii | vi | xxiiii | xi |
| iiii | vi | d | viii Id. | Nicholas Bish. | vi | | xxv | vi. viii | xxvi | xii |
| | vii | e | vii Id. | | vii | | xxvii | vi. viii | xxviii | xiii |
| xii | viii | f | vi Id. | Concept. of Ma. | viii | | xxix | viii | xxx | James. i. |
| i | ix | g | v Id. | | ix | | xxxi | ix | xxxii | ii |
| x | x | A | iiii Id. | | x | | xxxiii | x | xxxiiii | iii |
| xviii | xi | b | iii Id. | | xi | | xxxv | xi | xxxvi | iiii |
| vii | xii | c | prid. Id. | | xii | | xxxvii | xii | xxxviii | v |
| xvi | xiii | d | Idus. | Lucie virgin. | xiii | | xxxix | xiii | xl | i. Peter. i. |
| v | xiiii | e | xix kl. | Januarii. | xiiii | | xli | xiiii | xlii | ii |
| xiii | xv | f | xviii kl. | | xv | | xliii | xv | xliiii | iii |
| xxi | xvi | g | xvii kl. | O Sapientia. | xvi | | xlv | xvi | xlvi | iiii |
| ii | xvii | A | xvi kl. | | xvii | | xlvii | xvii | xlviii | v |
| | xviii | b | xv kl. | | xviii | | xlix | xviii | l | ii. Peter. i. |
| xx | xix | c | xiiii kl. | | xix | | li | xix | lii | ii |
| vii | xx | d | xiii kl. | Fast. | xx | | liii | xx | liiii | iii |
| | xxi | e | xii kl. | | xxi | | Prou. xxxi. | xxi | Prou. xxxii. | i. John. i. |
| xviii | xxii | f | xi kl. | | xxii | | Isai. lv. | xxii | Isai. lvi. | ii |
| | xxiii | g | x kl. | | | | lvii | xxiii | lviii | iii |
| xvi | xxiiii | A | ix kl. | Fast. | xxiii | | lix | xxiiii | lx | iiii |
| v | xxv | b | viii kl. | | xxiv | | Isai. xl. | Luke. ii. | Isai. xli | Titus. iii. |
| | xxvi | c | vii kl. | | xxv | | Prou. xxviii. | Acres. vi. vii. | Eccles. xxx. | Acres. vii. |
| xiii | xxvii | d | vi kl. | | xxvi | | Eccles. v. | Reuel. i. | Eccles. vi. | Reuel. xxii. |
| ii | xxviii | e | v kl. | | xxvii | | Jerem. xxxi. | Acres. xxv. | Wisd i. | i. John. v. |
| | xxix | f | iiii kl. | | xxviii | | Isai. lxi. | xxvi | Isai. xlii. | ii. John. |
| x | xxx | g | iii kl. | | xxix | | lxii | xxvii | lxiii | iii. John. |
| | xxxi | A | prid. kl. | Siluester Bish. | xxx | | lxiv | xxviii | lxv | Jude. i. |

9. In the yeere of our Lord God, 1437. Sigismund king of Hungarie, and Emperour of Rome, as on this day dyed.

15. Antiochus Epiphanes, as on this day, placed the Idole of Jupiter, vpon the Altar of God in Jerusalem. 1 Macc. 1, 57.

16. Ezra as on this day, commandeth the Israelites to leaue their strange wiues. Ezra. 10, 11. and 1. Esdr. 9. 8, 9.

25. Christ borne, as on this day, of the Virgin Marie, in the yeere from the worldes creation, 4018.

Antiochus Epiphanes, entred also as vpon this day into Jerusalem, with a great armie, and spoyled it. Ioseph lib. 12. Chap. 6.

Also he caused sacrifice on this day to be made vpon the Altar, which was in the stead of the Altar of sacrifices, looke 1. Macc. 1. 62.

25. Steuen was stoned to death by the Jewes, for professing Christ, in the yeere after Christ his ascension. Actes 7. 58, 59.

27. As vpon this day, Saint John the Euangelist, being of the age of lxxvii. yeeres, died at Ephesus, in the reigne of Traiane the Emperour, xcv. yeeres after the destruction of Jerusalem.

28. This day Herod slewe the Innocentes, two yeeres after þ birth of Christ, among whom he had thought to haue murthered Christ. Mat. 2. 16, 17, 18.

# THE NAMES AND ORder of all the bookes of the Olde and Newe Teſtament, with the nomber of their *Chapters, and the leafe where* they beginne.


| | | leafe | | | leafe |
|---|---|---|---|---|---|
| Geneſis hath chapters | 50 | leafe 1 | Proverbes chap. | 31 | leafe 301 |
| Exodus | 40 | 27 | Eccleſiaſtes | 12 | 312 |
| Leuiticus | 27 | 50 | The Song of Salomon | 8 | 316 |
| Nombers | 36 | 66 | Iſaiah | 66 | 319 |
| Deuteronomie | 34 | 88 | Ieremiah | 52 | 346 |
| Iothua | 24 | 107 | Lamentations | 5 | 359 |
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## The bookes called Apocrypha.


| | | | | | |
|---|---|---|---|---|---|
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| | | | | | |
|---|---|---|---|---|---|
| Matthewe | 28 | 1 | 1.Timotheus | 6 | 110 |
| Marke | 16 | 18 | 2.Timotheus | 4 | 112 |
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| 2.Corinthians | 13 | 94 | 2.Peter | 3 | 124 |
| Galatians | 6 | 99 | 1.Iohn | 5 | 126 |
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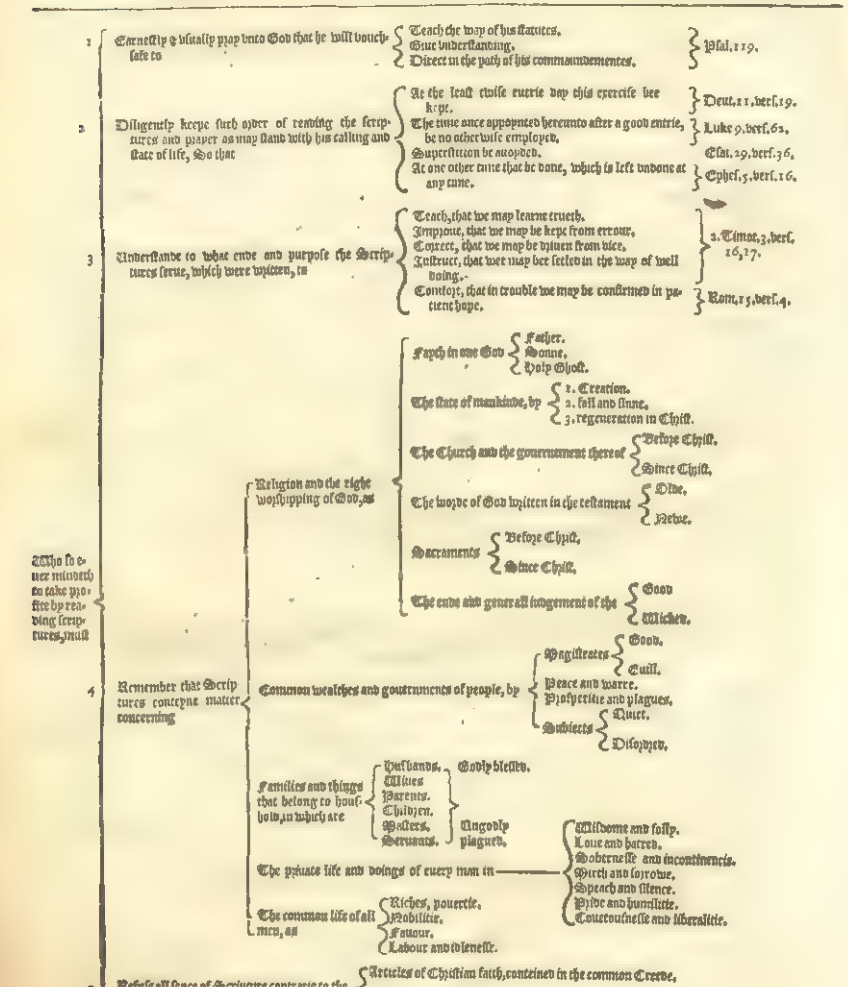
# Hovve to take profite in reading of the holy Scriptures.




The

# THE SVMME OF THE whole Scripture of the bookes of the olde and newe Testament.

**God.**

THe bookes of the olde Testament, do teach vs that the same God, whom Adam, Noe, Abraham, Isahac, Iacob, Dauid, and the other fathers did worship, is [*] the only true God, and that he the same is almightie and [a] euerlasting: Who of his meere goodnesse hath created by his word [b] heauen and earth, and all that is in them: From whom all things doe come: without whom there is nothing at all. And that he is [c] iust and mercifull: Who also [d] worketh all in al, [e] after his owne will: [f] To whom it is not lawfull to say, wherefore he doeth thus or thus.

*Isaiah.45.14. Genes.1.21.33. Daniel.7.9. Genesis.1.1. Isaiah.45.18. Exodus.9.27. Psalme.97.8. Isaiah.45.21. Exodus.33.37. 1.Corin.12.6.*

**Creation of man.** **Sinne.**

MOreouer, these bookes teach vs, that this very God almightie, after he created all things, shope also Adam the first man, [g] to the image and spirituall similitude of himselfe, and that he did constitute him lord ouer all things that he had created in earth. Which Adam, by the enuie and fraude of the deuill, transgressing the precept of his creator, [h] by thus his sinne brought in such and so great sinne into the worlde, that we which be sprong from him by the flesh, [i] be in nature the children of wrath, and thereupon we be made subiect and thrall to death, to damnation, to the yoke, and tyrannie of the deuill.

*Ieremiah.18.6. Isaiah.45.9. Romans.9.20. Genesis.1.27. Wisdom.2.23.24. Rom.5.14.18. Ephesians.2.3.*

**Christ promised.**

FVrthermore, we are taught by these excellent bookes, that God promised to [k] Adam, [l] Abraham, [m] Isahac, [n] Iacob, [o] Dauid, and to other fathers of the old time, that he would send that blessed seede, his sonne Iesus Christ our sauiour, which should deliuer all those from sinne, and from the [p] tyrannie of the deuil, which by a liuely and working faith shoulde beleeue this promise, and put their trust in Iesus Christ, hoping that of him and by him, they should obteine this deliuerance.

*Genesis.3.15. Genes.12.3. Genesis.26.4. Genesis.28.14. 2.Samuel.7.12. Hebrewes.2.14.*

**The Lawe.**

ALso they giue vs to vnderstande, that in the meane season, while those fathers the Israelites looked for the saluation and deliuerance promised (for that the nature of man is such, so proude and so corrupt, that those would not willingly acknowledge themselues to be sinners, which had neede of the Sauiour promised) God the creator gaue by Moses his [q] lawe written in two tables of stone: that by it, sinne and the malice of mans heart being [r] knowen, men mought more vehemently thirst for the [s] comming of Iesus Christ, who should redeeme and deliuer them from sinne. Which thing, neither the lawe, nor yet the sacrifices and oblations of the lawe did [t] perfourme. For they were shadowes and figures of the true oblation of the bodie of Christ: by which oblation all [u] sinne should be blotted out, and quite put away.

*Exodus.20.1. Romans.3.20. Galat.3.19. Hebrewes.7.18. and 10.1. Iohn.1.29. Romanes.9.5. Luke.1.31.*

**Christ God our Sauiour came.**

BY the bookes of the newe Testament we be taught, that Christ so afore promised ([*] which is God aboue all things most blessed for euer) euen he, I say, was shadowed in the bookes of the olde Testament, and in sacrifices figured, that hee was [a] sent at the last from the father, the selfe same time which the father dyd constitute within himselfe. I say, [b] at that time, when all wickednesse abounded in the worlde, then hee was sent: And thus Iesus our Sauiour, being borne in the flesh, [c] suffered death, and rose againe from the dead. Which acts of his were not done by him in respect of the [d] good workes of any man (for we were all sinners) but that this God our father should [e] appeare true, in exhibiting the abundant [f] riches of his grace which he promised, and that [g] through his mercie he mought bring vs to saluation.

**A lambe.** **A sacrifice.** **Peace.** **Adoption.**

Whereupon it is euidently shewed in the [h] newe Testament, that Iesus Christ, being the true [i] lambe, the true [k] sacrifice of the worlde, [l] putting away the sinnes of men, came into this worlde to purchase grace and [m] peace for vs with the father, [n] washing vs from our sinnes in his owne blood, and [o] shoulde deliuer vs from the bondage of the deuil, whom by sinne we dyd serue: And so wee shoulde be [p] adopted by him to bee the sonnes of God, made [q] heires with him of that most excellent and euerlasting kingdome.

**The holie Ghost.** **Faith.** **Charitie.** **Hope.**

Nowe, that we shoulde acknowledge this singular and excellent benefite of God towards vs, almightie God [r] giueth vs his holy spirite: the [s] fruite and effect of the which is fayth in God, and in his Christ. For, without the holy ghost, by which we are instructed and [t] sealed, neither can we beleeue that God the father sent Messias, nor yet that Iesus is Christ: For [u] no man (sayeth Paul) can say that Iesus is the Lorde, but by the holy ghost. The [x] same spirit witnesseth to our spirit, that we are the children of God, [y] and poureth into our bowels that charitie which Paul describeth to the Corinthians. Furthermore, that holy spirit doth giue vs hope, which is a sure looking for eternall life, whereof he himselfe is the certaine [z] token and pledge. Also he giueth vs other [*] spirituall giftes, of the which Paul writeth to the Galatians. Therefore the benefite of faith is not yet to be despised, or litle to be set by. For by the meanes of this trust and [a] fayth in Christ, which [b] worketh by charitie, and sheweth it selfe forth by the workes of charitie, mouing man thereto, we are [c] iustified and sanctified: that is to say, God and the father of our Lord Iesus Christ (which is made our [d] father also by him, being our [e] brother) doth account vs to be iust and holy through his grace, and through the merite of his sonne Iesus Christ, not [f] imputing our sinnes to vs, so farre forth, that we should suffer the paynes of hell for them.

**Iustification and sanctification.**

**Good workes.**

Finally, Christ him selfe [g] came into the worlde, to the intent that wee through him being sanctified and clensed from our sinnes, following his will in good workes, shoulde deny the things perteining to the flesh, and freely [h] serue him in righteousnesse and holinesse all the dayes of our life: and that [i] by good workes (which God hath prepared for vs to walke in) we shoulde [k] shewe our selues to be called to his grace and gift of faith: which good workes who so hath not, doeth shewe himselfe not to haue such a faith in Christ as is required in vs.

**Christ our master and teacher.**

To Christ must we come, and [l] followe him with a cherefull minde, that he may teach vs. For he is [m] our

maſter, [n] lowly and humble of heart. He is to vs an [o] example, whereby we muſt learne the rule to liue well.

Moreouer, he is our [b] bishop and our [q] high priest, which did himſelfe offer vp for vs his owne blood, being the [r] onely [s] mediatour betweene God and men: Who now ſitteth at the right hand of God the father, being made our [t] aduocate, making Prayer and interceſſion for vs: who doubtleſſe ſhall obteine for vs [u] whatſoeuer we ſhall deſire, either of him, or elſe of his father in his name, if ſo be that we thus deſiring, ſhall beleeue that he will ſo do for thus hath he promiſed. Therefore let vs not doubt, if we ſinne at any time, to come with [w] repentance to the which he doth inuite and ſtirre vs at the verie beginning of his preaching) and with [x] ſure truſt to the throne of his grace, with this beliefe, that we ſhall obteine mercie: For therefore [y] came he into the world, that he mought ſaue ſinners by his grace.

Bishop.
Mediatour.
Aduocate.

THis is verily Chriſt Ieſus, which ſhall come at a * certaine time appointed by his father, and ſhall ſit in great maieſtie to [a] iudge all men, and to render to euery man [b] the workes of his bodie according to that he hath done, whether it be good or euill. And he ſhall ſay to them which ſhall be on the right ſide, which in this world did locke for the good things to come, (that is to ſay, life euerlaſting:) [c] Come ye bleſſed of my father, enioy the kingdome that hath bene prepared for you from the beginning of the worlde. But to them which ſhalbe on the left ſide, he ſhall ſay: Depart from me ye curſed into euerlaſting fire prepared for the deuill and his Angels. And then [d] ſhall the end be, when Chriſt, hauing vtterly vanquiſhed all maner of enimies, ſhall deliuer vp the kingdome to God the father.

Iudgement.
Eternall life.
Eternall fire.

TO the intent that we mought vnderſtand theſe things, the [e] ſacred bookes of the Byble were deliuered to vs by the goodnes of God through his holy ſpirit, with the preaching of that doctrine which is contained therein, and with his Sacraments, by which the truth of this doctrine is ſealed vp to vs: that we [f] mought vnderſtand, I ſay, and beleeue that there is one onely true God, and one ſauiour Ieſus Chriſt, whom (as he had promiſed) he hath ſent. And that we beleeuing, mought haue in his name life euerlaſting.

To what intent the ſcriptures were written.

BEſide this [h] foundation, no man can lay any other in the Church of Chriſt: and vpon this foundation the Church doth ſtand ſure and ſtedfaſt. And Paul willeth him to be [i] accurſed which ſhall preach any other fayth and ſalnation then by Ieſus Chriſt, yea although he were an Angel from heauen.

Chriſt the onely foundation.

FOr [k] of him, through him, and for him, are all things: To whom with the father and the holy Ghoſt, be all honour and glorie world without ende, Amen.

[n] Matth. 11. 29.
[o] Ioh. 13. 15. 1. Pet. 2. 20, 21.
[p] 1. Pet. 2. 25.
[q] Hebrues 4. 14. 1. Tim. 2. 5.
[r] 1. Ioh. 2. 1, 2.
[s] Ioan. 14. 13 and 16. 23. Mat. 7. 7. 24.
[t] Matt. 9. 27.
[u] Hebrues 4. 16.
[w] 1. Iames 1. 5.
[x] Mathae 25.
[a] 2. Timot. 4. 1.
[b] 2. Corinth. 5. 10.
[c] Mat. 25. 34. &c.
[d] 1. Corinth. 15. 24, 25, 28.
[e] 2. Pet. 1. 19, 21.
[f] Ioh. 17. 3.
[g] Ioh. 20. 31.
[h] 1. Corinth. 3. 11.
[i] Galatians 1. 8.
[k] Romans 11. 36.

## Of the incomparable treasure of the holy Scriptures, with a prayer for the true vse of the same.

Esa.12.3, and 49.10. reuelat.21, 16. & 22. 17. — *Here is the spring where waters flowe,*
*to quenche our heate of sinne:*

Ieremi.33.15. psalm. 119.160. reuel.2.7. & 22.2 psalm.119. 142,144. — *Here is the tree where trueth doth growe,*
*to leade our liues therein:*
*Here is the Iudge that stintes the strife,*
*when mens deuises faile:*

Iohn.6.35. — *Here is the bread that feedes the life,*
*that death can not assaile.*

Luke.2.10. — *The tidings of saluation deare,*
*comes to our eares from hence:*

Ephesians.6.16. — *The fortresse of our faith is here,*
*and shield of our defence.*

Matthewe.7.6. — *Then be not like the hogge that hath*
*a pearle at his desire,*

2.Peter.2.22. — *And takes more pleasure of the trough*
*and wallowing in the myre.*

Matthewe.6.22. — *Reade not this booke in any case,*
*but with a single eye:*

Psalm.119.27.73. — *Reade not but first desire Gods grace,*
*to vnderstand thereby.*

Iude.20. — *Pray still in fayth with this respect,*
*to fructifie therein,*

Psalm.119.11. — *That knowledge may bring this effect,*
*to mortifie thy sinne.*

Iosh.1.8. psalm.1. 1,2, — *Then happie thou in all thy life,*
*what so to thee befalles:*

Psalm.94.12,13. — *Yea, double happie shalt thou be,*
*when God by death thee calles.*

O Gracious God and most merciful Father, which hast vouchsafed vs the rich and precious Iewel of thy holy word, assist vs with thy Spirite, that it may be written in our hearts to our euerlasting comfort, to reforme vs, to renewe vs according to thine owne Image, to builde vs vp, and edifie vs vnto the perfect building of thy Christ, sanctifying and encreasing in vs all heauenly vertues. Graunt this O heauenly Father, for Iesus Christs sake, Amen.

רחדח
CREATED GOOD
BY BREACHE
SNARE
AND FAIRE
OF LIFE A
RESTORD WE BE
ETERNITYE
TO PLEASVRES OE
BY PROMIS MADE
HATH WROUGHT
OVR WOE
OF PLESV

# The first booke of Moses, called *Genesis.

* This worde signifieth the beginning and generation of the creatures.

## The Argument.

Moses in effect declareth three things, which are in this booke chiefely to be considered. First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderfull workes, & to prayse his Name for the infinite graces, wherewith he had indued him, fell wilingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whome he should ouercome Satan, death and hell. Secondly, that the wicked, vnmindefull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarches, that his mercies neuer faile them, whome he chuseth to be his Church, & to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preseruation and successe thereof might be only attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the fewnes of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small flocke and litle number, that man in his wisdome might be confounded, and the Name of God euermore praysed.

### CHAP. I.

1 God createth the heauen and the earth. 3 The light and the darkenesse. 8 The firmament. 9 He separateth the water from the earth. 16 He createth the sunne, the moone, and the starres. 21 He createth the fish, birds, beastes. 26 He createth man and giueth him rule ouer all creatures. 29 And prouideth nouriture for man and beast.

IN the [a]beginning *God
created the heauen and
the earth.
2 And the earth was
[b]without forme and
voyde, and [c]darkenesse
was vpon the deepe, and the Spirit
of God [d]moued vpon the [e]waters.
3 Then God sayde, *Let there be
light: And there was [f]light.
4 And God sawe the light that it
was good, and God separated [g]the light
from the darknes.
5 And God called the light, Day, and
the darknes, he called Night. So the
euening & the morning were ẏ first day.
6 ¶ Againe God sayde, *Let there
be a [h]firmament in the middes of the
waters: and let it separate the waters
from the waters.
7 Then God made the firmament,
and separated the waters, which were
[i]vnder the firmament, from the wa-
ters which were *aboue the firmament.
and it was so.
8 And God called the firmament,
[g]Heauen. †So the euening and the mor-
ning were the second day.
9 ¶ God saide againe, *Let the wa-
ters vnder the heauen be gathered into
one place, and let the drie land appeare.
and it was so.
10 And God called ẏ drie land, Earth,
and he called the gathering together of
the waters, Seas: and God saw that it
was good.
11 Then God said, [h]Let the earth bud
forth the bud of the herbe, that seedeth
seede, the fruitfull tree, which beareth
fruite according to his kind, which hath
his seede in it selfe vpon the earth. and it
was so.
12 And the earth brought forth the
bud of the herbe, that seedeth seede ac-
cording to his kinde, also ẏ tree that bea-
reth fruit, which hath his seede in it selfe
according to his kinde: and God sawe
that it was good.
13 [i]So the euening and the morning
were the third day.
14 ¶ And God saide, *Let there be
[k]lights in the firmament of the heauen,
to [l]separate the day from the night, and
let them be for [m]signes, and for seasons,
and for dayes and yeeres.
15 And let them be for lightes in the
firmament of the heauen to giue light
vpon the earth. and it was so.
16 God then made two great lights:
the greater light [n]to rule the day, and
the lesse light to rule ẏ night: he [made]
also the starres.
17 And God set them in ẏ firmament
of the heauen, to shine vpon the earth,
18 And to *rule in the day, and in the
night, and to separate the light from the

a First of all, & before that any creature was, God made heauen and earth of nothing. Iohn 1,1,? Psal.33,6, and 136,5. ecclus. 18,1. acts.14, 15.& 17,24. b As a rude lumpe & without any creature in it: for the waters couered all. c Darknes couered the deepe waters: for as yet ẏ light was not created. d He maintained this confuse heape by his secrete power. e Or face of the waters. Hebr.11,3. f The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. [illegible] the darkenes. † The first day. ‡ Ebr. So was the euening, [illegible] morning. Psal.33,6. & 136,5. iere.10,12 & 51,15 [illegible] g As the sea [illegible] from those waters that are in the cloudes which are vpholde by Gods power, lest they should ouerwhelme the worlde. Psal.148,4. g That is, the region of the aire, and all that is aboue vs. † The second day. Psal.33,7. & 89,11. & 136,6. iob.38,4.

h So that we see it is the onely power of Gods worde that the earth fruitfull, which else is naturally barren. i This sentence is so oft repeated, to signifie that God made all his creatures to serue to his glory, & to the profite of man: but for [illegible] were accursed, yet to the elect, by Christ they are restored to serue for their wealth. † The third day. Psal.136,7. deut.4,19. k By ẏ lights he meaneth the sunne, ẏ moone and the starres. l [illegible] artificiall day, from the sunne [illegible] [illegible] sunne and the moone. and here he speaketh as man iudgeth by [illegible] the moone is lesse then the planet Saturnus. [illegible] as instruments appointed for ẏ time, to serue to mans [illegible]

darknes: & God saw that it was good.
19 So the euening and the morning were the fourth day.
20 Afterward God sayde, Let the waters bring foorth in abundance [euery] creeping thing that hath life: and let the foule flye vpō the earth in the open firmament of the heauen.
21 Then God created the great whales, and euery thing liuing & moouing, which the waters brought foorth in abundance according to their kinde, & euery fethered foule according to his kinde: and God saw that it was good.
22 Then God blessed them, saying, Bring forth frute and multiplie, and fill the waters in the seas, and let the foule multiplie in the earth.
23 So the euening and the morning were the fift day.
24 Moreouer God sayde, Let the earth bring forth the liuing thing according to his kinde, cattel, and that which creepeth, and the beast of the earth, according to his kinde. and it was so.
25 And God made the beast of the earth according to his kinde, and the cattell according to his kinde, and euery creeping thing of the earth according to his kinde: and God saw that it was good.
26 Furthermore God said, Let vs make man in our image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beasts, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.
27 Thus God created the man in his image: in the image of God created he him: he created them male & female.
28 And God blessed them, and God sayde to them, Bring foorth frute and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.
29 And God sayde, Behold, I haue geuen vnto you euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the frute of a tree bearing seede: [that] shalbe to you for meate.
30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpō the earth, which hath life in it selfe, euery greene herbe [shalbe for meate. and it was so.
31 And God sawe all that hee had made, and loe, it was very good. So the euening and the morning were the sixt day.

## CHAP. II.

1 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the woman. 24 Marriage is ordered.

THus the heauens & the earth were finished, & all the hoste of them.
2 For in the seuenth day God ended his worke which hee had made, and the seuenth day hee rested from all his worke, which he had made.
3 So God blessed the seuenth day, and sanctified it, because that in it hee had rested from all his worke, which God had created and made.
4 These are the generations of the heauens & of the earth, when they were created, in the day that the Lord God made the earth and the heauens,
5 And euery plant of the field, before it was in the earth, & euery herbe of the field, before it grew: for the Lord God had not caused it to raine vpon the earth, neither was there a man to till the ground,
6 But a mist went vp from the earth, and watered all the earth.
7 The Lord God also made the man of the dust of the ground, & breathed in his face breath of life, and the man was a liuing soule.
8 And the Lord God planted a garden eastward in Eden, and there hee put the man whom he had made.
9 For out of the ground made the Lord God to grow euery tree pleasant to the sight, & good for meat: the tree of life also in the midst of the garden, and the tree of knowledge of good & of euil.
10 And out of Eden went a riuer to water the garden, & from thence it was diuided, and became into foure heads.
11 The name of one [is] Pishon: the same compasseth the whole land of Hauilah, where is gold.
12 And the gold of that land is good: there [is] Bdelium, & the Onix stone.
13 And the name of the second riuer [is] Gihon: the same compasseth the whole land of Cush.
14 The name also of the third riuer [is] Hiddekel: this goeth toward the Eastside of Asshur: and the fourth riuer is Perath)

a That is, the innumerable abundance of creatures in heauen & earth. b Or, he had nowe finished his creation, but his prouidence still watcheth ouer his creatures & gouerneth them. c Appointed it to be kept holy, that mā might therein consider the excellence of his workes and Gods goodnes towards him. d God onely operateth in heauens and matters of them, hee sendeth drought and raine according to his goodwil. e Or, formed. f Or, planted. g Or, hauing created. h Or, the earth. i Which was a figure of the life receiued of God. k That is, of vnspeakable experience, which came by vnderstanding God.

Exod. 1. 1. 7. Ecclus. 39. 16, 33. 1 Cor 7. 17. 1 The first day.

Ecclus. 24. 29. 1 Which Hauilah is a country rypning to Persia Eastward & enclineth toward the West. ‖ Or, precious stone, or pearle. ‖ Or, Ethiopia. ‖ Or, Tygris. ‖ Or, Assyria. ‖ Or, Euphrates.

The situation of the Garden of Eden.

Armenia the great.

The land of Hauilah.

The sea of Euphrates.

The sea of Tygris.

The great sea.

¶ Here we may see how God (after the creation of the world) placed man in the earth, to whom he gaue a law, and appointed him a certain place to liue in, and a certain thing to eate of, which if he transgressed, he should die the death. Also how he was driuen out of the same place, for his disobedience, and how he placed Cherubins and a flaming sword before the entry of the garden of Eden, to keepe the way of the tree of life. Moreouer, how he placed Cain and Abel, and what they did. Also how Cain slew his brother Abel, and how he was cursed for the same, and how he builded a citie, and called it after the name of his eldest sonne Enoch. Also how Lamech had two wiues, and how he slew a man. Finally, how Seth was borne, and how men began to call vpon the name of the Lord. All which things, with many other, are more at large described in this chapter, and in the fourth, fifth, and sixt chapters following.

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might [a] dresse it & keepe it.

16 And the Lord God [b] commanded the man, saying, [c] Thou shalt eat freely of euery tree of the garden,

17 But of the tree of knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt dye the [d] death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe [e] meete for him.

19 So the Lorde God formed of the earth euery beast of the field, and euery foule of the heauen, and brought them vnto the [f] man to see how he would call them: for howsoeuer [g] man named euery liuing creature, so was the name therof.

20 The man therefore gaue names vnto all cattell, & to the foule of the heauen, & to euery beast of the field: but for Adam found he not an help meet for him.

21 ¶ Therfore the Lord God caused an heauie sleepe to fall vpon [h] man, and he slept: and he tooke one of his ribbes, and closed vp the flesh in steade thereof.

22 And the ribbe which [i] Lord God had taken from the man, [k] made he a woman, and brought her to the man.

23 Then the man said, [l] This now is bone of my bones, and flesh of my flesh. She shalbe called Woman, because she was taken out of man.

24 [m] Therefore shall man leaue [n] his father and his mother, and shall cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, [o] man and his wife, and were not [p] ashamed.

f God would not haue man idle, though as yet there was no need to labour.
g So that man might knowe the great loue of God to whome he owed obedience.
h For hauing thus hade eaten.
i O subtile serpent.
k By this death he vnderstood the separation of man from God, who is our life and euerlasting felicitie, and also that our disobedience is the cause thereof.
l Eue. Or for him.
m By moouing them to come & submit themselues to Adam & Eue.
n Shal forsake, that is vnknowe was perfect, when the woman was created, which before was like an imperfite building.
1 Cor. 11. 8.

o So that marriage requireth a greater duetie of vs towards our wiues, then another vse we are bound to shew to our parents.
p For before sinne entred, all things were honest and comely.

## CHAP. III.

1 The woman seduced by the serpent. 6 Eateth of her husband to sinne. 8 They both flee from God. 14 They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOw [a] the serpent was more [b] subtill then any beast of the fielde, which the Lord God had made: and he said to the woman, Yea, hath God in deede saide, Ye shal not eat of euery tree of [c] garden?

2 And [d] woman said vnto the serpent, We eat of [e] fruite of the trees of [f] garde,

3 But of the frut of the tree, which is in the mids of [g] garden, God hath saide, Ye shall not eate of it, neither shall ye touch it, [h] lest ye die.

4 Then [i] the serpent said to the woman, Ye shall not [k] die at all,

5 But God doth know, that when ye shall eate thereof, your eyes shalbe opened, and ye shall be as gods, [l] knowing good and euill.

6 So the woman (seeing that the tree was good for meate, & that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of [m] frut thereof, and did [n] eat, and gaue also to her husband with her, and he [o] did eat.

7 Then the eyes of them both were opened, and they [p] knew that they were naked, and they sewed figge tree leaues together, & made them selues breeches.

8 ¶ Afterward they heard the voyce of the Lord God walking in [q] garden in the coole of the day, and the man & his wife hid them selues from the presence of the Lord God among the trees of the garden.

9 But the Lord God called to [r] man, and said vnto him, Where art thou?

10 Who said, I heard thy voyce in the garden, and was afraid: because I was naked, therefore I hid my selfe.

11 And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eate?

12 Then the man said, The woman

a As Satan can couple himselfe into an Angel of light, euen so he vseth the wilfulnesse of the serpent to deceiue vs.
b God allowed Adam to make the serpent his minister to speake in him.
c Speaking of God as hauing forbidden to Adam, 2. Cor. 11. 3.
d Then to Satan, a cruell enemie, to cause vs not to feare Gods threatnings.
e As though he should say, God doeth not forbid vs to eate of fruite, saue the tree of knowledge of good and euill.
f Or, of whom we take colation.
g Euen to the pleasant tree, whose eyes moued him to desire it.
h For he began to reason with her, & not to obey God simply.
i Now he beginneth to plaie the deceiuer.
k Not to God for reuenge.
l Not to be subiect to God.
m Of the tree.
n Against Gods commandement.
o Without any resistance.
p Which was the beginning of their shame.
q Which was a token of their vnrighteousnesse.
r Adam.

the cause of his nakednes, where by we see the great loue of God

which thou gauest to be with mee, she gaue me of the tree, and I did eat.

13 And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.

14 Then the Lord God said to the serpent, m Because thou hast done this, thou art cursed aboue all cattel, & aboue euery beast of the fielde: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life.

15 I will also put enmitie betweene thee and the woman, & betweene thy seede and her seede. He shal breake thine head, and thou shalt n bruise his heele.

16 Vnto the woman he said, I will greatly increase thy sorowes, and thy conceptions. In sorow shalt thou bring forth children, and thy desire [shalbe subiect to thine husband, and he shall rule ouer thee.

17 Also to Adam he sayd, Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eat of it) cursed is the earth for thy sake: in sorow shalt thou eat of it all the dayes of thy life.

18 Thornes also, and thistles shall it bring forth to thee, and thou shalt eate the herbe of the fielde.

19 In the sweate of thy face shalt thou eate bread, til thou returne to the earth: for out of it wast thou take, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because shee was the mother of all liuing)

21 Vnto Adam also and to his wife did the Lorde God o make coates of skins, and clothed them.

22 And the Lord God sayd, x Behold, the man is become as one of vs, to knowe good and euill. And now least he put forth his hand, and y take also of the tree of life and eate and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he cast out man, and at the East side of the garden of Eden hee set the Cherubims, and the blade of a sworde shaken, to keepe the way of the tree of life.

m Gen. 3. 14. n Or, lie in wait for. o Heb. 11. 21. o Vnwitting Adam, by whose motion & reade the serpent & wounde the woman. p Christ, the power of sinne and death. q Satan shall strike Christ in his members, but not ouercome them. r The Lord also teacheth Adam by the promes of the seed to put his hope for sinne, which the soule should haue had perished or for the vnthankfulnesse conceiued hope of forgiuenesse might haue kept hyde. 2 Cor. 14. 3. s The greate gression of Gods commandement made the cause that both mankinde & all other creatures were subiect to the curse. t These are not the natural fruites of the earth, but proceede of corruption of sinne. u That they might know & confesse to make themselues coate. x By this derision he reproueth Adams enuie, wherewith hee was fallen by ambition. y Adam deputed of life, lost also the signe thereof.

## CHAP. IIII.

1 The generation of mankinde. 3 Kain and Habel offer sacrifice. 5 Kain killeth Habel. 23 Lamech a tyrant encourageth his seuerall wiues. 26 True religion is restored.

AFterward the man knewe Heuah his wife, which conceiued and bare Kain, and said, I haue obteined a man by the Lord.

2 And againe shee brought forth his brother Habel, & Habel was a keeper of sheepe, & Kain was a tiller of the ground.

3 And in processe of time it came to passe, that Kain brought an oblation vnto the Lord of the fruite of the ground.

4 And Habel also him selfe brought of the first fruites of his sheepe, & of the fatte of them, and the Lord had respect vnto Habel, and to his offering,

5 But vnto Kain and to his offring he had no regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lorde saide vnto Kain, why art thou wroth? and why is thy countenance cast downe?

7 If thou do well, shalt thou not be accepted? and if thou doest not well, sinne lieth at the doore: also vnto thee his desire [shalbe subiect, & thou shalt rule ouer him.

8 Then Kain spake to Habel his brother. And when they were in the fielde, Kain rose vp against Habel his brother, and slew him.

9 Then the Lorde saide vnto Kain, where is Habel thy brother? Who answered, I can not tell. Am I my brothers keeper?

10 Againe he saide, what hast thou done? the voyce of thy brothers blood crieth vnto me from the earth.

11 Nowe therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood frō thine hand.

12 When thou shalt till the ground, it shal not henceforth yeelde vnto thee her strength: a vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, Why punishmēt is greater, then I can beare.

14 Behold, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shalbe a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lorde saide vnto him, Doubtlesse whosoeuer slaieth Kain, he

a Gods nature, the state of marriage, & Gods blessing were not better by abolished by o sinne, but the qualitie & condition thereof was changed.

b That is, according to the hope promise, no Chap. 3. 15: sonne read, To the Lord, as referring to the first fruits of her birth.

c This declareth that the father instructed his children in the knowledge of God, and also how God gaue the sacrifices to signifie their saluation: albeit they were ordinance of the sacrament of the tree of life. Hebr. 11. 4.

d Vncanie he was an hypocrite and offred only for an outward shew without sincerite of heart.

e Both thou and thy sacrifice shalbe acceptable to me.

f Sinne shall still torment thy conscience.

g The vngratitude of the first borne is geuen to Kain ouer Habel. W. fol. 10. 2. mat. 23. 35. Luke. 3 12. Iude 11.

h This is the nature of the reprobate whē they are reproued of their hypocrisie, euen to reuile & despite him.

i God reuengeth y wrongs of his Saints, though none complaine for the iniquitie it selfe crieth for vengeance.

k The earth shalbe a witnes against thee, which mercifully receiued that blood, which thou most cruelly shedest.

l Thou shalt neuer haue rest: for thine heart shalbe in continual feare & care. m He burdeneth God as a cruel iudge because he wil punish him so sharply. ‖ Or, my sinne is greater then can be pardoned. n Heb. frō of the face of.

shalbe punished seuen folde. And the Lord set a marke vpon Kain, lest any man finding him should kill him.

16 Then Kain went out from the presence of the Lord and dwelt in the land of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a cittie, and called the name of the cittie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehuiael, and Mehuiael begate Methushael, and Methushael begate Lamech.

19 And Lamech tooke to him two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Iubal, who was the father of all that play on the harpe and organes.

22 And Zillah also bare Tubal Kain, who wrought cunningly euery craft of braſſe and of yron: and the ſiſter of Tubalkain was Naamah.

23 Then Lamech ſaid vnto his wiues Adah and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my ſpeach: for I would ſlay a man in my wound, and a young man in mine hurt.

24 If Kain ſhalbe auenged ſeuen folde, truely Lamech, ſeuentie times ſeuen folde.

25 And Adam knewe his wife againe, and ſhe bare a ſonne, and called his name Sheth: for God, ſaide ſhe, hath appointed me an other ſeede for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoſh. Then began men to call vpon the Name of the Lord.

## CHAP. V.

1 The genealogie, 5 Age and death of Adam. 6 His three ſons. 18 Henoch walked with God. 21 Henoch was taken away. 28 Noah, or Noe, the ſonne of Lamech. 32 His three ſons.

1 THis is the booke of the generations of Adam. In the day that God created Adam, in the likenes of God made he him,

2 Male and female created he them, and bleſſed them, and called their name Adam in the day that they were created.

3 Nowe Adam lived an hundreth and thirtie yeres, and begate a childe in his owne likenes after his image, and called his name Sheth.

4 And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam lived, were nine hundreth and thirtie yeeres: and he died.

6 And Sheth lived an hundreth and fiue yeres, and begate Enoſh.

7 And Sheth lived, after hee begate Enoſh, eight hundreth and ſeuen yeres, and begate ſonnes and daughters.

8 So all the dayes of Sheth were nine hundreth twelue yeres: and he died.

9 Alſo Enoſh lived nintie yeeres and begate Kenan.

10 And Enoſh lived, after he begate Kenan, eight hundreth and fifteene yeres, and begate ſonnes and daughters.

11 So all the dayes of Enoſh were nine hundreth and fiue yeres: and he died.

12 Likewiſe Kenan lived ſeuentie yeres, and begate Mahalaleel.

13 And Kenan lived, after he begate Mahalaleel, eight hundreth and fourtie yeres, and begate ſonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeres: and he died.

15 Mahalaleel alſo lived ſixtie and fiue yeres, and begate Jered.

16 Alſo Mahalaleel lived, after he begate Jered, eight hundreth and thirtie yeres, and begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth nintie and fiue yeres: and he died.

18 And Jered lived an hundreth ſixtie and two yeres, and begate Henoch.

19 Then Jered lived, after he begate Henoch, eight hundreth yeres, and begate ſonnes and daughters.

20 So all the dayes of Jered were nine hundreth ſixtie and two yeres: and he died.

21 Alſo Henoch lived ſixtie and fiue yeres, and begate Methuſhelah.

22 And Henoch walked with God, after hee begate Methuſhelah, three hundreth yeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and fiue yeres.

24 And Henoch walked with God, and hee was no more ſeene: for God tooke him away.

25 Methuſhelah alſo lived an hundreth eightie and ſeuen yeres, and begate Lamech.

26 And Methuſhelah lived, after he begate Lamech, ſeuen hundreth eightie and two yeres, and begate ſonnes and daughters.



n Not of the loue of hate to Kain, but of iuſtice, murther.
o Which was ſo terrible a ſhame of Gods vengeance, y others ſhould feare ſuch crueltie.
p Thinking there was no place to haue left occaſion to feare Gods iudgements againſt him.
q The lawful inſtitution of marriage, which is, Two ſhall be one fleſh, was firſt corrupted in the houſe of Kain by Lamech.
r Of whom more.
s Or, ſlaues and ſeruants.
t He knewe ſeeing ſo ſmall men hated him for his puniſhment, were afraide, therefore he boaſteth y there is none to hurte him, were able to reuenge although he were ſtrikē or wounded.
u He mocked at Gods ſute vnto Kain, telling that ſo high God would ſuffer none to puniſh him, and yet gaue him ſcarce to murther others.
x In ſuch dayes God be gan to moouue the hearts of the godly to reſtore religiō, which a long time by the wicked had ben ſuppreſſed.
a Read Chap. 1.26.
b By geuing them both one name, he meaneth the vnſeparable communion of man and wife.
c Albeit concerning his creation, and his corruption. 1.Chro.1.1.
d He proueth Adams generation by the, which came of Seth, to them which is the true Church, & alſo what care God had ouer the ſame from the beginning, in that he continued euer his graces toward it by a continuall ſucceſſion.
e The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement at the beginning the world might be inuironed with people, which might vniuerſally praiſe his name.
Eccluſ.44.16. Heure 11.5.
f That is to ſay an vpright and godly life.
g To ſhew that there was a time appointed and prepared to call a people to him, it is one of the principall parts of the ſcripture to ſhew the ſucceſſion of times, & generations, & to aſſigne where he began firſt to reueale himſelf.

27 So all the dayes of Methushelah were nine hundreth sixtie & nine yeres: and he died.

28 ¶ Then Lamech liued an hundreth eightie and two yeres, and begate a sonne,

29 And called his name Noah, saying, This same shal [b] comfort vs concerning our worke & sorow of our handes, as touching the earth, which the Lord hath cursed.

30 And Lamech liued, after he begate Noah, fiue hundreth ninetie & fiue yeres, and begate sonnes and daughters.

31 So all the dayes of Lamech were seuen hundreth seuentie & seuen yeres: and he died.

32 And Noah was fiue hundreth yere olde. And Noah begate Shem, Ham and Japheth.

b Lamech had respect to the promes. Ch. 3. 15. & desired to see some token which should be sent, and yet saw but a figure thereof. 2 he also saw this by the spirite of prophecie, because Noah deliuered the Church & preserued it by his obedience.

## CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commaunded to make.

AND when men beganne to be multiplied vpon ẏ earth, and there were daughters borne vnto them,

2 Then the [a] sonnes of God sawe the daughters [1] of men that they were faire, and they tooke them wiues of all that they liked.

3 Therefore the Lorde sayde, My Spirit shall not alway [c] striue with man, because he is but flesh, & his dayes shall be an [c] hundreth and twentie yeres.

4 There were ‖ gyants in the earth in those dayes: yea, & after ẏ the sonnes of God came vnto ẏ daughters of men, and they had borne them children, these were mightie men, which in olde time were men of [e] renoume.

5 ¶ When the Lorde sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughtes of his *heart [were] onely euill [f] continually,

6 Then it [g] repented the Lord, that he had made man in the earth, and he was sore in his heart.

7 Therefore the Lord sayd, I will destroy from the earth the man, whom I haue created, from man [h] to beast, to the creeping thing, & to ẏ foule of ẏ heauen: for I repent ẏ I haue made them.

8 But Noah found grace in the eies of the Lorde.

9 ¶ These are the ‖ generations of Noah. Noah was a iust & vpright man in his time: [and] Noah walked with God.

10 And Noah begate three sonnes, Shem, Ham and Japheth.

11 The earth also was corrupt before God: for the earth was filled with [k] cruelnesse.

12 Then God looked vpon ẏ earth and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.

13 And God sayde vnto Noah, [An] end of all flesh is come before me: for the earth is filled with ‖ cruelnesse [l] through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of [m] pine trees: thou shalt make [n] cabines in the Arke, and shalt pitch it within & without with pitch.

15 And thus shalt thou make it: The length of ẏ Arke shalbe three hundreth cubites, the breadth of it fiftie cubits, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the lowe, second and third [roume.]

17 And I, beholde, I will bring a flood of waters vpon the earth to destroy all flesh, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

18 But with thee will I [o] establish my couenant, and thou shalt go into the Arke, thou, and thy sonnes, & thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe [them] alliue with thee: they shall be male and female.

20 Of the foules after their kinde, and of ẏ cattel after their kinde, of euery creeping thing of ẏ earth after his kind, two of euery sort shall come vnto thee, that thou mayest keepe [them] alme.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto al, that God commanded him: [euen] [p] so did he.

Chap.

1 God was merciful vnto him.

‖ Or, his sonne.

k Meaning that all were giuen to the contempt of God, and oppressed of their neighbours.

l Or, I will destroy mankind.

‖ Or, oppressed & wickednes.

1 Ebr. from the face of them.

m Ebr. Gopher.

n Ebr. nestes.

‖ Or, of this measure.

1 That is, of three heights, as appeareth in the figure.

o To the intent that in this great corruption and mockings of the whole world thou mayest be confirmed, that thy faith fayle not.

1 The children of the godly, which began to degenerate.

b Those that came of wicked parentes, as of Ca. in.

c Hauing more respect to their beautie, and to worke ẏ pleasures, then to their manners, and goodnes.

‖ Or, had choyce.

d Because man could not be saued by Gods long sufferance, which bare with their wickednesse & long tarying, he would no longer suffer his vengeance,

e Which terme God giueth man to repent before he would destroy the earth,

f Ebr. euill.

g Which is an apparant token of a true repentance from that is wicked, wherein their fathers lied. Chap. 8. 21 marg. 15. 1

h Euen to dumme beastes.

i God doth neuer repent, that he speaketh after our capacitie, because he doth destroy him and in that, as it were, did disauow him to be his creature.

k God declareth how much he detesteth sinne, seeing the punishment thereof extendeth to the vnreasonable beastes.

a Ebr. sonnes of the mightie.

1 Ebr. of men.

b Ebr. iudge.

c Ebr. dayes shalbe an hundreth and twentie yeres.

d Ebr. fell vpon.

e Ebr. of name.

f Ebr. euill.

g Ebr. was sorie.

h Ebr. man & beast.

i Ebr. cruelnesse.

k Ebr. cruelnesse.

l Ebr. from.

m Ebr. trees of Gopher.

n Ebr. nestes.

o Ebr. raise.

p Ebr. so did he.

A. B. The length three hundreth cubits.
C. The breadth fifty.
D. The height of it.
E. The window a cubit long.
G. The door.
H. I. K. The three heights.

CHAP VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

AND the Lord sayd vnto Noah, Enter thou and all thine houſe into the Arke: for thee haue I ſeene [a] righteous before me in this [b] age.

2 Of euery [c] cleane beaſt thou ſhalt take to thee by ſeuens, the male and his female: but of vncleane beaſtes by couples, the male and his female.

3 Of the foules alſo of the heauen by ſeuens, male and female, to keepe ſeede aliue vpon the whole earth.

4 For ſeuen dayes hence I wil cauſe it raine vpon the earth fourtie daies and fourtie nights, and all the ſubſtance that I haue made, will I deſtroy from of the earth.

5 [*] Noah therefore did according vnto all that the Lord commanded him.

6 And Noah [was] ſixe hundreth yeeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred & his ſonnes, and his wife, & his ſonnes wiues with him into the Arke, becauſe of the waters of the flood.

8 Of the cleane beaſts, and of the vncleane beaſts, and of the foules, and of all that creepeth vpon the earth,

9 There [c] came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And ſo after ſeuen dayes the waters of the flood were vpon the earth.

11 ¶ In the ſixe hundreth yere of Noahs life in the ſeconde moneth, the ſeuenteenth day of the moneth, in the ſame day were all the [d] fountaines of the great deepe broken vp, and the windowes of heauen were opened,

12 And the raine was vpon the earth fourtie dayes and fourtie nights.

13 In the ſelfe ſame day entred Noah with Shem, and Ham & Japheth, the ſonnes of Noah, and Noahs wife, & the three wiues of his ſonnes with them into the Arke.

14 They & euery beaſt after his kinde, and all cattel after their kinde, and euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, [euen] euery bird of euery fether.

15 For they came to Noah into the Arke, two [and] two, of all fleſh wherein is the breath of life.

16 And they entring in, came male and female of all fleſh, as God had commanded him: and the Lord [e] ſhut him in.

17 Then the flood was fourtie dayes vpon the earth, and the waters were increaſed, & bare vp the Arke, which was lift vp aboue the earth.

18 The waters alſo wared ſtrong, and were increaſed exceedingly vpon the earth, & the Arke went vpon [f] waters.

19 The waters [g] preuailed ſo exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpwarde did the waters preuaile, when the mountaines were couered.

21 [*] Then all fleſh periſhed that moued vpon the earth, both foule and cattel and beaſt, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whoſe noſtrels the ſpirit of life did breath, whatſoeuer they were in the drie land, they died.

23 So [h] he deſtroyed euery thing that was vpon the earth, from man to beaſt, to the creeping thing, & to the foule of the heauen: they were euen deſtroyed from the earth. And Noah onely remained, and they that were with him in [f] Arke.

24 And the waters preuailed vpon the earth an hundreth and fifte dayes.

a 2 Pet. 2. 5.
a In re ſpect of the reſt of the world, and becauſe he had a deſire to ſerue God and liue vprightly.
b Or generation.
c Which might be offered in ſacrifice, whereof ſixe were for breed and [d] ſeuen for ſacrifice.
Mat. 24. 37. Luk. 17. 26. 1. pet. 3. 20.
c God compelled them to preſent themſelues to Noah, as they had before to Adam when he gaue them names, Chap. 2. 19.
d Which was about the beginning of May, when all things are moſt ſtyrred.
e Noah the waters in the earth did ouerflow, and alſo the clouds powred down.
f Euery liuing thing that God would haue to be preſerued on earth, came vnto the Arke to Noah.
g So that Gods ſecret power defended him against the rage of the mightie waters.
[f] Or, ſtuck vpon him.
h Ebr. waxed very mightie.
Wiſd 10. 4. eccluſ. 39. 27. 28.

CHAP VIII.

1 The flood ceaſeth. 16 Noah is commanded to come forth of the Arke with his. 20 He ſacrificeth to the Lord. 22 God promiſeth that all things ſhall continue in their firſt order.

AND God [a] remembred Noah and [b] euery beaſt, and all [c] cattell that was with him in the Arke: therefore God made a winde to paſſe vpon the earth, and the waters ceaſed.

2 The fountaines alſo of [d] deepe and the windowes of heauen were ſtopped and [d] raine from heauē was reſtrained,

3 And the waters returned from aboue the earth, going and returning: and after [d] end of the hundreth and fifteth day the waters abated.

4 And in the [e] ſeuenth moneth, in the ſeuenteenth day of the moneth, the Arke [f] reſted vpon [d] mountaines of Ararat.

5 And the waters were going and decreaſing

A. iiij.

a Not that God forgetteth his at any time, but when he ſeemeth ſlow, or ſoon, then he [b] hereby ſtirreth them.
b If God remember euery brute beaſt, what ought we to be the aſſurance of his goodneſs?
c Which contained part of September and part of October.
[e] Or, Tyred.
[f] Or, Armenia.

creasing vntill the [d] tenth moneth: in the tenth moneth, in the first day of the moneth were the tops of the mountaines seene.

6 So after fourty dayes, Noah opened the window of the Arke, which he had made,

7 And sent forth a [e] rauen, which went out going forth and returning, vntil the waters were dried vp vpon the earth.

8 Againe he sent a doue from him, that he might see if the waters were diminished from of the earth).

9 But the doue found no rest for the sole of her foote: therefore she returned vnto him into the Arke (for the waters were) vpon the whole earth) and he put forth his hand, and receiued her, and tooke her to him into the Arke.

10 And he abode yet other seuen dayes, and againe he sent forth the doue out of the Arke.

11 And the doue came to him in the euening, and loe, in her mouth was an [f] olive leafe that she had pluckt: whereby Noah knewe that the waters were abated from of the earth.

12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.

13 And in the six hundreth and one yeere, in the first day of the first moneth the waters were dried vp from of the earth: and Noah remoued the couering of the Arke and looked, and behold, the vpper part of the ground was drie.

14 And in the seconde moneth, in the seuen and twentieth day of the moneth was the earth drie.

15 The God spake to Noah, saying,

16 Go forth of the Arke, thou and thy wife, and thy sonnes and thy sonnes wiues with thee.

17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattel, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, and bring forth frute and increase vpon the earth.

18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes went out of the Arke.

20 Then Noah built an altar to the Lorde and tooke of euery cleane beast, and of euery cleane foule, and offred burnt offrings vpon the altar.

21 And the Lorde smelled a [k] sauour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans caule: for the imagination of mans heart is euill, euen from his youth: neither will I smite any more all things liuing, as I haue done. Cha. 6.5. mar. 15.19.

22 Hereafter seede time and haruest, and cold and heate, and sommer and winter, and day and night shall not cease, so long as the earth remaineth. [l] The order of nature destroyed by the flood is restored by Gods promes.

## CHAP. IX.

1 The confirmation of marriage. 2 Mans authoritie ouer all creatures. 3 Permission of meates. 6 The power of the swoorde. 14 The rainebowe is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

AND God blessed Noah and his sonnes, and said to them, [a] Bring forth frute, and multiplie, and replenish the earth). [a] God increased them with frute & declared vnto them his counsell as touching the replenishing of the earth. Chap. 1.28, & 8.17.

2 Also the feare of you, and the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered. [b] By the benefite of this commandement beastes rage not so much against man as they would, yea and many serue to his vse thereby.

3 Euery thing that moueth and liueth, shalbe meat for you: as the greene herbe, haue I giuen you all things. [c] By this permission man may with a good conscience vse the creatures of God to his necessitie.

4 But flesh with the life thereof, I meane, with the blood thereof, shall ye not eate. Chap 17 29. Lev. 17 14. [d] Eating creatures and the flesh of beasts that are strangled and hereby all cruelnes is forbidden.

5 For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of man, euen at the hand of a mans brother will I require the life of man. [e] That is, I will take vengeance for your blood.

6 Who so sheadeth mans blood, by man shall his blood be shed: for in the [g] image of God hath he made man. [f] Or, neighbour. Mat 26 52 reuel 13 10 [g] Therefore to kill man is to deface Gods image, and so murder is not onely done to man, but also to God.

7 But bring ye forth frute and multiply: grow plentifully in the earth, and encrease therein.

8 God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, euen I establish my couenant with you, and with your seede after you, [h] To assure you that the worlde shalbe no more destroyed by a flood.

10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth. [i] Not only by the Magistrate but oftimes God taketh vp one murderer to kill another. Chap 1 27.

11 And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shal there be a flood to destroy the earth any more. [k] The children which are not yet borne, are comprehended in Gods couenant made with their fathers. Iia 54 9

[d] Or, 1. Tebet, was the moneth of December,

[e] The rauen is fro, forth and returneth,

[f] He sendeth the doue,

[k] It is like, that the rauen did flee to and fro, eating on the Arke. Likewise it came not into it, but doue that was taken in.

[l] Olive tree was a signe that the waters were minished in the olive grouer not on the hie mountaines.

[g] Called in Ebrewe Ab.b. ed comme part of: Tsarch and part of Apal.

[h] Noah beeing reuerently obedient to the worde, would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church vnperfectly, must be done in those of the house of God. Chap. 1.22 & 7.1.

[i] The sacrifice, which was a testimonie of their faith, whereby they did seeke to giue thankes to God for his benefites.

[k] That is, whereas they deserued punishment, they are pacified, and in stead of anger, loue.

12 Then God said, This is the token of the couenāt which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations.

13 I haue set my [k] bowe in the cloude, and it shalbe for a signe of the couenant betweene me and the earth.

14 And when * I shal couer the earth with a cloud, and the bowe shalbe seene in the cloude,

15 Then will I remember my [l] couenant, which is betweene me & you, and betweene euery liuing thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.

17 God sayde yet to Noah, [m] This is the signe of the couenant, which I haue established betweene me & all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the [n] whole earth ouerspred.

20 ‖ Noah also began[ to be] an husbandman and planted a vineyarde.

21 And he dranke of the wine & was [o] drunken, and was vncouered in the middes of his tent.

22 And when Ham the father [p] of Canaan sawe the nakednes of his father, [q] he tolde his two brethren without.

23 Then tooke Shem and Japheth a garment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backwarde: so they sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And said, [r] Cursed [be] Canaan: a [s] seruant of seruants shall he be vnto his brethren.

26 He sayd moreouer, Blessed [be] the Lord God of Shem, and let Canaan be ‖ his seruant.

27 God [t] perswade Japheth, that he may dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all [u] dayes of Noah were nine hundreth and fiftie yeres: and he died.

CHAP. X.

1 The mercie of mankinde by Noah and his sonnes. 10 The beginning of cities, countreys and nations.

NOwe these are the [a] generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whome sonnes were borne after the flood.

2 The sonnes of Japheth [were] Gomer and Magog, and [b] Madai, and Iauan, and Tubal, & Meshech, & Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the [c] yles of the Gentiles deuided in their lands, euery man after his tongue, [and] after their families in their nations.

6 ¶ Moreouer the sonnes of Ham [were] [d] Cush, and Mizraim, and Put, and Canaan.

7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, & Raamah, and Sabtecha: also the sonnes of Raamah [were] Sheba and Dedan.

8 And Cush begate Nimrod, who began to be [e] mighty in the earth.

9 He was a mighty hunter before the Lorde. Wherefore it is sayd, [f] As Nimrod the mighty hunter before the Lord.

10 And [g] beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [h] of Shinar.

11 Out of that land came Asshur, and builded Nineueh, and the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineueh and Calah: this is a great citie.

13 And Mizraim begat [i] Ludim, and Anamim, & Lehabim, & Naphtuhim.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ‖ Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, & Emori, & Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, & Hamathi: and afterwarde were the families of the Canaanites spred abroad.

19 Then the border of [g] Canaanites was from Zidon, as thou comest to Gerar vntil Azzah, & as thou goest vnto Sodom, and Gomorah, & Admah, and Zeboim, euen vnto Lasha.

20 These

k Thereby we see that figures & sacraments ought not to be taken from [g] worke. Ezech. 43.11, 12.

l When men shall see my bow in the cloude, then shall I know that I haue not forgotten my couenant with them.

m God doeth repete this the oftner to confirme Noahs faith so much more.

n This declareth what was the vertue of Gods blessing, when he sayd, increase and bring foorth, Chap. 1.28.

[p] Or, Noah began.

o This is set before our eyes to shewe what an horrible thing drunkenness is.

p Of whome came the Canaanites that wicked nation, who were also cursed of God.

q In derision and contempt of his father.

r He pronounceth as a Prophet the curse of God against all them, that honour not their parents: for Ham & his posterit o were accursed.

s That is, a most vile slaue.

‖ Or, their.

[t] Or, enlarge, or, cause to returne

t He declareth that the Gentiles, which came of Japheth, & were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirite and preaching of the Gospel.

[u] These generations are here recited, partly to declare the marueilous increase in so small a time, and also to set forth their great forgetfulnes of Gods graces toward their fathers.

b Of Madai, and Iauan came the Medes & Grecians.

c The Iewes so call all countreys which are separated from them by [a.] as Grecia, Italie, &c. which were giuen to the children of Japheth of whom came the Gentiles.

d Of Cush & Mizraim came the Ethiopians and Egyptians.

e Meaning a cruell oppressor and tyrant.

f His tyrannie came into a prouerbe as hated both of God and man: for he passed not to commit cruelties euen in Gods presence.

g For there was another rule in Egypt called also Babel.

[h] Or, the streets of the citie.

h Of Lud came the Lydians.

[i] Or, the Cappadocians.

20 These are the sonnes of Ham ac-
cording to their families, according to
their tongues in their countreys, and,
in their nations.
21 ¶ Unto Shem also the father of
all the sonnes of [k] Eber, & elder brother
of Japheth were children borne.
22 *The sonnes of Shem [were] E-
lam and Asshur, and Arpachshad, and
Lud, and Aram.
23 And the sonnes of Aram, Uz and
Hul, and Gether, and Mash.
24 Also Arpachshad begate Shelah,
and Shelah begate Eber.
25 Unto Eber also were borne two
sonnes: the name of ÿ one [was] Peleg:
for in his dayes was the earth [l] diuided:
and his brothers name [was] Joktan.
26 Then Joktan begat Almodad and
Sheleph, and Hazarmaueth, & Jerah,
27 And Hadoram, & Uzal, & Diklah,
28 And Obal, & Abimael, & Sheba,
29 And Ophir, & Hauilah, & Jobab:
all these were the sonnes of Joktan.
30 And their dwelling was from Me-
sha, as thou goest unto Sephar a mount
of the East.
31 These are ÿ sonnes of Shem accor-
ding to their families, according to their
tongues, & in their countreys & nations.
32 These are the families of ÿ sonnes
of Noah, after their generations a-
mong their people: and out of these
were the nations diuided in the earth
after the flood.

i In this stocke the [illegible] was [illegible]: therefore Moses [illegible] off speaking of Japheth and Ham, and intreateth of Shem more at large.
k Of whom came the Ebrewes or Jewes.
1. Chro. 1. 17.
l This diuision came by the diuersitie of languages, as appeareth, chap. 11. 9.
|| Or, of these [illegible] nations.

CHAP. XI.

6 The building of Babel was the cause of the confusion of tongues. 10 The age & generation of Shem unto Abram. 31 Abrams departure from Ur with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Then the whole earth was of
one *language & one speache.
2 And [a] as [b] they went from
the [c] East, they found a plaine
in ÿ land of Shinar, & there they abode.
3 And they said one to another, Come
let us make bricke, and burne it in the
fire. So they had bricke for stone, and
slyme had they in steade of morter.
4 Also they said, Go to, let us [d] builde
us a citie and a tower, whose top [may]
reache unto the heauen, that we may
get us a name, lest we be scattered upon
the whole earth.
5 But the Lorde [f] came downe, to see
the citie and tower, which the sonnes of
men builded.
6 And the Lord said, [g] Beholde, the
people [is] one, & they all haue one lan-
guage, and this they begin to do, neither
can they nowe be stopped from whatso-
euer they haue imagined to do.
7 Come on, [h] let us goe downe, and
[i] there confounde their language, that
euery one perceiue not anothers speach.
8 So the Lord scattered them from
thence upon all the earth, and they left
of to build the citie.
9 Therefore the name of it was cal-
led Babel, because the Lorde did there
confound the language of all the earth:
from thence then did the Lorde scatter
them upon all the earth.
10 ¶ *These are the generations [k] of
Shem: Shem [was] an hundreth yere
olde, and begate Arpachshad two yere
after the flood.
11 And Shem liued, after he begate
Arpachshad, fiue hundreth yeres, and
begate sonnes and daughters.
12 Also Arpachshad liued fiue & thir-
tie yeres, and begate Shelah.
13 And Arpachshad liued, after he be-
gate Shelah, foure hundreth and three
yeres, and begate sonnes & daughters.
14 And Shelah liued thirtie yeeres,
and begate Eber.
15 So Shelah liued, after hee begate
Eber, foure hundreth and three yeres,
and begate sonnes and daughters.
16 Likewyse Eber liued foure & thir-
tie yeres, and begate Peleg.
17 So Eber liued, after he begat Pe-
leg, foure hundreth & thirtie yeres, and
begate sonnes and daughters.
18 And Peleg liued thirtie yeres, and
begate Reu.
19 *And Peleg liued, after he begate
Reu, two hundreth and nine yeres, and
begate sonnes and daughters.
20 Also Reu liued two and thirtie
yeres, and begate Serug.
21 So Reu liued, after he begat Se-
rug, two hundreth and seuen yeres, and
begate sonnes and daughters.
22 Moreouer Serug liued thirtie
yeres, and begate Nahor.
23 And Serug liued, after he begate
Nahor, two hundreth yeres, & begate
sonnes and daughters.
24 And Nahor liued nine and twen-
tie yeres, and begate Terah.
25 So Nahor liued, after he begate
Terah, an hundreth & nineteene yeres,
and begate sonnes and daughters.
26 *So Terah liued seuentie yeres,
and begate Abram, Nahor, and Haran.
27 ¶ Nowe

Wisd. 10. 5.
a In the yere one hundreth & thirtie after the flood.
b To wit, Nimrod & his companie.
c That is, frõ Armenia, where ÿ Arke rested.
d Which was afterward called Chaldea.
e They were [illegible] with [illegible] to [illegible] their [illegible] to God [illegible].
f [illegible]
r [illegible] he knewe their wicked enterprise: for Gods power is euery [illegible] ascendeth nor descendeth. g God speaketh this in derision, because [illegible] their foolish perswasion and enterprise.
h He speaketh, as though he tooke counsel with his owne wisedome and power: to wit, with the sonne, & holy Ghost: signifying the greatnes & certaintie of the punishment.
i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride & vaine glorie.
|| Or, confusion
1. Chro. 1. 17.
k Here returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.
1. Chro. 1. 25.
1. Chro. 1. 26.
Josh. 24. 2.

27 Now these are the generations of Terah: Terah begate Abram, Nahor, & Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his nativitie, in Ur of the Caldees.
29 So Abram & Nahor tooke them wives, the name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, & the father of Iscah.
30 But Sarai was barren, and had no childe.
31 Then Terah tooke Abram his sonne, and Lot the sonne of Haran, his nephews sonne, & Sarai his daughter in law, his sonne Abrams wife: & they departed together from Ur of the Caldees, to go into the land of Canaan, and they came to Haran, and dwelt there.
32 So the dayes of Terah were two hundreth and fiue yeres, & Terah dyed in Haran.

1 He maketh promise to all that Abram should be a notable example of faith for the Gospel, which properly appertaineth vnto him, by comparing this place with the 22 verse of this chapter, & the 4 verse of the 12 chapter following, it may be gathered, that Abram was borne when his father was of the age of 130 yeres. t In Caldea in Stephe thinketh that they Iscah was Sarai. u About the yeare of God came to Abram the honour to giuen to Terah, because he was the father. Iosh. 24.2. neh. 9.7. iudeth 5.7 act. 7.4. o Which was a citie of Mesopotamia.

## CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is plagued.

Acts 7.2.

1 Or the Lord had sayde vnto Abram, a Get thee out of thy countrey, & from thy kindred, and from thy fathers house vnto b the land that I will shewe thee.
2 And I will make of thee a great nation, and will blesse thee, & make thy name great, & thou shalt be a blessing.
3 I wil also blesse them that blesse thee, and curse them that curse thee, & in thee shall all families of the earth be blessed.
4 So Abram departed, euen as the Lord spake vnto him, & Lot went with him. (And Abram was seuentie and fiue yere old, whē he departed out of Haran)
5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the c soules that they had gotten in Haran, and they departed, to go to the land of Canaan: & to the land of Canaan they came.
6 So Abram passed through the land vnto the place of Shechem, & vnto the d plaine of Moreh (and the e Canaanite was then in the land)
7 And the Lord appeared vnto Abram, and said, Vnto thy seede wil I giue this land. And there builded he an f altar vnto the Lord, which appeared vnto him.
8 Afterward remouing g thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Hai on the East: & there he built an altar vnto the Lord, & called on the Name of the Lord.
9 h Againe Abram went forth going and iourneying toward the South.
10 Then there came a famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.
11 And when he drewe neere to enter into Egypt, he sayde to Sarai his wife, Beholde nowe, I know that thou art a faire woman to looke vpon:
12 Therefore it wil come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kil me, but they will keepe thee alme.
13 Say, I pray thee, that thou art my i sister, that I may fare wel for thy sake, & that my life may be preserued by thee.
14 Nowe when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.
15 And the Princes of Pharaoh sawe her, & commended her vnto Pharaoh: so the woman was k taken vnto Pharaohs house:
16 who intreated Abram well for her sake, and he had sheepe, and beeues, and asses, and men seruants and maydē seruants, and shee asses, and camelles.
17 But the Lord l plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.
18 Then Pharaoh called Abram, and sayde, why hast thou done this vnto me? wherefore diddest thou not tell me, that she was thy wife?
19 Why sayedst thou, She is my sister, that I should take her to be my wife? Nowe therefore beholde thy wife, take [her] and goe thy way.
20 And Pharaoh gaue men m commandement concerning him: and they conueyed him forth, and his wife, and all that he had.

a From the flood to this time were 423 yeeres. b In appointing him no certaine place, he proueth to man more his faith and obedience. c The worlde shal recouer by thy seed, which is Christ, the blessing whereof they lost in Adam. d Meaning, al cattel seruants as cattel. e He wandred to & fro in the land before he could finde a setling place: thus God exerciseth his faith of his children. f In one groue i Which was a cruel & rebellious nation, by whome God kept vs in continual exercise. g It was not ynough, for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, wherof this altar was a signe. h Because of the troubles that he had among that wicked people. i And so seemed the true God and renounced al idolatrie. k That the children of God may looke for no rest in this worlde, but in all wante for the heauenly rest and quietnes. l This was a newe tryall of Abrams faith, whereby we see there is end of one affliction in the beginning of another. m By this we may learne not to vse vnlawfull meanes, nor to put others in daunger to saue our selues, reade verse seuentene albeit it may appeare that Abram feared not so much death as that, if he should die without issue, Gods promise should not haue taken place: wherin appeered a weake faith. n To be his wife. o The Lorde tooke the reuenge of this poore stranger against a mighty King. p As he is euer carefull ouer his, so ord he prescribe Sarai. p To y intent y none should hurt him either in his person or goods.

## CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the Name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise is made to Abram is renued. 18 Abram buildeth an altar to the Lord.

1 Then a Abram went vp from Egypt, hee, and his wife, and all that he had, and Lot with him toward the South.
2 And Abram [was very rich in cattel,

a This great riches gotten in Egypt hindered him not to follow his vocation.

tel vnsiluer and in gold.

3 And hee went on his iourney from the South toward ᵃBeth-el, to ṗ place where his tent had bene at ṗ beginning, betweene Beth-el and Hai,

4 Vnto the place of the *altar, which he had made there at the first: and there Abram called on the Name of ṗ Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents,

6 So that the land coulde not ᶜbeare them, that they might dwell together: for their *substance was great, so that they coulde not dwell together.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell. (and the ᵈCanaanites and the Perizzites dwelled at that time in the land.)

8 Then sayde Abram vnto Lot, Let there be no strife, I pray thee, betweene thee & me, neither betweene mine heardmen & thine heardmē: for we be brethrē.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt ᵉtake the left hand, then I will go to the right: or if thou goe to the right hand, then I will take the left.

10 So When Lot lifted vp his eyes, he sawe ṗ all the plaine of Iorden was watered euery where: (ᶠ for, before ṗ Lord destroyed Sodom & Gomorah,) it was as the ᵍgarden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the one from the other.

12 Abram dwelled in ṗ land of Canaan, & Lot abode in the cities of ṗ plaine, and pitched his tent euen to Sodom.

13 Nowe the men of Sodom [were] wicked and exceeding ʰsinners against the Lord.

14 ¶ Then the Lord said vnto ⁱAbrā, (after that Lot was departed frō him) Lift vp thine eyes now, and looke from the place where thou art, Northward, & Southward, & Eastward, & Westward:

15 For all *the land, which thou seest, will I giue vnto thee and to thy seede for euer.

16 And I will make thy seede as the dust of ṗ earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke through the land, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and buylded there an altar vnto the Lord.

## CHAP. XIIII.

12 In the ouerthrowe of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by ṗ king of Sodom.

AND in ṗ dayes of Amraphel king of Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, & Tidal king of the ˡnations:

2 [These men] made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela, which is Zoar.

3 All these ᵐ ioyned together in the vale of [Siddim, which is the ⁿsalt sea.

4 Twelue yeres were they subiect to Chedor-laomer, but in the thirteenth yere they rebelled.

5 And in the fourteenth yeere came Chedor-laomer, & the kings that were with him, and smote the ‖ Rephaims in Ashteroth-karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.

7 And they returned & came to Enmishpat, which is Kadesh, & [smote all the country of the Amalekites, & also the Amorites ṗ dwelled in Hazezon-tamar.

8 Then went out ṗ king of Sodom, and the king of Gomorah, & the king of Admah, & the king of Zeboim, and the king of Bela, which is Zoar: & they ioyned battell wᵗ them in ṗ vale of Siddim:

9 [To wit,] wᵗ Chedor-laomer king of Elam, & Tidal king of nations, & Amraphel king of Shinar, & Arioch king of Ellasar: foure kings against fiue.

10 Nowe the ᵒ vale of Siddim was full of slime pittes, and the kings of Sodom and Gomorah fled and ‖ fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, and all their victailes, and went their way.

12 They ᵖ tooke Lot also, Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, & brother of Aner, which

a The calleth the place by ṗ name which was after giuen vnto it, Chap. 28. 19 Chap. 12. 7

b Or, calling vpon the name of the Lord.

c This is commonly vsed in the Scripture when two thinges cannot dwell together, and also it were the bond of nature.

d Gen. 10. 7 e Or, go on the right hand. f By occasion of ṗ wordes of Lot following, it appeareth that Sodom was destroyed long time, and that before the comming of Christ, as Deut. 29. 23. Esay 13. 19. Ier. 49. 18. 50. 40. Amos 4. 11. Zeph. 2. 9. Mat. 10. 15. 11. 23. Luke 17. 29. 2. Pet. 2. 6. Iude 7.

g Meaning, a long time, and that before the comming of Christ, as Deut. 29. 23. Esay 13. 19. Ier. 49. 18. 50. 40. Amos 4. 11. Zeph. 2. 9. Mat. 10. 15. 11. 23. Luke 17. 29. 2. Pet. 2. 6. Iude 7.

h Which was according to the wickednes of the dwellers of the land of Canaan.

i Lot thinking to be blessed for Abrahams sake, he was blessed for his owne sake.

k The Lorde restored him, I. he coulde haue taken thought for the departure of his nephew.

l That is, of Babylon: by Kings here meaning them that were gouernours of cities.

m Or, a people gathered of diuers countreys.

n Ambition is the chiefe cause of warres among princes.

o Or, of the laboured fieldes.

p Called also the dead Sea, or the lake Asphaltite were vnto Sodom and Gomorah.

q Or, giants.

r Or, plaine.

s Or, destroied.

t Or, were discomfited.

u The godly are plagued many times with the wicked: therefore their companie is dangerous.

g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions, h Hebr. men.

Which were g confederate with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne and brought vp in his house, three hundreth and eighteene, and pursued them vnto Dan.

15 Then he, and his seruantes deuided themselues against them by night, & smote them & pursued thē vnto Hobah, which is on the left side of h Damascus.

i Hebr. Damascō.

16 And he recouered al the substance, and also brought again his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer and of the kings that were with him, came ỹ king of Sodom forth to meet him in the valley of Shaueh, which is the kings dale.

2 Sam. 18, 18.

18 And k Melchi zedek king of Shalem l brought forth bread and wine: and he was a Priest of the most high God.

Heb 7 1.

k For Abrams great victorie and not to offer sacrifice. l In that Melchi zedek fed Abram, he declared himselfe to represent a King, & in that he blessed him, the high Priest. Hebr 7 8. 2 Esd. foules.

19 Therefore he m blessed him, saying, Blessed art thou, Abram, of God most high possessour of heauen and earth,

20 And blessed n be the most high God, which hath deliuered thine enemies vnto thine hande. *And [Abram] gaue him tythe of all.

21 Then the king of Sodom sayd to Abram, Giue me the o persons, and take the goods to thy selfe.

|| Or, I haue sworne.

22 And Abram sayde to the king of Sodom, I haue lift vp mine hand vnto the Lorde the most hie God possessor of heauen and earth,

23 p That I will not take of all that is thine, so much as a threede or shoo-latchet, lest thou shouldest say, I haue made Abram riche,

24 q Saue only that, which the yong men haue eaten, & the parts of the men which went with me, Aner, Eschol, and Mamre: let them take their parts.

m Or, blessed Abram. n Hebr. El elion, Gen. 14. 22. o Hebr. soules. p Hebr. If I take from thee a thred, &c. read 1. Sa. 14. 44. q He would not that his liberalitie should be hurtful vnto others.

## CHAP. XV.

r The Lord is Abrams defence & reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

AFter these things, the r word of ỹ Lord came vnto Abram in a vision, saying, ỹ feare not, Abram, I am thy buckler, [and] thine exceeding * great reward.

2 And Abram sayde, s O Lord God, what wilt thou giue me, seeing I goe childlesse, and the steward of mine house [is] this Eliezer of Damascus?

3 Againe Abram said, Behold, to me thou hast giuen no seede: wherefore lo, a seruāt of mine house shalbe mine heire.

4 Then beholde, ỹ word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shal come out of thine owne bowels, hee shalbe thine heire.

5 Moreouer he brought him foorth and said, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: and he said vnto him, So shall thy seede be.

Rom. 4. 18.

6 And Abram t beleeued the Lord, & he counted that to him for righteousnes.

Rom. 4. 3. gal 3 6. Iam. 2 23. t Chap. 22. 18. u This is a particular motion of Gods Spirit, which is not lawfull for vs to followe in asking signes: but was permitted to some by a peculiar motion, as to Gedeon, and Ezechiah.

7 Againe he said vnto him, I am the Lord, that brought thee out of u Ur of the Caldees, to giue thee this land to inherite it.

8 And he said, O Lord God, x Whereby shall I know that I shall inherit it?

x This was the old fashion in making couenants, Ier. 34. 18. to the which God added these conditions, that Abrahams posterite should be as some peces, but after they should be ioyned together also y. shoulde be assaulted, but see below.

9 Then he said vnto him, Take me an heifer of three yeres old, & a shee goat of three yeres old, and a ramme of three yeres olde, a turtle doue also & a pigeon.

10 So hee tooke all these vnto him, and z deuided them in the mids, & layde euery piece one against another: but the birdes deuided he not.

z This was the old fashion in making couenants, Ier. 34. 18. to the which God added these conditions, that Abrahams posterite should be as some peces, but after they should be ioyned together also y. shoulde be assaulted, but see below.

11 Then foules fell on the carkales, and Abram droue them away.

12 And when the sunne went downe, there fell an heauie sleepe vpon Abram: and loe, a a very fearefull darkenes fell vpon him.

a Hebr. a horor of great darkenes. Act. 2 6.

13 Then he saide to Abram, * Know for a suretie, that thy seed shalbe a stranger in a land, that is not theirs, * foure hundreth yeres, and shall serue them: and they shall intreate them euill.

Exod 12.40 b Counting from the birth of Isaak to their departure out of Egypt: which declareth that God will suffer his to be afflicted muche more, because foure hundreth yeres.

14 Notwithstāding ỹ nation, whom they shall serue, will I iudge: and afterwarde shall they come out with great substance.

c Thereby God suffered the wicked to go a time, vntil their vengeance was full. Gen. 15. 16. Deut. 9. 5. 1 K. 21. 26. 2 Chron. 36. 16.

15 But thou shalt goe vnto thy fathers in peace, [and] shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the c Wickednes of the Amorites is not yet full.

17 Also whē the sunne went downe, there was a darkenes: and beholde, a smoking fornace, and a fiebrand, which went betweene those pieces.

18 *In that same day the Lord made a couenant with Abram, saying, Unto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer d Euphrates.

d Eb. Perath.

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,
21 The Amorites also, & the Canaanites, & the Girgashites, & the Jebusites.

CHAP. XVI.

1 Sarai, being barren giueth Hagar to Abram. 4 Which conceiueth and despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel comforteth her. 11, 12. The name and nature of her sonne. 13 She calleth vpon the Lord, whom she findeth to be.

a It seemeth that she had respect to Gods promise, which could not be accomplished without issue.
b She faileth in binding Gods power to the common order of nature, against which God could not giue her faith in her old age.
‖ The preuidence of the deuil is beguiled by her.

NOwe a Sarai Abrams wife bare him no children, and she had a mayde an Egyptian, Hagar by name.
2 And Sarai saide vnto Abram, Beholde now, the Lorde hath b restrained me from childe bearing. I pray thee go in vnto my mayd: it may be that I shall c receiue a childe by her. And Abram obeyed the voyce of Sarai.
3 Then Sarai Abrams wife tooke Hagar her mayde the Egyptian, after Abram had dwelled ten yere in the land of Canaan, and gaue her to her husband Abram for his wife.
4 ¶ And he went in vnto Hagar, and she conceiued. and when she sawe that she had conceiued, her dame was d despised in her eyes.
5 Then Sarai said to Abram, e Thou doest me wrong. I haue giuen my maid vnto thy bolom, & she seeth that she hath conceiued, & I am despised in her eyes: the Lord iudge betweene me and thee.
6 Then Abram saide to Sarai, Behold, thy mayde is in thine hand: doe with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.
7 ¶ But the f Angel of the Lord found her beside a fountaine of water in the wilderness, by the fountaine in the way to Shur,
8 And he said, Hagar Sarais mayd, whence commest thou: and whither wilt thou goe? And she saide, I flee from my dame Sarai.
9 Then the Angel of the Lord sayde to her, g Returne to thy dame, and humble thy selfe vnder her hands.
10 Againe the Angel of the Lord said vnto her, I will so greatly encrease thy seede, that it shall not be numbred for multitude.
11 Also the Angel of the Lord said vnto her, See, thou art with childe, & shalt beare a sonne, & shalt call his name Ishmael: for the Lorde hath heard thy tribulation.
12 And hee shalbe a ‖ wilde man: his hand shalbe against euery man, & euery mans hand against him. * and he shall dwell in the presence of all his brethren.
13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for she said, h Haue I not also here looked after him that seeth me?
14 * Wherefore the well was called, ‖ Beer-lahai-roi, loe, it is betweene Kadesh and Bered.
15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.
16 And Abram was foure score & six yere old, whē Hagar bare him Ishmael.

c Thus pursuing more accurately his euil gesture, then any thing against the wrong of God.
‖ Or, Mine iniurie is vpon thee.
‖ Or, power.
d Which was Sarai, as appeareth verse 12. and chap. 18, 17.
e God reacheth name & state of people in their miseries, and sendeth them comfort.
f He is called Angel, 31, 11. & 48. 16.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 8 Thee land of Canaan is the later time promised. 12 Circumcision is enioyned. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Isaak is promised. 23 Abraham and his house are circumcised.

WHen Abram was ninetie yere olde & nine, the Lord appeared to Abram, and saide vnto him, I am God all sufficient. * Walke before me, and be thou vpright,
2 And I will make my couenant betweene me and thee, and I will multiplie thee exceedingly.
3 Then Abram fell on his face, and God talked with him, saying,
4 Behold, I * make my couenant with thee, and thou shalt be a a father of many nations,
5 Neither shall thy name any more be called Abram, but thy name shalbe b Abraham: * for a father of many nations haue I made thee.
6 Also I will make thee exceeding fruitfull, and will make nations of thee: yea, kings shall proceede of thee.
7 Moreouer I will establish my couenant betweene me and thee, and thy seede after thee in their generations, for an * euerlasting couenant, to be God vnto thee and to thy seede after thee.
8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, [euen] all the land of Canaan, for an euerlasting possession, and I will be their God.
9 ¶ Againe God said vnto Abraham, Thou also shalt keep my couenāt, thou, & thy seed after thee in their generatiōs.
10 c This is my couenant which ye shall keepe betweene me and you, and thy seede after thee, * Let euery man childe among you be circumcised:
11 That is, ye shall circumcise ye d foreskinne of your flesh, and it shalbe a e signe of

Chap. 25 18. f That is, the Ismaelites shalbe a peculiar people by themselues, & not a portion of another people.
g She rebuketh her owne rudenes and acknowledgeth Gods graces, who was present with her euery where.
Chap. 24 62. [Or, the well of the liuing & seeing me.
a Not only according to the flesh, but of a farre greater maturitie by faith, Rō. 4. 17.
b The chaunging of his name is a seale to confirme Gods promise vnto him. Rom. 4. 17.
Chap. 17. 16.
c Circumcision is called the couenant, because it signifieth the couenant, and hath the promise of grace ioyned to it: which pertaineth to all Sacraments. Act 7 8.
d That prime part is circumcised, to shewe that all that is begotten of man is corrupt, and must be mortified. Rom. 4. 11.

of the couenant betweene me and you.

12 And euery mā childe of eight daies olde among you, shalbe circumcised in your generatiōs, as wel he that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, & he that is bought wᵗ thy money, must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But ye vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that person shal be cut off from his people, because he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shalbe her name.

16 And I wil blesse her, and wil also giue thee a sonne of her, yea, I wil blesse her, & she shalbe the mother of nations: kings also of people shall come of her.

17 Then Abraham fel vpon his face, and laughed, & said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is nintie yeere olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shall beare thee a sonne in deede, & thou shalt call his name Izhak: and I will establish my couenant with him for an euerlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, and will make him fruitfull, & will multiplie him exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant will I establish with Izhak, which Sarah shall beare vnto thee, the next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, & all that were borne in his house, and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was nintie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all ye men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

## CHAP. XVIII.

1 Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to knowe God. 21 The destruction of Sodom is declared vnto Abraham. 22 Abraham prayeth for them.

AND the Lorde appeared vnto him in the plaine of Mamre, as he sate in his tent doore about ye heate of ye day.

2 And he lift vp his eyes, and looked: and lo, three men stood by him, & when he sawe them, he ranne to meete them from the tent dooze, and bowed himselfe to the ground.

3 And he said, Lord, if I haue now found fauour in thy sight, go not I pray thee, from thy seruant.

4 Let a little water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.

5 And I wil bring a morsel of bread, that you may comfort your hearts, afterwarde ye shall goe your wayes: for therefore are ye come to your seruant. And they said, Do euē as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three measures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.

9 ¶ Then they said to him, where is Sarah thy wife? And hee answered, Beholde, she is in the tent.

10 And he said, I wil certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne. and Sarah heard in the tent dooze, which was behinde him.

11 (Now Abraham & Sarah were olde & stricken in age, and it ceased to be with Sarah after ye maner of women)

12 Therefore Sarah laughed with in her selfe, saying, After I am waxed old,



Hebr. 13 2.

Or, the grone

a That is, three Angels in mans shape.

b Speaking to one of them whom as yet he perceiued to be more excellent: for he thought it vnmeete that he should leaue three men, & of men vnlooked for, because of the great heate to go but a foote in those parties.

c The tent of Sarah, that is, houses to dwel in.

d Lat. Seah.

e For as God gaue them bodies to a time, to giue vp the same thereof to dust: so he wil raise them vp againe, and satisfie them.

Chap. 17 19, 21 and 21 2. Rom 9 9.

f That is a thing farre aboue the reason of man to be done: or whereof there should come any doubt.

g For the reuiuing whereof he sent the Angel.

a Albeit women were not circumcised, yet were they partakers of Gods couenant vnder the stranknesse of all was consecrated, and here it is declared, that wholsoeuer determineth the same, pertaineth also to women.

b Or, mistresse, or, princes

c Which proceeded of a Iewes mind not of wilfulnesse.

Chap 18 10. and 21. 2.

g The euerlasting couenant is made with the children of the spirit, & with the children of flesh is made the temporall promises, as was promised to Ishmael.

h Then were wel instructed which obeyed to be circumcised without resistance: which thing declareth that maisters of the houses ought to be as teachers to their families that from the least to the most they may obey the will of God.

i Albeit the promise of God was made to Abraham and Sarah, yet it pertained to their seede.

k Or, at a certaine time.

l Or, Sarah.

m Or, Sarah.

n Or, Sarah.

o Or, Sarah.

p Or, Sarah.

q Or, Sarah.

r Or, Sarah.

s Or, Sarah.

t Or, Sarah.

u Or, Sarah.

x Or, Sarah.

y Or, Sarah.

z Or, Sarah.

a Or, Sarah.

b Or, Sarah.

c Or, Sarah.

d Or, Sarah.

e Or, Sarah.

f Or, Sarah.

g Or, Sarah.

h Or, Sarah.

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t Or, Sarah.

u Or, Sarah.

x Or, Sarah.

y Or, Sarah.

z Or, Sarah.

of the couenant betweene me and you.

12 And euery mã childe of eight daies olde among you, shalbe circumcised in your generatiõs, as wel he that is borne in thine house, as hee that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, & he that is bought wt thy money, must needs be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But þ vncircumcised man childe, in whose flesh the foreskinne is not circumcised, euen that person shal be cut off from his people, because he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but Sarah shalbe her name.

16 And I wil blesse her, and wil also giue thee a sonne of her: yea, I wil blesse her, & she shalbe the mother of nations: kings also of people shall come of her.

17 Then Abraham fel vpon his face, and laughed, & said in his heart, Shall a childe be borne vnto him, that is an hundreth yeere olde? and shall Sarah that is nintie yeere olde beare?

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shall beare thee a sonne in deede, & thou shalt call his name Isaak: and I will establish my couenant with him for an euerlasting couenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, and will make him fruitfull, & will multiplie him exceedingly: twelue princes shal he beget, and I will make a great nation of him.

21 But my couenant will I establish with Isaak, which Sarah shall beare vnto thee, the next yeere at this season.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne, & all that were borne in his house, and all that was bought with his money, that is, euery man childe among the men of Abrahams house, and he circumcised the foreskinne of their flesh in that selfe same day, as God had commaunded him.

24 Abraham also himselfe was nintie yeere olde and nine, when the foreskinne of his flesh was circumcised.

25 And Ishmael his sonne was thirteene yeere olde, when the foreskinne of his flesh was circumcised.

26 The selfe same day was Abraham circumcised, and Ishmael his sonne:

27 And all þ men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

## CHAP. XVIII.

a Abraham entertaineth three Angels into his house. 10 Isaak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 22 Abraham prayeth for them.

AND the Lorde appeared vnto him in the plaine of Mamre, as he sate in his tent doore about þ heate of þ day. Heb. 13. 2.

2 And he lift vp his eyes, and looked: and lo, three men stood by him, & when he saw them, he ranne to meete them from the tent doore, and bowed himselfe to the ground. Or, oke grone

3 And he sayd, Lord, if I haue now found fauour in thy sight, go not I pray thee, from thy seruant.

4 Let a litle water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.

5 And I wil bring a morsel of bread, that you may comfort your hearts, afterwarde ye shall goe your wayes: for therefore are ye come to your seruant. And they said, Do euē as thou hast said.

6 Then Abraham made haste into the tent vnto Sarah, and sayde, Make ready at once three measures of fine meale: knede it, and make cakes vpon the hearth.

7 And Abraham ran to the beastes, and tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.

8 And he tooke butter & milke, and the calfe which he had prepared, and set before them, and stood himselfe by them vnder the tree, and they did eate.

9 ¶ Then they said to him, Where is Sarah thy wife? And hee answered, Behoilde, she is in the tent.

10 And he said, I wil certainly come againe vnto thee according to the time of life: and loe, Sarah thy wife shall haue a sonne. And Sarah heard in the tent doore, which was behinde him.

11 (Now Abraham & Sarah were olde & stricken in age, and it ceased to be with Sarah after þ maner of women)

12 Therefore Sarah laughed with in her selfe, saying, After I am waxed olde, my lord also being olde?

13 And the Lord said vnto Abraham, Why did Sarah laugh, saying, Shall I of a truth beare a child, which am olde?

14 Is any thing too hard for the Lord? At the time appointed I will returne vnto thee, according to the time of life, and Sarah shall haue a sonne.

15 Then Sarah denied, saying, I laughed not: for she was afraid. But he said, Nay, but thou laughedst.

16 And the men rose vp from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lord said, Shall I hide from Abraham that thing which I do?

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shalbe blessed in him?

19 For I know him, that he will command his children and his houshold after him, that they keepe the way of the Lord, to do iustice and iudgement: that the Lord may bring vpon Abraham that which he hath spoken of him.

20 And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sinne is very grieuous,

21 I will go down now, and see whether they haue done altogether according to the cry of it, which is come vnto me, or not: that I may know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 And Abraham came neere, and said, Wilt thou also destroy the righteous with the wicked?

24 Peradventure there be fifty righteous within the citie: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

25 That be farre from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked: that be farre from thee: Shall not the iudge of all the earth do right?

26 And the Lord said, If I finde in Sodom fifty righteous within the citie, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, I haue taken vpon me to speake vnto the Lord, which am but dust and ashes:

28 Peradventure there shall lacke fiue of the fifty righteous: wilt thou destroy all the citie for lacke of fiue? And he said, If I finde there fortie and fiue, I will not destroy it.

29 And he spake vnto him yet againe and said, Peradventure there shall be found fortie there. And he said, I will not do it for fortie sake.

30 And he said vnto him, Oh let not the Lord be angry, and I will speake: Peradventure there shall be thirtie found there. And he said, I will not do it, if I finde thirtie there.

31 And he said, Behold now, I haue taken vpon me to speake vnto the Lord: Peradventure there shall be twentie found there. And he said, I will not destroy it for twentie sake.

32 And he said, Oh let not the Lord be angry, and I will speake but this once: Peradventure there shall be ten found there. And he said, I will not destroy it for ten sake.

33 And the Lord went his way, as soone as he had left communing with Abraham: and Abraham returned vnto his place.

## CHAP. XIX.

a Lot receiueth the Angels into his house. 4 The men of Sodom would abuse them. 12 The Angels warne Lot to depart. 15 Lot is hastened. 17 He is commanded to flie to the mountaine. 18 He requesteth to flie to Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lots wife is turned into a pillar of salt. 30 Lot dwelleth in a caue. 31 His daughters lie with him. 36 Moab and Ammon are borne.

AND there came two Angels to Sodom at euen: and Lot sate in the gate of Sodom: and Lot seeing them, rose vp to meete them, and he bowed himselfe with his face toward the ground.

2 And he said, Behold now my lords, turne in I pray you into your seruants house, and tarie all night, and wash your feete, and ye shall rise vp early, and go your way. And they said, Nay, but we will abide in the street all night.

3 And he pressed vpon them greatly, and they turned in vnto him, and came into his house, and he made them a feast, and did bake vnleauened bread, and they did eate.

4 But before they were laid, the men of the citie, euen the men of Sodom, compassed the house round about, both yong and old, all the people from euery quarter:

5 And they called vnto Lot, and said vnto him, Where are the men which came in to thee this night? bring them out vnto vs, that we may know them.

6 And Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you brethren, do not so wickedly.

8 Behold now, I haue two daughters which haue not yet known man, let me bring them out vnto you, and do ye to them as it pleaseth you: only vnto these men do nothing, for therefore came they vnder the shadow of my roofe.

9 And they said, Stand backe. Againe they said, This one fellow came in to sojourne, and he will needes be a iudge: now will we deale worse with thee then with them. And they pressed sore vpon the man Lot, and came neere to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 And they smote the men that were at the doore of the house, with blindnesse both small and great, so that they wearied themselues to finde the doore.

12 And the men said vnto Lot, Hast thee to get thee out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent vs to destroy it.

13 Then Lot went out, and spake vnto his sonne in lawes, which had married his daughters, and said, Arise, get you out of this place: for the Lord will destroy this citie. But he seemed as one that mocked vnto his sonne in lawes.

14 And when the morning arose, then the Angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquitie of the citie.

15 And while he prolonged, the men caught him by the hand, and by the hand of his wife, and by the hand of his two daughters, the Lord being merciful vnto him, and they brought him forth, and set him without the citie.

16 And it came to passe, when they had brought them forth abroad, that he said, Escape for thy life, looke not behinde thee, neither stay thou in all the plaine: escape to the mountaine, lest thou be consumed.

17 Then Lot said vnto them, Oh not so, my Lord:

18 Behold now, thy seruant hath found grace in thy sight, and thou hast magnified thy mercie which thou hast shewed vnto me in saued my life, and I cannot escape to the mountaine, lest some euil take me, and I die.

19 Behold now, this citie is neere to flie vnto, and it is a litle one: oh let me escape thither, (is it not a litle one?) and my soule shall liue.

20 And he said vnto him, Behold, I haue accepted thee concerning this thing also, that I will not ouerthrow the citie for the which thou hast spoken.

21 Haste thee, escape thither: for I cannot do any thing till thou be come thither. Therefore the name of the citie was called Zoar.

22 The Sunne was risen vpon the earth when Lot came vnto Zoar.

23 Then the Lord rained vpon Sodom and vpon Gomorrah brimstone and fire from the Lord out of heauen,

24 And he ouerthrew those cities, and all the plaine, and all the inhabitants of the cities, and that which grew vpon the ground.

25 But his wife looked behinde her, and she became a pillar of salt.

26 And Abraham gate vp early in the morning to the place where he stood before the Lord:

27 And he looked toward Sodom and Gomorrah, and toward all the land of the plaine, and beheld, and loe, the smoke of the land went vp as the smoke of a furnace.

28 And it came to passe, when God destroyed the cities of the plaine, that God remembred Abraham, and sent Lot out of the middest of the ouerthrow, when he ouerthrew the cities in the which Lot dwelt.

29 And Lot went vp out of Zoar, and dwelt in the mountaine, and his two daughters with him: for he feared to dwell in Zoar, and he dwelt in a caue, he and his two daughters.

30 And the first borne said vnto the younger, Our father is old, and there is not a man in the earth to come in vnto vs after the manner of all the earth:

31 Come, let vs make our father drinke wine, and we will lie with him, that we may preserue seede of our father.

32 And they made their father drinke wine that night: and the first borne went in, and lay with her father, but he perceiued not when she lay downe, nor when she arose.

33 And it came to passe on the morrow, that the first borne said vnto the younger, Behold, I lay yesternight with my father: let vs make him drinke wine this night also, and go thou in, and lie with him, that we may preserue seede of our father.

34 And they made their father drinke wine that night also: and the younger arose, and lay with him, but he perceiued not when she lay downe, nor when she arose.

35 Thus were both the daughters of Lot with child by their father.

36 And the first borne bare a sonne, and called his name Moab: the same is the father of the Moabites vnto this day.

37 And the younger, she also bare a sonne, and called his name Ben-ammi: the same is the father of the children of Ammon vnto this day.

## CHAP. XX.

a Abraham dwelling in Gerar, 2 saith that Sarah is his sister. 3 Abimelech is warned of God. 9 He reproueth Abraham. 14 He restoreth Sarah, and giueth Abraham libertie to dwell where he will. 17 Abraham prayeth for him.

AND Abraham iourneyed from thence toward the south countrie, and dwelt between Kadesh and Shur, and remained in Gerar.

2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and said vnto him, Behold, thou art but a dead man for the woman which thou hast taken: for she is a mans wife.

4 But Abimelech had not come neere her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not vnto me, She is my sister? and she, euen she herselfe said, He is my brother: in the vprightnesse of my heart and innocencie of my hands haue I done this.

6 And God said vnto him in a dreame, Yea, I know that thou didst this in the vprightnesse of thy heart: for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man his wife: for he is a prophet, and he shall pray for thee, and thou shalt liue: but if thou restore her not, know thou that thou shalt die the death, thou and all that are thine.

8 Then Abimelech rose early in the morning, and called all his seruants, and told all these things in their eares: and the men were sore afraid.

9 Then Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me and on my kingdome a great sinne? thou hast done deedes vnto me that ought not to be done.

10 And Abimelech said vnto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the feare of God is not in this place, and they will slay me for my wifes sake.

12 And yet indeede she is my sister, she is the daughter of my father, but not the daughter of my mother, and she became my wife.

13 And it came to passe when God caused me to wander from my father house, that I said vnto her, This kindnesse shalt thou shew vnto me: at euery place whither we shall come, say of me, He is my brother.

14 Then Abimelech tooke sheepe and oxen, and men seruants and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

16 And vnto Sarah he said, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, he is to thee a couering of the eyes vnto all that are with thee, and with all men: thus she was reproued.

17 So Abraham prayed vnto God, and God healed Abimelech, and his wife, and his maidens, and they bare children.

18 For the Lord had fast closed vp all the wombes of the house of Abimelech, because of Sarah Abrahams wife.

## CHAP. XXI.

a Isaak is borne. 9 Ishmael mocketh. 10 Sarah procureth Hagar and Ishmael to be cast out. 14 Hagar wandreth in the wildernesse. 17 God comforteth her. 20 Ishmael dwelleth in the wildernesse of Paran. 22 Abimelech maketh a league with Abraham. 33 Abraham planteth a groue, and calleth vpon the Lord.

AND the Lord visited Sarah as he had said, and the Lord did vnto Sarah as he had spoken.

2 For Sarah conceiued, and bare Abraham a sonne in his olde age, euen at the time of which God had spoken to him.

3 And Abraham called the name of his sonne that was borne vnto him, whom Sarah bare to him, Isaak.

4 And Abraham circumcised Isaak his sonne when he was eight daies old, as God had commanded him.

5 And Abraham was an hundreth yeere olde, when his sonne Isaak was borne vnto him.

6 And Sarah said, God hath made me to laugh, so that all that heare will laugh with me.

7 And she said, Who would haue said vnto Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaak was weaned.

9 And Sarah saw the sonne of Hagar the Egyptian, which she had borne vnto Abraham, that he mocked.

10 Wherefore she said vnto Abraham, Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Isaak.

11 And the thing was very displeasant in Abrahams sight, because of his sonne.

12 But God said vnto Abraham, Let it not be displeasant in thy sight because of the lad, and because of thy bondwoman: in all that Sarah hath said vnto thee, heare her voice: for in Isaak shall thy seede be called.

13 And also of the sonne of the bondwoman will I make a nation, because he is thy seede.

14 And Abraham rose vp early in the morning, and tooke bread and a bottle of water, and gaue vnto Hagar, and put it on her shoulder, and the child, and sent her away: and she departed, and wandred in the wildernesse of Beer-sheba.

15 And the water was spent in the bottle, and she cast the child vnder one of the shrubs.

16 And she went and sate her downe ouer against him a good way off, as it were a bowe shot: for she said, Let me not see the death of the child. And she sate ouer against him, and lift vp her voice and wept.

17 And God heard the voice of the lad, and the Angel of God called to Hagar out of heauen, and said vnto her, What aileth thee Hagar? feare not: for God hath heard the voice of the lad where he is.

18 Arise, take vp the lad, and hold him in thine hand: for I will make him a great nation.

19 And God opened her eyes, and she saw a well of water, and went and filled the bottle with water, and gaue the lad drinke.

20 And God was with the lad, and he grew, and dwelt in the wildernesse, and became an archer.

21 And he dwelt in the wildernesse of Paran: and his mother tooke him a wife out of the land of Egypt.

22 And it came to passe at that time, that Abimelech and Phichol the chiefe captaine of his hoste spake vnto Abraham, saying, God is with thee in all that thou doest:

23 Now therefore sweare vnto me here by God, that thou wilt not deale falsely with me, nor with my sonne, nor with my sonnes sonne: but according to the kindnesse that I haue done vnto thee, thou shalt do vnto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will sweare.

25 And Abraham reproued Abimelech because of a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing, neither didst thou tell me, neither yet heard I of it but this day.

27 And Abraham tooke sheepe and oxen, and gaue them vnto Abimelech, and both of them made a couenant.

28 And Abraham set seuen ewe lambes of the flocke by themselues.

29 And Abimelech said vnto Abraham, What meane these seuen ewe lambes which thou hast set by themselues?

30 And he said, For these seuen ewe lambes shalt thou take of my hand, that they may be a witnesse vnto me, that I haue digged this well.

31 Wherefore he called that place Beer-sheba: because there they sware both of them.

32 Thus they made a couenant at Beer-sheba: then Abimelech rose vp, and Phichol the chiefe captaine of his hoste, and they returned into the land of the Philistims.

33 And Abraham planted a groue in Beer-sheba, and called there on the name of the Lord, the euerlasting God.

34 And Abraham sojourned in the Philistims land many dayes.

## CHAP. XXII.

a God tempteth Abraham. 3 Abraham offereth Isaak. 11 The Angel of the Lord stayeth him. 13 A ram is offered in the stead of Isaak. 15 The Angel blesseth Abraham. 20 Nahor and his children. 24 Reumah.

AND it came to passe after these things, that God did tempt Abraham, and said vnto him, Abraham: and he said, Behold, here I am.

2 And he said, Take now thy sonne, thine only sonne Isaak, whom thou louest, and get thee into the land of Moriah, and offer him there for a burnt offring vpon one of the mountaines which I will tell thee of.

3 Then Abraham rose vp early in the morning, and saddled his asse, and tooke two of his seruants with him, and Isaak his sonne, and cloue the wood for the burnt offring, and rose vp, and went vnto the place of which God had told him.

4 Then on the third day Abraham lift vp his eyes, and saw the place afarre off.

5 And Abraham said vnto his seruants, Abide ye here with the asse, and I and the lad will go yonder and worship, and come againe to you.

6 And Abraham tooke the wood for the burnt offring, and laid it vpon Isaak his sonne, and he tooke in his hand the fire and a knife, and they went both of them together.

7 And Isaak spake vnto Abraham his father, and said, My father: and he said, Behold here am I my sonne. And he said, Behold the fire and the wood: but where is the lambe for a burnt offring?

8 And Abraham said, My sonne, God will prouide himselfe a lambe for a burnt offring: so they went both of them together.

9 And they came to the place of which God had told him, and Abraham built an altar there, and laid the wood in order, and bound Isaak his sonne, and laid him on the altar vpon the wood.

10 And Abraham stretched forth his hand, and tooke the knife to slay his sonne.

11 Then the Angel of the Lord called vnto him from heauen, and said, Abraham, Abraham: and he said, Behold here am I.

12 And he said, Lay not thine hand vpon the lad, neither do any thing vnto him: for now I know that thou feareste God, seeing thou hast not withheld thy sonne, thine only sonne from me.

13 Then Abraham lift vp his eyes, and looked, and behinde him was a ram caught in a thicket by his hornes: and Abraham went and tooke the ram, and offered him vp for a burnt offring in the stead of his sonne.

14 And Abraham called the name of that place Iehouah-iireh: as it is said this day, In the mount where the Lord is seene.

15 And the Angel of the Lord called vnto Abraham out of heauen the second time,

16 And said, By my selfe haue I sworne, saith the Lord, because thou hast done this thing, and hast not withheld thy sonne, thine only sonne:

17 That in blessing I will blesse thee, and in multiplying I will multiplie thy seede as the starres of the heauen, and as the sand which is vpon the sea shore: and thy seede shall possesse the gate of his enemies.

18 And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voice.

19 So Abraham returned vnto his seruants, and they rose vp and went together vnto Beer-sheba: and Abraham dwelt at Beer-sheba.

20 And it came to passe after these things, that it was told Abraham, saying, Behold, Milcah she hath also borne children vnto Nahor thy brother:

21 Vz his first borne, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight Milcah bare to Nahor Abrahams brother.

24 And his concubine, whose name was Reumah, she also bare Tebah, and Gaham, and Thahash, and Maacah.

## CHAP. XXIII.

a The age of Sarah. 3 Abraham buyeth a burying place of the sonnes of Heth. 19 Sarah is buried in the field of Machpelah.

AND Sarah was an hundreth and seuen and twentie yeere olde: these were the yeeres of the life of Sarah.

2 And Sarah died in Kiriath-arba, the same is Hebron in the land of Canaan: and Abraham came to mourne for Sarah, and to weepe for her.

3 And Abraham arose from before his dead, and spake vnto the sonnes of Heth, saying,

4 I am a stranger and a sojourner with you: giue me a possession of a buriall place with you, that I may burie my dead out of my sight.

5 And the children of Heth answered Abraham, saying vnto him,

6 Heare vs my lord: thou art a mighty prince among vs: in the choise of our sepulchres bury thy dead: none of vs shall withhold from thee his sepulchre, but that thou mayest burie thy dead.

7 Then Abraham arose, and bowed himselfe to the people of the land, euen to the children of Heth.

8 And he communed with them, saying, If it be your minde that I should burie my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,

9 That he may giue me the caue of Machpelah, which he hath, which is in the end of his field: for as much money as it is worth, let him giue it me in the presence of you for a possession of a buriall place.

10 Now Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, euen of all that went in at the gate of his citie, saying,

11 Nay my lord, heare me: the field giue I thee, and the caue that is therein, I giue it thee: in the presence of the sonnes of my people giue I it thee: burie thy dead.

12 And Abraham bowed himselfe before the people of the land.

13 And he communed with Ephron in the audience of the people of the land, saying, But I pray thee, if thou wilt giue it, heare me: I will giue the money for the field, take it of me, and I will burie my dead there.

14 And Ephron answered Abraham, saying vnto him,

15 My lord, heare me: a piece of land worth foure hundreth shekels of siluer, what is that betweene me and thee? burie therefore thy dead.

16 And Abraham hearkened vnto Ephron, and Abraham weighed to Ephron the siluer which he had named in the audience of the sonnes of Heth, foure hundreth shekels of siluer, current money with the merchant.

17 So the field of Ephron which was in Machpelah, which was before Mamre, the field and the caue which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

18 Vnto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his citie.

19 And after this Abraham buried Sarah his wife in the caue of the field of Machpelah before Mamre, the same is Hebron in the land of Canaan.

20 And the field and the caue that is therein, were made sure vnto Abraham for a possession of a buriall place by the children of Heth.

## CHAP. XXIV.

a Abraham sendeth his seruant into Mesopotamia to take a wife for Isaak. 10 Rebekah is found. 15 She giueth drinke to the seruant and to his camels. 22 She receiueth iewels. 28 She runneth and telleth her mothers house. 29 Laban runneth to the seruant. 50 Bethuel and Laban consent that Rebekah shall goe to Isaak. 58 Rebekah is willing to goe. 61 She commeth to Isaak. 63 Isaak meeteth her. 67 He marieth her.

AND Abraham was old, and stricken in age: and the Lord had blessed Abraham in all things.

2 And Abraham said vnto his seruant the eldest of his house, that ruled ouer all that he had, Put I pray thee thy hand vnder my thigh,

3 And I will make thee sweare by the Lord, the God of heauen, and the God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt goe vnto my countrie, and to my kindred, and take a wife vnto my sonne Isaak.

5 And the seruant said vnto him, Peradventure the woman will not be willing to follow me into this land: must I needes bring thy sonne againe vnto the land from whence thou camest?

6 And Abraham said vnto him, Beware that thou bring not my sonne thither againe.

7 The Lord God of heauen, which tooke me from my father house, and from the land of my kindred, and which spake vnto me, and which sware vnto me, saying, Vnto thy seede will I giue this land, he shall send his Angel before thee, and thou shalt take a wife vnto my sonne from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be cleare from this my oth: only bring not my sonne thither againe.

9 And the seruant put his hand vnder the thigh of Abraham his master, and sware vnto him concerning that matter.

10 And the seruant tooke ten camels of the camels of his master, and departed: for all the goods of his master were in his hand, and he arose, and went to Mesopotamia, vnto the citie of Nahor.

11 And he made his camels to kneele downe without the citie by a well of water at the time of the euening, euen the time that women goe out to draw water.

12 And he said, O Lord God of my master Abraham, I pray thee send me good speede this day, and shew kindnesse vnto my master Abraham.

13 Behold, I stand here by the well of water, and the daughters of the men of the citie come out to draw water:

14 Let it therefore come to passe, that the damsell to whom I shall say, Let downe thy pitcher, I pray thee, that I may drinke, and she shall say, Drinke, and I will giue thy camels drinke also: let her be she whom thou hast appointed for thy seruant Isaak, and thereby shall I know that thou hast shewed kindnesse vnto my master.

15 And it came to passe before he had left speaking, that behold, Rebekah came out, who was borne to Bethuel the sonne of Milcah the wife of Nahor Abrahams brother, with her pitcher vpon her shoulder.

16 And the damsell was very faire to looke vpon, a virgin, neither had any man knowen her: and she went downe to the well, and filled her pitcher, and came vp.

17 And the seruant ranne to meete her, and said, Let me I pray thee drinke a litle water of thy pitcher.

18 And she said, Drinke my lord: and she hasted, and let downe her pitcher vpon her hand, and gaue him drinke.

19 And when she had giuen him drinke, she said, I will draw water for thy camels also, vntil they haue done drinking.

20 And she hasted, and powred her pitcher into the trough, and ranne againe vnto the well to draw water, and drew for all his camels.

21 And the man wondred at her, and held his peace, to wit whether the Lord had made his iourney prosperous or not.

22 And it came to passe as the camels had done drinking, that the man tooke a golden earering of halfe a shekel weight, and two bracelets for her hands of ten shekels weight of golde,

23 And said, Whose daughter art thou? tell me I pray thee: is there roome in thy father house for vs to lodge in?

24 And she said vnto him, I am the daughter of Bethuel the sonne of Milcah, which she bare vnto Nahor.

25 She said moreouer vnto him, We haue both straw and prouender enough, and roome to lodge in.

26 Then the man bowed downe his head, and worshipped the Lord.

27 And he said, Blessed be the Lord God of my master Abraham, which hath not forsaken his mercie and his truth toward my master: I being in the way, the Lord led me to the house of my masters brethren.

28 And the damsell ranne, and told her mothers house of these words.

29 Now Rebekah had a brother, and his name was Laban: and Laban ranne out vnto the man vnto the well.

30 And it came to passe when he saw the earering, and bracelets vpon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man vnto me, that he came vnto the man: and behold, he stood by the camels at the well.

31 And he said, Come in thou blessed of the Lord, wherefore standest thou without? for I haue prepared the house, and roome for the camels.

32 And the man came into the house: and he vnharnessed the camels, and gaue straw and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 And there was set meate before him to eate: but he said, I will not eate vntil I haue told mine errand. And he said, Say on.

34 And he said, I am Abrahams seruant.

35 And the Lord hath blessed my master greatly, and he is become great: and he hath giuen him flocke and heard, and siluer and golde, and men seruants and women seruants, and camels and asses.

36 And Sarah my masters wife bare a sonne vnto my master when she was old, and vnto him hath he giuen all that he hath.

37 And my master made me sweare, saying, Thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my fathers house, and to my kindred, and take a wife vnto my sonne.

39 And I said vnto my master, Peradventure the woman will not follow me.

40 And he said vnto me, The Lord before whom I walke, will send his Angel with thee, and prosper thy way, and thou shalt take a wife vnto my sonne of my kindred, and of my fathers house:

41 Then shalt thou be cleare from my oth, when thou comest to my kindred: and if they giue not thee one, thou shalt be cleare from my oth.

42 And this day I came vnto the well, and said, O Lord God of my master Abraham, if now thou do prosper my way which I goe:

43 Behold, I stand by the well of water, and let it come to passe, that the damsell which commeth forth to draw, to whom I shall say, Giue me I pray thee a litle water of thy pitcher to drinke,

44 And she say to me, Both drinke thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my masters sonne.

45 And before I had left speaking in mine heart, behold, Rebekah came forth with her pitcher vpon her shoulder, and she went downe vnto the well, and drew water: and I said vnto her, Let me drinke I pray thee.

46 And she made haste, and let downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also: so I dranke, and she made the camels drinke also.

47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him: and I put the earering vpon her face, and the bracelets vpon her hands.

48 And I bowed downe my head, and worshipped the Lord, and blessed the Lord God of my master Abraham, which had led me in the right way to take my master his brothers daughter vnto his sonne.

49 And now if ye will deale kindly and truely with my master, tell me: and if not, tell me: that I may turne either to the right hand or to the left.

50 Then Laban and Bethuel answered and said, The thing proceedeth from the Lord: we cannot speake vnto thee bad or good.

51 Behold, Rebekah is before thee, take her, and goe, and let her be a wife vnto thy masters sonne, as the Lord hath spoken.

52 And when Abrahams seruant heard their words, he worshipped the Lord, bowing himselfe to the earth.

53 And the seruant brought forth iewels of siluer, and iewels of golde, and raiment, and gaue them to Rebekah: he gaue also to her brother and to her mother precious things.

54 And they did eate and drinke, he and the men that were with him, and tarried all night, and rose vp in the morning, and he said, Send me away vnto my master.

55 And her brother and her mother said, Let the damsell abide with vs a few dayes, at the least ten: after that she shall goe.

56 And he said vnto them, Hinder me not, seeing the Lord hath prospered my way: send me away that I may goe to my master.

57 And they said, We will call the damsell, and enquire at her mouth.

58 And they called Rebekah, and said vnto her, Wilt thou goe with this man? And she said, I will goe.

59 And they sent away Rebekah their sister, and her nurse, and Abrahams seruant, and his men.

60 And they blessed Rebekah, and said vnto her, Our sister, be thou the mother of thousand millions, and let thy seede possesse the gate of those which hate them.

61 Then Rebekah arose, and her damsels, and they rode vpon the camels, and followed the man: and the seruant tooke Rebekah, and went his way.

62 And Isaak came from the way of the well Lahai-roi: for he dwelt in the south countrie.

63 And Isaak went out to meditate in the field at the euentide: and he lift vp his eyes, and looked, and behold, the camels were coming.

64 And Rebekah lift vp her eyes, and when she saw Isaak, she lighted off the camel.

65 And she said vnto the seruant, What man is this that walketh in the field to meete vs? And the seruant said, It is my master: therefore she tooke a vaile, and couered herselfe.

66 And the seruant told Isaak all things that he had done.

67 And Isaak brought her into his mothers tent Sarah, and tooke Rebekah, and she became his wife, and he loued her: and Isaak was comforted after his mothers death.

## CHAP. XXV.

a Abraham marieth Keturah. 5 He giueth his goods to Isaak. 7 The age of Abraham. 8 His death. 9 Ishmael and his children. 12 The generations of Ishmael. 17 The age of Ishmael. 18 His habitation. 19 The generations of Isaak. 20 Rebekah is barren. 21 Isaak prayeth for her. 22 She is troubled with the children. 23 The Lord telleth her what they shall be. 24 Esau and Iacob are borne. 27 Esau is a hunter. 28 Isaak loueth Esau, Rebekah loueth Iacob. 29 Esau selleth his birthright. 34 He despiseth it.

AND Abraham tooke a wife, and her name was Keturah.

2 And she bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: and the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sonnes of Midian, Ephah, and Epher, and Hanoch, and Abida, and Eldaah: all these were the children of Keturah.

5 And Abraham gaue all that he had vnto Isaak.

6 But vnto the sonnes of the concubines which Abraham had, Abraham gaue gifts, and sent them away from Isaak his sonne, while he yet liued, eastward vnto the east countrie.

7 And these are the dayes of the yeeres of Abrahams life which he liued, an hundreth threescore and fifteene yeeres.

8 Then Abraham gaue vp the ghost, and died in a good old age, an old man, and full of yeeres, and was gathered vnto his people.

9 And his sonnes Isaak and Ishmael buried him in the caue of Machpelah in the field of Ephron the sonne of Zohar the Hittite, which is before Mamre,

10 The field which Abraham purchased of the children of Heth: there was Abraham buried, and Sarah his wife.

11 And it came to passe after the death of Abraham, that God blessed Isaak his sonne: and Isaak dwelt by the well Lahai-roi.

12 Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs maide bare vnto Abraham.

13 And these are the names of the sonnes of Ishmael, by their names according to their generations: the first borne of Ishmael, Nebaioth, and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names by their townes, and by their castles: twelue princes according to their nations.

17 And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeeres: and he gaue vp the ghost and died, and was gathered vnto his people.

18 And they dwelt from Hauilah vnto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

19 And these are the generations of Isaak Abrahams sonne: Abraham begate Isaak.

20 And Isaak was fourtie yeeres olde when he tooke Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaak intreated the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceiued.

22 And the children struggled together within her: and she said, If it be so, why am I thus? and she went to enquire of the Lord.

23 And the Lord said vnto her, Two nations are in thy wombe, and two maner of people shall be diuided out of thy bowels: and the one people shall be stronger then the other people, and the elder shall serue the yonger.

24 And when her dayes were fulfilled that she should be deliuered, behold, there were twinnes in her wombe.

25 And the first came out red, all ouer like an hairie garment, and they called his name Esau.

26 And after that came his brother out, and his hand held Esaus heele, and his name was called Iacob: and Isaak was threescore yeeres olde when she bare them.

27 And the boyes grew: and Esau was a cunning hunter, a man of the field: and Iacob was a plaine man, dwelling in tents.

28 And Isaak loued Esau, because he did eate of his venison: but Rebekah loued Iacob.

29 And Iacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said vnto Iacob, Let me I pray thee eate of that same red pottage, for I am faint: therefore was his name called Edom.

31 And Iacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am at the point to die: and what profit shall the birthright do to me?

33 And Iacob said, Sweare to me this day: and he sware vnto him, and sold his birthright vnto Iacob.

34 Then Iacob gaue Esau bread and pottage of lentiles, and he did eate and drinke, and rose vp and went his way: thus Esau despised his birthright.

## CHAP. XXVI.

a Isaak dwelling in Gerar, 2 is forbidden of God to goe into Egypt. 3 God promiseth to blesse him. 6 He saith that Rebekah is his sister. 9 Abimelech reproueth him. 12 Isaak is blessed of God. 14 The Philistims enuie him. 18 He digged wells. 23 He dwelleth in Beer-sheba. 26 Abimelech maketh a league with him. 34 Esau marieth two wiues.

AND there was a famine in the land, beside the first famine that was in the dayes of Abraham: and

olde, * my lorde also, shall I haue iust?

13 And the Lorde said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainely beare a childe, which am olde?

14 ‘Shall any thing be || * hard to the Lorde? at the time appointed will I returne vnto thee, ‘euen according to the time of life, and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, ‘It is not so: for thou laughedst.

16 ¶ Afterwarde the men did rise vp from thence, & looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the Lorde sayde, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shall be in deede a great and a mightie nation, and * all the nations of the earth shalbe blessed in him?

19 For I know him, that he will commaund his sonnes and his houshold after him, that they may keepe the way of the Lorde, to doe righteousnesse and iudgement, that the Lorde may bring vpon Abraham that he hath spoken vnto him.

20 Then the Lorde sayde, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,

21 I will ‘ goe downe nowe, and see whether they haue done altogether according to that crie, which is come vnto me: and if not, ‘that I may knowe.

22 And the men turned thence, & went toward Sodom: but Abraham stoode yet before the Lorde.

23 Then Abraham drewe neere, and sayde, Wilt thou also destroy the righteous with the wicked?

24 If there be fifte righteous within the citie, will thou destroy, & not spare the place for the fifte righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: & that the righteous should be euen as the wicked, be it farre from thee. Shal not the Iudge of all the world * doe right?

26 And the Lorde answered, If I shall finde in Sodom * fifte righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered & said, Beholde nowe, I haue begun to speake vnto my Lorde, and I am * but dust and ashes.

28 If there shall lacke fiue of fifte righteous, wilt thou destroy all the citie for fiue? And he sayde, If I finde there fiue and fourtie, I will not destroy it.

29 And he yet spake to him agame, and sayde, What if there shall be found fourtie there? Then he answered, I wil not doe it for fourties sake.

30 Againe he sayd, Let not my Lord nowe be angrie that I speake, What if thirtie be found there? Then he sayd, I will not doe it, if I finde thirtie there.

31 Moreouer he said, Behold, now I haue begunne to speake vnto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he sayd, Let not my Lorde be nowe angrie, and I will speake but this once, What if ten be found there? And he answered, I will not destroy it for tennes sake.

33 ¶ And the Lorde went his way when he had left communing with Abraham, and Abraham returned vnto his place.

## CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthie lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salte. 33 Lots daughters lie with their father, of whome come Moab and Ammon.

AND in ‘ euening there came two * Angels to Sodom: and Lot sate at the gate of Sodom, & Lot sawe them, ‘and rose vp to meete them, & he bowed him selfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in nowe into your seruants house, and tarie all night, & * wash your feete, and ye shall rise vp early and goe your waies. Who said, Nay, but we will abide in the streete all night.

3 Then ‘ he preassed vpon them earnestly, and they turned in to him, & came to his house, and he made them a feast, and did bake vnleauened bread, & they did eate.

4 But before they went to bed, the men of the citie, [euen] the men of Sodom compassed the house round about from the yong euen to the olde, * all the people from [all] quarters.

5 Who crying vnto Lot sayd to him, Where are the men, which came to thee this

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* Heb. I Gen. 18 6.

‡ Or No.

h Iehouah the Creatour vnderstoode when he call'd Lord, meaneth that he is angel was Christ. By these words is manifestly applied to God. Gen. 12 3 & 22 18 i By the meth that fathers ought to teach, to know God and commaunds, & did be ware them to reiect enuiers.

k God speaketh after the maner of men, that is, full euer into iudgment vntil good aduice. ¶ For our sinnes cry for vengeance vpon none returne vs. [illegible] God declareth that his iudgements were done with great mercie for as much as all were to corrupt [illegible] but [illegible] men could not be found there: [illegible] the wicked are spared for the righteous sake.

n Hereby we learne, that the nearer we approache vnto God, the more vile, miserable, & ‘ vnworthy we are and the more we are humbled.

o If God refused not the prayer for the wicked Sodomites, euen to the last request, howe much more will he grant the prayers of the godly for the afflicted Church.

p Wherein we see Gods prouident care in preserving iust albeit he tarieth not him selfe to all labor for Lot had but two Angels & Abrahā three. Chap. 18 4.

q That is, he prayed them so instantly, ‘ for for that they had necessitie, but because the time was not yet come that they would reueale themselues.

r Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all.

this night? bring them out vnto vs that we may know them.

6 Then Lot went out at the doore vnto them, and shut the doore after him,

7 And said, I pray you, my brethren, do not so wickedly.

8 Behold now, I haue two daughters, which haue not known man: them will I bring out now vnto you, and do to them as seemeth you good: onely vnto these men do nothing: for therefore are they come vnder the shadow of my roofe.

9 Then they said, Away hence. and they said, He is come alone as a stranger, and shall he iudge and rule? We will now deale worse with thee then with them. So they preassed sore vpon Lot, and came neere to breake the doore.

10 But the men put forth their hande and pulled Lot into the house to them and shut to the doore.

11 Then they smote the men that were at the doore of the house with blindnes both small and great, so that they were weary in seeking the doore.

12 Then the men sayde vnto Lot, whome hast thou yet here? either sonne in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

13 For we will destroy this place, because the cry of them is great before the Lorde, and the Lorde hath sent vs to destroye it.

14 Then Lot went out and spake vnto his sonnes in law, which maried his daughters, and saide, Arise, get you out of this place: for the Lord will destroy the citie: but hee seemed to his sonnes in lawe as though he had mocked.

15 And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters which are here, least thou be destroyed in the punishment of the citie.

16 And as hee prolonged the time, the men caught both him and his wife, and his two daughters by the handes (the Lord being merciful vnto him) and they brought him forth, & set him without the citie.

17 And when they had brought them out, the Angel saide: Escape for thy life: looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine lest thou be destroyed.

18 And Lot saide vnto them, Not so, I pray thee, my Lord.

19 Behold now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I can not escape in the mountaine, lest some euil take me, and I dye.

20 See now this citie hereby to flye vnto, which is a little one: oh let me escape thither: is it not a little one, and my soule shall liue?

21 Then he said vnto him, Behold, I haue receiued thy request also concerning this thing, that I will not ouerthrowe this citie, for the which thou hast spoken.

22 Haste thee, saue thee there: for I can do nothing till thou be come thither. Therefore the name of the citie was called Zoar.

23 The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

25 And ouerthrew those cities and all the plaine, and all the inhabitants of the cities, & that that grewe vpon the earth.

26 Now his wife behinde him looked back, and she became a pillar of salt.

27 And Abraham rising vp early in the morning went to the place, where he had stand before the Lord,

28 And looking toward Sodom and Gomorah and toward all the land of the plaine, beholde, he saw the smoke of the lande mounting vp as the smoke of a fornace.

29 But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the midst of the destruction, when hee ouerthrew the cities, wherein Lot dwelled.

30 Then Lot went vp from Zoar, and dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, hee, and his two daughters.

31 And the elder saide vnto the yonger, Our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father drinke wine, and lye with him, that we may preserue seede of our father.

33 So they made their father drinke wine that night, and the elder went and laye with her father. but hee perceiued not, neither when she lay downe, neyther when she rose vp.

34 And on the morowe the elder said to the yonger, Beholde, yester night lay



c Hee defendeth praide in defending of his ghestes, not by iustice to be claimed, but by seeking vnlawful meanes.

f That I should preserue them from all harme.

2 Pet 2.7.

Wisd.19.16.

g This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. Chap 18.20.

h Or, should marrie.

i Ebr. which are found.

k The mercie of God striueth to ouercome mans slowenes in saluation Gods calling. Wisd.10.6.

l He willed him to flee for Gods suggestions, and not to be sorie to depart from that rich countrey and full of many pleasures.

Though it be little, it is great enough to saue me where I may liue in safetie and not perish.

Angels had appointed. Gen.18.22. &c.

1 Sam.30. Gods commandments are to destroy the citie and to saue Lot.

1 Which before was called Bela. Iosh. 13.19. Deut.34.3. Iere.48.34. Esa.15.5. Iere.48.34. Luke 17.29.

m As touching the bodie only: and this was a notable monument of Gods vengeance to all them that passed that way.

n Hauing before feared God mercie, & durst not prouoke him against vs by continuing among the wicked.

p Meaning, in the countrey, where no Lot, he had now destroyed.

q For except he had beene ouercome with wine he would neuer haue committed such horrible act.

I with my father: let vs make him
drinke wine this night also, and go thou
and lye with him, that we may i pre-
serue seede of our father.
35 So they made their father drinke
wine that night also, and the younger a-
rose, and lay with him, but he perceiued
not, when she lay downe, neither when
she rose vp.
36 Thus were l both the daughters
of Lot with childe by their father.
37 And the elder bare a sonne, and she
called his name Moab: the same is the
father of the Moabites vnto this day.
38 And the younger bare a sonne also,
and she called his name m Ben ammi:
the same is the father of the Ammo-
nites vnto this day.

[illegible] i Thus God [illegible] the wickednes of Sodom could not ouercome [illegible]

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the King [illegible] Abraham. 14 Sarah is restored with great gifts. 17 Abraham prayeth, and the King [illegible] his are healed.

AFterward Abraham depar-
ted thẽce toward the South
country & dwelled betweene
Cadesh and a Shur, and so-
iourned in Gerar.
2 And Abraham saide of Sarah his
wife, b She is my sister. Then Abime-
lech King of Gerar sent & tooke Sarah.
3 But God came to Abimelech in a
dreame by night, and saide to him, Be-
holde, thou art but dead because of the
woman, which thou hast taken: for she
is a mans wife.
4 (Notwithstanding Abimelech had
not yet come neere her) And hee sayde,
Lord, wilt thou slaye euen d the righte-
ous nation?
5 Saide not hee vnto me, She is my
sister? yea and she her selfe said, He is my
brother: with an vpright e minde, and
f innocent handes haue I done this.
6 And God said vnto him by a dreame,
I knowe that thou diddest this euen
with an vpright minde, and I g kept
thee also that thou shouldest not sinne a-
gainst me: therefore suffered I thee not
to touche her.
7 Nowe then deliuer yͤ man his wife
againe: for he is a h Prophet, and he shal
pray for thee that thou mayest liue: but
if thou deliuer her not againe, be sure
that thou shalt die the death, thou, and
all that thou hast.
8 Then Abimelech rising vp early in
the morning called all his seruants, and
tolde all these things i vnto them, and
the men were sore afraide.

a Which was toward Egypt.
b Abraham [illegible]
[illegible] toward God.

9 Afterward Abimelech called Abra-
ham, and said vnto him, What hast thou
done vnto vs? and what haue I offen-
ded thee, that thou hast brought on me
and on my k kingdom this great sinne?
thou hast done thinges vnto mee that
ought not to be done.
10 So Abimelech sayde vnto Abra-
ham, What sawest thou that thou hast
done this thing?
11 Then Abrahã answered, Because
I thought thus, Surely the feare of l
God is not in this place, and they will
slay me for my wiues sake.
12 Yet in very deede she is my m sister:
for she is the daughter of my father, but
not the daughter of my mother, and she
is my wife.
13 Now whẽ God caused me to wan-
der out of my fathers house, I said then
to her, This is the kindnesse that yͤ shalt
shewe vnto me in all places where we
come, * Say yͤ of me, He is my brother.
14 Then tooke Abimelech sheep and
beeues, and men seruants, and women
seruants, & gaue them vnto Abraham,
and restored him Sarah his wife.
15 And Abimelech said, Beholde, my
lande is ‖ before thee: dwell where it
pleaseth thee.
16 Likewise to Sarah he saide, Be-
hold, I haue giuẽ thy brother a thousãd
pieces of siluer: beholde, he is the n vaile
of thine eyes to al yͭ are with thee and to
all others: & she was o thus reproued.
17 ¶ Then Abraham prayed vnto
God, and God healed Abimelech, & his
wife, and his women seruants: and they
bare children.
18 For the Lorde p had shut vp euery
wombe of the house of Abimelech, be-
cause of Sarah Abrahams wife.

k The wickednes of the king bringeth Gods wrath vpon the whole realme.
l He sheweth that no bone[?] [illegible] where the feare of God is not.
m My sister, he meaneth his cosin germain, and by daughter, Abrahams neece chap. 11. 29. for so the Ebrewes vse these wordes.
Chap. 12. 13.
‖ Or, at thy commandement.
n Such an head, as with whome thou mayest be preserued from all dangers.
o God caused this heathen king to reproue her, because she dissembled, seeing that God had giuen her a husband as her vaile and defence.
p Had taken away frõ them the gift of conceiuing.

CHAP. XXI.

2 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech and Abraham. 33 Abraham called vpon the Lord.

NOwe the Lorde visited Sa-
rah, as he had sayde, and did
vnto her * according as hee
had promised.
2 For * Sarah conceiued, and bare A-
braham a sonne in his a olde age, at the
same season that God tolde him.
3 And Abraham called his sonnes
name that was borne vnto him, which
Sarah bare him, Izhak.
4 Then Abraham circumcised Iz-
hak his sonne, when he was eight dayes
olde, * as God had commaunded him.

Chap. 17. 19. and 18. 10.
Matth. 1. 2. actes 7. 8. gal. 4. 23. hebr. 11. 11.
a Therefore the miracle was greater.
Chap. 17. 12.

5 So

5 So Abraham was an hundreth yeere olde, when his sonne Jshak was borne vnto him.

6 ¶ Then Sarah sayde, God hath made me to reioyce: all that heare will reioyce with me.

7 Againe she said, who would haue saide to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew, & was weaned: and Abraham made a great feast the same day that Jshak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian which she had borne vnto Abraham mocking.

10 Wherefore she said vnto Abraham, Cast out this bonde woman and her sonne, for the sonne of this bond woman shal not be heire with my sonne Jshak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the childe, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Jshak shall thy seede be called.

13 As for the sonne of the bond woman, I will make him a nation also, because he is thy seede.

14 So Abraham arose vp early in the morning, and tooke bread, & a bottell of water, and gaue it vnto Hagar, putting it on her shoulder, & the childe also, and sent her away: who departing wandred in the wildernes of Beer sheba.

15 And when the water of the bottell was spent, she cast the childe vnder a certaine tree.

16 Then she went and sate her ouer against him a farre of about a bolne shoote: for she said I will not see the death of the childe. and she sate downe ouer against him, & lift vp her voyce & wept.

17 Then God heard the voyce of the childe, & the Angel of God called to Hagar fro heauē, & said vnto her, What ayleth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take vp the childe, and holde him in thine hande: for I will make of him a great people.

19 And God opened her eyes, and she sawe a well of water. so she went and filled the bottell with water, and gaue the boy drinke.

20 So God was with the childe and he greewe and dwelt in the wildernes, and was an archer.

21 And hee dwelt in the wildernes of Paran, & his mother tooke him a wife out of the land of Egypt.

22 ¶ And at that same time Abimelech & Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now be therefore sweare vnto mee here by God, that thou wilt not hurt me, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast bene a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruāts had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou tolde me not, neither heard I of it but this day.

27 Then Abraham tooke sheepe and beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech sayd vnto Abraham, What meane these seuen lambes, which thou hast set by themselues?

30 And hee answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there they both sware.

32 Thus made they a couenāt at Beer sheba: afterward Abimelech & Phichol his chiefe captaine rose vp, & turned againe vnto the land of the Philistims.

33 ¶ And Abraham planted a greue in Beer sheba, and called there on the Name of the Lord, the euerlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

## CHAP. XXII

1, 2 The faith of Abraham is proued in offering his sonne Jshak. 8 Jshak is a figure of Christ. 20 The generation of Nahor Abrahams brother of whom he commeth Rebekah.

AND after these thinges God did prooue Abraham, and said vnto him, Abraham. Who answered, Here am I.

2 And he said Take nowe thine onely sonne Jshak whom thou louest, and get thee vnto the land of Moriah, & offer him there for a burnt offring vpon one of the mountaines, which I will shew thee.

3 Then Abrahám rose vp early in the morning, and sadled his asse, and tooke two of his seruants with him, and Izhak his sonne, and cloue wood for the burnt offring, and rose vp and went to the place, which God had tolde him.

4 ¶ Then the third day Abrahám lift vp his eyes, and saw the place afarre of.

5 And saide vnto his seruants, Abide you here with the asse: for I & the childe will go yonder and worship, and come againe vnto you.

6 Then Abrahám tooke the wood of the burnt offring, and layed it vpon Izhak his sonne, and hee tooke the fire in his hande, and the knife: and they went both together.

7 Then spake Izhak vnto Abrahám his father, & said, My father. And he answered, Here am I, my sonne. And he said Beholde the fire and the wood, but where is the lambe for the burnt offring?

8 Then Abrahám answered, My sonne, God will prouide him a lamb for a burnt offring: so they went both together.

9 And when they came to the place which God had shewed him, Abrahám builded an altar there, and couched the wood and bound Izhak his sonne, and laid him on the altar vpon the wood.

10 And Abrahám stretching forth his hand, tooke the knife to kill his sonne.

11 But the Angel of the Lorde called vnto him from heauen, saying, Abrahám, Abrahám. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither doe any thing vnto him: for now I knowe that thou feareste God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abrahám lifting vp his eyes, looked: and behold there was a ramme behinde him caught by the hornes in a bush. Then Abrahám went and tooke the ram, and offered him vp for a burnt offring in the stede of his sonne.

14 And Abrahám called the name of that place, Iehouah ireh, as it is saide this day, In the mount will the Lorde be seene.

15 ¶ And the Angel of the Lord cryed vnto Abrahám from heauen the second time,

16 And saide, By my selfe haue I sworne (saith the Lorde) because thou hast done this thing, and hast not spared thine onely sonne,

17 Therefore will I surely blesse thee, & will greatly multiply thy seede, as the starres of the heauen, & as the sande which is vpon the sea shore, and thy seed shall possesse the gate of his enemies.

18 And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abrahám againe vnto his seruants, and they rose vp & went together to Beer sheba: and Abrahám dwelt at Beer sheba.

20 ¶ And after these things one tolde Abrahám, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Uz his eldest sonne, and Buz his brother, and Kemuel the father of Aram,

22 And Chesed and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his concubine called Reumah, she bare also Tebah, and Gahan, and Thahash and Maachah.

## CHAP. XXIII.

2 Abraham lamenteth the death of Sarah. 4 He byeth a field, to burie her of the Hittites. 13 The quarter of Abrahám. 19 Sarah is buried in Machpelah.

When Sarah was an hundreth twentie and seuen yeere olde (so long liued she)

2 Then Sarah dyed in Kiriath arba: the same is Hebron in the land of Canaan. and Abrahám came to mourne for Sarah & to weepe for her.

3 ¶ Then Abrahám rose vp from the sight of his corps, and talked with the Hittites, saying,

4 I am a stranger, and a forreiner among you, giue me a possession of burial with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abrahám, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chiefest of our sepulchres bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

7 Then Abrahám stood vp, & bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be your minde, that I shall bury my dead out of my sight, heare me, and intreate for me to Ephron the sonne of Zohar,

9 That he would giue me the caue of Mach-

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c He doubted not, but God would compell him to obey: nor refuse, as some.

1 The onely way to ouercome all temptations, is to rest vpon Gods prouidence.

d Forsomuch as I am but a stranger here, and looke for my heauenly countrey, I will not be ouercome with any affection, but will be ready to obey thy commandement.

e Heere appeareth the diuine and perfect obedience of Abrahám.

f That is, by thy true obedience thou hast declared thy faith.

g The name is changed to put in mind, that God doeth both see and prouide for vs, as we stande in need.

h Or, holden.

i Chap. 22. 3. and 18. 18. Exodus 44. 32. Acts 3. 25. Gal. 3. 8.

k Or, of the Syrians.

l Concubine is sometimes taken in the good part, for those women which were set ouer the seruants.

1 The yeres of the life of Sarah.

m That is, when he had mourned for the good man mourned, & they paste not measure and the natural affection was commendable.

n Sonnes of Heth.

o That is, goodly or chiefe lord: for the Ebrewes is speake of all things that are notable because all excellencie commeth of God.

p Or, to your soule.

q Or, double caue, because one was within another.

Machpelah, which he hath in the end of his field: that he would giue it me for as much money as it is worth, for a possession to bury in among you.

10 For Ephron dwelt among the Hittites. Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie saying,

11 No, my lord, heare me: the field giue I thee, and the caue that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham [d] bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audience of the people of [e] countrey, saying, Seeing thou wilt giue it, I pray thee, heare mee, I will giue the price of the fielde: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord hearken vnto me: the land [is worth] foure hundreth [f] shekels of siluer: what [is] that betweene me and thee? burie therefore thy dead.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth siluer shekels of currant money among marchants.

17 ¶ So the fielde of Ephron [which was] in Machpelah, and ouer against Mamre, euen the fielde and the caue that was therein, and all the trees that were in the fielde, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that [went in at the gates of his citie.

19 And after this, Abraham buryed Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the fielde & the caue, that is therein, was made sure vnto Abraham for a possession of buriall [g] by the Hittites.

## CHAP. XXIIII.

2 Abraham causeth his seruant to sweare to take a wife for Isaak in his owne kinred. 12 The seruant prayeth to God. 32 His diligence toward his master. 50 The friendes of Rebekah commune the matter to God. 58 They aske her consent, and she agreeth. 62 And is married to Isaak

NOw Abrahā was old, [and] stricken in yeeres, and the Lorde had blessed Abraham in all things.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, [a] Put now thine hand vnder my thigh,

3 And I will make thee [b] sweare by the Lorde God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

4 But thou shalt go vnto my countrey, and to my kinred, and take a wife vnto my sonne Isaak.

5 And the seruant saide to him, What if the woman will not come with me to this land: shal I bring thy sonne againe vnto [c] land from whence thou camest?

6 To whom Abraham answered, Beware that thou bring not my sonne [d] thither againe.

7 ¶ The Lord God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, [e] Vnto thy seede will I giue this land, he shal send his Angel before thee, & thou shalt take a wife vnto my sonne from thence.

8 Neuerthelesse if the woman wil not folowe thee, then shalt thou be [f] discharged of this mine othe: only bring not my sonne thither againe.

9 Then the seruant put his hand vnder the thigh of Abraham his master, and sware to him for this matter.

10 ¶ So the seruant tooke ten camels of the camels of his master, & departed: (for he had all his masters goods in his hand: [and] so he arose, and went to Aram Naharaim, vnto [g] citie of Nahor.

11 And hee made his camels to [h] lye downe without the citie by a wel of water, at euentide about the time that [the women come out to draw] water.

12 And he sayd O Lorde God of my master Abraham, I beseeche thee, send me good speede this day, and shew mercie vnto my master Abraham.

13 Lo, I stand by the well of water, while the mens daughters of this citie come out to draw water.

14 [i] Graunt therefore that the maide, to whom I say, Bow downe thy pitcher, I pray thee, that I may drinke: if she say drinke, and I will giue thy camels drinke also: may be she that thou hast ordeyned for thy seruant Isaak: and thereby shall I knowe that thou hast shewed mercie on my master.

15 ¶ And now yer he had left speaking, behold,

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c Shewing all the right and title.

d To shewe that he had of in most estimation and reuerence.

e The common price is about 20. peare, so then 400. shekels mount to 13. pounds 6. shillings and 8. pence, after 3. shillings the ounce.

f Or, citizens.

g That is, all the profite commeth the sale.

h Be come into dayes.

a Chap. 47. 29.

b Gen. 9. 12. This ceremonie vsed in the time of the Lawe, to confirme the matter, and the maisters power ouer his seruant.

c This shewe that one man may be required in a lawfull cause, to remoue from his owne dwelling, and to leaue the commodities of the countrey for a time, for the preseruation of the Church.

d Lest the seruant should take the occasion of the promise to himself.

e Chap. 12. 7. & 13. 15. & 15. 18. and 26. 4.

f Ebr. innocent.

Or, Mesopotamia.

g Chaldea.

h Or, ground before the gates of the citie.

i Or, grounded vpon Gods promes made to his master, I pray thee, direct me.

k The seruant moued by God, sue to be allowed by the issue, whether God approue his iourney or no.

behold, Rebekah came out, the daughter of Bethuel, sonne of Milcah ẏ wife of Nahor Abrahams brother, and her pitcher vpon her shoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknowen of man) and she went downe to the well, and filled her pitcher, and came vp.

17 Then the seruant ranne to meete her, & saide, Let me drinke, I pray thee, a little water of thy pitcher.

18 And she said, Drinke sir: and she hasted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when shee had giuen him drinke, she said, I will draw e water for thy camels also vntill they haue drunken ynough.

20 And she powred out her pitcher into the trough speedily, & ranne againe vnto the well to draw e water, and she drew e for all his camels.

21 So ẏ man wondred at her, & held his peace, to know whether ẏ Lord had made his iourney prosperous or not.

22 And when the camels had left drinking, the man tooke a golde [abilement of half a shekel weight, and two bracelets for her hands, of tenne shekels weight of gold:

23 And he said, Whose daughter art ẏ? tell me, I pray thee, Is there rowme in thy fathers house for vs to lodge in?

24 Then she saide to him, I am the daughter of Bethuel the sonne of Milcah whom she bare vnto Nahor.

25 Moreouer she said vnto him, We haue litter also and prouender ynough, and rowme to lodge in.

26 And the man bowed himselfe and worshipped the Lord,

27 And said, Blessed [be] the Lorde God of my master Abrahã, which hath not withdrawē his mercy & his trueth from my master: for when I was in the way, the Lorde brought me to my masters brethrens house.

28 And the maide ranne and towde them of her mothers house according to these wordes.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had seene ẏ earings & the bracelets in his sisters hãds, & when he heard the wordes of Rebekah his sister saying, Thus saide ẏ man vnto me, then he went to the man, & lo, he stood by the camels at the well.

31 And he saide, Come in thou blessed of the Lorde: wherefore standest thou without, seeing I haue prepared the house, and rowme for the camels?

32 ¶ Then ẏ man came vnto ẏ house, and he vnsadled the camels, & brought litter and prouender for the camels, and water to wash his feete, and the mens feete that were with him.

33 After ward ẏ meate was set before him: but he said, I will not eat, vntill I haue saide my message. And hee saide, Speake on.

34 Thē he said, I am Abrahãs seruãt,

35 And the Lord hath blessed my master wonderfully, ẏ he is become great: for he hath giuen him sheepe, & beeues, and siluer, & gold, and menseruants, and maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne a sõne to my master, whē she was old, & vnto him hath he giuē al ẏ he hath.

37 Now my master made me sweare, saying, Thou shalt not take a wife to my sonne of the daughters of the [Canaanites, in whose land I dwell:

38 But thou shalt goe vnto my [fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I saide vnto my master, What if the woman will not folowe me?

40 Who answered me, The Lorde, before whō I walke, will send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of [mine othe, when thou comme'st to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to ẏ well, and said, O Lord, the God of my master Abraham, if thou now prosper my [iourney which I goe,

43 Behold, I stand by ẏ well of water: whē a virgin cõmeth forth ẏ to draw e water, & I say to her, Giue me, I pray thee, a little water of thy pitcher to drink,

44 And she say to me, Drinke thou, and I will also draw for thy camels, let her be the wife, which the Lorde hath prepared for my masters sonne.

45 And before I had made an end of speaking in mine [heart, behold, Rebekah came forth, and her pitcher on her shoulder, and she went downe vnto the well, and drew e water. Then I sayde vnto her, Giue me drinke, I pray thee.

46 And she made haste, and tooke downe

a God guideth good successe to all things that are vndertaken for, the glory of his name and according to his worde.

b Here is declared that God cure heareth the prayers of his, and graunteth their requestes.

c Heb. my lord.

d Heb. haue made an end of drinking.

e Or, reuiue.

f God permitteth many things both in apparell and other ornaments, which are not to be spoken also when they appeare not to our mislyking.

g The golden shekell is here meant and not that of siluer.

h He boasteth not without good reason as do the vnbeleeuers but acknowledgeth, that God had directed & ruled with his master in keeping promise.

i Or he that ẏ seruant of God had made hast and spoken his prayer

k To wit, Laban.

l The gratis intertainment of strangers vsed among the godly fathers

m The fidelitie that seruants owe to their masters, teacheth them to preferre their masters businesses to their owne necessitie.

n To blesse, signifieth here to enrich, or increase with substance, as the text in the same verse declareth.

o The Canaanites were accursed and therefore the godly could not ioyne with them in marriage.

p Meaning, among his kinsfolkes, as verse 40.

q Which by mine authoritie I caused thee to make.

r Or, way.

s Verse 13.

t Or, shewed.

u Signifying that this prayer was not spoken by the mouth, but onely meditated in his heart.

downe her pitcher from her shoulder, and said, Drinke, and I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whome Milcah bare vnto him. Then I put the ablement vpon her face, and the bracelets vpon her hands:

48 And I bowed downe & worshipped the LORD, & blessed the LORD God of my master Abrahã, which had brought me the right way to take my masters brothers daughter vnto his sonne.

49 Nowe therefore, if ye will deale mercifully and truely with my master, tell me: and if not, tell me that I may turne me to the right hand or to the left.

50 Then answered Laban and Bethuel, and said, This thing is proceeded of the LORD: we can not therefore say vnto thee neither euill nor good.

51 Behold, Rebekah is before thee, take her & go, that she may be thy masters sonnes wife, euen as the LORD hath said.

52 And when Abrahams seruant heard their words, he bowed himselfe toward the earth vnto the LORD.

53 Then the seruant tooke forth iewels of siluer, and iewels of gold, & rayment, and gaue to Rebekah also vnto her brother and to her mother he gaue gifts.

54 Afterward they did eate & drinke, both he, and the men that were with him, and taried all night. And when they rose vp in the morning, he said, Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least ten dayes, then shall she go.

56 But he said vnto them, Hinder you me not, seeing the LORD hath prospered my iourney: send me away, that I may go to my master.

57 Then they saide, We will call the maide, and aske her consent.

58 And they called Rebekah, and said vnto her, Wilt thou go with this man? And she answered, I will go.

59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, & saide vnto her, Thou art our sister, grow vnto thousand thousands, and thy seede possesse the gate of his enemies.

61 ¶ Thē Rebekah arose, & her maids, & rode vpon the camels, & followed the man, & the seruãt tooke Rebekah, & departed.

62 Now Izhak came from the way of Beer lahai roi, (for he dwelt in the South countrey)

63 And Izhak wēt out to pray in the field toward the euening: who lift vp his eyes & looked, & behold the camels came.

64 Also Rebekah lift vp her eyes, and whē she saw Izhak, she lighted downe from the camel.

65 (For she had said to the seruant, who is yonder man, that cōmeth in the field to meete vs? and the seruant had saide, It is my master) So she tooke a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterwarde Izhak brought her vnto the tent of Sarah his mother, and he tooke Rebekah, & she was his wife, and he loued her: so Izhak was comforted after his mothers death.

## CHAP. XXV.

1 Abraham taketh Keturah to wife, and getteth many children. 5 Abraham giueth all his goods to Izhak. 7 He dyeth. 12 The generation of Ishmael. 19 The birth of Iaakob and Esau. 24 Esau selleth his birthright for a messe of pottage.

NOw Abrahã had taken him another wife called Keturah. 2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan begate Sheba, and Dedan: And the sonnes of Dedan were Asshurim, & Letushim, & Leummim.

4 Also the sonnes of Midian were, Ephah, and Epher, and Hanoch, and Abida, & Eldaah. all these were the sonnes of Keturah.

5 ¶ And Abrahã gaue all his goods to Izhak,

6 But vnto the sonnes of the concubines, which Abrahã had, Abrahã gaue gifts, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fiue yeere.

8 Then Abrahã yelded the spirit, and died in a good age, an olde man, and of great yeeres, and was gathered to his people.

9 And his sonnes, Izhak, & Ishmael buried him in the caue of Machpelah, in the fielde of Ephron sonne of Zohar the Hittite before Mamre.

10 Which field Abrahã bought of the Hittites. There Abrahã was buried with Sarah his wife.

11 ¶ And

v He shewed what he had receiued when he had taken vnto him the daughter of the Lord.

w Heb. in the way. x If you will deale mercifully & truely with my master, tell me: and if not, tell me that I may turne me to the right hand or to the left.

y Heb. proceeded.

z Or, Behold Rebekah is before thee, take her & go, that she may be thy masters sonnes wife, euen as the LORD hath said. a Thus, that I may vnderstand whether you will deale kindly with my master or not.

Verse 56 & 59.

a Or dayes, or so.

c This sheweth that parents haue not authoritie to marie their children without consent of the parties. d That is, let vs be couragious ouer his enemies: meaning that Rebekah is like to haue accomplished Esaus blessing.

Cap. 16 14. and 25 11.

e This was the certaine token of Iaakobs election to be chiefe vnder the promise, and to haue the seuen spirit. Phil. 1. Pet. 1.

f The custome was that the bride was brought to her husband in her husbands countrey, as a token of her husbands right and chalenge.

g Or, a well comming liuing.

h Abrahã had yet wiues, but not lawfully.

i Or a that is, a seruant of the best of his goods, but not of his sonnes, but begat many mo.

k Reade Chap. 22. 24.

l To auoide the discord that should haue come of the cause of the seruant.

m Here the Ancients find that a man by death perisheth not vtterly, but the soule or the goode is reserued, & that the godly at the resurrection shall receiue their reward.

n Heb. 11.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, and Izhak dwelt by Beer lahai roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar ꝑ Egyptian Sarahs handmaide bare vnto Abraham.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: ꝑ eldest sonne of Ishmael was Nebaioth, then Kedar, and Abdeel, and Mibsam,

14 And Mishma, & Dumah, & Massa,

15 Hadar, & Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, & these are their names, by their townes and by their castels: ꝙ is, twelue princes of their nations.

17 And these are the yeeres of the life of Ishmael, an hundreth thirtie and seuen yeere, & hee yeelded the ghost, & died, and was gathered vnto his ꝑ people)

18 And they dwelt from Hauilah vnto Shur, ꝑ is toward Egypt, as thou goest to Assur. Ishmael dwelt ‖ in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begat Izhak,

20 And Izhak was fourty yere old, when hee tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because she was barren: and the Lord was intreated of him, & Rebekah his wife conceiued,

22 But the children stroue together within her: therefore she saide, Seeing it is so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord saide to her, Two nations are in thy wombe, and two manner of people shall be deuided out of thy bowels, and the one people shalbe mightier then the other, and the * elder shall serue the ynger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twins were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garmẽt, and they called his name Esau.

26 ' And afterward came his brother out, and his hand held Esau by ꝑ heele: therefore his name was called Iaakob. Now Izhak was threescore yeere olde when Rebekah bare them.

27 And the boyes greewe, and Esau was a cunning hunter, and ' liued in the fields: but Iaakob was a plaine man, and dwelt in tents.

28 And Izhak loued Esau, for ' venison was his meate, but Rebekah loued Iaakob.

29 Now Iaakob sodde pottage, and Esau came from the field & was weare.

30 Then Esau said to Iaakob, Let me eate, I pray thee, of the pottage sored, for I am weary. Therefore was his name called Edom.

31 And Iaakob saide, Sell me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what, is, then this * birthright to me?

33 Iaakob then said, Sweare to me euen nowe. And he sware to him, ' and ' sold his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread and pottage of lentiles: and he did eate and drinke, & rose vp, & went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 God prouideth for Izhak in the famine. 3 He renueth his promise. 7 The King reproueth him for saying his wife. 14 The Philistims take him for his riches. 15 Stoppe his wells. 19 And at last him away. 24 God comforteth him. 31 He maketh a league with Abimelech.

AND there was a famine in ꝑ land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, and said, ' Go not downe into Egypt, but abide in the land which I shall shewe vnto thee.

3 Dwell in this land, and I will be with thee, & will blesse thee: for to thee, & to thy seede I will giue all these countreys: and I wil performe ꝑ othe which I sware vnto Abraham thy father.

4 Also I will cause thy seede to multiplie as the starres of heauen, and will giue vnto thy seede all these countreys: and in thy seede shall all the nations of the earth be * blessed,

5 Because that Abraham obeied my voyce & kept mine ' ordinance, my commaundements, my statutes, & my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of ꝑ place asked him of his wife, and he said, She is my sister: for he feared to say, She is my wife, lest, [said he,] ꝑ men of the place should

‖ Or, before.

a Gen. 16. 14. and 24. 62.

1 Chro. 1. 29.

2 Ebr. is set vnder it.

Or, seede me quickly.

* The reprobate perceiue not Gods benefites except they leese them vniustly and therefore keep neuer ꝑ gift of pleasures. Heb. 12. 16.

Thus the wicked prefer their worldly commodities to Gods spirituall graces: but the children of God do the contrary.

Or, Philistims.

a In the land of Canaan.

b Gods prouidence alwaies watcheth to direct, keepe and blesse vs in the way. Chap. 12. 15 and 15. 18 Chap. 12. 1 & 13. 18 & 18. 1 & 22. 18 & 28. 14

c He commendeth Abrahas obedience because Izhak should be the more readie to obey the like for as God made this promes of Abrahas merite, so doth he confirmation therof procede of the same fatherly loue.

1 Whereby we see ꝑ feare and distrust is found in the most faithfull.

kill me, because of Rebekah: for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech king of the Philistims looked out at a window, & lo, he saw Izhak sporting with Rebekah his wife.

e Or shewing some familiar signe of loue, whereby it might be knowen that she was his wife.

9 Then Abimelech called Izhak, and sayd, Lo, she is of a surete thy wife, and why saydest thou, She is my sister? To whome Izhak answered, Because I thought this, Lest may be that I shall die for her.

10 Then Abimelech sayd, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought sinne vpon vs.

f In all ages men haue ben founded that God wil punish wicked liuers, yea vpo wicked lookbyters.

11 Then Abimelech charged all his people, saying, Hee that toucheth this man, or his wife, shall die the death.

12 Afterward Izhak sowed in that land, and founde in the same yeere an hundreth folde by estimation: and so the Lorde blessed him.

g Or, an vnaccustomed measures.

13 And the man waxed mightie, and h still increased, till hee was exceeding great,

h Or, he went forth, & increased.

14 For he had flockes of sheepe, and heards of cattell, and a mightie housholde: therefore the Philistims had enuie at him,

g The malicious enuie at the graces of God in others.

15 In so much that the Philistims stopped and filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech sayde vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the h valley of Gerar, and dwelt there.

h The Ebrew word betokeneth a flood, or valley, where water at any time runneth.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abraham his father: for the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, and found there a well of i liuing water.

i Or, springing

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well Esek, because they were at strife with him.

k Or, contention, or strife.

21 Afterwarde they digged another well, and strooe for that also, and he called the name of it Sitnah.

l Or, hatred.

22 Then he remoued thence, and digged an other well, for the which they strooe not: therefore called he the name of it Rehoboth, and sayd, Because the Lorde hath nowe made vs rowme, we shall increase vpon the earth.

m Iargences, Gen. 18.

23 So hee went vp thence to Beersheba.

24 And the Lorde appeared vnto him the same night, and sayd, I am the God of Abraham thy father: feare not, for I am with thee, and will blesse thee, and multiplie thy seede for my seruant Abrahams sake.

God assureth Izhak against all feare to be learned by the promes made to Abraham.

25 Then he built an l altar there, and called vpon the name of the Lorde, and there spred his tent: where also Izhaks seruants digged a well.

l To signifie that he meante to worship & serue God in the steede Abraham.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phythol the captaine of his armie.

27 To whome Izhak sayd, Wherefore come ye to me, seeing ye hate me and haue put me away from you?

28 Who answered, We saw certainly that the Lorde was with thee, and we thought thus, Let there be nowe an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 If thou shalt doe vs no hurt, as we haue not touched thee, & as we haue done vnto thee nothing but good, and sent thee away in peace: thou nowe, the blessed of the Lord, doe thus.

n The Ebrew vseth a worde commonly vnto Iewes and Ismaelites, that God shall punish him that breaketh the oth & where the bushes shew that they are afraid to be left naked or to them, whereby they would doe to other.

30 Then he made them a feast, & they did eate and drinke.

31 And they rose vp betimes in the morning, & sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came & tolde him of a well, which they had digged, and sayd vnto him, We haue found water.

33 So he called it Shibah: therefore the name of the citie is called m Beer-sheba vnto this day.

m Or, othe. n Or, the well of the othe.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, & Bashemath the daughter of Elon an Hittite also.

Chap. 27.46. o Or, a griefe of mynde. Gen. 26.34. Rebekah.

35 And they were a griefe of mynde to Izhak and to Rebekah.

## CHAP. XXVII.

1 Iakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to pitie him. 41 Esau hateth Iakob and threatneth his death. 43 Rebekah sendeth Iakob away.

And

AND when Ishak was olde, and his eyes were dimme (so that he could not see) he called Esau his eldest sonne, & sayde vnto him, My sonne. And he answered him, † I am here.

† Ebr. Lo, I.

2 Then he sayd, Behold, I am now olde, and know not ‡ the day of my death:

‡ Ebr. I know.

3 Wherefore nowe, I pray thee take thine instruments, thy quiver and thy bowe, and get thee to the field, that thou mayest take me some venison.

4 Then make me sauorie meat, such as I loue, and bring it me that I may eate, and that my [a] soule may blesse thee before I die.

a The carnall affection is rebuked by them to our further profite in the performance of that which God spake: to wit, Chap. 25. 23.

5 (Now Rebekah heard, when Ishak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 (Then Rebekah spake vnto Iaakob her sonne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me sauorie meate, that I may eate & blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voyce in that which I [b] command thee.

b That is, shall bring vnto me: whereby we see that God had ordeined his meanes.

9 Get thee nowe to the flocke, and bring me thence two good kiddes of the goates, that I may make pleasant meate of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob sayde to Rebekah his mother, Behold, Esau my brother [is] rough, and I am smoothe.

12 My father may possibly feele me, and I shall seeme † to him to be a ‖ mocker: so shall I bring a curse vpon me, and not a blessing.

† Heb. before him. ‖ Or, a deceiuer.

13 But his mother sayde vnto him, [c] Vpon me be thy curse, my sonne: onely heare my voyce, and go and bring me them.

c The affection of God beareth made her bolde.

14 So he went and fet [them,] and brought them to his mother: and his mother made pleasant meate, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she couered his hands & the smoothe of his necke with the skinnes of the kiddes of the goates.

17 Afterwarde she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 (And when he came to his father, he sayd, My father. who answered, I am here: Who art thou, my sonne?

19 And Iaakob sayde to his father, [d] I am Esau thy first borne, I haue done as thou badest me, arise, I pray thee: sit vp and eat of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did runne to seeke it by lies, and the more because he abused Gods name thereunto.

20 Then Izhak said vnto his sonne, Howe hast thou found it so quickely my sonne? who sayd, Because the Lord thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come nere nowe, that I may feele thee, my sonne, whether thou be that my sonne Esau or not.

22 Then Iaakob came neere to Izhak his father, and he felt him and sayd, The [e] voyce is Iaakobs voyce, but the hands [are] the hands of Esau.

e This declareth that he suspected some thing, yet God would not haue his decree alterd.

23 (For he knew him not, because his hands were rough as his brothers Esaus hands: wherefore he blessed him)

24 Againe he sayd, Art thou that my sonne Esau? who answered, † I am.

† Ebr. I am.

25 Then sayd he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak said vnto him, Come nere nowe, and kisse me, my sonne.

27 And he came nere and kissed him. Then he smelled the sauour of his garments, and blessed him, & said, Behold, the smell of my sonne [is] as the smell of a fielde, which the Lord hath blessed.

28 * God giue thee therefore of the dewe of heauen, and the fatnesse of the earth, and plentie of wheate and wine. Heb. 11. 20.

29 Let people be thy seruants, and nations bow vnto thee: be lorde ouer thy brethren, & let thy mothers children bow vnto thee. cursed [be he] that curseth thee, and blessed be he [that] blesseth thee.

30 (And when Izhak had made an end of blessing Iaakob, & Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meat and brought it to his father, and said vnto his father, Let my father arise, & eate of his sonnes venison, that thy soule may blesse me.

32 But

32 But his father Izhak sayde vnto him: Who art thou? And he answered, I am thy sonne, euē thy first borne Esau.

33 Then Izhak was [f] stricken with a marueilous great feare, and sayd, Who [and where is] he that hunted venison, and brought it me, and I haue eate of all before thou camest? and I haue blessed him, therefore he shalbe blessed.

34 When Esau heard the wordes of his father, he cried out with a great crie and bitter, out of measure, and said vnto his father, Blesse me, euen me also, my father.

35 Who answered, thy brother came with subtiltie, and hath taken away thy blessing.

36 Then he sayde, Was he not iustly called [g] Iaakob? for he hath deceiued me these two times: he tooke my birthright, and loe, nowe hath he taken my blessing. Also he sayd, Hast thou not reserued a blessing for me?

37 Then Izhak answered and sayd vnto Esau, Beholde, I haue made him [h] thy lorde, and all his brethren haue I made his seruants: also with wheate and wine haue I furnished him, & vnto thee nowe what shal I doe, my sonne?

38 Then Esau sayde vnto his father, Hast thou but one blessing my father? blesse me euen me also my father: and Esau lifted vp his voyce, and [i] wept.

39 Then Izhak his father answered, and sayd vnto him, Beholde, the fatnesse of the earth shall be thy dwelling place, and thou shalt haue of the dewe of heauen from aboue.

40 And by the sworde shalt thou liue, and shalt be thy brothers [k] seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his minde, [l] The dayes of mourning for my father wil come shortly, [m] then I will slay my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her elder sonne, and she sent and called Iaakob her yonger sonne, and sayd vnto him, Beholde, thy brother Esau [n] is cōforted against thee, [meaning to kill thee:

43 Nowe therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while vntil thy brothers fiercenes be swaged,

45 And til thy brothers wrath turne away from thee, & he forget the things, which thou hast done to him: then will I send and take thee from thence: Why shoulde I be [o] depriued of you both in one day?

46 Also Rebekah sayd to Izhak, [p] I am wearie of my life for the daughters of Heth. If Iaakob take a wife of the daughters of Heth like these of the daughters of the land, [q] what auaileth it me to liue?

## CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau seeketh a wife of the daughters of Ishmael against his fathers will. 10 Iaakob in the way to Haran seeth a ladder reaching to heauen. 13 Is promised many mercies. 20 Iaakob after of God vseth vowes and clothing.

THen Izhak called Iaakob and blessed him, and charged him, and sayde vnto him, Take not a wife of [r] the daughters of Canaan.

2 Arise, get thee to Padan Aram to the house of Bethuel thy mothers father, and [s] fetch take thee a wife of the daughters of Laban thy mothers brother.

3 And God [t] all sufficient blesse thee, and make thee to increase, and multiplie thee, that thou mayest be a multitude of people,

4 And giue thee the blessing of Abraham, euen to thee & to thy seede with thee, that thou mayest inherite the land (wherein thou art a stranger,) which God gaue vnto Abraham.

5 Thus Izhak sent foorth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Arammite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob and sent him to Padan Aram, to fet him a wife thence, & gaue him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

7 And [that] Iaakob had obeyed his father & his mother, and was gone to Padan Aram:

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke vnto the wiues, which he had, Mahalath the daughter of Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ Nowe Iaakob departed from Beer-

[f] In perceiuing his error, by 2. pointing his heart against Gods sentence pronounced before.

[g] In the chap. 25. he was so called because he beloe his brother by the heele, as though he would ouerthrow him: and therefore he is here called an ouer-thower, or deceiuer.

[h] For Izhak vnderstood as he was the minister and Prophet of God,

[i] Or, I am also (thy brother.) Hebr. 12. 17.

[k] Because thine enemies shalbe round about thee.

[l] Which was fulfilled in his posteritie the Idumeans: who were tributaries to Israel vntil they came to Israel and after came to liberte. 2 Sam. 8. 14. 1 King. 11. 16.

[m] Hypocrites onely abstaine from doing euil for feare of men.

[n] He hath good hope to recouer his birthright by killing thee.

[o] For the two brethren cannot well kill the godly: and the purpose of God will afterward light on the wicked sonne.

[p] Chap. 26. 35.

[q] Which were Esaus wiues.

[r] Perceiue the perswasion Izhak to agree to Iaakobs departing.

[s] This seemeth blemish vnto to confirme Iaakobs faith, lest he should vnderstande that his father had giuen it without Gods motion. Chap. 24. 3. 4.

[t] Almighty.

[u] The godly fathers were plaine minded comfortably, that they were not ferreigners and strangers vnto vs: but to the intent they should liue by their faith to the obtaining where they should be at a sure dwelling.

[x] Or beside his wiues.

Thinking herein to haue done well: for they had taken wiues in the land of the euill.

Beer-sheba, and went to Haran,
11 And he came vnto a certaine place, and taried there all night, because the sunne was downe, & tooke of the stones of the place and laid vnder his head and slept in the same place.
12 Then he dreamed, and beholde, there stoode a ladder vpon the earth and the top of it reached vp to heauen: and lo, the Angels of God went vp and downe by it.
13 And beholde, the Lord stoode aboue it, and said, I am the Lord God of Abraham thy father, & the God of Isaak: the land vpon the which thou sleepest, will I giue thee and thy seede.
14 And thy seede shalbe as the dust of the earth, and thou shalt spread abroade to the west, and to the East and to the North and to the South, & in thee and in thy seede shall all the families of the earth be blessed.
15 And lo, I am with thee, and will keepe thee whithersoeuer thou goest, and will bring thee againe into this land: for I will not forsake thee vntil I haue performed that, that I haue promised thee.
16 ¶ Then Iaakob awoke out of his sleepe, and said, Surely the Lord is in this place, and I was not aware.
17 And he was afeard, and sayde, How fearefull is this place! this is none other but the house of God, and this is the gate of heauen.
18 Then Iaakob rose vp early in the morning, and tooke the stone that he had layde vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.
19 And he called the name of that place Beth el: notwithstanding the name of the citie was at the first called Luz.
20 Then Iaakob vowed a vowe, saying, If God will be with me, and will keepe me in this iourney which I goe, and will giue me bread to eate, & clothes to put on:
21 So that I come againe vnto my fathers house in safete, then shall the Lord be my God.
22 And this stone, which I haue set vp as a pillar, shalbe Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

## CHAP. XXIX.

13 Iaakob commeth to Laban and taketh seuen yeere for Rachel. 23 Laban deceiueth him with Leah. 27 He taketh seuen yeere more for Rahel. 32 Leah conceiueth, and beareth foure sonnes.

Then Iaakob lift vp his feete & came into the East countrey.
2 And as he looked about, beholde there was a well in the fielde, and lo, three flockes of sheepe lay thereby, for at that well were the flockes watered: and there was a great stone vpon the welles mouth.
3 And thither were all the flockes gathered, & they rolled the stone from the welles mouth, and watered the sheepe, and put the stone againe vpon the welles mouth in his place.
4 And Iaakob sayd vnto them, My brethren, whence be ye? And they answered, We are of Haran.
5 Then he said vnto them, Know ye Laban the sonne of Nahor? Who sayd, We know him.
6 Againe he sayd vnto them, Is he in good health? And they answered, He is in good health, & beholde, his daughter Rahel commeth with the sheepe.
7 Then he said, Lo, it is yet hie day, neither is it time that the cattell should be gathered together: water ye the sheepe and goe feede them.
8 But they sayde, We may not vntill all the flockes be brought together, and till men rolle the stone from the welles mouth that we may water the sheepe.
9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for she kept them.
10 And as soone as Iaakob saw Rahel the daughter of Laban his mothers brother, and the sheepe of Laban his mothers brother, then came Iaakob neere, & rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.
11 And Iaakob kissed Rahel, and lift vp his voyce and wept.
12 (For Iaakob tolde Rahel, that he was her fathers brother, and that he was Rebekahs sonne) then she ran and tolde her father.
13 And when Laban heard tell of Iaakob his sisters sonne, he ranne to meete him, and embraced him & kissed him, and brought him to his house: and he tolde Laban all these things.
14 To whom Laban sayd, Wel thou art my bone and my flesh. And he abode with him the space of a moneth.
15 ¶ For Laban sayd vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what [shall be] thy wages?

16 Now

d Chill is the ladder whereby Gods mercy is conueyed to vs, and by whom the Angels minister vnto vs.

e Heb. the sonne of the East.

f Heb. the name of that place.

g To declare the great reuerence, that we owe vnto Gods house.

a That is he went forth on his iourney.

b Thus he was deceiued by the onely prouidence of God, who brought him also to Laban's house.

c It seemeth that in these parts the rich men vsed to gather their strangers together.

d Or, is he in peace? by the which word the Scripture signifie all prosperitie.

e Or, nephewe.

f That is, the cause why he departed from his fathers house, & what he sought in the way.

g That is, of my blood and kinred.

16 Now Laban had two daughters, the elder called Leah, and the yonger called Rahel.

17 And Leah was [a] tender eyed, but Rahel was beautifull and faire.

18 And Jaakob loued Rahel, and said, I wil serue thee seuen yeres for Rahel thy yonger daughter.

19 Then Laban answered, It is better that I giue her thee, then I should giue her to another man: abide with me.

20 And Jaakob serued seuen yeeres for Rahel, and they seemed vnto him but a fewe dayes, because he loued her.

21 Then Jaakob sayde to Laban, Giue me my wife that I may go in to her: for my [b] terme is ended.

22 Wherefore Laban gathered together all the men of the place, and made a feast.

23 But when the euening was come, hee tooke Leah his daughter, & brought her to him, and he went in vnto her.

24 And Laban gaue his mayd Zilpah to his daughter Leah, to be her seruãt.

25 But when the morning was come, beholde, it was Leah. Then sayde he to Laban, Wherefore hast thou done thus to me: did not I serue thee for Rahel: Wherefore then hast thou beguiled me?

26 And Laban answered, It is not the [c] maner of this place, to giue the yonger before the elder.

27 Fulfil seuen yeres for her, & we will also giue thee this for the seruice, which thou shalt serue me yet seuē yeres more.

28 Then Jaakob did so, and fulfilled her seuen yeeres, so he gaue him Rahel his daughter to [be] his wife.

29 Laban also gaue to Rahel his daughter Bilhah his maide [to be] her seruant.

30 So entred he in to Rahel also, and loued also Rahel more then Leah, and serued him yet seuen yeres mo.

31 When the Lord sawe that Leah was despised, hee [d] made her [e] fruitfull: but Rahel was barren.

32 And Leah conceiued and bare a sonne, and she called his name Reuben: for she said, Because the [f] Lord hath looked vpon my tribulation, now therefore mine husband will [g] loue me.

33 And she conceiued againe, and bare a sonne, and said, Because the Lord heard that I was hated, hee hath therefore giuen me this sonne also, and she called his name Simeon.

34 And she conceiued againe and bare a sonne, and said, Now at this time will my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she cõceiued againe and bare a sonne, saying, Now will I praise the Lord: [h] therefore she called his name Judah, and [i] left bearing.

## CHAP. XXX.

1-9 Rahel and Leah bring both barren giue their maides vnto their husband, and of bey beare him children. 14 Leah hireth mãdrakes to Rahel that Jaakob might lie with her. 17 Laban reuenged on Jaakobs sake. 43 Jaakob is made very riche.

AND when Rahel sawe that she bare Jaakob no children, Rahel enuied her sister, and sayde vnto Jaakob, Giue me children, or els I die.

2 Then Jaakobs anger was kindled against Rahel, and he said, Am I in [a] Gods stede, which hath withholden from thee the fruite of the wombe?

3 And she saide, Beholde my mayde Bilhah, goe in to her, and she shall beare vpon my knees, and [b] I shall haue children also by her.

4 Then she gaue him Bilhah her maide to wife, & Jaakob went in to her.

5 So Bilhah conceiued & bare Jaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voice, and hath giuen mee a sonne: therefore called she his name, Dan.

7 And Bilhah Rahels mayde conceiued againe, and bare Jaakob the second sonne.

8 Then Rahel said, With [c] excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hande: and she called his name, Naphtali.

9 And when Leah sawe that she had left bearing, she tooke Zilpah her maid, and gaue her Jaakob to wife.

10 And Zilpah Leahs maide bare Jaakob a sonne.

11 Then said Leah, [d] A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Jaakob an other sonne.

13 Then sayde Leah, Ah, blessed am I, for the daughters will blesse me. and she called his name, Asher.

14 Now Reuben went in the dayes of the wheate harueste and found [e] mandrakes in the field and brought them vnto his mother Leah. Then sayde Rahel to Leah, Giue mee, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small

Till. matter

[a] Or, bleare eyed.

[b] Or, my dayes are full.

[c] Or, custome.

[d] Or, confesse. Matth. 1. 2. Loue made from bearing.

[a] It is only God that maketh barren & fruitfull, and therefore I am not in fault.

[b] I will receiue her children on my lappe, as though they were mine owne.

[c] Ebr. excellent.

[d] That is, God hath increased me with a multitude of children: for so Jaakob poetly expoundeth his name Gad, chap. 49. 19.

[e] Which is a kind of herbe whose root hath a certaine likenes of the figure of a man.

[a] Ebr. opened her wombe.

[b] This declareth that oftentimes they iustely are despised of men, are fauoured of God.

[c] Hereby appeareth, that she had recourse to God in her affliction.

[d] For children are a great cause of mutuall loue betweene man and wife.

[e] Ebr. I shalbe builded.

[f] Ebr. euerted mine vpbraiding of my sister, after she had preuented this benefite of God to beare children.

[g] Meaning, after that the yeres were accomplished.

[h] The cause why Jaakob was deceiued was, that in stede of the wife was couered vnto a bayle, when she was brought to her husband in signe of chastity & shamefastnes.

[i] Ebr. ceased.

matter for thee to take mine husband, except thou take my sonnes mandrakes also: Then saide Rahel, Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the fielde in the euening, and Leah went out to meete him, and saide, Come in to me, for ‡ I haue bought and payed for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah, ‡ she conceiued, ‡ bare vnto Iaakob ‖ fift sonne.

18 Then said Leah, God hath guiuen mee my reward, because I gaue my ‡ maide to my husband, and she called his name Issachar.

19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.

20 Then Leah saide, God hath endued me with a good dowrie: now will mine husband dwel with me, because I haue borne him sixe sonnes: and she called his name Zebulun.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, ‡ God heard her, ‡ opened her wombe.

23 So she conceiued ‡ bare a sonne, and said, God hath taken away my ‖ rebuke.

24 And she called his name Ioseph, saying, The Lord will giue mee yet an other sonne.

25 ¶ And assone as Rahel had borne Ioseph Iaakob said to Laban, Sende me away that I may go vnto my place and to my countrey.

26 Giue me my wiues and my children, for whom I haue serued thee and let me goe: for thou knowest what seruice I haue done thee.

27 To whome Laban answered, If I haue now founde fauour in thy sight, ‖ tarie: I haue perceiued that the Lord hath blessed me for thy sake.

28 Also he said Appoint vnto me thy wages, and I will giue it thee.

29 But hee saide vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattel hath bene vnder me.

30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee ‡ by my comming: but now when shall ‖ I prouel for mine owne house also?

31 Then hee saide what shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me I will returne, feed, and keepe thy sheepe.

32 I will passe through all thy flocks this day, and ‖ separate from them all the sheepe with litle spottes and great spottes, and all blacke lambes among the sheepe, and the great spotted. and litle spotted among goates: and it shalbe my wages.

33 So shal my ‖ righteousnes answere for me hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spottes among the goates, and blacke among the sheepe, the same shalbe theft with me.

34 Then Laban said, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the hee goates that were partie coloured and with great spottes, and all the shee goats with litle ‖ great spottes, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

36 And he set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob tooke roddes of greene popular, and of hasel, and of the chesnut tree and pilled white strakes in them, and made the white appeare in the roddes.

38 Then he put the roddes, which he had pilled, in the gutters ‖ and watering troughes, when ‡ sheep came to drinke, before the sheepe: (for they were in heat, when they came to drinke)

39 And the sheepe were in heate before the roddes, ‡ afterward brought foorth yong of partie colour, and with small and great spots.

40 And Iaakob parted these lambs, and turned ‡ faces of the flocke towards ‖ these lambes ‖ partie coloured and all manner of blacke, among the sheepe of Laban: so her put his owne flockes by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the ‖ stronger sheepe, Iaakob laid the rods before the eyes of the sheepe in ‡ gutters, that they might conceiue before the rods.

42 But when the sheepe were feeble, her put them not in: and so the feebler were Labans, ‡ the stronger Iaakobs.

43 So the man encreased exceedingly, and had many flockes, and maide seruants, and men seruants, and camels and asses.

CHAP.

‡ The hyre of I haue bought.

‡ In stede of adam he conceiued, &c. that is to say, he was with child thereby.

‡ God heard her, that is, had compassion vpon her, and therefore.

‡ Or, made me fruitful.

‡ Or, reuiled me.

‡ Or, added vnto me.

‡ Or, made my couenant.

‡ Or, I will also.

‡ The order of Labans requeste that Iaakob should tarie with him.

‖ Or, separate

‖ Or, red.

That which shall hereafter by thys speach.

‡ God shall reueil for my righteous dealing how I haue wrought for my labours.

‖ Or, counted euen.

‖ Or, Laban.

‖ Or, reddie, or, browne.

‖ Iaakob here in hath no decree, for it was Gods commandement as he declareth in the next chap. verse. 9. and 11.

‖ Or, conceiued.

‖ As they which tooke the ram about September, & brought foorth about March: for the female is apte and ready in September.

CHAP. XXXI.

1 Labans children murmure against Iaakob. 3 God commandeth him to returne to his countrey. 12 - 14 The care of God for Iaakob. 19 Rahel steareth her fathers idoles. 22 Laban followeth Iaakob, 44 The covenant betweene Laban and Iaakob.

a The children feared in worldes that the father assembled in heart for the covetous think that whatsoeuer euer they can vnderstand, is plucke from them

NOw he heard the words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, that it was not towards him as in times past.

3 And the LORD had saide vnto Iaakob, Turne againe vnto the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel & Leah to the fielde vnto his flock.

5 Then said he vnto them, I see your fathers countenance, that it is not towards me as it was wont, & the God of my father hath bene with me.

b Eb. as yesterday and the day before yesterday

6 And ye knowe that I haue serued your father with all my might.

c The God whom my father worshipped.

7 But your father hath deceiued me, and changed my wages ten times: but God suffred him not to hurt me.

d Or, many times.

8 If he thus said, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he said thus, the partie coloured shalbe thy reward, then bare all the sheepe partie coloured.

e This declareth that the thing which Iaakob did before, was by Gods commandement, & not through deceit.

9 Thus hath God taken away your fathers substance and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and beholde, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spottes spotted.

f O, caused.

11 And the Angel of God said to me in a dreame, Iaakob. And I answered, Lo, I am here.

d This Angel was Christ which appeared to Iaakob in Beth-el, and hereby appeareth that he had caught his words the feare of God: for he talketh as though they knewe this thing. Chap. 28 18

12 And hee saide, Lift vp now thine eyes, & see all the hee goats leaping vpon the shee goates that are partie coloured, spotted with litle & great spottes: for I haue seene all that Laban doth vnto thee.

13 I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

e For they were giuen to Iaakob in recompence of his seruice: which was a kinde of sale.

14 Then answered Rahel & Leah, and saide vnto him, Haue we any more portion & inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for hee hath solde vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken frō our father, is ours and our children's: now then whatsoeuer God hath said vnto thee doe.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels,

18 And he caried away all his flocks, and all his substance which hee had gotten, to wit, his riches, which hee had gotten in Padan Aram, to go to Ishak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, Then Rahel stole her fathers idoles.

f For so the worshippers of idoles thought, because Laban calleth them his gods.

20 Thus Iaakob stole away the heart of Laban the Aramite: for he told him not that he fled.

21 So fled hee with all that hee had, and he rose vp and passed the ruer, and set his face toward mount Gilead.

22 And the thirde day after was it tolde Laban, that Iaakob fled.

g Or, he with his and fled.

23 Then he tooke his brethren with him, and followed after him seuen dayes iourney, & ouertooke him at mount Gilead.

h Or, conueyed him.

24 And God came to Laban the Aramite in a dreame by night, and saide vnto him, Take heede that thou speake not to Iaakob ought saue good.

i Be from good to euil.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, what hast thou done? thou hast euen stollen away mine heart and caried away my daughters as though they had bene taken captiues with the sword.

k Or, conueyed away priuily.

27 Wherefore didest thou flee so secretly and steale away from me, & didest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrel and with harpe?

28 But thou hast not suffered me to kisse my sonnes & my daughters: now thou hast done foolishly in doing so.

29 I am able to do you euil: but the God of your father spake vnto me yester night saying, Take heede that thou speake not to Iaakob ought saue good.

l Eb. power of my hand.

m He was an honest and faithfull man in his office, and therefore would not condemne any thing, vnlesse God had commanded it.

30 Nowe though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou stolen my gods?

n Not for his God.

31 Then Iaakob answered and said to Laban, Because I was afeard, and thought that thou wouldest haue taken thy daughters from me.

32 [But with whom thou findest thy gods, let him not liue. Search thou before our brethrē what I haue of thine, ] and take it to thee, but Iaakob wist not that Rahel had stolen them)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maides tentes, but founde them [ not. So he went out of Leahs tent, and entred into Rahels tent.

34 (Now Rahel had taken the idoles and put them in the camels litter, & sate downe vpon them) and Laban searched all the tent, but found [ them not.

35 Then saide she to her father, * My lord, be not angrie that I can not rise vp before thee: for the custome of women [is vpon me: so he searched, but founde not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and saide to Laban, what haue I trespassed: what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethren & thy brethren, that they may iudge betweene vs both.

38 This twentie yeere I haue bene with thee: thine ewes and thy goates haue not cast their yong, & the rammes of thy flocke haue I not eaten.

39 [ Whatsoeuer was torne [ of beasts, ] I brought it not vnto thee, but made it good my selfe: * of mine hand diddest thou require it, [ were it stolen by daye or stolen by night.

40 I was in the day consumed with heat, and with frost in the night, and my [ sleepe departed from mine eyes.

41 Thus haue I bene twentie yeere in thine house, and serued thee fourteene yeeres for thy two daughters, and sixe yeeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, & the feare of Isaak had bene with me, surely ye hadest sent me away now emptie: but God beheld my tribulation, and the labour of mine hands, and rebuked [ thee yester night.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, & these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I do this day vnto these my daughters, or to their sonnes which they haue borne?

44 Now therefore come and let vs make a couenant, I and thou, which may be a witnes betweene me and thee.

45 Then tooke Iaakob a stone, and set it vp as a pillar:

46 And Iaakob sayde vnto his brethren, Gather stones: Who brought stones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it [ Jegar sahadutha, and Iaakob called it Galeed.

48 For Laban saide, This heape is witnes betweene me and thee this day: therefore he called the name of it Galeed.

49 Also [ hee called it Mispah, because he said, The Lord looke betweene me and thee, When we shalbe [ departed one from another,

50 If thou shalt vexe my daughters, or shalt take wiues beside my daughters: there is [ no man with vs, behold, God is witnes betweene me and thee.

51 Moreouer Laban said to Iaakob, Beholde this heape, & behold the pillar, which I haue set betweene me and thee,

52 This heape shalbe witnes, and the pillar shalbe witnes, that I will not come ouer this heape to thee, & that thou shalt not passe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, & the God of * Nahor, and the God of their father be iudge betweene vs: But Iaakob sware by the feare of his father Isaak.

54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate bread. and they did eate bread, and tarried all night in the mount.

55 And early in the morning Laban rose vp and kissed his sonnes and his daughters, and blessed them, & Laban departing, went vnto his place againe.

## CHAP. XXXII.

1 God comforteth Iaakob by his Angels. 9 10 He prayeth vnto God confessing his vnworthines. 13 He sendeth presents vnto Esau. 24. 28 He wrestled with the Angel who named him Israel.

NOw Iaakob went forth on his iourney and * the Angels of God met him.

2 And when Iaakob sawe them, he said, * This is Gods hoste, and called the name of the same place Mahanaim.

3 Then Iaakob sent messengers before him to Esau his brother, vnto the land of Seir vnto the countrey of Edom:

4 To whome he gaue commaundement, saying, Thus shall ye speake to my * lord Esau: Thy seruant Iaakob saith

[ Or, hide them.

[ Or, heape, or, stadle.

& Ebe, let not anger be in the eyes of my lord.

[ Or, bene barren.

& Eli, the same, or take, by pray. Exo. 22. 12.

[ Or, I slept not.

h That is, the God whome Isaak did feare and reuerence.

a His conscience reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

[ Or, the heape of witnes.

k The one nameth the place in the Syrian tongue, & the other in the Ebrew tongue.

[ Or, watche youre

, To punish the trespasser.

[ Or, hid.

m Nature ellpelleth him to condemne that vice, wherewith he thought couetousnes her fauored Iaakob.

n Behold, how the Idolaters mingle the true God with their fayned gods.

o Meaning, by the true God whome Isaak worshipped.

Or, seare.

p We see that there is euer some seede of the knowledge of God in the hearts of the wicked.

Chap. 48. 16.

a He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.

[ Or, tents.

b He reuerenced his brother in two: one things, because he thought good to be preferred to the spirituall promises.

saith thus, I haue bene a stranger with Laban, and taried vnto this time.

5 I haue beeues also & asses, sheepe, and men seruants, & women seruants, and haue sent to shewe my lord, that I may finde grace in thy sight.

6 ¶ So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and he also commeth against thee and foure hundreth men with him.

c All'in he was confounded by the Angels yet he mitigated it of his fleshly vnperfect affection.

7 Then Iaakob was c greatly afraide, and was sore troubled, and deuided the people that was with him, and the sheepe, and the beeues, and the camels into two companies.

8 For he said, If Esau come to the one company and smite it, the other company shall escape.

9 ¶ Moreouer Iaakob saide, O God of my father Abraham, and God of my father Izhak: Lord, which saidest vnto me, Return vnto thy countrey and to thy kinred, and I will doe thee good,

Chap. 31. 13.

10 I am not d worthy of the least of all the mercies and all the trueth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iordein, & now haue I gotten two bandes.

d Or, I am vnworthy that thou shouldest shew all this power vpon me.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the e mother vpon the children.

e Meaning, he will put all to death, that pertein vnto them, and also to get the rule vpon their yong ones.

12 For thou saidst, I will surely do thee good, and make thy seede as the sand of the sea, which can not be nombred for multitude.

13 ¶ And he taried there f same night, and tooke of that which came to hand, a present for Esau his brother:

f Not distributing the Gods affaires but blessing such meanes as God had giuen him.

14 Two hundreth shee goates, and twentie hee goates, two hundreth ewes and twentie rammes:

15 Thirtie milche camels with their colts, fourtie kine, and ten bullockes, twentie shee asses and ten foles.

16 So he deliuered the vnto g hand of his seruats, euery droue by them selues, & said vnto his seruats, Passe before me, and put a spare betweene droue & droue.

17 And he commanded the formost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou: And whither goest thou: And whose are these before thee:

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and behold, he him self also is behinde vs.

19 So like wise commanded he the second & the third, and all that followed the droues, saying, After this maner ye shal speake vnto Esau, when ye finde him.

20 And ye shal say moreouer, Behold, thy seruant Iaakob cometh after vs (for he thought, I will appease his wrath with the present that goeth before me, and after wards I will see his face: it may be that he will accept me.

h He thought not to offer part with these goodes to the end he might saue the rest, but to declare an obedience vnto God calling him.

21 So went the present before him: but he taried h night with the company.

i That is, God shewed him some of the hoast and ministery with the other.

22 And he rose vp the same night, and tooke his two wiues & his two maides, and his eleuen children, and went ouer the forde Iabbok.

23 And he tooke them, and sent them ouer the riuer, & sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a man with him vnto the breaking of the day.

k That is, god & famous man.

25 And he saw that he couldne not preuaile against him: therefore he touched the holow of his thigh, and the holowe of Iaakobs thigh was loosed, as he wrestled with him.

l Or, God all fainted his strength, or he had no abilitie to wrestle with the other.

Hosea. 12. 4.

26 And he saide, Let me goe, for the morning appeareth. Who answered, I will not let thee go, except thou blesse me.

27 Then saide he vnto him, What is thy name: And he said, Iaakob.

28 Then said he, k Thy name shalbe called Iaakob no more, but Israel: because thou hast had l power with God, thou shalt also preuaile with men.

Chap. 35. 10.

k God gaue Iaakob the power to ouercome, and also the praier of the people.

29 Then Iaakob demanded, saying, Tell me, I pray thee, thy name. And he said, wherefore now doest thou aske my name: And he blessed him there.

30 And Iaakob called the name of the place Peniel: for, said he, I haue seene God face to face, & my life is preserued.

Or, I made request to ouercome him. l The mistrust to ouercome their temptations, that is to say, the remembrance thereof in the time of trial they should not glorie, but in their infirmitie.

31 And the same rose to him as he passed Peniel, & he halted vpon his thigh.

32 Therefore the children of Israel eate not of the sinew that shranke in the holowe of the thigh, vnto this day: because he touched the sinew that shranke in the holowe of Iaakobs thigh.

## CHAP. XXXIII.

4 Esau & Iaakob meete & are agreed. 11 Esau refuseth his gifts. 19 Iaakob byeth a peil. 18 & buildeth an altar.

ND as Iaakob lift vp his eyes and looked beholde, Esau came, & with him foure hundred men: and he m deuided the children to Leah, and to Rahel, and to the two maides.

m That is, one part went after another company, to escape.

2 And hee put the maides, and their children

children foremost, and Leah & her childre after, and Rahel, & Joseph hindermost.

3 So he went before them and bowed him selfe to the ground seuen times, vntill he came neere to his brother.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eyes, and saw the women, and the children, and said, who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maides neere, they, and their children, & bowed themselues.

7 Leah also with her children came neere & made obeysance: and after Joseph and Rahel dyewe neere and did reuerence.

8 Then he saide, what meanest thou by all this droue which I met? who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau said, I haue ynough, my brother, keepe that thou hast to thy selfe.

10 But Jaakob answered, Nay, I pray thee: if I haue found grace now in thy sight, then receiue my present at mine hand: for I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my blessing, that is brought thee: for God hath had mercie on me & therefore I haue all things: so he compelled him and he tooke it.

12 And he said, Let vs take our iourney and go, and I will go before thee.

13 Then he answered him, My lorde knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they should ouerdrive them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattel, which is before me, and as the children be able to endure, vntill I come to my lord vnto Seir.

15 Then Esau said, I will leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Jaakob went forwarde to ward Succoth, and built him an house, and made booths for his cattel: therfore he called the name of the place Succoth.

18 ¶ After ward, Jaakob came safe to Shechem a citie, which is in the land of Canaan, when he came from Padan Aram, and pitched before the citie.

19 And there he bought a parcell of ground, where he pitched his tent, at the hande of the sonnes of Hamor Shechems father, for an hundreth pieces of money.

20 And he set vp there an altar, and called it, The mightie God of Israel.

## CHAP. XXXIV.

1 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 11 The Shechemites are reconciled at the request of Iaakobs sonnes, and the perswasion of Hamor. 25 The whole cõmune is ouercõme. 28 Iaakob reproueth his sonnes.

Then Dinah the daughter of Leah, which she bare vnto Jaakob, went out to see the daughters of that countrey.

2 Whom when Shechem the sonne of Hamor the hiuite lorde of that countrey sawe, he tooke her, and lay with her, and defiled her.

3 So his heart claue vnto Dinah the daughter of Jaakob: and he loued the maide, and spake kindly vnto the maid.

4 Then saide Shechem to his father Hamor, saying, Get me this maide to wife.

5 (Now Jaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattel in the field: therefore Jaakob held his peace, vntill they were come.

6 ¶ Then Hamor the father of Shechem went out vnto Jaakob to cõmune with him.

7 And when the sonnes of Jaakob were come out of the fielde and heard it, it grieued the men, and they were very angrie, because he had wrought villenie in Israel, in that he had lien with Jaakobs daughter: & which thing ought not to be done.

8 And Hamor cõmuned with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you.

10 And ye shal dwell with vs, and the land shall be before you: dwell, and doe your businesse in it, and haue your possessions therein.

11 Shechem also said vnto her father and vnto her brethren, Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint me.

12 Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me,

b By this gesture, he partly did reuerence to his brother, & partly prayed to him as to the face of G. Iaua again.

c Iaakob and his seede is the image of the Church vnder the yoke of tyrants, to whom strange are brought to subiection.

d To that that his brother intended to do to him, he did answere to the purpose, he accepted it as a signe of Gods fauour, &c.

e He earnestly intreateth.

f He promiseth that which (as formerly) was not to perfourme.

g Or, came.

h Or, Mesopotamia.

i Or, money so marked.

k He calleth the signe the thing, which is signified, in token § God had mightily deliuered him.

l This example teacheth that too much libertie is not to be giuen to youth.

m Ebr. humbled her.

n Ebr. spake to the heart of the maide.

o This teacheth that the consent of parents is requisite in marriage, seeing the very vnstable sin also abhorre it as a thing vncõmely.

p Or, follie.

q Ebr. and it shal not be so done.

r Or, marriages.

s He grant my request.

t Ebr. multiplie & easily ride downe.

me, so that ye giue me the maide to wife.

13 Then ỹ sonnes of Iaakob answered Shechem ⁊ Hamor his father, talking deceitfully, because hee had defiled Dinah their sister,

14 And they said vnto them, [c] we can not doe this thing, to giue our sister to an vncircumcised man: for that were a [d] reproofe vnto vs.

15 But in this will we consent vnto you, if ye will be as we [e] are, ỹ euery man child among you be [e] circumcised:

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwell with you, and be one people.

17 But if ye will not hearken vnto vs to be circumcised, then will we take our daughter and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man defred not to do the thing because hee loued Iaakobs daughter: he was also the ‖ most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his sonne went vnto the [f] gate of their citie, and communed with ỹ men of their citie, saying,

21 These men are [g] peaceable with vs: and that they may dwell in the land, and do their affaires therein, for behold, the land hath roume enough for them) let vs take their daughters to vnto, and giue them our daughters.

22 Only herein will the men consent vnto vs for to dwell with vs, ⁊ to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not [h] their flockes and their substance and all their cattell be ours? onely let vs consent herein, vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen] all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Iaakob, [i] Simeon and Leui, Dinahs brethren tooke either of thē his sworde ⁊ went into the citie boldly, and slew euery male.

26 They slew also Hamor and Shechem his sonne with the [j] edge of the sworde, and tooke Dinah out of Shechems house, and went their way.

27 ¶ Againe ỹ other sonnes of Iaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They tooke their sheepe, ⁊ their beeues, and their asses and whatsoeuer was in the citie, and in the fieldes.

29 Also they caried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob said to Simeon and Leui, Ye haue troubled me, and made me stinke among the inhabitants of the land, among the Canaanites, and the Perizzites, ⁊ I being fewe in nomber, they shall gather them selues together against me, and slay me, ⁊ I and my house be destroyed.

31 And they answered, Should he abuse our sister as a whore?

CHAP. XXXV.

[1] Iaakob at Gods commaundement goeth vp to Beth-el to builde an altar. 2 He reformeth his household. 5 God meeteth the enemies of Iaakob afarre. 8 Deborah dyeth. 12 The lord of Canaan is promised him. 18 Rachel dyeth in labour. 22 Reuben lyeth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Isaak.

AND [k] God said to Iaakob, Arise, go vp to Beth el ⁊ dwell there, and make there an altar vnto God, that appeared vnto thee, [*] when thou fleddest from Esau thy brother.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, and [l] clense your selues, and change your garments:

3 For we will rise and go to Beth el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in ỹ way which I went.

4 And they gaue vnto Iaakob all the strange gods, which were in their hāds, and all their [m] earings which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.

5 Then they went on their iourney, and the [n] feare of God was vpon the cities that were rounde about them: so that they did not follow after the sonnes of Iaakob.

6 ¶ So came Iaakob to Luz, which is in the lande of Canaan: (the same is Beth el) he and all the people that was with him.

7 And he built there an altar, ⁊ [*] had called the place, The God of Beth el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nourse died, and was buried beneath Beth el vnder

c Thus make the holy ordinance of God a meane to compasse their wicked purpose.
d As it is abomination for them that are baptized to ioyne with Infidels.
e Their fault is the greater, in that they make religion a cloke for their craft.
‖ Or, most honourable.
f For the people vsed to assemble there ỹ matter was also to be treated.
g That many pretende to speake for a publique profit, when they onely speake for their owne priuate gaine and commodity.
h That they lacke no kinde of perswasion, which preferre their owne commodities before the common welth.
i For they were the chefe of the company. Chap. 49.5.
k The people are punished with their wicked princes.
[*] Heb. mouth of the sword.

l Or, Purge.
m For thereby was some signe of superstition as in rubies and Agnus dei.
n Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob.
[*] Chap. 28.19.

x God is euer at hand to succour his in their troubles.
[*] Chap. 28.15.
b That by this outward act they should shewe their inward repentance.

vnder an oke: and he called the name of it Allon Bachuth.

9 ¶ Agayne God appeared vnto Iaakob, after he came out of Padan Aram, and bleſſed hym.

10 Moreouer God ſayd vnto hym, Thy name is Iaakob: thy name ſhalbe no more called Iaakob, but *Iſrael ſhalbe thy name: † he called his name Iſrael.

11 Agayne God ſayde vnto hym, I am God all ſufficient, growe, and multiplie, a nation and a multitude of nations ſhal ſpring of thee, and Kings ſhall come out of thy loynes.

12 Alſo I will giue the land, which I gaue to Abrahã and Izhak, vnto thee: and vnto thy ſeede after thee wil I giue that land.

13 So God * aſcended from hym in the place where he had talked with hym.

14 And Iaakob ſet vp a pillar in the place where he talked with hym, a pillar of ſtone, and powred drinke offering thereon: alſo he powred oyle thereon.

15 And Iaakob called the name of the place, where God ſpake with hym, Beth el.

16 ¶ Then they departed from Bethel, and when there was * about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing ſhe was in perill.

17 And when ſhe was in paines of her labour, † the mid wife ſayde vnto her, Feare not, for thou ſhalt haue this ſonne alſo.

18 Then as ſhe was about to yeeld vp the ghoſt for ſhee died, ſhee called his name Ben oni, but his father called hym Beniamin.

19 Thus * died Rahel, and was buried in the way to Ephrath, which is Beth lehem.

20 And Iaakob ſet a * pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal eder.

22 Now, when Iſrael dwelt in that land, Reuben went, and lay * with Bilhah his fathers concubine, and it came to Iſraels eare. And Iaakob had twelue ſonnes.

23 The ſõnes of Leah: Reuben Iaakobs eldeſt ſonne, † Simeon and Leui, and Iudah and Iſſachar, † Zebulun.

24 The ſonnes of Rahel: Ioſeph and Beniamin.

25 And the ſonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the ſonnes of Zilpah Leahs maide: Gad and Aſher. Theſe are the ſonnes of Iaakob, which were borne hym in Padan Aram.

27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abrahã and Izhak were ſtrangers.

28 And the dayes of Izhak were an hundreth and foureſcore yeeres.

29 And Izhak gaue vp the ghoſt and died, and was * gathered vnto his people, being olde and full of dayes: and his ſonnes Eſau and Iaakob buried hym.

## CHAP. XXXVI.

1 The names of Eſau. 7 Iaakob and Eſau are riche. 9 The genealogie of Eſau. 24 The finding of mules.

NOw theſe are the † generations of Eſau, which is Edom.

2 Eſau tooke his wiues of the daughters of Canaan: Adah the daughter of Elon an Hittite, and Aholibamah † daughter of Anah, the daughter of Zebeon an Hiuite,

3 And tooke Baſemath Iſhmaels daughter, ſiſter of Nebaioth.

4 And * Adah bare vnto Eſau, Eliphaz: and Baſemath bare Reuel.

5 Alſo Aholibamah bare Ieuſh, and Iaalam, and Korah: theſe are † ſonnes of Eſau which were borne to hym in the land of Canaan.

6 So Eſau tooke his wiues and his ſonnes, and his daughters, and all the ſoules of his houſe, and his flockes, and all his cattell, † all his ſubſtance, which he had gotten in † land of Canaan, and went into * an other countrey from his brother Iaakob.

7 For their riches were ſo great that they could not dwell together, and the land, wherein they were ſtragers, could not receiue them becauſe of their flockes.

8 * Therefore dwelt Eſau in mount Seir: this Eſau is Edom.

9 ¶ So theſe are the generations of Eſau father of Edom in mount Seir.

10 Theſe are the names of Eſaus ſonnes: * Eliphaz, the ſonne of Adah, the wife of Eſau, and Reuel the ſonne of Baſhemath, the wife of Eſau.

11 And the ſonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſonne, and bare vnto Eliphaz, Amalek: theſe be the ſonnes of Adah Eſaus wife.

13 ¶ And theſe are † ſonnes of Reuel: Nahath,

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Or, Mahanaim.

Chap. 32. 28.

* Or, God all ſufficient.

* As God is ſaid to appeare, talke, or worke here and there, ſo is it ſpoken of ſuch as ſeeke for ſome ſpecial token, whē the ſame is giuen.

* The Hebrew text ſaith, as a meaſured land to come vnto Ephrath: which is taken for the whole dayes iourney.

* Or, died.

† The ſame is ſaid of Iacob, whē he ſeeketh certaine yeeres after the bleſſing to come, which was not geuen to poſſeſſion.

* This declareth that the ſeruice of God is not tied to places, but by Gods prouidence is ſometime tranſported from one place to another, as it ſeemeth good vnto him.

* Or, the Edomites.

Chap. 25. 8.

1 This genealogie declareth, that Eſau was builded to propagate his father in bleſſing, touche place in worldly things.

† Heſhels booke where of is ſpoken, chap. 26. 34. 1. Chron. 1. 35.

† Or, nephewes

Nahath,

Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, [daughter of Zibeon Esaus wife: for she bare vnto Esau, Jeush, and Jaalam, and Korah.

15 ¶ These were [a] Dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah Duke Shammah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Jeush, Duke Jaalam Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: this [Esau is Edom.

20 ¶ These are the sonnes of Seir the Horite, which inhabited the lande [before, Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister [was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Anah, and Anah: this was Anah that found [a] mules in the wildernes, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon, and Aholibamah the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the kings that reigned in the lande of Edom, before there reigned [any] King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie [was] Dinhabah.

33 And when Bela died, Jobab the sonne of Zerah of Bozra reigned in his steade.

34 When Jobab also was dead, Husham of the land of Temani reigned in his steade.

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his stead, and the name of his citie was] Auith.

36 When Hadad was dead, the Samlah of Masrekah reigned in his steade.

37 When Samlah was dead Shaul of Rehoboth by the riuer, reigned in his steade.

38 When Shaul died, Baal hanan the sonne of Achbor reigned in his steade.

39 And after the death of Baal hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie was Pau: and his wifes name Mehetabel the daughter of Matred, the [daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Jetheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

## CHAP. XXXVII.

1 Joseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ishmeelites. 33 Jakob bewaileth Joseph.

Jakob nowe dwelt in the land, wherin his father was a stranger, in the land of Canaan.

2 These are the [a] generations of Jakob. When Joseph was seuentene yere olde: he kept sheepe with his brethren



[a] Or, neece.

[a] Or, cause ouer. d If Gods promes be so sure ouer wicked men, which are not of his household, how much more will he performe the same to his [a] Or, nephews.

[a] Or, nephews.

e Before that Esau and there inhabite.

[a] Or, neece.

f Who not contented with these kindes of beastes, which God had created, found out the monstruous generation of mules betweene the Asse and the Mare.

g The wicked rise vp soone inough to honour, and persecute quicke vp but the inheritance of the children of God commeth ouer, Esai. 10. 18.

h Which title is but [illegible] Supplanter.

[a] Or, neece.

i Of Edom came the Idumeans.

a That is, the [illegible] [illegible] [illegible] [illegible] [illegible] Chap. 5. 2.

and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their euill saying.

3 Nowe Israel loued Ioseph more then al his sonnes, because he begat him in his old age, and he made him a coat of many colours.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, and told his brethren, Who hated him so much the more.

6 For he sayd vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde nowe, wee were binding sheaues in the middes of the field: and lo, my sheafe arose and also stoode vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

8 Then his brethren sayde to him, What, shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his wordes.

9 ¶ Againe hee dreamed an other dreame, and telde it his brethren, & said, Beholde, I haue had one dreame more, and behold, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father rebuked him, and said vnto him, what is this dreame, which thou hast dreamed? shall I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Do not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then hee sayd vnto him, Go nowe, see whether it be well with thy brethren, and how the flocks prosper, and bring me worde againe. so hee sent him from the vale of Hebron, and he ca...e to Shechem.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man saide, They are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

18 And when they sawe him a farre off, euen before he came at them, they conspired against him for to slay him.

19 For they said one to another, Behold, this dreamer commeth.

20 Come nowe therfore, and let vs slay him, and cast him into some pit, and We will say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

21 But when Reuben heard that, he deliuered him out of their handes, and said, Let vs not kill him.

22 Also Reuben said vnto them, Shead not blood, but cast him into this pit that is in the wildernes, and lay no hand vpon him. Thus he saide, that he might deliuer him out of their hand, & restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coat that was vpon him.

24 And they tooke him, and cast him into a pit, and the pit was empty, without water in it.

25 Then they sate them downe to eat bread: and they lift vp their eies and looked, and behold, there came a compame of Ishmeelites from Gilead, and their camels laden with spicerie, and balme, and myrrhe, and were going to carie it downe into Egypt.

26 Then Judah said vnto his brethre, what auaileth it, if we slay our brother, though We keepe his blood secret?

27 Come & let vs sell him to the Ishmeelites, and let not our hands be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the Midianites marchant men passed by, and they drew forth, and lift Ioseph out of the pit, and solde Ioseph vnto the Ishmeelites for twentie pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and behold, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethre, & said, The child is not yonder, and I, whither

[] Or, slander
b De compareth of the euill wordes and inuentions, which they spake and did against him.
[] Or, pieces.
c God reuealed to him by a dreame, what should come to passe.
d The more God by secrete meanes humbleth vs, the more doth the malice of the wicked rage against them.
e Not despising the vision, but seeking to appease his brethren.
[] Or, kept diligence.
f He knewe that God was author of the dreame, but he vnderstood not the meaning.
g The holie Ghost reuealeth not mens faults, to the hatred whereof make vse vertue.
[] Or, matter of dreames.
Chap. 42. 22.
[] Ebr. let vs not smite his life.
h Their hypocrisie appeareth, in this, that they feared not to murther Ioseph, if they had not his blood. 2) els had an excuse to couer their fault.
[] Or, rosen, repentance, or miracle.

Wicked 10 12. Psal 105 17. Ioseph bought, according to the opinion of them, which tooke the Midianites and Ishmeelites to be both one, both here confounde their names as also appeareth, verse 36 and chap. 39. 1. 2) els he was first offred to the Midianites, but sold to the Ishmeelites.

ther shall I goe.

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, [a] and they brought it vnto their father, and saide, This haue wee founde: see now, whether it be thy sonnes coate, or no.

a To wit, the brethren to whom they were sent.

33 Then he knewe it and sayde, [ It is my sonnes coate: a wicked beast hath *deuoured him: Ioseph is surely torne in pieces.

Chap.44.28.

34 And Iaakob rent his clothes, and put sackecloth about his loynes, and lamented for his sonne a long season.

35 Then all his sonnes and all his daughters rose vp to comfort him, but he would not be comforted, but sayde, Surely I will goe downe into [b] graue vnto my sonne mourning: so his father wept for him.

[Or, I will mourne for him so long as I liue.

b Which word doth not alwaies signifie him that is graued, but also him that is in some high distresse. [c] Sheol.

36 And the Midianites sold him into Egypt vnto Potiphar [c] an Eunuche of Pharaohs, and his chiefe steward.

CHAP. XXXVIII.

2 The marriage of Iudah. 7. 9 The destruction of Er & Onan, and the vengeance of God vpon them. 18 Iudah lieth with his daughter in law Tamar. 29. 30 The birth of Pharez & Zarah. 24 Tamar is iudged to be burnt for whoredome.

AND at [a] time Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

a Whole Scripture geue testimonie of Iudah, that the Messias should come of him, 1. Chro. 2. 3. b Which affirmation notwithstanding was conceiued of God.

2 And Iudah sawe there the daughter of a man called * Shuah a [b] Canaanite: and he tooke her [to wife,] & went in vnto her.

3 So she conceiued and bare a sonne, and he called his name Er.

Num.26.19.

4 * And she conceiued againe, & bare a sonne, and she called his name Onan.

5 Moreouer she bare yet a sonne, whom she called Shelah: and [Iudah] was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne, [whose name] was Tamar.

Num.26.19.

7 * Now Er the first borne of Iudah was wicked in the sight of the Lorde: therefore the Lord slewe him.

c This order was for ye preseruation of the stocke, that the childe begotten by the second brother should beare the name and inheritance of the first which is in the newe Testament abolished.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinseman vnto her, and raise [c] vp seede vnto thy brother.

9 And Onan knewe that the seede should not be his: therefore whe he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lorde, which he did: wherefore he slewe him also.

11 Then saide Iudah to Tamar his daughter in law, Remaine a widow in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Least hee die as well as his brethren.) So Tamar went and dwelt in her fathers house.

For she could not marry in any other family vnto whom Iudah would retaine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah, when he [d] had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Hirah the Adullamite.

d Her was conforted.

13 And it was tolde Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to shere his sheepe.

14 Then she put her widowes garments off from her, and couered her [with a vaile, and wrapped her selfe, and sate downe in Pethah enaim, which is by the way to Timnah, because she saw that Shelah was growen, and she was not giuen vnto him to wife.

Or, while she was [illegible] two yeres.

15 Whe Iudah sawe her, he iudged her an whore: for she had couered her [e]

e God had so ordeined it, and ordained him that of him by her to be, not knowing her by her tire.

16 And he turned to [f] the way vnto her, and saide, Come, I pray thee, let me lie with thee, (for he knewe not that she was his daughter in lawe.) And she answered, What wilt thou giue me for to lie with me?

f Or, eyte of the head.

17 Then said he, I will send thee a kid of the goates from the flocke. and she sayde, Well, [ if thou wilt giue mee a pledge, till thou send it.

18 Then he saide, what is the pledge that I shall giue thee? And she answered, Thy signet, and thy [g] cloke, and thy staffe that is in thine hande. So he gaue it her, and lay by her, and she was with childe by him.

g Or, bracelet.

19 Then she rose, and went & put her vaile from her and put on her widowes rayment.

20 Afterward Iudah sent a kid of the goates by [h] hand of his [i] neighbour [k] Adullamite, for to receiue his pledge from the womans hand: but he found her not.

h That his neighbour might not see knowen to others.

21 Then asked he [l] men of that place, saying, Where is the whore, [that sate] in Enaim by the way side? And they answered, There was no whore here.

22 Hee came therefore to Iudah again, and saide, I can not finde her, and also the men of the place saide, There was no whore there.

D.ij. 23 Then

23 Then Iudah sayde, Let her take it to her, lest we be shamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in lawe hath played the whore, and lo, with playing the whore, she is great with childe. Then Iudah sayde, Bring ye her forth and let her be burnt.

25 When she was brought forth, she sent to her father in lawe, saying, By the man, vnto whome these thinges pertaine, am I with childe: and sayde also, Looke, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knewe them, and sayde, She is more righteous then I: for she hath done it, because I gaue her not to Shelah my sonne. So he lay with her no more.

27 ¶ Now, when the time was come that she shoulde bee deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauel the one put out his hande: and the midwife tooke and bounde a redde threede, about his hande, saying, This is come out first.

29 But when he plucked his hande backe againe, loe, his brother came out, and the midwife sayde, Howe hast thou broken the breach vpon thee? and his name was called Pharez.

30 And after warde came out his brother that had the redde threede about his hand, and his name was called Zarah.

## CHAP. XXXIX.

1 Ioseph is solde to Potiphar. 2 God prospereth him. 7 Potiphars wife temp teth him. 20 He is accused and cast in prison. 21 God helpeth him in fauour.

NOwe Ioseph was brought downe into Egypt: and Potiphar an Eunuch of Pharaohs (and his chiefe stewarde an Egyptian) bought him at the hande of the Ishmeelites, which had brought him thether.

2 And the Lord was with Ioseph, and hee was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his sight and serued him: and he made him ruler of his house, and put all that hee had in his hand.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lorde blessed the Egyptians house for Iosephs sake: and the blessing of the Lorde was vpon all that he had in the house and in the field.

6 Therefore he left all that he had in Iosephs hand, and tooke accompt of nothing, that was with him, saue onely of the bread, which hee dyd eate. And Ioseph was a fayre person, and well fauoured.

7 ¶ Now therefore after these things, his masters wife cast her eyes vpon Ioseph, and sayde, Lye with me.

8 But he refused and sayde to his masters wife, Behold, my master knoweth not what hee hath in the house with me, but hath committed all that he hath to mine hande.

9 There is no man greater in this house then I: neither hath hee kept any thing from mee, but onely thee, because thou art his wife: howe then can I doe this great wickednesse and sinne against God?

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lye with her, or to be in her company.

11 Then on a certaine day [Ioseph] entred into the house, to doe his businesse: and there was no man of the houshold in the house:

12 Therefore shee caught him by his garment, saying, Sleepe with me: but he left his garment in her hand and fled, and got him out.

13 Now whē she sawe that he had left his garment in her hand, & was fled out,

14 Shee called vnto the men of her house and tolde them, saying, Beholde, hee hath brought in an Ebreiue vnto vs to mocke vs: who came in to me for to haue lyen with me: but I cryed with a loude voyce.

15 And when he heard that I lift vp my voyce and cryed, he left his garment with me, and fled away, & got him out.

16 So shee layed vp his garment by her, vntil her lord came home.

17 Then shee tolde him according to these wordes, saying, The Ebreiue seruant, which thou hast brought vnto vs, came in to me to mocke me.

18 But as soone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she tolde him, saying,

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3 Euen so contrarywise, the fraterly man hope often God.

h We see that the Lawe, which was vniuersall meaning hearers aught not to commit whore dome, should be punished with death, all be it Iudah was yet vnregenerate.

i That is she ought rather to accuse me of whoredome.

k Some declaration of things concerned him.

l Their happinesse stode in that they resisted the first motions to sinne. m Or, the separation of twinnes.

n Read Chap. 37.36.

o The fauour of God is the fountaine of all prosperitie.

p Because God prospereth such as be vnder gouernance of him.

q The wicked are blessed by the companie of the godly.

r Ioy he was assured that all things should prosper well: therefore he are and dranke, and tooke no care.

s To this worde he doe stretch the fauour wherewith all his flatteries did tende.

t The feare of God preserued him against her continuall tentations.

u Or, to doe violence and shame.

x This declareth, where inconueniences is, there euen is ioyned extreme impudence & craft.

y Or, after this manner.

saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him & put him in prison, in the place, where the kings prisoners lay bound: & there he was in prison.

21 ¶ But the Lord was with Ioseph, and shewed him mercy, & got him fauor in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoeuer they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

CHAP. XL.

§ The interpretation of dreames is of God. 12, 19 Ioseph propoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

AND after these things, the butler of the king of Egypt and his baker offended their lord the king of Egypt.

2 And Pharaoh was angrie against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in the chief stewards house, in the prison and place where Ioseph was bound.

4 And the chief steward gaue Ioseph charge ouer them, & he serued them: and they continued a season in warde.

5 ¶ And they both dreamed a dreame, either of them his dreame in one night, euery one according to the interpretation of his dreame, both the butler and the baker of the king of Egypt, which were bound in the prison.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore looke ye so sadly to day?

8 Who answered him, We haue dreamed, either one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me now.

9 So the chief butler told his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And Pharaohs cup in mine hand, & I tooke the grapes, and wrung them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This is the interpretation of it: The three braunches are three dayes.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shew mercie, I pray thee, vnto me, and make mention of me to Pharaoh, that thou mayest bring me out of this house.

15 For I was stolen away by theefe out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me in the dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said vnto Ioseph, Also me thought in my dreame that I had three white baskets on mine head.

17 And in the vppermost basket there [was] of all maner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, & shall hang thee on a tree, and the birdes shall eate thy flesh from of thee.

20 ¶ And so the third day, which was Pharaohs birthday, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler and the head of the chiefe baker among his seruants.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hande,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

16 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Iosephs name is changed. 50 He hath two sonnes, Manasseh and Ephraim. 54 The famine beginneth throughout the world.

AND two yeres after, Pharaoh also dreamed, & behold, he stoode by a riuer,

2 And lo, there came out of the riuer seuē goodly kine & fatfleshed, and they fed in a medowe:

3 And lo, seuen other kyne came vp



a Eban the prison house.
b Or, cunning.
c Or, the word signifieth them that were in high estate, or them that were gelded.
d God worketh many wonderfull meanes to deliuer his.
e That is, euery dreame hath his interpretation, as the thing afterward declared.
f Ebr. why are your faces euill?
g Can not God raise vp such as shall interprete such things?
h That is, the keeper of the prison committed the prisoners vnto his charge.
i Ebr. inclined mercie vnto him.
k Or, Lord.
l That is, nothing was done without his commandement.
m Or, in the pit.
n That is, made of white things, as some thinke, bakemeates of Lolis.
o Or, beware of the counterfeits of Gods couenant, which God reuealeth vnto them.
p Which was an occasion to put him out of the prison, and to remember them that were in prison.
q Ebr. an ox.
r This dreame was not so much to shew them, as to giue a dreame to driue Ioseph, & to prouide for Gods seruant.

after them out of the riuer, euilfauoured and leane fleshed, and stoode by the other kine vpon the banke of the riuer.

4 And the euilfauoured and leane fleshed kine did eate vp the seuen welfauoured & fat kine: so Pharaoh awoke.

b All these meanes God vsed to deliuer his seruant, & to bring him into fauour & authoritie.

5 Againe hee slept, and dreamed the b second time: and beholde, seuen eares of corne grewe vpon one stalke, ranke and goodly.

6 And lo, seuen thinne eares, & blasted with † East wind, sprang vp after them:

7 And the thinne eares deuoured the seuen ranke and full eares. Then Pharaoh awaked, and lo, it was a dreame.

c Then feare was wrought to cause him that this vision was sent of God.
d The wise of the world vnderstand not Gods secrets, but to his seruantes his will is reuealed.

8 Now when the morning came, his spirit was troubled: therefore he sent & called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh told them his dreames: but c none could interpret them to Pharaoh.

e He confesseth his fault against king. before he speak of Ioseph.

9 Then spake the chiefe butler vnto Pharaoh, saying, I d call to minde my faultes this day.

10 Pharaoh being angrie with his seruantes, put me in warde in the chiefe Stewards house, both me and the chiefe baker.

11 Then we dreamed a dreame in one night, both I, and he: we dreamed each man according to the interpretation of his dreame.

12 And there e was † with vs a yong man, an Ebrew, seruant vnto the chiefe Steward, whom when we told, he declared our dreames to * vs, to euery one he declared according to his dreame.

* Read Chap. 40 5.

13 And as hee declared vnto vs, so it came to passe: for I was restored mine office, and hanged him.

Psal 105 20

14 * Then sent Pharaoh, and f called Ioseph, and they brought him hastily out of prison, and he shaued him, & changed his rayment, and came to Pharaoh.

f The wicked seek to the prophetes of God in their necessitie, whome in their prosperitie they abhorre.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, & no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

g As though he should say, If I interprete it vnaduisedly, I commit sinne.

16 And Ioseph answered Pharaoh, saying, Without me God shall answer for the wealth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my dreame, behold, I stoode by the banke of the riuer:

18 And lo there came vp out of † riuer seuen fat fleshed, and welfauoured kine, and they fed in the medowe.

19 Also lo, seuen other kine came vp after them, poore and very † euilfauoured, and leane fleshed: I neuer saw the like in all the land of Egypt, for euilfauoured.

† Ebr. naughtie.

20 And the leane and euilfauoured kine did eate vp the first seuen fat kine.

21 And when they had eaten them vp, it could not be knowen that they had eaten them, but they were still as euilfauoured, as they were at the beginning: so did I awake.

h They were gone into their inward parts.

22 Moreouer I saw in my dreame, & beholde, seuen eares sprang out of one stalke, full and faire.

23 And loe, seuen eares, withered, thinne, and blasted with † East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Now I haue told the soothsayers, and none can declare it vnto me.

i Both his dreames came to one ende.

25 Then Ioseph answered Pharaoh, i Both Pharaohs dreames are one. God hath shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yeeres, and the seuen good eares are seuen yeeres: this is one dreame.

27 Likewise the seuen thinne and euilfauoured kine, that came out after them, are seuen yeeres: and the seuen emptie eares blasted with † East wind, are seuen yeeres of famine.

28 This is the thing which I haue said vnto Pharaoh, † God hath shewed vnto Pharaoh, what he is about to do.

29 Behold, there come seuen yeeres of great plentie in all the land of Egypt.

[Or, abundance and saturnie.

30 Againe, there shall arise after them seuen yeeres of famine, so that all † plentie shalbe forgotten in the land of Egypt, and the famine shall consume the land:

[Or, they shall remember no more the plenty

31 Neither shal the plentie be knowen in the land, by reason of this famine that shall come after: for it shalbe exceeding great.

32 And therfore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, & God hasteth to performe it.

k The office of a true Prophet is not onely to shew the euils to come, but also the remedie for the same.

33 Now therefore let Pharaoh prouide for a man of vnderstanding & wise dome, and set him ouer † land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, & take vp the fift part of the land of Egypt in the seuen plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, & lay vp corne vnder the hande of Pharaoh for foode,

foode, in the cities, & let them keepe it.

36 So the foode shall be for the prouision of the lande, against the seuen yeeres of famine, which shall bee in the lande of Egypt, that the lande perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then saide Pharaoh vnto his seruants, Can we find such a man as this, in whom is the [1] Spirit of God?

39 Then Pharaoh saide to Joseph, Forasmuch as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 * Thou shalt be ouer mine house, and at thy [2] word shall all my people be armed, onely in the kings throne will I be aboue thee.

41 Moreouer Pharaoh saide to Joseph, Beholde, I haue set thee ouer all the lande of Egypt.

42 And Pharaoh tooke off his [3] ring from his hand, and put it vpon Josephs hande, and arayed him in garmentes of fine linen, and put a golden chaine about his necke.

43 So he set him vpon the [4] best charet that he had, saue one: and they cried before him, * Abrech, and placed him ouer all the land of Egypt.

44 Againe Pharaoh saide vnto Joseph, I am Pharaoh, and without thee shall no man lift vp his hand or his foote in all the lande of Egypt.

45 And Pharaoh called Josephs name [5] Zaphnath paaneah: and hee gaue him to wife Aseneth the daughter of Poti pherah [6] Prince of On. then went Joseph abrode in the lande of Egypt.

46 ¶ And Joseph was [7] thirtie yere old when he stood before Pharaoh king of Egypt: and Joseph departing from the presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seuen plenteous yeres the earth [8] brought forth store.

48 And he gathered vp all the food of the seuen plenteous yeres, which were in the land of Egypt, and layed vp foode in the cities: the foode of the fielde, that was rounde about euery citie, laide he vp in the same.

49 So Joseph gathered wheat, like vnto the sand of the sea in multitude out of measure, vntill he left numbring: for it was without number.

50 Nowe vnto Joseph were borne * two sonnes (before the yeres of famine came) which Aseneth the daughter of Poti pherah prince of On bare vnto him.

51 And Joseph called the name of the first borne Manasseh: for God, (saide he,) hath made me forget all my labour, and all my fathers household.

52 Also he called the name of the seconde, Ephraim: for God, said he, hath made me fruitfull in the land of mine affliction.

53 ¶ So the seuen yeeres of the plentie that was in the lande of Egypt were ended.

54 * Then beganne the seuen yeeres of famine to come, according as Joseph had sayde: and the famine was in all landes, but in all the land of Egypt was bread.

55 At the length all the land of Egypt was affamished, and the people cried to Pharaoh for bread. And Pharaoh sayd vnto all the Egyptians, Goe to Joseph: What he saith to you, do ye.

56 When the famine was vpon al the lande, Joseph opened al places, wherin the store was and solde vnto the Egyptians: for the famine waxed sore in the land of Egypt.

57 And all countries came to Egypt to bye corne of Joseph, because the famine was sore in all lands.

## CHAP. XLII.

1 Josephs brethren come into Egypt to bye corne. 7 He knoweth them and reproueth them. 24 Symeon is put in prison. 26 The other returne to their father to fetch Benjamin.

[1] WHen * Jaakob sawe that there was foode in Egypt, and Jaakob sayde vnto his sonnes, Why [2] gaze ye one vp on another?

2 And he said, Behold, I haue heard that there is foode in Egypt. * Get you downe thither, and bye vs foode thence, that we may liue and not die.

3 ¶ So went Josephs ten brethren downe to bye corne of the Egyptians.

4 But Benjamin Josephs brother would not Jaakob sende with his brethren: for he sayde, Least death should [3] befall him.

5 And the sonnes of Israel came to bye foode among them that came: for there was famine in the land of Canaan.

6 Now Joseph was gouernor of the land, who solde to all the people of the land: then Josephs brethren came, & bowed them face to the ground before him.

k None should be preferred to honour, that haue not gifts of God meete for the same.

Psal 105 21. 1 macc 2 53. act 7 10.

‡ Ebr. mouth.

l Some read, the people shall kisse the mouth: that is, shall obey thee in all things.

‖ Or, his signet.

‡ Ebr. seconde charet.

m In signe of honour, which word some expound, tender father, or, father of the king, or, Anetie to wit.

‖ Or, the expounder of secretes

‖ Or, Priest.

n This age is mentioned both to shewe that his authority came of God, and also that he suffered imprisonment and exile twelue yeres and mo.

‡ Ebr. made for gatherings.

o Notwithstanding that the famine beside was the true Church of God, yet the company of the vngodly came to them to forget. Psa. 105 16.

‡ Or, foode.

p Or came to Joseph to bye.

q This storie is plainly penned by Moses: and we are taught by Gods prouidence for the profite of his Church to marke, to admire the future of counsell. Act. 7. 22.

D iiii. 7 And

c This distrustyng, is not to be followed, nor any particular facte of the fathers not approued by Gods word.

7 And when Ioseph sawe his brethren, he knewe them, and made himselfe straunge to ward them, and spake to thē roughly, & sayd vnto them, whence come ye? who answered, Out of the land of Canaan to buy vitaile.

8 (Now Ioseph knewe his brethren, but they knewe not him.

Chap 37 5.

9 And Ioseph remembred the dreames, which he dreamed of them) and he saide vnto them, Ye are spyes, and are come to see the d weakenesse of the lande.

d The naked parte of the land.

10 But they saide vnto him, Nay, my lorde, but to buy vitaile thy seruants are come.

11 We are all one mans sonnes: we meane truely, and thy seruantes are no spyes.

12 But he saide vnto them, Nay, but ye are come to see the weakenesse of the lande.

13 And they sayde, Wee thy seruantes are twelue brethren, the sonnes of one man in the lande of Canaan: and behold, the yongest is this day with our father, and one is not.

e Or, dead.

14 Againe Ioseph sayde vnto them, This is it that I spake vnto you, saying, Ye are spyes.

f The Egyptians, which were Idolaters vsed to sweare by their kings life: but God forbiddeth to sweare by any but by him. Ioseph dwelling among the Idolaters, teacheth them their corruptions.

15 Hereby yee shall be proued: f [by] the life of Pharaoh, yee shall not goe hence, except your yongest brother come hither.

16 Sende one of you which may fet your brother, and ye shall be kept in prison, that your wordes may be proued, whether there bee trueth in you: or els [by] the life of Pharaoh ye are but spyes.

17 So hee put them in warde three dayes.

18 Then Ioseph sayd vnto them the thirde day, This doe, and liue: [for] I feare God.

g And therefore am true & iust.

19 If ye be true men, let one of your brethren be bounde in your prison houfe, and go ye, carie foode for the famine of your houfes:

Chap 43 5

20 But bring your yonger brother vnto me, that your words may be tryed, and that ye die not: and they did so.

21 And they saide one to another, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, & we would not heare him: therefore is this trouble come vpon vs.

h Affliction maketh men to acknowledge their faultes, where other wise they would dissemble.

Chap 37 21.

22 And Reuben answered them, saying, Warned I not you, saying, Sinne not against the childe, and yee would not heare? and loe, his blood is now required.

i God will take vengeance vpon vs, and measure vs with our owne measure.

23 (And they were not aware that Ioseph vnderstood them: for he spake vnto them by an interpreter.)

k For an interpreter beareth them.

24 Then he turned from them, and wept, and turned to them againe, and communed with them, and tooke Simeon from among them, & bounde him before their eyes.

l Though he shewed himself rigorous, yet he bewrayeth his brotherly affection towards him.

25 So Ioseph commanded that they should fil their sackes with wheat, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layed their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the inne, he espyed his money: for loe, it was in his sackes mouth.

28 Then he sayde vnto his brethren, My money is restored: for loe, it is euen in my sacke. And their heart failed thē, & they were astonished, & sayd one to another, what is this, that God hath done vnto vs?

m Ebr. wet our.

n Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

29 And they came vnto Iaakob their father vnto the lande of Canaan, and told him all that had befallen them, saying,

30 The man, [who is] lord of the land, spake roughly to vs, and put vs [in prison as] spyes of the countrey.

31 And we sayde vnto him, We are true men, and are no spyes.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest [is this day with our father in the land of Canaan.

o Or, cannot be found.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take foode for the famine of your houses and depart,

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: so will I deliuer you your brother, and ye shall occupie in the land.

35 And as they emptied their sackes, beholde, euery mans bundell of money was in his sacke: and when they & their father saw the bundels of their money, they were afrayde.

36 Then Iaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Benamin: all these things

p are

‖Or, light vpon me — ‖are against [k] me.
k For they seemed not to be touched with any loue toward their brethren, which increased his sorow: & partly as appeareth, he suspected them for Ioseph.
37 Then Reuben answered his fa
ther, saying, Slay my two sonnes, if I
bring him not to thee againe: deliuer
him to mine hand, and I wil bring him
to thee againe.
38 But he saide, My sonne shall not
go downe with you: for his brother is
dead, and he is left alone: if death come
vnto him by the way which ye go, then
ye shall bring my gray head with sorow
vnto the graue.

## CHAP. XLIII.

13 Iaakob suffreth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse hem.
NOwe great [a] famine was in
the land.
2 And whē they had eaten
vp ẏ vitaile, which they had
brought from Egypt, their father saide
vnto them, Turne againe, and bye vs
a litle foode.
3 And Iudah answered him, saying,
The man charged vs by an othe, say-
Chap.42.20. ing, * Neuer see my face, except your bro-
[be] with you.
4 If thou wilt send our brother with
vs, we will go downe, & bye thee foode:
5 But if thou wilt not send him, we
wil not goe downe: for the man said vn
Chap.42.20. to vs, * Looke me not in the face, except
your brother be with you.
6 And Israel saide, wherefore delt ye
so euill with me, as to tell the man, whe-
ther ye had yet a brother or no?
‖Or, of our estate and condition.
7 And they answered, The man as-
ked straitly ‖ of our selues & of our kin-
red, saying, Is your father yet aliue?
haue ye any brother? And we told him
‡Ebr. to the mouth of these wordes, that is, that thing which he asked vs.
‡ according to these wordes: could wee
knowe certainely that hee would say,
Bring your brother downe?
8 Then said Iudah to Israel his fa-
ther, Sende the boy with me, that wee
may rise and goe, and that we may liue
and not die, both we, and thou, and our
children.
9 I will be suretie for him: of mine
Chap.44.32. hande shalt thou require him. * If I
bring him not to thee, and set him before
‡Ebr. I will sinne to thee.
thee, ‡ then let me beare the blame for
euer.
10 For except we had made this tary
ing, doubtlesse by this we had returned
the second time.
11 Then their father Israel sayde
vnto them, If [it must needes bee] so
nowe, doe thus: take of the best fruites
of the lande in your vessels, and bring
the man a present, a litle rosen, & a litle
‖Or, sweete [illegible]
honie, ‖ spices and myrrhe, nuttes, and
almondes:
b When we are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.
12 And take [b] double money in your
hande, & the money, that was brought
againe in your sackes mouthes: cary
it againe in your hand, lest it were some
ouersight.
13 Take also your brother and arise,
[and] go againe to the man.
c Our chiefe [illegible] God, and not in our [illegible]
14 And [c] God Almightie giue you
mercy in the sight of the man, that hee
may deliuer you your other brother, &
d He speaketh these wordes [illegible] of despaire, as to make his sonnes more carefull to bring againe their brother.
Beniamin: but I shalbe [d] robbed of my
child, as I haue bene.
15 Thus the men tooke this present,
and tooke twise so much money in their
hand with Beniamin, and rose vp, and
went downe to Egypt and stoode before
Ioseph.
16 And when Ioseph sawe Benia-
‖Or, [illegible] house.
min with them, he said to his steward, ‖
Bring these men home & kill meate, and
make readie: for the men shal eate with
me at noone.
17 And the man did as Ioseph bad, &
brought the men vnto Iosephs house.
18 Nowe when ẏ men were brought
e God [illegible] of God [illegible] conscience.
into Iosephs house they were afraid, [e]
and saide, Because of the money, that
came in our sackes mouthes at the first
time, are wee brought, that hee may
[illegible]
‡ picke a quarrell against vs, and lay
some thing to our charge, and bring vs
in bondage and our asses.
19 Therefore came they to Iosephs
stewarde & communed with him at the
doore of the house.
20 And sayde, Oh syr, * we came in
Chap.42.3.
deede downe hither at the first time to
bye foode,
21 And as we came to an ynne and o-
pened our sackes, beholde, euery mans
money was in his sackes mouth [euen]
our money in full weight, but we haue
brought it againe in our hands.
22 Also other money haue wee
brought in our handes to bye food [but]
we can not tell, who put our money in
our sackes.
‖Or, You are [illegible]
23 And he saide, ‖ Peace be vnto you,
f Notwithstanding [illegible] of [illegible] Ioseph [illegible] God.
feare not: [f] your God and the God of
your father hath giuen you that trea-
sure in your sackes, I had your mo-
ney: and he brought foorth Simeon to
them.
24 So the man ledde them into Io-
sephs house, and gaue them water to
washe their feete, and gaue their asses
prouender

prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, that they shoulde eate bread there.)

26 When Ioseph came home, they brought the present vnto ẏ house to him, which was in their handes, and bowed downe to the ground before him.

‡Ebr. peace. 27 And he asked them of their ‡prosperitie, and said, Is your father the old man, of whome ye tolde me, in good health: is he yet alive?

28 Who answered, Thy seruant our father is in good health, he is yet alive: & they bowed downe, & made obeysance.

29 And he lifting vp his eyes, beheld his brother Benjamin his [a] mothers sonne, and sayde, Is this your younger brother, of whome ye tolde mee? And he sayde, God be merciful vnto thee, my sonne.

a For they two only were borne of Rachel.

‡Ebr. bowels. 30 And Ioseph made haste (for his ‡affection was inflamed towarde his brother, & sought where to weepe) and entred into his chamber, and wept there.

31 Afterwarde he washed his face, & came out, and refreamed him selfe, & said, ‡Ebr. bread. Set on [b] meate.

b To signifie his dignitie. 32 And they [c] prepared for him by him selfe, and for them by them selues, & for the Egyptians, which did eate with him, by them selues, because the Egyptians might not eate bread with the Ebrewes: for that was an [d] abomination vnto the Egyptians.

c The nature of the superstitions is to condemne all other in respect of themselues.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth, and the men marueyled among them selues.

d Sometime this word signifieth to be thankes but here it is ment, that they had enough, and drunke of the best wine. 34 And they tooke meales from before him, [e] and sent to them: but Benjamins meale was fiue times so much as any of theirs: and they dranke [f] and had of the best drunke with him.

## CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth him selfe to be seruant for Benjamin.

AFterward he cõmanded his stewarde, saying, Fill ẏ mens sacks with foode, as much as they can cary, and put euery mans money in his sackes mouth.

a We may not be ouer curious in applying euery circumstance to some thing: but only vse it for the better setting forth of the principall meaning thone.

2 And [a] put my cuppe, I meane the siluer cup, in the sacks mouth of the yongest, and his corne mony. And he did according to the commandement that Ioseph gaue [him.]

3 And in the [b] morning the men were sent away, they, and their asses.

b Because the people thought he could be diuine, he answereth to himselfe that knowledge: or els he faineth that he consulteth with soothsayers for it. which dissimulation is worthie to be reproued.

4 And when they went out of the citie not farre of, Ioseph said to his stewarde, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not [the cup,] wherein my Lorde drinketh? and in the which he doeth deuine & prophecie? ye haue done euill in so doing.

6 ¶ And when he ouertooke them, he sayde those wordes vnto them.

7 And they answered him, Wherefore saith my lorde such words? God forbid ẏ thy seruãts should do such a thing.

8 Beholde, the money which wee fownd in our sacks mouthes, we brought againe to thee out of the lande of Canaan: howe then shoulde we steale out of thy lordes house siluer, or golde?

9 With whomsoeuer of thy seruants it be founde, let him die, and we also will be my lordes bondmen.

10 And he said, Now then let it be according vnto your words: he with whõ it is found, shalbe my seruant, & ye shall be [c] blameles.

‡Eb. innocent.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened [d] his sacke.

12 And he [e] searched, and beganne at the eldest and left at the yongest: and the cuppe was found in Benjamins sacke.

13 Then they rent their clothes, and laded euery man his asse, & went againe vnto the citie.

c To signifie how greatly the thing displeased them, and how sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was [yet] there) and they fell before him on the grounde.

15 Then Ioseph said vnto thẽ, What acte is this, which ye haue done? knowe ye not that [f] such a man as I, can deuine and prophecie?

16 Then said Iudah, What shall we say vnto my lorde? what shall we speake? & howe can we iustifie our selues? [g] God hath founde out the wickednesse of thy seruants: beholde, we are seruants to my lorde, both we, and he, with whome the cup is found.

d If we be no cõuenient cause of our affection, let vs looke to the secret counsel of god, who punisheth iustly for our sinnes.

17 But he answered, God forbid, that I shoulde doe so, [but] the man, with whome the cuppe is founde, he shall be my seruant, & goe ye in peace vnto your father.

18 ¶ Then Iudah drewe neere vnto him, & saide, Oh my lord, let thy seruant nowe

now speake a word in my lords eares, & let not thy wrath be kindled against thy seruant: for thou art euen as Pharaoh.

19 My lorde asked his seruants, saying, Haue ye a father, or a brother?

20 And we answered my lorde, We haue a father that is olde, and a yong childe, which he begate in his age: & his brother is dead, & he alone is left of his mother, and his father loueth him.

21 Now thou saidest vnto thy seruants, Bring him vnto me, that I may set mine eye vpon him.

22 And we answered my lorde, The child can not depart frō his father: for if he leaue his father, his father would die.

23 Then saidest thou vnto thy seruantes, Except your yonger brother come downe with you, looke in my face no more.

24 So when we came vnto thy seruant our father, and shewed him what my lord had saide,

25 And our father said vnto vs, Goe againe, bye vs a litle foode,

26 Then we answered, We can not goe downe: but if our yongest brother goe with vs, then will we go down: for we may not see the mans face, except our yongest brother be with vs.

27 Then thy seruant my father said vnto vs, Ye know that my wife bare me two sonnes,

28 And the one went out from me, & I said, Of a surete he is torne in pieces, and I saw him not since.

29 Now ye take this also away from me: if death take him, thē ye shal bring my gray head in sorowe to the graue.

30 Now therefore, when I come to thy seruant my father, & the childe be not with vs (seeing that his life dependeth on the childes life)

31 Then when hee shall see that the child is not come, he will die: so shall thy seruants bring the gray head of thy seruant our father vñ sorowe to the graue.

32 Doubtles thy seruāt became surete for the childe to my father, and saide, If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my lorde, and let the childe goe vp with his brethren.

34 For how can I goe vp to my father, if the childe be not with me, lest I would see the euil that shal come on my father?

## CHAP. XLV

1 Ioseph maketh him self knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commaundeth him to sende for his father. 24 Ioseph setteth his brethren to concorde. 27 Iaakob reuiueth.

Then Ioseph coulde not refraine himselfe before all that stoode by him, but he cried, Haue forth euery man from me. And there taried not one with him, while Ioseph vttered himselfe vnto his brethren.

2 And he wept and cried, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethrē could not answere him, for they were astonished at his presence.

4 Againe Ioseph said to his brethrē, Come nere, I pray you, to me. And they came neere. And he said, I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieued with your selues, that ye solde me hither: for God did sende me before you for your preseruation.

6 For now two yeeres of famine haue bene through the lande, and fiue yeeres are behinde, wherein neither shall be earing nor haruest.

7 Wherefore God sent me before you to preserue your posterite in this land, & to saue you alwe by a great deliuerance.

8 Now then you sent not me hither, but God, who hath made mee a father vnto Pharaoh, and lord of all his house, and ruler throughout al the land of Egypt.

9 Haste you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lorde of all Egypt: come down to me, tarie not.

10 And thou shalt dwell in the lande of Goshen, and shalt be neere mee, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet remaine fiue yeeres of famine) lest thou perish through pouerte, thou and thy houshold, and all that thou hast.

12 And behold your eyes do see, and the eyes of my brother Benamin, that my mouth speaketh to you.

13 Therefore tell my father of all mine honour in Egypt, and of al that ye haue seene, and make haste, and bring my father hither.

14 Then

a Equal in authoritie: or, next vnto the king.

Chap.42.13, 16.

b Hebr. childe of olde age.

‖ Or, that I may see him.

Chap.43.3.

c Isabel bare to Iaakob, Ioseph and Beniamin.

Chap.37.33.

d Ye shal cause me to bie for sorowe.

e Hebr. his soule is bounde to his soule,

Chap.43.9.

f Meaning, he had rather remaine there prisoner, then to returne and see his father in heauines.

Act.7.13.

g Thus reasoneth reason, that we must by all meanes comfort them, which are cruelly troubled and wounded for their sinnes.

Chap.50.20.

h Albeit God pitieth sinne, yet he earnestly maketh mercifulnesse to serue to his glorie.

i That is, that I speake in your owne language, without interpreter.

14 Then he fell on his brother Benamins necke, and wept, and Benamin wept on his necke.

15 Moreouer, hee kissed all his brethren, and wept vpon them: and afterwarde his brethren talked with him.

16 ¶ And the tidings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beastes and depart, go to the lande of Canaan,

18 And take your father, and your households, and come to me, and I will giue you the best of the lande of Egypt, and ye shall eate of the fat of the land.

19 And I commande thee, Thus do ye, take you charets out of the lande of Egypt for your children, and for your wiues, and bring your father and come.

20 Also regarde not your stuffe: for the best of al the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue the vitaile also for the iourney.

22 He gaue the all, none except, chāge of raiment: but vnto Benamin he gaue three hundreth pieces of siluer, and fiue sutes of rayment.

23 And vnto his father likewise hee sent ten hee asses laden with the best things of Egypt, and ten shee asses ladē with wheat, and bread, & meate for his father by the waye.

24 So sent he his brethren away, and they departed: and he saide vnto them, Fall not out by the way.

25 ¶ Then they went vp frō Egypt, and came vnto the lande of Canaan vnto Iaakob their father,

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the lande of Egypt, and Iaakobs heart failed: for he beleeued them not.

27 And they tolde him al the words of Ioseph, which he had said vnto thē: but when hee sawe the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue inough: Ioseph my sonne is yet aliue: I will goe and see him yer I die.

## CHAP XLVI

2 God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

When Israel tooke his iourney with all that he had, and came to Beer sheba, and offered sacrifice vnto the God of his father Izhak,

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to goe downe into Egypt: for I will there make of thee a great nation.

4 I will goe downe with thee vnto Egypt, and I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.

5 Then Iaakob rose vp from Beersheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, & came into Egypt, [both] * Iaakob & all his seede with him,

7 his sonnes and his sonnes sonnes with him, his daughters & his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, [euen Iaakob and his sonnes: * Reuben, Iaakobs first borne.

9 And ỳ sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, and Shaul ỳ sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath and Merari.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, and Pharez, & Zerah: (but Er and Onan died in the lāde of Canaan) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, & Phuuah, and Iob, & Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be ỳ sonnes of Leah, which she bare vnto Iaakob in Padan Aram, with his daughter Dinah. All ỳ soules of his sonnes and his daughters [were] thirtie and three.

16 ¶ Also ỳ sonnes of Gad: Ziphon, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Imnah,

a Worthy be both, signifie, that ye worshipped ỳ true God, and also that hee kept in his heart the possession of that land, from whence present necessitie moued him.

b Conducting thee by my power.

c In thy possession

d Shall shut thine eyes with thine owne hand: which apperteined to him that was most dearest, as chief of the kinred.

Exod. 1. 2 & 6. 14. nom. 26. 5. 1. chro. 5. 1.

1. chro. 4. 24.

Exod. 6. 15. 1. chro. 2. 3 & 4. 21 chap. 38. 3.

1. Chro. 7. 1.

1. Chro. 7. 30.

Ebr voyce.

e The most plentifull ground.

f The chiefest fruites & commodities.

g Hauing he had promised ỳ saith done to them, he would not cast them from him, but raise one another.

h As one beweeping hope and feare.

Or, the sent as much as v. 1. fiue and ten asses.

Or, persons.

nah, and Iſhuah, and Iſui, & Beriah, and Serah their ſiſter. And the ſonnes of Beriah: Heber, and Malchiel.

18 These are the children of Zilpah, whom Laba gaue to Leah his daughter: and these shee bare vnto Iaakob, ſeuen ſixteene ſoules.

19 The ſonnes of Rahel Iaakobs wife: Were Ioſeph, and Beniamin.

20 ¶ And vnto Ioſeph in the land of Egypt were born Manaſſeh, & Ephraim, which Aſenath the daughter of Potpherah prince of On bare vnto him.

Chap. 41. 50.

1. Chron. 7. 6, and 8. 1.

21 ¶ Also the ſonnes of Beniamin: Bela, and Becher, & Aſhbel, Gera, and Naaman, Ehi, & Roſh, Muppim, and Huppim, and Ard.

22 These are the ſonnes of Rahel, which were borne vnto Iaakob, fourteene ſoules in all.

23 ¶ Also the ſonnes of Dan: Huſhim.

24 ¶ Also the ſonnes of Naphtali: Jahzeel, & Guni, and Jezer, and Shillem.

25 These are the ſonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and ſhe bare theſe to Iaakob, in all, ſeuen ſoules.

Deut. 10. 22.

26 All the ſoules, that came with Iaakob into Egypt, which came out of his ſonnes beſides Iaakobs ſonnes wiues) were, in the whole, three ſcore and ſixe ſoules.

‡ Ebr. thighes.

27 Also the ſonnes of Ioſeph, which were borne him in Egypt, were two ſoules: ſo that all the ſoules of the house of Iaakob, which came into Egypt are ſeuentie.

28 ¶ Then he ſent Iudah before him vnto Ioſeph, to direct his way vnto Goſhen, & they came into the land of Goſhen.

‖ Or, to prepare him a place.

‡ Ebr. bound his chariot.

29 Then Ioſeph made ready his chariot and went vp to Goſhen to meete Iſrael his father, and preſented himſelfe vnto him and fell on his necke, and wept vpon his necke a good while.

‡ Eb. yet, or ſt.

30 And Iſrael ſaid vnto Ioſeph, Now let mee die, ſince I haue ſeene thy face, that thou art yet aliue.

31 Then Ioſeph ſaid to his brethren, & to his fathers houſe I will go vp & ſhew Pharaoh, and tell him, My brethren and my fathers houſe, which were in the land of Canaan, are come vnto me,

e He was not otherwiſe of his father and kinred, though they were of halfe condition.

32 And the men are ſhepheards, & becauſe they are ſhepheards, they haue brought their ſheepe & their cattel, and all that they haue.

33 And if Pharaoh ſhall call you, and ſaie you, what is your trade?

34 Then ye ſhall ſay, Thy ſeruants are men occupied about cattell, from our childhoode euen vnto this time, both we and our fathers: that yee may dwell in the lande of Goſhen: for euerie ſheepe keeper is an abhomination vnto the Egyptians.

## CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goſhen is giuen him. 22 The idolatrous priests haue liuing of the King. 28 Iaakobs age when he dieth. 29 Ioſeph ſweareth to burie him with his fathers.

THen came Ioſeph and tolde Pharaoh, and ſaide, My father, and my brethren, & their ſheepe, and their cattel, and all that they haue, are come out of the land of Canaan, and beholde, they are in the land of Goſhen.

2 And Ioſeph tooke part of his brethren, euen fiue men, and preſented them vnto Pharaoh.

a That the king might be aſſured they were come, and ſee what manner of people they were.

3 Then Pharaoh ſaide vnto his brethren, What is your trade? And they anſwered Pharaoh, Thy ſeruants are ſhepherdes, both we and our fathers.

4 They ſaide moreouer vnto Pharaoh, For to ſoiourne in the land are we come: for thy ſeruants haue no paſture for their ſheepe, ſo ſore is the famine in the land of Canaan. Now therefore, we pray thee, let thy ſeruants dwell in the land of Goſhen.

5 Then ſpake Pharaoh to Ioſeph, ſaying, Thy father and thy brethren are come vnto thee.

6 The land of Egypt is before thee: in the beſt place of the land make thy father and thy brethren dwell: let them dwell in the land of Goſhen: and if thou knoweſt that there bee men of actiuitie among them, make them rulers ouer my cattell.

b Ioſephs great modeſtie appeareth in that he would enterprise nothing without the kings commandement.

7 Ioſeph alſo brought Iaakob his father, & ſet him before Pharaoh. And Iaakob ſaluted Pharaoh.

‡ Ebr. bleſſed.

8 Then Pharaoh ſaid vnto Iaakob, How olde art thou?

‡ Ebr. how many dayes are the yeeres of my life? Heb. 11. 9. and 13.

9 And Iaakob ſaid vnto Pharaoh, The whole time of my pilgrimage is an hundreth and thirtie yeres: few and euill haue the dayes of my life bene, and I haue not attained vnto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

c God ſuffereth the worde to lie vnto him that by vnfaithfulneſſe forſake the faith of the worde, and cleaue to him.

10 And Iaakob tooke leaue of Pharaoh, and departed from the preſence of Pharaoh.

‡ Ebr. bleſſed.

11 ¶ And Ioſeph placed his father, & his brethren, and gaue them poſſeſſion

in the lande of Egypt, in the best of the land euen in the land of Rameles, as Pharaoh had commanded.

12 And Ioseph nourished his father, & his brethren, & all his fathers household with bread, euen to the yong children.

13 ¶ Nowe there was no bread in all the land: for the famine was exceeding sore: so that the land of Egypt, and the land of Canaan were famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in ỹ land of Egypt, and in the land of Canaan, for the corne which they bought, and Ioseph layde vp the money in Pharaohs house.

15 So when money failed in the land of Egypt & in the land of Canaan, then all the Egyptians came vnto Ioseph, & said, Giue vs bread: for Why should We die before thee? for our money is spent.

16 Then said Ioseph, Bring your cattell and I will giue you for your cattell, if your money be spent.

17 So they brought their cattell vnto Ioseph, and Ioseph gaue them bread for the horses, & for the flockes of sheepe, and for the heards of cattell, and for the asses: so he fed them with bread for all their cattell that yere.

18 But whē the yere was ended, they came vnto him the nert yere, and saide vnto him, We will not hide frō my lord, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall wee perish in thy sight, both We and our land? bye vs and our land for bread, and We and our land will be bond to Pharaoh: therefore giue vs seede, that We may liue and not die, and that the land go not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground because the famine was sore vpon them: so the land became Pharaohs.

21 And he remoued the people vnto the cities, from one side of Egypt euen to the other.

22 Onely the land of ỹ Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gaue them: wherefore they sold not their ground.

23 Then Ioseph said vnto the people, Behold, I haue bought you this day, & your land for Pharaoh: lo, here is seed for you: sowe therefore the ground.

24 And of the encrease ye shal giue the fift part vnto Pharaoh, and foure parts shalbe yours for the seed of the field, and for your meate, & for them of your householdes, and for your children to eate.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my lord, & We will be Pharaohs seruants.

26 Then Ioseph made it a law ouer the lande of Egypt vnto this day, that Pharaoh should haue the fift part (except the land of the priests onely, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt in the countrey of Goshen: and they had their possessions therein, and grewe and multiplied exceedingly.

28 Moreouer, Iaakob lined in the land of Egypt seuentéene yeeres, so that the whole age of Iaakob was an hundreth fourtie and seuen yeere.

29 Now when the time drewe neere that Israel must die, he called his sonne Ioseph, and saide vnto him, If I haue now found grace in thy sight, ᵃ put thine hand now vnder my thigh, & deale mercifully and truely with me: bury me not, I pray thee, in Egypt,

30 But when I shall ᵇ sleepe with my fathers, thou shalt carie mee out of Egypt and burie me in their buriall. And he answered, I will do as thou hast said.

31 Then he saide, Sweare vnto mee. And hee sware vnto him. And Israel ᶜ worshipped towarde the beds head.

CHAP. XLVII.

1 Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob reuealeth Gods promise. 5 Hee receiueth Ioseph sonnes as his. 7 He preferreth the yonger. 11 He prouideth their returne to Canaan.

AND Came after this, one saide to Ioseph, Loe, thy father is sicke: then he tooke with him his ᵃ two sonnes, Manasseh and Ephraim.

2 Also one told Iaakob, and said, Behold, thy sonne Ioseph is come to thee, and Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iaakob saide vnto Ioseph, God almightie appeared vnto mee at ᵃ Luz in ỹ land of Canaan, & blessed me.

4 And he said vnto me, Behold, I will make thee fruitfull, and will multiplie thee and will make a great number of people of thee, and will giue this lande vnto thy seede after thee for an ᵇ euerlasting possession.

5 And

c Which was a citie, in the countrey of Gather, Gen. 37.14.

d Some read, that which as willingnesse he shewed to nourish them, declared that it was not for lacke of good will, that he had not before relieued them with victuals.

e Wherein he shewed his faith, in that he looked for the performance of Gods promises.

f For except the ground be tilled, men can get no liuing and so, must needes die.

g By this it appeareth, that the Priests were not tributaries, but had their liuing of the common treasure, because they were ministers of God.

1 Pharaoh in honouring the Priests of false gods, is a confirmation to all those, that neglect ỹ true ministers of Gods word.

Chap. 14.2

a Hereby he protested that he died in the faith of his fathers, reaching his children to hope for ỹ promised land.

b He reuealeth that Ioseph had promised him, & setting him vp vpon his pillow, praised God, Gen. 48.2. Heb. 11.21.

1 Ioseph with his sonnes.

a Ioseph meaneth thereby that the first borne should be reuerenced into Iaakobs familie, which was the Church of God, then to enioy all the treasures of Egypt.

b Gen. 28.13. c. 35.12. This is true in the last day all Israel vnto the comming of Christ, and in the spirituall sort euer.

Chap.41.50. 5 ¶ And now thy *two sonnes, Manasseh and Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee vnto Egypt, shalbe mine, as Reuben and Simeon are mine.

6 But thy liuage, which thou hast begotte after them, shalbe thine: they shall be called after the names of their brethrē in their inheritance.

Chap.35.19. 7 Now when I came from Padan, Rahel *died vpon mine hand in the land of Canaan, by the way whē there was but halfe a dayes iourney of grounde to come to Ephrath: & I buried her there in the waye to Ephrath: the same [is] Beth lehem.

8 Thē Israel beheld Iosephs sonnes and said, Whose are these?

a The faithfull acknowledge all benefites to come of Gods free mercies.

9 And Ioseph saide vnto his father, They are my sonnes, which a God hath giuen me here. Thē he said, I pray thee, bring them to me, that I may blesse thē:

10 (For the eyes of Israel were dim for age, so þ he could not wel see) Then he caused them to come to him, & he kissed them and embraced them.

11 And Israel saide vnto Ioseph, I had not thought to haue seene thy face: yet loe, God hath shewed mee also thy seede.

b He bowed his face to the ground.

12 And Ioseph tooke them away frō his knees, and did reuerence b downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hande toward Israels left hand, and Manasseh in his left hand toward Israels right hande, & he brought them vnto him.

c Gods iudgements is oft times contrary to mans, and he preferreth þ, which man despiseth. Heb.11.21.

14 But Israel stretched out his right hād, & laid it on c Ephraims head, which was þ yonger, & his left hand vpon Manassehs head (directing his handes of purpose) for Manasseh was the elder.

15 ¶ *Also he blessed Ioseph & sayd, The God, before whom my fathers Abraham and Isaak did walke, the God, which hath fed me all my life long vnto this day, blesse thee,

d This Angel must be vnderstand of Christ, as Chap.31.11.and 32.1.

16 The Angel which hath deliuered me from all euill, blesse the children, and let my* name be named vpon them, and the name of my fathers Abraham & Isaak, that they may growe as fish vnto a multitude in the middes of the earth.

e Ioseph forsetheth binding Gods graces to the order of nature.

17 But when Ioseph sawe that his father layd his right hand vpō the head of Ephraim, it displeased him: and he stayed his fathers hande to remoue it from Ephraims head to Manassehs head.

18 And Ioseph saide vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe well, my sonne, I knowe well: he shalbe also a people, and he shalbe great likewise: but his yonger brother shall be greater then he, and his seede shalbe full of nations.

20 So he blessed them that day, and saide, In thee Israel shall blesse, and say, God make thee as Ephraim and as Manasseh. and hee set Ephraim before Manasseh.

21 Then Israel saide vnto Ioseph, Beholde, I die, and God shall be with you, and bring you againe vnto the land of your fathers.

22 Moreouer, I haue giuē vnto thee one portion aboue thy brethrē, which I gate out of the hande of the Amorite by my *swoorde and by my bowe.

## CHAP. XLIX.

1 Iaakob blesseth a this sonnes by name, and sheweth thē what is to come. 10 Of Messiah them that Christ shal come out of Iudah. 22 Of Ioseph. 29 He buryeth with his fathers. 33 He dieth.

AND Iaakob called his sonnes, & saide, Gather your selues together, that I may tell you what shall come to you in the a last dayes.

a Wher God shall set you out of this miserie, & restore you to the Messias to be manifested in the last dayes. Marg. ye end of my power.

2 Gather your selues together, and heare, ye sonnes of Iaakob, and hearke vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my might, and the beginning of my strength, b the excellencie of dignitie, and the excellencie of power:

b Or, first or chief not settled & established in thine office. Gen.35.22.

4 Thou wast light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then diddest thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the instruments of cruelte [are] in their habitations.

c Or, secrets of mischeuous counsell.

6 Vnto their secrete let not my soule come: my c glorie, bee not thou ioyned with their assemblie: for in their wrath they slewe a man, and in their selfe will they digged downe a wall.

d Or, tongue meaning þ neither confented to them in worde nor thought.

7 Cursed bee their wrath, for it was fierce, and their rage, for it was cruel: I will d deuide them in Iaakob, and scatter them in Israel.

e Thou shalt not be preferred before thy brethren, for Simeon and Leui were ioyned with Iudah, for euill God gaue the blessing vnto Iudah. Genes.34.25. & 49.5.

8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand shalbe in f þ necke of thine enemies: thy fathers sonnes shall bowe downe vnto thee.

f Or, shall haue the vpper hand of.

9 Iudah, as a Lions whelpe shalt thou come vp from the spoile, my sonne.

g Of Dauid and Christ.

He

he shall lye downe and couch as a Lion, and as a Lionesse. who shall stirre him vp?

10 The ‖ scepter shall not depart from Iudah, nor a lawgeuer from betweene his feete, vntill Shiloh come, and the people shall be gathered vnto him.

11 He shall bind his asse foale vnto the vine, & his asses colt vnto the best vine. he shall wash his garment in wine, and his cloke in the blood of grapes.

12 His eies shalbe red with wine, and his teeth white with milke.

13 ¶ Zebulun shall dwell by the sea side, & he shall be an hauen for shippes: and his border shalbe vnto Zidon.

14 ¶ Issachar shalbe ‖ a strong asse, couching downe betweene two burdens:

15 And he shall see that rest is good, & that the lande is pleasant, and her shall bowe his shoulder to beare, and shall be subiect vnto tribute.

16 ¶ Dan shall iudge his people as one of the tribes of Israel.

17 Dan shalbe a serpent by ‡ way, an adder by ‡ path, biting the horse heeles, so that his rider shall fall backewarde.

18 O Lorde, I haue waited for thy saluation.

19 ¶ Gad, an host of men shall ouercome him, but he shal ouercome at ‡ last.

20 ¶ Concerning Asher, his bread [shall be fat, and] he shall giue pleasures for a king.

21 ¶ Naphtali [shall be] a hinde let goe, giuing goodly words.

22 ¶ Ioseph shall be ‖ a fruitfull bough, [euen] a fruitfull bough by the well side: the ‖ braunches shal run vpon the wall.

23 ‖ And the archers grieued him, and shot [against him, and hated him.

24 But his bowe abode strong, & the hands of his armes were strengthened, by the handes of the mighty God of Iaakob, of whom was the feeder [appointed by the stone of Israel,

25 Euen by the God of thy father, who shall helpe thee, & by the almighty, who shal blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breastes, and of the wombe.

26 The blessings of thy father shalbe ‖ stronger then the blessings of mine elders: vnto the ende of the hilles of the worlde they shalbe on ‡ head of Ioseph, and on the toppe of the head of him that was ‖ separate from his brethren.

27 ¶ Beniamin shall raume [as] a wolfe: in ‡ morning he shall deuoure the pray, & at night he shal deuide the spoyle.

28 ¶ All these are the twelue tribes of Israel, and thus their father spake vnto them, and blessed them: euery one of the blessed he with a seuerall blessing.

29 And he charged them & saide vnto them, I am readie to be gathered vnto my people: * burie mee with my fathers in the caue that is in the fielde of Ephron the Hittite,

30 In the caue that is in the fielde of Machpelah beside Mamre in the lande of Canaan: which [caue] Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Isaak and Rebekah his wife: and there I buried Leah.

32 The purchase of the fielde and the caue that is therein, was bought of the children of Heth.

33 Thus Iaakob made an ende of giuing charge to his sonnes, and * plucked vp his feete vnto the bed and gaue vp the ghost, and was gathered to his people.

Chap. 47. 30.

* Whereby is signified how quietly he died.

## CHAP. I.

12 Iaakob is buried. 19 Ioseph forgiueth his brethren. 23 He seeth his childrens children. 25 He dieth.

Then Ioseph fell vpon his fathers face & wept vpon him, and kissed him.

2 And Ioseph commanded his seruantes the * physitions, to embaume his father, and the physitions embaumed Israel.

* He meaneth them that embaumed the dead and buried them.

3 So fourtie dayes were accomplished (for so long did ‡ dayes of them that were embaumed last) & the Egyptians bewayled him seuentie dayes.

4 And when ‡ dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me to sweare, saying, Loe, I die, bury me in my graue, which I haue made mee in the lande of Canaan: now therfore let me go, I pray thee, and bury my father, and I will come againe.

Chap. 47. 29.

6 Then Pharaoh said, Go vp & bury thy father, as he made thee to sweare.

7 ¶ So Ioseph went vp to bury his father, and ‖ him went all the seruants of Pharaoh, both ‡ elders of his house, and all the elders of the land of Egypt.

* The burying in idols would haue others performed.

8 Like-

h His enemies shall so feare him.
‖ Or, kingdom.
i Which is Christ ‡ Messias, the giuer of all prosperitie into all call the Gentiles to saluation.
k A countrey most abundant with vines and pastures is prayised him.
‖ Ethnan asse of great bones ‡ his force shal be great: but he shall want courage to resist his enemies.
m Shall haue the honour of a Tribe.
n That is, full of subiectes.
o Seeing the miseries ‡ his posterite shuld fall into, he crieth out in prayer to Gods prouidence.
p Her shall abound in corne and pleasant fruites.
q Ouercomming more by fayre words then by force.
r In 21. ver. of inheritance.
‖ Or, daughters
s As his brethren, when they were his enemies. Zophar, and others.
‡ That is, God.
t In as much as he was more neere to the accomplishment of the promes, and so had done more often confirmed.
u Either in dignitie, or what he was to be for time to the chosen.

8 Like wise all the house of Ioseph, & his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsmen: and they were an exceeding great compame.

10 And they came to ‖ Gozen Atad, which is beyond Iozden, and there they made a great and exceeding sore lamentation: and hee mourned for his father seuen dayes.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Gozen Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abel Mizraim, which is beyonde Iozden.

‖ Or, the lamentation of the Egyptians.

12 So his sonnes did vnto him, according as he had commanded them:

Acts. 7 16.

13 *For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which | caue *Abraham bought with the field, to be a place to burie in, of Ephron the Hittite besides Mamre.

Chap. 23. 16. ‖ Or, a possessiō

14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayde, d It may be that Ioseph will hate vs, and will pay vs againe all the euil, which we did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespas of the seruants of thy fathers God. And Ioseph wept, when they spake vnto him.

e Seeing we, & thy brethren are Gods, & also appointed to serue him, ‖ Or, ministers.

18 Also his brethren came vnto him, & fell downe before his face, and sayde, Behold, We be thy seruants.

19 To whome Ioseph said, *Feare not: for am not I vnder f God?

Chap. 45 5 ‖ Or, in Gods stead.

f Meaning to take vengeance.

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people alme.

g Who of his good successe in euerie matter, & therefore is ought not to be reuenged in me.

21 Feare not nowe therefore, I will nourish you, & your children: and he cõforted them, & spake kindly vnto them.

h Who notwithstanding he knew well, in Egypt about foure hundreth yeres of bondage and affliction, and how God in fatherly and tender loue, Num. 11. 12. Deut. 1. 11. 22.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lued an hundreth and ten yeere.

23 * And Ioseph sawe Ephraims children, euen vnto the thirde generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph sayde vnto his brethren, * I am ready to die, and God will surely visite you, and bring you out of this land, vnto the land which he sware vnto Abraham, vnto Izhak, and vnto Iaakob.

Exod. 13 19. i He speaketh hereof for the encouraging of his brethren to haue full trust in Gods promise vpon the deliuerance.

25 And Ioseph tooke an othe of the children of Israel, saying, * God will surely visite you, and yee shall carie my bones hence.

26 So Ioseph died, when hee was an hundreth and tenne yeere olde: and they embaumed him and put him in a chest in Egypt.

# The second booke of Moses,

## called Exodus.

### The Argvment.

After that Iaakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remayned for the space of foure hundreth yeeres, and of seuen e persons grewe to an infinite number, so that the King and the countrey grudged and endeuoured both by tyranne and cruell slauerie to suppresse them: the Lorde according to his promise Gen. 15. 14. had compassion of his Church and deliuered them, but plagued their enemies in most straunge and sundrie sortes. And the more that the tyrannie of the wicked enraged against his Church, the more did his heauie iudgements encrease against them, till Pharaoh and his armie were drowned in the same Sea, which gaue an entrie and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefites: and albeit he had giuen them the Passeouer to be a signe and memoriall of the same, yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to content their lustes, sometime by idolatrie, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedie against his scourges, and earnestly repent them for the rebellions & wickednes. And because God loueth them to the end, whom he hath once begunne to loue, he

8 Like wise all the house of Ioseph, & his brethren, and his fathers house: only their children, and their sheepe, and their cattell left they in the land of Goshen.

9 And there went vp with him both charets and horsmen: and they were an exceeding great compame.

10 And they came to ‖ Gozen Atad, which is beyond Iozden, and there they made a great and exceeding sore lamentation: and hee mourned for his father seuen dayes.

‖ Or, the corne floore of Atad.

11 And when the Canaanites the inhabitants of the lande sawe the mourning in Gozen Atad, they sayde, This is a great mourning vnto the Egyptians: wherefore the name thereof was called Abel Mizraim, which is beyonde Iozden.

‖ Or, the lamentation of the Egyptians.

12 So his sonnes did vnto him, according as he had commanded them:

Acts. 7 16.

13 *For his sonnes caried him into the land of Canaan, and buried him in the caue of the field of Machpelah, which | caue *Abraham bought with the field, to be a place to burie in, of Ephron the Hittite besides Mamre.

Chap. 23. 16. ‖ Or, a possessiō

14 ¶ Then Ioseph returned into Egypt, he and his brethren, & all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren sawe that their father was dead, they sayde, d It may be that Ioseph will hate vs, and will pay vs againe all the euil, which we did vnto him.

d An euil conscience is neuer fully at rest.

16 Therefore they sent vnto Ioseph, saying, Thy father commaunded before his death, saying,

17 Thus shall ye say vnto Ioseph, Forgiue now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee euill. And now, we pray thee, forgiue the trespas of the seruants of thy fathers God. And Ioseph wept, when they spake vnto him.

e Seeing we, & thy brethren are Gods, & also appointed to serue him, ‖ Or, ministers.

18 Also his brethren came vnto him, & fell downe before his face, and sayde, Behold, We be thy seruants.

19 To whome Ioseph said, *Feare not: for am not I vnder f God?

Chap. 45 5 ‖ Or, in Gods stead.

f Meaning to take vengeance.

20 When ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people alme.

g Who of his good successe in euerie matter, & therefore is ought not to be reuenged in me.

21 Feare not nowe therefore, I will nourish you, & your children: and he cõforted them, & spake kindly vnto them.

h Who notwithstanding he knew well, in Egypt about foure hundreth yeres of bondage and affliction, and how God in fatherly and tender loue, Num. 11. 12. Deut. 1. 11. 22.

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punished them not according to their deserts, but dealt with them in great mercies, and euer with new benefits abouced, to ouercome their malice. For he still governed them and gaue them his word and Lawe, both commanding the maner of seruing him, and also the forme of iudgement to be vsed betwixt that they should not serue God after their owne inuentions, but according to that order, which his heauenly wisedome had appointed.

## CHAP I

2 The children of Iaakob that came into Egypt. 8 The newe Pharaoh oppresseth them. 12 The prouidence of God toward them. 15 The Kings commandement to the midwiues. 22 The sonnes of the Ebrewes are commanded to be cast into the riuer.

Gen. 46.8

a Moses describeth the wonderfull order that God obserueth in performing his promes to Abraham. Gen. 15.14.

NOwe * these are the names of the children of Israel, which came into Egypt (euery man & his household came) thither with Iaakob)

2 Reuben, Simeon, Leui, & Iudah,
3 Issachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, & Asher.
5 So all the [soules, that came out of the loynes of Iaakob, were * seuentie soules: Ioseph was in Egypt alreadie.

[Or persons. Gen. 46.27. Deut. 10.22.

6 Now Ioseph died and all his brethren and that whole generation.

Acts 7.17 [Or, did grow.

7 ¶ And the * children of Israel † brought forth fruit and encreased in abundance, and were multiplied, & were exceeding mightie, so that the [land was full of them.

b He meaneth the countrey of Goshen.

8 Then there rose vp a newe King in Egypt, which knewe not Ioseph.

c He confesseth not how God hath preserued Egypt for Ioseph's sake.

9 And he said vnto his people, Behold, the people of the children of Israel [are] greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne themselues also vnto our enemies, and fight against vs, and [get them out of the land.

d Into Canaan and so he shall not be ouerthrowne, [Or, ouercome, or else he is no.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdens: and they built the cities Pithom and Raamses for the [treasures of Pharaoh.

[Or, corne and prouision.

12 But the more they vexed them, the more they multiplied and grew: therefore they were more grieued against the children of Israel.

e The more that God blesseth vs, & more doeth the wicked resist vs.

13 Wherefore the Egyptians by cruelnie caused the children of Israel to serue.

[illegible]

14 Thus they made them wearie of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, [which they layd vpon them most cruelly.

[illegible]

[These seeme to haue been the chiefest of the rest.

15 ¶ Moreouer the king of Egypt commaded † midwiues of the Ebrewe women, (of which † ones name was [Shiphrah, & the name of the other Puah)

W. Edu. 18.5.

16 And said, * When ye do the office of a midwife to the women of the Ebrewes and see them on their [stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.

[Or, seates.

f Except he preuent them by craft in trauel.

17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commanded them, but preserued aliue the men children.

18 Then the king of Egypt called for the midwiues, & said vnto them, Why haue ye done thus, and haue preserued aliue the men children?

19 And † midwiues answered Pharaoh, Because the Ebrew women [are] not as the women of Egypt: for they are lively, & are deliuered yer the midwife come at them.

g Their disobedience herein was lawfull, but their dissembling euil.

20 God therefore prospered the midwiues, and † people multiplied & were very mightie.

h That is, God encreased the families of † Israelites by their vertues.

21 And because the midwiues feared God, therefore he [made them houses.

i When tyrants can not preuaile by craft then they haste into open rage.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, [cast ye into the riuer, but reserue euery maide childe aliue.

## CHAP II

1 Moses is borne and cast into the flagges. 5 Hee is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites cry vnto the Lord.

AND when there [went a * man of the house of Leui, and tooke [to wife a daughter of Leui,

a This Leuite was called Amram, who married Iochebed. Chap. 6.20.

2 And the woman conceiued and bare a sonne: and when shee sawe that her was faire, * shee hid him three moneths.

Num. 26.59. 1. Chron. 23.13. Act. 7.20. Hebr. 11.23.

3 But when she could no longer hide him, she tooke for him an arke made of reede, & daubed it w slime & with pitche, & [laid the childe therein, & put it among the bulrushes by the riuers banke.

b Committing him to the prouidence of God, whome shee could not keepe from the rage of the tyrant.

4 Now his sister stood a farre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she sawe the arke among the bulrushes, she sent her maid to fet it.

6 Then she opened it, and sawe it was a childe: & beholde, the babe wept: so she had compassion on it, and said, This is one

one of the Ebrewes children.

7 Then said his sister vnto Pharaohs daughter, Shall I go and cal vnto thee a nurse of the Ebrewe women to nurse the childe?

8 And Pharaohs daughter saide to her, Goe. So the maide went and called the childes mother.

9 To whome Pharaohs daughter saide, take this childe away, and nurse it for me, and I will reward thee. Thē the woman tooke the child and nursed him.

10 Nowe the childe grewe, and shee brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, saide shee, I drewe him out of the water.

11 ¶ And in those dayes, when Moses was growen, he went foorth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrewe one of his brethren.

12 And he looked round about, and when he saw no man, he slewe the Egyptian, and hid him in the sande.

13 Againe he came forth the second day, and behold, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy fellowe?

14 And he answered, Who made thee a man of authoritie and a iudge ouer vs? Thinkest thou to kil me, as thou killedst the Egyptian? Then Moses feared and sayde, Certainely this thing is knowen.

15 Nowe Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the lande of Midian, and he sate downe by a well.

16 And the Priest of Midian had seuen daughters, which came and drewe [water, and filled the troughs, for to water their fathers sheepe.

17 Then the shepheardes came and droue them away: but Moses rose vp and defended them, and watered their sheepe.

18 And when they came to Reuel their father, hee sayde, Howe are yee come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hande of the shepheards, and also drewe vs water ynough, and watered the sheepe.

20 Then hee sayde vnto his daughters, And where is he? Why haue ye so left the man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: Who gaue vnto Moses Zipporah his daughter:

22 And she bare a sōne, whose name he called Gershom: for he saide, I haue bene a stranger in a strange land. Chap 18.3.

23 ¶ Then in processe of time, the King of Egypt dyed, and the children of Israel sighed for the bondage and cryed: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, and God remēbred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

## CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bushe. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to doe.

Now Moses kept the sheepe of Jethro his father in lawe, Priest of Midian, and droue the flocke to the backeside of the desert, and came to the Mountaine of God, Horeb.

2 Then the Angell of the Lorde appeared vnto him in a flame of fire, out of the middes of a bush: and he looked, and beholde, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses sayde, I will turne aside nowe, and see this great sight, why the bush burneth not.

4 And when the Lorde sawe that he turned aside to see, God called vnto him out of the middes of the bush, and saide, Moses, Moses. And he answered, I am here.

5 Then he sayde, Come not hither, put thy shooes off thy feete: for the place whereon thou standest is holye grounde.

6 Moreouer he sayd, I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was afraid to looke vpon God.

7 ¶ Then the Lorde saide, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their crie, because of their taskemasters: for I knowe their sorowes.

8 Therefore I am come downe to deliuer them out of the hande of the Egyptians, and to bring them out of that lande into a good lande and a large, into a land that floweth with milke and honie, [euen, into the place of the Canaanites, and

a Ishmaels cōmandement cannot hinder that, which God hath determined shall come to passe.

b Thatis, was fourtie yeere olde, Act. 7.23.

c Ebr. thus and thus.

d Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.

e Though by his feare not shewed himselfe valiant, yet faith couered it, Heb. 11.27.

f Or, prince.

g Ebr. faued them.

h Or, grandfather.

i Wherein he declared a thankfulnesse, which would not repent the benefites done vnto him.

k God humbleth vs by afflictions, that then we should cry vnto him and receiue the fruite of his promises.

l Or, iudged their cause or, acknowledged them to be his.

a Ebr. the sheepe.

b Ebr. to the backeside of the wilderness.

c Called also Sinai. Act. 7.30.

d This figure betokeneth Christ is not consumed by the fire of affliction, because God is in the middes of him.

e Whome he call'd the Angel, ver. 2.

f Reuerence thy selfe vp to me, Ruth 2.7. Psal. 5.7. Act. 7.33.

g For fame raiseth man to feare Gods iudgement.

h Most certaine was vnreuocable,

i Most plenteous, full of all things.

and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites.

9 And nowe loe, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come nowe therefore, and I will send thee vnto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, Certainely I will be with thee: and this shall be a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, yee shall serue God vpon this Mountaine.

13 Then Moses sayde vnto God, Behold, When I shall come vnto the children of Israel, and shall say vnto them, The God of your fathers hath sent me vnto you: if they say vnto mee, what is his Name? what shall I saye vnto them?

14 And God answered Moses, I AM THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent mee vnto you: this is my Name for euer, and this is my memorial vnto all ages.

16 Goe and gather the Elders of Israel together, and thou shalt say vnto them, The Lorde God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, saying, I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I dyd say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites, vnto a lande that floweth with milke and honie.

18 Then shall they obey thy voyce, and thou and the Elders of Israel shall goe vnto the King of Egypt, and say vnto him, The Lord God of the Ebrewes hath met with vs: We pray thee nowe therefore, let vs go three dayes iourney in the wildernes, that we may sacrifice vnto the Lord our God.

19 But I knowe, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore wil I stretch out mine hande and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye go, ye shall not goe empte.

22 But euery woman shall aske of her neighbour, and of her that sojourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shal put them on your sonnes, and on your daughters, and shall spoyle the Egyptians.

## CHAP. IIII.

3 Moses rodde is turned into a serpent. 6 The hande is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God threatneth Pharaoh. 24 Moses vnkle circumciseth her sonne. 27 Aaron meeteth with Moses, & they come to the Israelites, and are beleeued.

THen Moses answered, and sayde, But loe, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rodde.

3 Then said he, Cast it on the ground. So he cast it on the grounde, and it was turned into a serpent: and Moses fled from it.

4 Againe the Lorde sayd vnto Moses, Put forth thine hand, and take it by the taile. Then he put foorth his hande and caught it, and it was turned into a rodde in his hand.

5 Do this that they may beleeue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord sayd furthermore vnto him, Thrust nowe thine hande into thy bosome. And he thrust his hande into his bosome, & when he tooke it out (againe, beholde, his hande was leprous as snowe.

7 Moreouer he sayd, Put thine hand into thy bosome againe. So he put his hande into his bosome againe, & pluckt it out of his bosome, and beholde, it was turned

k He heard before but nowe he would be remembred.

l He doth not flatter Moses, God vseth him according to his weakenesse, & therefore feareth not to ioine Aaron as a companion with him.

m The God whom your fathers serued, & whom ye know to be the onely God of all the world.

n This is my name for euer, & the God of all ages and full of compassion vnto Israel.

o Because Egypt was full of Idolatrie, God would appoint them a place where they should serue him purely.

p This example may not be followed generally, though at Gods commandement they did it iustly, receiuing some recompence of their labours. Chap. 12. and 12. 35. Iob. 21. whose house is totouareth.

q God beareth with Moses vnbeliefe, because he was not altogether without fault.

r Or, a token.

s Or, as hee as snowe.

turned againe as his other flesh.

8 So shall it be, if they will not beleeue thee, neither obey the voyce of the first signe, yet shall they beleeue the voyce of the second signe.

9 But if they will not yet beleeue these two signes, neither obey vnto thy voice, then shalt thou take of the water of the riuer, and powre it vpon the drie lande: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lorde, I am not eloquent, neither at any time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am slowe of speach and slowe of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the domme, or the deafe, or him that seeth, or the blinde? haue not I the Lorde?

12 Therefore go nowe, and I will be with thy mouth, and will teach thee what thou shalt say.

13 But he said, Oh my Lorde, sende, I pray thee by the hand of him, whō thou shouldest send.

14 Then the Lord was very angry with Moses, and said, Do not I know Aaron thy brother the Leuite, that hee himselfe shall speake? for lo, he commeth also forth to meete thee, and when he seeth thee, he will be glad in his heart.

15 Therefore thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to do.

16 And he shalbe thy spokesman vnto the people: and he shall be, euen he shall be as thy mouth, and thou shalt be to him as God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Jethro his father in law, and said vnto him, I pray thee, let me goe, and returne to my brethren, which are in Egypt, and see whether they be yet aliue. Then Jethro said to Moses, Goe in peace.

19 (For the Lord had said vnto Moses in Midian, Goe, returne to Egypt: for they are all dead which went about to kill thee)

20 Then Moses tooke his wife, and his sonnes, and put them on an asse, and returned toward the land of Egypt, and Moses tooke the rodde of God in his hande.

21 And the Lord sayde vnto Moses, When thou art entred and come into Egypt againe, see that thou doe all the wonders before Pharaoh, which I haue put in thine hande: but I will harden his heart, and he shall not let the people goe.

22 Then thou shalt say to Pharaoh, Thus sayeth the Lorde, Israel is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him goe, behold, I will slay thy sonne euen thy first borne.

24 ¶ And as he was by the way in the inne, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, & cut away the foreskinne of her sonne, & cast it at his feete, & saide, Thou art in deed a bloody husband vnto me.

26 So he departed from him. Then she said, O bloodie husbande (because of the circumcision.)

27 ¶ Then the Lorde sayd vnto Aaron, Goe meete Moses in the wildernesse. And he went and met him in the Mount of God, and kissed him.

28 Then Moses tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith hee had charged him.

29 ¶ So went Moses and Aaron, and gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lorde had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the people beleeued. & when they heard that the Lorde had visited the children of Israel, & had looked vpon their tribulation, they bowed down, and worshipped.

## CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

Then afterwarde Moses and Aaron went & sayd to Pharaoh. Thus sayeth the Lorde God of Israel, Let my people goe, that they may celebrate a feast vnto me in the wildernesse.

2 And Pharaoh sayde, Who is the Lord,

Mat. 10. 19. and 12. 12.

Exod. 7. 1.

Heb. causeth to come.

Or, by the words contained in

Either they be brought to the miracles.

c Because these three signes should be sufficient testimonies to proue that Moses should deliuer Gods people.

Heb. from yesterday and yester-day

Heb. heauie of mouth.

Or, ministery.

d That is, of the Spelles: as to no other, that is more mete for them. e Though we prouoke God euill to anger, yet he will not reiect vs.

f Thou shalt instruct him what to say.

Chap. 7. 1.

g Speaking, as a vaile to minister and full of Gods spirit.

Or, him selfe, and long...

Heb. sought thy soule.

h Faith ouer commeth fear and maketh men boldly to obey Gods commandements. i And offer sacrifice,

Or, Horeb.

k Meaning, most deare vnto him.

God punished him with sickenesse for neglecting the circumcision. In this act was verified the prouerbe spoken of Moses wife and God reuoked it. Origine. Augustine.

l Either by the miracles, or by the plagues.

m By retaining my spirit and deliuerance from Satan to incarnate his master.

n So that Moses had now receiued sence of Gods promises that he should haue good successe.

Lord, that I should heare his voyce, & let Israel go? I know not the Lord, neither will I let Israel go.

3 And they saide, The God of the Hebrewes hath met vs. Wee pray thee, let vs goe three dayes journey in the desert, and sacrifice vnto the Lord our God, least he bring vpon vs the pestilence or sworde.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Behold, much people is now in the land, and ye make them leave their burdens.

6 Therefore Pharaoh gaue commandement the same day vnto the taskemasters of the people, and to their officers, saying,

7 Ye shall giue the people no more straw, to make bricke (as in time past) but let them goe & gather them straw themselues.

8 Notwithstanding lay vpon them the number of bricke, which they made in time past, diminish nothing therefrom: for they be idle, therefore they crye, saying, Let vs go to offer sacrifice vnto our God.

9 Lay more worke vpon the men, & cause them to doe it, and let them not regard lying words.

10 Then went the taskemasters of the people and their officers out, and told the people saying, Thus saith Pharaoh, I will giue you no more straw.

11 Goe your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stede of straw.

13 And the taskemasters hasted them, saying, Fulfil your dayes worke euery dayes taske, as when yee had straw.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set ouer them, were beaten, and demanded, wherefore haue ye not fulfilled your taske in making bricke yesterday and to day, as in times past?

15 Then the officers of the children of Israel came and cryed vnto Pharaoh, saying, wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, Make bricke: and loe, thy seruants are beaten, and thy people is blamed.

17 But he said, Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.

18 Go therefore now and worke: for there shall no straw be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the children of Israel saw them selues in an euill case, because it was sayde, Ye shall diminish nothing of your bricke, [nor] of euery dayes taske.

20 And they met Moses and Aaron, which stoode in their way as they came out from Pharaoh,

21 To whome they sayd, The Lord looke vpon you and iudge: for ye haue made our sauour to stinke before Pharaoh and before his seruants, in that ye haue put a sworde in their hande to slay vs.

22 Wherefore Moses returned to the Lord, and sayde, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

## CHAP. VI.

1 God remeth his promise of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 13 The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

Then the Lord said vnto Moses, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hande shall he let them go, & euen be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, and said vnto him, I am the Lord,

3 And I appeared vnto Abraham, to Izhak, & to Iaakob by the Name of Almightie God: but by my name Iehouah was I not knowen vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Canaan, the lande of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembred my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lord, and I will bring you out from the burdens of the Egyptians, & will deliuer you out of their

[Or, God hath met vs.

[Ebr. left he meete vs with pestilence.

[Or, looked sad on them, which said.

c As though ye would rebell.

d Which were of the Israelites and had charge to see them do their worke.

[Heb. yesterday and yester-day.

e The more cruelly the tyrants rage, the nerer is Gods helpe.

f Of Moses and Aaron.

[Ebr. the work of a day in his day.

Read Gen. 34 30.

g It is a grieuous thing to the seruants of God, to be accused of euill, specially of their brethren, when they do as their duties requireth.

[Ebr. in a stretched hand.

[Or, all sufficient.

a Whereby he signifieth that he will performe in deede that, which he promised to their fathers: for this Name declareth that he is constant, and will performe his promises.

their bōdage, & will redeem you in a stretched out arme, & in great iudgments.

7 Also I will take you for my people, and will be your God: then ye shall knowe that I the Lord your God bring you out frō the burdens of ỹ Egyptiās.

8 And I will bring you into the land which I sware that I would giue to Abrahām, to Ishak and to Iaakob, and I will giue it vnto you for a possession: I am the Lord.

9 ¶ So Moses tolde the children of Israel thus: but they hearkened not vnto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lorde spake vnto Moses, saying,

11 Goe speake to Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not vnto me, howe then shall Pharaoh heare mee, which am of vncircumcised lippes?

13 Then the Lord spake vnto Moses and vnto Aaron, & charged them to go, to the children of Israel & to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads of their fathers houses: the sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hesron and Carmi: these are ỹ families of Reuben.

15 And the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Leui in their generations: Gershon and Kohath and Merari: and the yeeres of the life of Leui were an hundreth thirtie and seuen yeere)

17 The sonnes of Gershon were] Libni and Shimi by their families.

18 And the sonnes of Kohath, Amram and Ishar, and Hebron & Vzziel. (and Kohath liued an hundreth thirtie and three yeere)

19 Also the sonnes of Merari were] Mahali and Mushi: these are the families of Leui by their kinreds.

20 And Amram tooke Iochebed his fathers sister to his wife, and shee bare him Aaron & Moses: and Amram liued an hundreth thirtie & seuen yeere)

21 And the sonnes of Izhar: Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aarō tooke Elisheba daughter of Amminadab, sister of Nahashon to his wife, which bare him Nadab, & Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, & Elkanah, and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him Phinehas: these are ỹ principall fathers of the Leuites throughout their families.

26 These are Aaron and Moses to whom the Lord said, Bring the children of Israel out of the land of Egypt, according to their armies.

27 These are that Moses & Aaron, which spake to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when ỹ Lord spake vnto Moses in the land of Egypt,

29 When ỹ Lord spake vnto Moses, saying, I am the Lord speake thou vnto Pharaoh ỹ king of Egypt all that I say vnto thee.

30 Then Moses said before ỹ Lord, Behold, I am of vncircumcised lippes, and how shall Pharaoh heare me?

## CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood and Pharaohs sorcerers do the like.

Then the Lord said to Moses, Behold, I haue made thee Pharaohs God, and Aarō thy brother shall bee thy Prophet.

2 Thou shalt speake all ỹ I cōmanded thee: and Aaron thy brother shall speake vnto Pharaoh, ỹ he suffer ỹ children of Israel to go out of his lande.

3 But I will hardē Pharaohs heart, and multiplie my miracles & my wonders in the land of Egypt.

4 And Pharaoh shal not hearke vnto you, that I may lay mine hand vpon Egypt, & bring out mine armies, euen my people ỹ children of Israel out of the land of Egypt, by great iudgements.

5 Then ỹ Egyptiās shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among thē.

6 So Moses and Aaron did as the Lord commāded thē, euen so did they.

7 (Nowe Moses was foure score yeere

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Or, plagues.

b The meaneth, as concerning ỹ outward worke: for the dignitie whereof they lost afterwarde by their rebellion: but as for election to life euerlasting, it stode vnmoued, & vp

c So hard a thing it is to finde true obedience before the crosse.

d Or, barbarous and rude in speech: and by reason of (whose tongue) he was slow of speech, or rude in matter.

e This genealogie betweeth of whom Moses and Aaron came.

Gen. 46. 9 Exo. 6. 15 1 Chro. 4. 24

Num. 3. 17. Exo. 6. 16. f For he was 40 yeere olde, when he came into Egypt, & there liued 94 Num. 26. 57 1 Chro. 6. 1 and 23. 6. Exo. 2. 2. Num. 26. 59

g Which kind of marriage was after in ỹ law forbidden, Leu. 18. 12. h Moses and he were brothers children, whose rebellion was punished, Num. 16. 1.

Who was a prince of Iudah, Num. 2. 3.

Num. 25. 11.

k For their families were so great, seeming to be compared to armies.

l The disobedience both of Moses and of ỹ people shewe thus that their deliuerance came onely of Gods free mercie.

Or, a God to

a I haue giuen thee power and authoritie to speake in my name and to execute my iudgements vpon him.

Or, I shall speake before Pharaoh)

b To strengthen Moses faith God promiseth against to punish most sharply the oppression of his Church.

c Moses liued in affection & banishment fourtie yeere before he entered his office to deliuer Gods people.

peere olde, and Aaron foure ſcore and three, when they ſpake vnto Pharaoh.

8 ¶ And the Lord had ſpoken vnto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake vnto you, ſaying, Shew a miracle for you, then thou ſhalt ſay vnto Aaron, Take thy rod, & caſt it before Pharaoh, and it ſhalbe [Or, dragon. turned into a ſerpent.

10 ¶ Then went Moſes & Aaron vnto Pharaoh, & did euē as the Lorde had commanded: & Aaron caſt forth his rod before Pharaoh & before his ſeruants, & it was turned into a ſerpent.

11 Then Pharaoh called alſo for the wiſe men and ſorcerers: & thoſe charmers alſo of Egypt did in like maner with their enchantments. d It ſeemeth that theſe were Iannes & Iambres, Exod. 7.8. Tim. 3.8. ſo euen the wicked malitiouſly reſiſt the truetly of God,

12 For they caſt downe euery man his rod, & they were turned into ſerpents: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſaid vnto Moſes, Pharaohs heart is obſtinate, hee refuſeth to let the people go. [Or, heauie and dull.

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) & thou ſhalt ſtand and meete him by the riuers bancke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand. e To wit, the riuer Nilus.

16 And thou ſhalt ſay vnto him, The Lord God of the Ebrewes hath ſent me vnto thee, ſaying, Let my people goe, that they may ſerue mee in the wildernes: and beholde, hitherto thou wouldeſt not heare.

17 Thus ſaieth the Lorde, In this thou ſhalt know that I am the Lorde: behold, I will ſmite with the rod that is in mine hand vpon the water that is in the riuer, and it ſhall be turned to blood.

18 And the fiſh that is in the riuer ſhall die, and the riuer ſhal ſtinke, and it ſhall grieue the Egyptians to drinke of the water of the riuer. [Or, they ſhall be wearie, and abhorre to drinke.

19 ¶ The Lord then ſpake to Moſes, Say vnto Aarō, Take thy rod, & ſtretch out thine hād ouer the waters of Egypt, ouer their ſtreames, ouer their riuers, & ouer their pondes, and ouer all pooles of their waters, and they ſhalbe blood, & there ſhalbe blood throughout all the lād of Egypt, both in veſſels of wood, and of ſtoone. f The firſt plague.

20 So Moſes & Aaron did euen as the Lord cōmanded: * & he lift vp the rod, & ſmote the water that was in the riuer in the ſight of Pharaoh, & in the ſight of his ſeruants: and * all the water that was in the riuer, was turned into blood. Chap 17.5. Pſal 78.44.

21 And the fiſh that was in the riuer died, and the riuer ſtanke: ſo that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt. f To ſignifie that it was a true miracle & that God plagued them in that, which was moſt neceſſarie for the preſeruation of life.

22 * And the enchāters of Egypt did likewiſe with their ſorceries: and the heart of Pharaoh was [1] hardened: ſo that he did not hearken vnto them, as the Lord had ſaid. W. 1 17.7. [1] In outward appearance, & after that the ſeuen dayes were ended. Exod. 8.15. made ſtiff.

23 Then Pharaoh returned, & went againe into his houſe, [2] neither did this yet enter into his heart. [2] Ebr. he ſet not his heart at all therevnto.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

25 And this continued fully ſeuen dayes after the Lord had ſmitten the riuer. [Or, ſeuē dayes were accompliſhed.

## CHAP. VIII.

6 Frogges are ſent. 12 Moſes prayeth and they die. 17 Lice are ſent, wherein the ſorcerers acknowledge Gods power. 24 Egypt is plagued with noyſome flies. 26 Moſes prayeth againe. 32 But Pharaoh his heart is hardened.

AFterward the Lord ſaid vnto Moſes, Goe vnto Pharaoh, and tell him, Thus ſaith the Lord, Let my people go, that they may ſerue me:

2 And if thou will not let them goe, beholde, I will ſmite all thy countrey with frogges: a There is nothing ſo weake, that God cannot cauſe to ouercome the greateſt power of man.

3 And the riuer ſhall ſcrall full of frogges, which ſhall go vp and come into thine houſe, and into thy chamber, where thou ſleepeſt, and vpon thy bed, and into the houſe of thy ſeruants, and vpon thy people, and into thine ouens, & vnto thy kneading troughs. [Or, vpon thy dough, or, ouen.

4 Yea, the frogges ſhall climbe vp vpon thee, and on thy people, and vpon all thy ſeruants.

5 ¶ Alſo the Lord ſaid vnto Moſes, Say thou vnto Aaron, Stretche out thine hād with thy rod vpō the ſtreames, vpon the riuers, and vpon the pondes, and cauſe frogges to come vp vpon the land of Egypt.

6 Then Aaron ſtretched out his hād vpon the waters of Egypt, and the frogges came vp, and couered the land of [b] Egypt. b The ſecond plague. b But Goſhen, where Gods people dwelt, was exempted, Wiſd. 17.7.

7 * And the ſorcerers did likewiſe with their ſorceries, and brought frogges vp vpon the land of Egypt.

8 Then Pharaoh called for Moſes and

c Yet that but euer can feel it, & are in haste to seke vnto God.

and Aaron, and sayd, Pray ye vnto the Lord that he may take away the frogs from me, and from my people, & I will let the people goe, that they may doe sacrifice vnto the Lord.

9 And Moses sayde vnto Pharaoh, † Concerning me, euen commaunde when I shall pray for thee, & for thy seruants, and for thy people, to destroy the frogs from thee and from thine houses, that they may remaine in ỹ riuer onely.

† Ebr. haue thou honour ouer me.

10 Then he sayde, To morowe. And he answered, Be it as thou hast sayde, that thou mayest knowe, that there is none like vnto the Lord our God.

‡ Ebr. according to thy worde.

11 So the frogges shall depart from thee, and from thine houses, & from thy seruants, and from thy people: onely they shall remaine in the riuer.

12 Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lorde concerning the frogs, whych he had sent vnto Pharaoh.

‖ Or, and vpon.

13 And the Lord did according to the saying of Moses. so the frogs died in the houses, in the tolbines, and in the fieldes.

d In things of this life God oft times beateth the prayers of the vngodly.

14 And they gathered them together by heapes, & the land stanke of them.

15 But when Pharaoh sawe that he had rest giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had sayd.

‖ Or, made his heart sadde.

16 ¶ Againe the Lord sayd vnto Moses, Say vnto Aaron, Stretch out thy rod, and smite the dust of the earth, that it may be turned to lyce throughout all the land of Egypt.

† The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, & smote the dust of the earth: and lyce came vpon man and vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.

18 Now the enchanters assayed likewise with their enchantments to bring foorth lyce, but they could not. So the lyce were vpon man and vpon beast.

e God confounded their inuentions and authorite in a thing most vile.

19 Then sayde the enchanters vnto Pharaoh, This is † the finger of God. But Pharaohs heart remained obstinate, and he hearkened not vnto them, as the Lord had sayd.

f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11.20.

20 ¶ Moreouer the Lorde sayde to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he will come forth vnto the water) and say vnto him, Thus saith the Lord, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, beholde, I will send swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, & into thine houses: and the houses of the Egyptians shalbe full of swarmes of flies, and the ground also whereon they are.

g Diuers sortes of noysome beastes, as serpentes, &c.

22 But the land of Goshen, where my people are, will I cause to be vnderfull in that day, so that no swarmes of flies shall be there, that thou mayest knowe that I am the Lord in the mids of the earth.

‖ Or, I will separate.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

‖ Or, land of Egypt.

24 And the Lorde did so: * for there came † great swarmes of flies into the house of Pharaoh, & into his seruants houses, so that through all the land of Egypt the earth was corrupt by the swarmes of flies.

* Wisd. 16.9.
† The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and sayd, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to doe so: for then we should offer vnto the Lord our God that, which is an ‖ abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eyes, and they not stone vs?

‖ For the Egyptians worshipped beastes, as the ox, the sheepe and such like, which they killed & offered sacrifice vnto.

27 Let vs go three dayes iourney in the desert, and sacrifice vnto the Lorde our God, as he hath commanded vs.

28 And Pharaoh sayd, I will let you goe, that ye may sacrifice vnto the Lord your God in the wildernes: but go not farre away, pray for me.

i Exod. 7.18

k So the wicked promise vnto God messengers howe farre they shal go.

29 And Moses sayd, Beholde, I will go out from thee, & pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth deceiue no more, in not suffring the people to sacrifice vnto the Lorde.

l He could not iudge her heart but yet he charged him to doe this vnlawfully.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, and from his people, and there remained not one.

k Where God giueth not fayth, no miracle can preuaile.

32 Yet Pharaoh hardned his heart at this time also, & did not let the people go.

## CHAP. IX.

1 The mortaine of beastes. 10 The plague of botches and sores. 22 The horrible hale, thunder & the lightening. 26 The land of Goshen euer reserued. 27 Pharaoh confessith his wickednes. 33 Moses prayeth for him. 35 Yet is he obstinate.

Then the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lorde God of the Ebrewes Let my people go that they may serue me.

2 But if thou refuse to let them go, and wilt yet holde them still,

3 Behold the hand of the Lord is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shalbe a mighty great murram.

4 And the Lorde shall doe wonderfully betweene the beasts of Israel and the beasts of Egypt: so that there shall nothing die of all, that pertaineth to the children of Israel.

5 And the Lorde appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morowe, and all the cattel of Egypt died: but of the cattel of the children of Israel died not one.

7 Then Pharaoh sent, and behold, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

8 ¶ And the Lorde sayde to Moses and to Aaron Take your handfull of ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

9 And they shalbe turned to dust in all the land of Egypt: and it shalbe as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stoode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

11 And the sorcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto them, as the Lord had said vnto Moses.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go that they may serue me.

14 For I will at this time send all my plagues vpon thine heart and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

15 For nowe I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, for this cause haue I appointed thee to shewe my power in thee, and to declare my Name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore nowe and gather thy cattel, and all that thou hast in the field: for vpon all the men, and beasts, which are found in the fielde, and not brought home, the haile shall fall vpon them and they shal die.

20 Such then as feared the word of the Lorde among the seruants of Pharaoh made his seruants and his cattell flee into the houses:

21 But such as regarded not the worde of the Lorde, left his seruants, and his cattel in the fielde.

22 ¶ And the Lord sayd to Moses, Stretch foorth thine hand toward heauen, that there may haile in all the land of Egypt vpon man, and vpon beast, and vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen and the Lord sent thunder and haile, and lightning vpon the ground: and the Lorde caused haile to raine vpon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the fielde, both man and beast: also the haile smote all the herbes of the fielde, and brake to pieces all the trees of the fielde.

26 Only in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron and sayd vnto them, I haue nowe sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lorde for it is inough, that there be no more mightie thunders and haile, and I will let you go,

1 The fifth plague.

2 The plague of beasts.

3 The sixt plague.

4 The seuenth plague.

5 The first plague.

6 The second plague.

7 The third plague.

8 Or, murrein.

9 The fourth plague.

10 The fift plague.

11 The sixt plague.

12 Exod. 4. 21.

13 The seuenth plague.

14 Or, I will send at this time all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

15 That is, that all the world may magnifie my power in executing thee.

16 Rom. 9. 17. Or, I haue made thee to stand.

17 That is, that all the world may magnifie my power in executing thee.

18 Here we see, though Gods worke be kinde, yet there is a certaine measure set vnto it by his enemies.

19 Israel was spared or exempted, wherein we see Gods mercie declared.

20 The fift plague.

21 The sixt plague.

22 The seuenth plague.

23 Or, fire walked.

24 Or, since it was inhabited.

25 The seuenth plague.

26 The seuenth plague.

27 The seuenth plague.

28 The wicked can neuer forgeat Gods correctings, but they can neuer obtaine remission, the workes of God.

go,and ye shall tarie no longer.

29 Then Moses sayde vnto him, Assoone as I am out of the citie, I will spread mine hands vnto the Lord, and the thunder shal cease,neither shal there bee any more haile, that thou mayest knowe that the earth is the Lords.

Psa. 24 1.

30 As for thee and thy seruants, I know afore I pray ye will feare before the face of the Lord God.

31 (And the flare,and the barley were smitten: for the barley was eared, and the flare was bolled.

32 But the Wheate and the rye were not smitten, for they were hid in the ground)

33 Then Moses went out of the citie from Pharaoh, & spred his hands to the Lorde, and the thunder & the haile ceased,neither rained it vpon the earth.

34 And when Pharaoh sawe that the rame and the haile & the thunder were ceased, he sinned againe, and hardened his heart, both he,and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go,as the Lord had sayd by Moses.

## CHAP. X.

The Pharaoh seruants counsell him to let the Israelites depart. 1. Gods, pere de Gen. the constancy. 10 Pharaoh confesseth his sinne. 12 Darkenes is sent. 28 Pharaoh hopeth to Moses to come no more in his presence.

Chap.4.21.

Exo. by the hand of Moses

Come the Lorde sayde vnto Moses, Go to Pharaoh: for I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles [in the middes of his realme,]

[Or, in his presence, or among them.

2 And that thou mayest declare in the eares of thy sonne, and of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

a The miracles should be so great, that they should be spoken of too euer, where also we see the duetie of parents towards their child, &c.

3 Then came Moses and Aaron vnto Pharaoh, and they sayde vnto him, Thus sayeth the Lorde God of the Hebrues, Howe long wilt thou refuse [a] to humble thy selfe before me? Let my people go, that they may serue me.

b The ende of afflictions is, to humble our selues with true repentance vnder the hand of God.

[a] Heb. refuse. Wisd. 16.9.

4 But if thou refuse to let my people goe, beholde, to morowe will I bring [b] grashoppers into thy coastes.

5 And they shall couer the face of the earth, that a man cannot see the earth: and they shal eate the residue which remaineth vnto you, & hath escaped from the haile: and they shall eate all your trees that bud in the fielde.

6 And they shal fill thine houses, and all thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue seene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants sayde vnto him, How long shall he be an offence vnto vs? let the men goe, that they may serue [c] the Lord their God: Wilt thou first knowe that Egypt is destroyed?

[c] Or, feare

8 So Moses & Aaron were brought againe vnto Pharaoh, and he sayde to them, Go,serue the Lord your God,but who are they that shal goe?

9 And Moses answered, We will goe with our yong and with our olde, with our sonnes & with our daughters, with our sheepe and with our cattell will we goe: for we must celebrate a feast vnto the Lorde.

a Meaning, when they haue their request, they are neuer the better, though they make many faire promises, wherein we see the practises of the wicked.

10 And he sayd vnto them, Let [a] the Lord so be with you,as I will let you go and your children: beholde, for euill is before your face.

[a] That is, I would God were no more affectioned towards you then I am minded to let you go.

11 It shall not be so: nowe goe ye [that are men,] & serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

b Punishment is prepared for you, some reade the imprecation.

12 ¶ [After,] the Lord sayd vnto Moses, Stretch out thine hand vpon the land of Egypt for the grashoppers, that they may come vpon the land of Egypt, and eat all the herbes of the land, [euen] all that the haile hath left.

13 Then Moses stretched foorth his rod vpon the land of Egypt: and the Lord brought an East winde vpon the land all that day, and all that night: and in the morning, the East winde brought the [d] grashoppers.

[d] The eight plague.

14 So the grashoppers went vp vpon all the land of Egypt, and remained in all quarters of Egypt: so grieuous grashoppers, like to these were neuer before,neither after them shalbe such.

[e] Or, he caused them to remaine.

15 For they couered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therfore Pharaoh called for Moses and Aaron in haste, and said, I haue sinned against the Lord your God, and against you.

[f] The when a thing is to late to Gods minister, for he knoweth it before hand.

F.ii. 17 And

17 And nowe forgiue me my sinne onely this once, and pray vnto the Lorde your God, that he may take away from me this death onely.

18 Moses then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them vnto the red Sea, so that there remained not one grashopper in all the coast of Egypt.

20 But the Lorde hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said vnto Moses, Stretch out thine hand towarde heauen, that there may be vpon the land of Egypt darknesse, euen darknesse that may be felt.

22 Then Moses stretched forth his hand toward heauen, and there was a [a] blacke darknesse in all the land of Egypt three dayes.

23 No man saw another, neither rose vp from the place where he was for three dayes: but all the children of Israel had light where they dwelt.

24 Then Pharaoh called for Moses and said, Go, serue the Lord: onely your sheepe and your cattel shal abide, & your children shal go with you.

25 And Moses said, Thou must giue vs also sacrifices, and burnt offerings that we may doe [sacrifice] vnto the Lord our God.

26 Therefore our cattel also shall go with vs: there shal not an hoofe be left, for thereof must we take to serue the Lord our God: neither doe we knowe how we shall serue the Lord, vntill we come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them go)

28 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoeuer thou commest in my sight, thou shalt die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

## CHAP. XI.

1 God promiseth their departure, 2 He willeth them to borrow their neighbours iewels. 3 Moses was esteemed of all the people. 4 Confuteth the death of the first borne.

NOwe the Lord had said vnto Moses, Yet will I bring one plague more vpon Pharaoh, and vpon Egypt: after that, he will let you go hence: when he letteth you go, he shal [a] at once chase you hence.

2 Speake thou nowe to the people, that euery man require of his neighbour, & euery woman of her neighbour [b] iewels of siluer and iewels of golde.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also [c] Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, and in the sight of the people.

4 Also Moses said, Thus saith the Lord, [d] About midnight will I goe out vnto the middes of Egypt.

5 [e] And all the first borne in the land of Egypt shal die, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the maide seruant, that is at the mill, and all the first borne of beastes.

6 Then there shall be a great crie throughout all the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dogge moue his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference betweene the Egyptians & Israel.

8 And all these thy seruants shall come downe vnto me, and fal before me, saying, Get thee out, and all the people that are at thy feete, and after that will I depart. So he went out from Pharaoh verie angrie.

9 And the Lorde sayde vnto Moses, Pharaoh shall not heare you, [f] that my wonders may be multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to goe out of his land.

## CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 32 The Israelites are driuen out of the land. 35 The Egyptians are spoyled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

WHen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This [a] moneth shall be vnto you the beginning of moneths: it [shall be] to you the first [b] moneth of the yeere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the [c] fathers,

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g The water seemeth to be the cause of all the grieuous plagues, & therefore willeth the Sea of waters.

h Because it was so thicke.

i The ninth plague. Wisd. 17.2

Wisd. 18.1.

k The matter of God ouercometh not per aduenture to be considered, as touching their charge. l That is, their liues depend of how many.

m Though before vpon euery reuelation Moses had pretended his owne conference: yet therein he vttereth it to put him to death.

a Without any cowardise, but with hast and violence.

b Exod. 3.22.

Chap. 3.22 & 12.35.

c Eccles. 45.1.

Chap. 12.29.

d From the highest to the lowest.

Wisd. 18.17.

e That is, vnder thy power and gouernement.

f God hardeneth the hearts of the reprobate, that his glorie thereby might be the more set forth, Rom. 9.17.

a Called Nisan, containing part of March and part of April.

b As touching the obseruation of feasts, as for other policies, they reckoned from September.

fathers, a lambe for an house.

4 And if the houshold be to little for the lambe, let him take his neighbour, which is next vnto his house, according to the nomber of the persons: euery one of you, according to his eating shall make your count for the lambe.

5 Your lambe shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes or of the kiddes.

6 And ye shall keepe it vntill the fourteenth day of this moneth: then all the multitude of the Congregation of Israel shall kill it at euen.

7 After, they shall take of the blood, and strike it on the two postes, and on the vpper doore post of the houses where they shall eate it.

8 And they shal eat the flesh the same night, roste with fire, and vnleauened bread: with sowre herbes they shall eate it.

9 Eate not thereof raw, boyled nor sodden in water, but roste with fire, both his head, his feete, and his purtenance.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall ye burne with fire.

11 ¶ And thus shall ye eate it, Your loynes girded, your shoes on your feete, and your staues in your handes, and ye shall eat it in haste: for, it is the Lords Passeouer.

12 For I will passe through the land of Egypt the same night, and will smite all the first borne in the lande of Egypt, both man and beast, and I will execute iudgement vpon all the gods of Egypt. I am the Lord.

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shal not be vpon you to destruction, when I smite the lande of Egypt.

14 And this day shalbe vnto you a remembrance: and ye shall keepe it an holy feast vnto the Lorde, throughout your generations: ye shall keepe it holy by an ordinance for euer.

15 Seuen dayes shall ye eat vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoeuer eateth leauened bread from the first day vntill the seuenth day, that person shall be cut off from Israel.

16 And in the first day shalbe an holy assemble: also in the seuenth day shall be an holy assemble vnto you: no worke shall be done in them, saue about that which euery man must eate: that onely may ye do.

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armies out of the lande of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

18 ¶ In the first moneth, and the fourteenth day of the moneth at euen, ye shall eate vnleauened bread vnto the one and twentieth day of the moneth at euen.

19 Seuen dayes shall no leauen be found in your houses: for whosoeuer eateth leauened bread, that person shalbe cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leauened bread: but in all your habitations shall ye eate vnleauened bread.

21 ¶ Then Moses called all the Elders of Israel, and said vnto them, Choose out and take you for euery of your houseolds a lambe, and kill the Passeouer.

22 And take a bunch of hyssop, and dip it in the blood that is in the basen, and strike the lintel, and the doore cheekes with the blood that is in the basen, and let none of you go out at the doore of his house, vntill the morning.

23 For the Lord will passe by to smite the Egyptians: and when hee seeth the blood vpon the lintel and on the two doore cheekes, the Lorde will passe ouer the doore, and will not suffer the destroyer to come into your houses to plague you.

24 Therefore shall ye obserue this thing as an ordinance both for thee and thy sonnes for euer.

25 And when ye shall come into the land which the Lord will giue you, as he hath promised, then ye shal keepe this seruice.

26 And when your children aske you, what seruice is this ye keepe?

27 Then ye shall say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Egypt when he smote the Egyptians, and preserued our houses. Then the people bowed themselues, and worshipped.

28 So the children of Israel went, and did as the Lorde had commanded Moses and Aaron: so did they.

F.m. 29 ¶ Now

a As the nature of the houholde is to great or small number.

b He shall not so nomber as are sufficient to eat the lambe.

c Euery one in his house.

d The best sense that can be made of this word.

e That is, all that may be eaten.

f The lambe was not the Passeouer, but signified it as sacraments are not the thing it selfe, which they doe represent, but signifie it.

g Or princes, or leaders.

h Of the benefite receiued for your deliuerance.

i That is, untill Christ shed his blood: for then ceremonies had an ende.

k Or, calling together of the people to serue God.

Leuit.23.5. Numer.28.16.

l For in other countreys, beginning the day at sunne set, it was the same time.

m Or transforme, or vpper doore post.

n Or, ouerside postes.

o The Angel ruler of God to kill the first borne.

p In the land of Canaan.

q Or, ceremonie. Iosh.4.6.

r They gaue God thankes for so great a benefite.

29 ¶ Now at *midnight, the Lorde
'smote all the first borne in the lande of
Egypt, from the first borne of Pharaoh
that sate on his throne, vnto the 'first
borne of the captiue that was in prison,
and all the first borne of beastes.

30 And Pharaoh rose vp in the night,
he, and all his seruants and all the Egyp-
tians: and there was a great crie in E-
gypt: for there was no house where
there was not one dead.

31 And he called to Moses and to Aa-
ron by night, and saide, Rise vp, get you
out from among my people both ye, and
the children of Israel, and goe serue the
Lord as ye haue said.

32 Take also your sheepe and your
cattell as ye haue saide, and depart, and
'blesse me also.

33 And the Egyptians did force the
people, because they would sende them
out of the lande in haste: for they sayde,
We die all.

34 Therefore the people tooke their
dough before it was leauened, (euen)
their dough bound in clothes vpon their
shoulders.

35 And the children of Israel did ac-
cording to the saying of Moses, and they
asked of the Egyptians 'iewels of siluer
and iewels of golde and rayment.

36 And the Lorde gaue the people fa-
uour in the sight of the Egyptians: and
they granted their request: so they spoy-
led the Egyptians.

37 Then the 'children of Israel tooke
their iourney from Rameses to Suc-
coth about fiue hundreth thousande men
of foote beside children.

38 And a great multitude of sundrie
sorts of people went out with them, and
sheepe, and beeues, and cattell in great
abundance.

39 And they baked the dough which
they brought out of Egypt, 'and made
vnleauened cakes: for it was not leaue-
ned, because they were thrust out of E-
gypt, neither could they tarie, nor yet
prepare themselues vitailes.

40 ¶ So the dwelling of the children
of Israel, while they dwelled in Egypt,
(was 'foure hundreth 2 thirtie yeres.

41 And when the foure hundreth
and thirtie yeres were expired, euen the
selfe same day departed all the hostes of
the Lord out of the land of Egypt.

42 It is 'aught to be kept holy to
the Lord, because hee brought them out
of the lande of Egypt: this is that night
of the Lorde, which all the children of
Israel must keepe throughout their ge-
nerations.

43 Also the Lorde saide vnto Moses
and Aaron, This is the 'lawe of the
Passeouer: no stranger shal eat thereof.

44 But euery seruant that is bought
for money, when thou hast circumcised
him then shall he eate thereof.

45 A stráger or an hyred seruant shall
not eate thereof.

46 *In one house shall it be eaten:
thou shalt carie none of the flesh out of
the house, 'neither shall ye breake a bone
thereof.

47 All the Congregation of Israel
shall obserue it.

48 But if a stranger dwel with thee,
and will obserue the Passeouer of the
Lorde, let him circumcise all the males,
that belong vnto him, and then let him
come and obserue it, & hee shalbe as one
that is borne in the land: for none vncir-
cumcised person shall eate thereof.

49 One lawe shalbe to him that is
borne in the lande, and to the stranger
that dwelleth among you.

50 Then all the children of Israel did
as the Lorde commaunded Moses and
Aaron: so did they.

51 And 'e selfe same day did the Lord
bring the children of Israel out of the
land of Egypt by their armes.

## CHAP. XIII.

1 The first borne are offered vnto God. 2 The memorial of their deliuerance. 6 The institution of the Passeouer. 8, 14 An exhortation vnto the same. 17 Their iourney is deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

AND the Lord spake vnto Moses, saying,

2 *Sanctifie vnto mee all
the first borne, (that is, ) euery
one that first openeth ỹ wombe among
the children of Israel, as well of man as
of beast: for it is mine.

3 ¶ Then Moses saide vnto the peo-
ple, 'Remember this day in the which
ye came out of Egypt, out of the 'house
of 'bondage: for by a mighty hande the
Lord brought you out frō thence: there-
fore no leauened bread shalbe 'eaten.

4 This day come ye out in the mo-
neth of Abib.

5 ¶ And when the Lorde hath
brought thee into the land of the Cana-
anites, and Hittites, and Amorites, and
Hiuites, and Iebusites (which he sware
vnto thy fathers, that hee would giue
thee, a land flowing with milke & honie)
then

Chap. 4. 23. & 11. 4. & 12. 29. Psal. 135. 8. & 136. 10. Wisd. 18. 5. Amos 4. 10. a Of those beastes, whereof men vsed to offer sacrifice vnto God. b Heb. Bless. c Heb. Euen the bundles of their clothes. Chap. 11. 2. & 12. 35. Psal. 105. 37. d Heb. Asked. e Heb. Iourneyed. Num. 33. 3. Iosh. 4. 19. f Which was accounted to them, Gen. 47. 11. g Which were strangers and not borne of the Israelites. Gen. 15. 13. Acts 7. 6. Gal. 3. 17. h From Abrahams departure vnto the deliuerance of the children of Israel out of Egypt were 430. yeres. i Heb. Bones. k Heb. Night of obseruations. l Heb. Bones. m Heb. Bones. n Heb. Bones. o Heb. Bones. p Heb. Bones. q Heb. Bones. r Heb. Bones. s Heb. Bones. t Heb. Bones. u Heb. Bones. v Heb. Bones. w Heb. Bones. x Heb. Bones. y Heb. Bones. z Heb. Bones. a Heb. Bones. b Heb. Bones. c Heb. Bones. d Heb. Bones. e Heb. Bones. f Heb. Bones. g Heb. Bones. h Heb. Bones. i Heb. Bones. k Heb. Bones. l Heb. Bones. m Heb. Bones. n Heb. Bones. o Heb. Bones. p Heb. Bones. q Heb. Bones. r Heb. Bones. s Heb. Bones. t Heb. Bones. u Heb. Bones. v Heb. Bones. w Heb. Bones. x Heb. Bones. y Heb. Bones. z Heb. Bones.

Chap. 22. 29. and 34. 19. Iesui. 27. 26. Numb. 3. 12. and 8. 16. Luke 2. 23. Exod. 23. 15. a Ebr. house of seruants. b Where they were in most cruell seruitude. b To signifie that they had not leasure to leauen their bread. c Out. Contrarywise part of March and part of April, which is the beginning of the yere.

Except he be circumcised and outerly professe your religion.

Numb. 9. 12. Iohn 19. 36.

a They that are of the housholde of God, must be all of one faith and religion.

then thou shalt keepe this seruice in this moneth.

d And the feruice vnder the first Testament were holy as Chap. 12.16.

6 Seuen dayes shalt thou eate vnleauened bread, & the d seuenth day shalbe the feast of the Lord.

7 Vnleauened bread shalbe eaten seuen dayes, and there shall no leauened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

e When thou dost certifie vnto the children the cause of the feast of vnleauened bread. f That this shall haue continuall remembrance therof in thy mouth, as if it were written in thine hand, or before thine eyes.

8 ¶ And thou shalt shewe thy sonne in that day, saying, This is done, e because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shalbe a signe vnto thee f vpon thine hande, and for a remembrance betweene thine eyes, that the Lawe of the Lord may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his season appointed from yere to yere.

11 ¶ And when the Lord shall bring thee into the lande of the Canaanites as hee sware vnto thee and to thy fathers, and shall giue it thee,

Chap. 22.29. and 34.19. Luke 2.23.

12 g Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doth open the wombe and commeth forth of thy beast: the males shalbe the Lords.

h Or, thou shalt redeeme it with a lambe.

13 But euery first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou buy out.

i Thou is also vnderstand of the husband and other beasles, which otherwise not offered vnto God were slaine.

k By offering a cleane beast in sacrifice, Leuit. 12.6.

14 ¶ And when thy sonne shall aske thee to morowe, saying, What is this? thou shalt then saye vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.

[ ] Hebrewes, bondmen.

15 For when Pharaoh was harde hearted against our departing the Lord then slew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that [first open the wombe, but all the first borne of my sonnes I redeeme.

§ Or, tokens of remembrance

16 And it shalbe as a token vpon thine hande, and as frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.

‖ Or because. i Whereupon Pharaoh would haue stayed them, but God caused them to take their iourney, that they might passe.

17 ¶ Nowe when Pharaoh had let the people goe, God carried them not by the way of the Philistims countrey, ‖ though it were neerer: for God said, Lest the people repent when they see warre, and turne againe to Egypt)

18 But God made the people to go about by the way of the wildernes of the red sea: and the children of Israel went vp i armed out of the land of Egypt.

k That is, not plainly but openly, and as it were boldly. Exodus. 13.18. Deut. 3.20.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, God will surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their iourney from Succoth and camped in Ethan in the edge of the wildernes.

21 And the Lord went before them by day in a pillar of a cloude to lead them the way, and by night in a pillar of fire to giue them light, that they might goe both by day and by night.

Num. 14.14. Psal. 78.14. 105.39. Nehem. 9.19.

22 l Hee tooke not away the pillar of the cloude by day nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaoh is hardened, and pursueth the Israelites. 11 The Israelites taken with a feare murmure against Moses. 13 Moses encourageth them. 21 He deuideth the Sea. 23. 27 The Egyptians willow and are drowned.

1 THen the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before Pihahiroth betweene Migdol and the Sea, ouer against a Baal Zephon: about it shall ye campe by the Sea.

a From to heard the countrey of the Philistians. b Or the Sea hath him fast, they are intangled on euery side and the countrey is ouer hard vnto them.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernes hath shut them in.

4 And I will harde Pharaohs heart that hee shall folow after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

c God and mine purposed. Num. 33.3. By punishing his obstinate rebellion.

5 ¶ Then it was tolde the king of Egypt, that the people fled: and the heart of Pharaoh and of his seruantes was turned against the people, and they said, Why haue we this done, and haue let Israel go out of our seruice?

6 And hee made readie his charets, and tooke his people with him.

7 And tooke fiue hundreth chosen charets, and all the charets of Egypt, and captaines ouer euery one of them.

Iosephus writeth that 6 hundreth more were ioyned hereunto, and that the king himself followed after with great power and horses.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and he followed after the children of Israel: but the children of Israel went out with an high hand)

9 And the Egyptians pursued after them, and all the horses [and] charets

F.iiij. of

of Pharaoh, and his horsemen and his hoste ouertooke them campyng by the Sea, beside Pi hahiroth, before Baal zephon.

10 And when Pharaoh drewe nie, the childzen of Israel lift vp their eyes, & behelde, ꝑ Egyptians marched after them, and they were sore afraid: wherfore the childzen of Israel cryed vnto the Lord.

11 And they sayde vnto Moses, Hast thou brought vs to die in the wildernes, because there were no graues in Egypt: Wherefore hast thou serued vs thus, to carie vs out of Egypt?

12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest, that we may serue the Egyptians: for it had bene better for vs to serue the Egyptiãs, then that we should die in the wildernes.

13 Then Moses sayde to the people, Feare ye not, stand still, and behold the saluation of the Lorde which hee will shewe to you this day. For the Egyptiãs, whome ye haue seene this day, ye shall neuer see them againe.

14 The Lorde shall fight for you: therefore ʰ holde you your peace.

15 ¶ And the Lord said vnto Moses, Wherefore ⁱ cryest thou vnto me? speake vnto the childzen of Israel that they goe forwarde:

16 And lift thou vp thy rod, & stretche out thine hande vpon the Sea and deuide it, and let the childzen of Israel goe on drie ground thorowe the middes of the Sea.

17 And I beholde I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoste, vpon his charets, & vpon his horsemen.

18 Then the Egyptians shall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsemen.

19 ¶ And the Angel of God, which went before the hoste of Israel, remoued and went behinde them: also the pillar of the cloude went from before them, and stoode behinde them,

20 And came betweene the campe of the Egyptians and the campe of Israel: it was both a cloude and darkenes, yet gaue it light by night, so that all ꝑ night long the one came not at the other.

21 And Moses stretched forth his hand vpon the Sea, and the Lord caused the sea to run backe by a strong East winde all the night, & made the Sea drie land: for the waters were deuided.

22 Then the childzen of Israel went through the midst of the Sea vpon the drie ground, and the waters were a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians pursued and went after them to the midst of the Sea, euen all Pharaohs horses, his charets, and his horsemen.

24 Now in the morning watche, when the Lord looked vnto the hoste of the Egyptians, out of the fire and cloude pillar, hee strooke the hoste of the Egyptians with feare.

25 For hee tooke off their charet wheeles, & they draue them with much adoe: so that the Egyptians euery one sayde, I will flee from the face of Israel: for the Lorde fighteth for them against the Egyptians.

26 ¶ Then the Lord said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsemen.

27 Then Moses stretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled against it: but the Lord ouerthrew the Egyptians in the middes of the Sea.

28 So the water returned and couered the charets & the horsemen, euen all the hoste of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the childzen of Israel walked vpon drie lande thorowe the middes of the Sea, and the waters were a wall vnto them on their right hande, and on their left.

30 Thus the Lorde saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banke.

31 And Israel saw the mighty power, which the Lorde shewed vpon the Egyptians

f They, which ask counsel in their deliuerance reiecte, because now they are in danger & may not passe.

g Or, his the vnpartiente of the Egyptians: that is, aduersaries of Gods appointed.

‖ Or, deliuerance.

h Onely put your trust in God without grudging or doubting.

i Thus in certeine saith fighteth against the flesh, and reiecte the prayers to the Lord.

k The cloude sheweth light to the Israelites but to the Egyptians it giueth darkenes, so that their two hostes could not ioyne together. Psal. 4. 22. Psal. 114. 3. Psal. 78. 13. 1 Cor. 10. 1. Hebr. 11. 29.

l Which was about the three last houres of the night.

‖ Or, heauily.

m So the Lorde by the water saued Israel, and by the water ouerwhelmed his enemies.

‡ Ebr. hand.

Egyptians: so the people feared the Lorde, and beleeued the Lorde, and his seruant Moses.

CHAP. XV

1. 20 Moses with the men and women sing prayses vnto God for the deliuerance. 22 The people murmure. 25 At the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

Then sang Moses and the children of Israel this song vnto the Lorde, and spake in this maner, I will sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the Sea.

2 The Lorde is my strength and prayse, and he is become my saluation. He is my God, and I will prepare him a tabernacle. he is my fathers God, and I will exalt him.

3 The Lorde is a man of warre, his Name is Iehouah.

4 Pharaohs charets and his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

5 The depths haue couered them, they sanke to the bottome as a stone.

6 Thy right hand, O Lorde, is glorious in power: thy right hande, O Lord, hath bruised the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against thee: thou sentest forth thy wrath, which consumed them as the stubble.

8 And by the blast of thy nostrels the waters were gathered, the floods stood still as an heape, the depths congealed together in the heart of the Sea.

9 The enemie said, I will pursue, I will ouertake them, I will deuide the spoyle, my lust shalbe satisfied vpon them, I will drawe my sword, mine hand shall destroy them.

10 Thou bliewest with thy winde, the Sea couered them, they sanke as leade in the mightie waters.

11 Who is like vnto thee, O Lorde, among the Gods? Who is like thee so glorious in holines, so feareful in prayses, doing wonders?

12 Thou stretchedst out thy right hand, the earth swalowed them.

13 Thou wilt by thy mercie cary this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy habitation.

14 The people shall heare and be afrayde: sorowe shall come vpon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaã shal ware faint hearted.

16 Feare and dread shall fall vpon them: because of the greatnes of thine arme, they shall be still as a stone, til thy people passe O Lorde: till this people passe, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountaine of thine inheritance, which is the place that thou hast prepared, O Lorde, for to dwell in, euen the sanctuarie, O Lord, which thine hands haue established.

18 The Lord shal reigne for euer and euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in the midst of the Sea.

20 And Miriam the prophetesse, sister of Aaron tooke a timbrell in her hand, and all the women came out after her with timbrels and daunces.

21 And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowen in the Sea.

22 Then Moses brought Israel from the red Sea, and they went out into the wildernesse of Shur: and they went three dayes in the wildernes, and found no waters.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called Marah.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lorde, and the Lorde shewed him a tree, which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a lawe, and there he proued them,

26 And saide, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt do that which is right in his sight, and wilt giue eare vnto his commandements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelue fountaines of water, and seuentie palme trees, and they camped there by the waters.

CHAP.

a That is, the bottom, which betokeneth hell. Or into Mare of the Lord.

a Praising God for the ouerthrowe of his enemies and their deliuerance. Wisd. 10 20.

b Or, the ocean
c To worship him therein
d Exhibite the ouercommer.
d Other confirmation of his power.

e Or, power.

f Those, that are ouercome by Gods prayse, are his enemies.

g Or, in the depth of the Sea.

h Or as a stone shalbe hued.

i For so often times scripture calleth the mightie men of the world, Gods. k Which worthily to be praised with all feare and reuerence.

l That is, into the land of Canaan on mount Sion.

Deut 2 25. m Or, for thy people sake.

n Which is, mount Sion, where afterward Hierusalem was built.

o Signifying their vnthankfulnes, and how God tempteth the godly for their profite, and humbleth the wicked for their sinnes, but not to the end to destroy them, but to correct our wanton nesses.

p Signifie the healing of the bitternes of our sinnes, which is done by Christ.

q Iesus.

Leuit. 8 3.

r That is, god. s Moses a God in name.

t Which is, to obey the voice of the Lord and his commandements.

Num 33 9.

CHAP XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 11 The Lorde feedeth quailes and Manna. 23 The Sabbath is sanctified vnto the Lorde. 27 The fourth day Manna could not be founde. 32 It is kept for a remembrance to the posteritie.

AFterward all the Congregation of the children of Israel departed from Elim, & came into the wildernesse of Sin, (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is the eighteenth place where they had camped: their removing from place to place, which was about a moneth, declareth how long they tarried in one place. Read Num. 33. from. 2. to.

2 And the whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernes.

3 For the children of Israel saide to them, Oh that we had died by the hand of the Lord in the land of Egypt, when we sate by the flesh pots, when we ate bread our, bellies full: for ye haue brought vs out into this wildernes to kill this whole companie with famine.

b So hard a thing it is to the flesh not to murmure against God, when he beateth it vnder.

4 ¶ Then saide the Lorde vnto Moses, Beholde, I will cause bread to raine from heauen to you, and the people shal go out, and gather that that is sufficient for euery day, that I may proue them, whether they will walke in my Law or no.

c That is, portion, or measure.

d That is, that they shall particularly acquainte vpon Gods prouidence from day to day.

5 But the first day they shall prepare that, which they shall bring home, and it shall be twise as much as they gather dayly.

6 Then Moses and Aaron saide vnto all the children of Israel, At euen ye shal know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie of the Lorde: for he hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

d He gaue them no Manna bread, after murmuring and hunger for his glories sake.

8 Againe Moses saide, At euen shall the Lord giue you flesh to eate, & in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

e He shewed manifestly Gods mindes to comfort him selfe.

9 ¶ And Moses saide to Aaron, Say vnto all the Congregation of the children of Israel, Draw neere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel they looked toward the wildernes, and beholde, the glorie of the Lorde appeared in a cloude.

f chap. 13. 21.

11 (For the Lorde had spoken vnto Moses, saying,

12 I haue heard the murmurings of the children of Israel: tel them [therfore, and say, At euen ye shal eate flesh, and in the morning ye shalbe filled with bread, and ye shall know that I am the Lord your God.

Exod. 45. 4. for, in the euening.

13 And so at euen the quailes came and couered the campe: and in the morning the dewe lay round about the hoste.

Num. 11. 31.

14 And when the dew that was fallen was ascended, beholde, a small round thing was vpon the face of the wildernes, small as the hoare frost on the earth.

Num. 11. 7. Psal. 78. 24. wisd. 16. 20.

15 And when the children of Israel saide it, they saide one to another, It is MAN, for they wist not what it was. And Moses saide vnto them, This is the bread which the Lorde hath giuen you to eate.

16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating an Omer for a man, according to the number of your persons: euery man shall take for them which are in his tent.

g Which conteineth about a pottel, of our measure, 11. or 12. an head.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, he that had gathered so much, had nothing ouer, & he that had gathered litle, had no lacke: so euery man gathered according to his eating.

2. Cor. 8. 15.

19 Moses then saide vnto them, Let no man reserue thereof till morning.

h God is a riche feeder of all, and none can iustly complaine.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and stanke: therefore Moses was angrie with them.

i No creature is so pure but being abused, it turneth to our destruction.

21 And they gathered it euery morning, euery man according to his eating: for when the heate of the sunne came, it was melted.

22 ¶ And the first day they gathered twise so much bread, two Omers for one man: then all the rulers of the Congregation came and told Moses.

k Which proportion should serue for the Sabbath and the day before.

23 And he answered them, This is that, which the Lord hath said, To morrow is the rest of the holy Sabbath vnto the Lord: bake that to day which ye will bake, & seethe that which ye will seethe, and all that remaineth, lay it vp to be kept till the morning for you.

24 And they laied it vp till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then

25 Then Moses saide, Eate ỳ day: for to day is the Sabbath vnto ỳ Lord: to day ye shall not finde it in the fielde.

26 Sixe dayes shall ye gather it, but on the seuenth day is, the Sabbath: in it there shalbe none.

27 ¶ Notwithstanding, there went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lorde saide vnto Moses, Howe long refuse ye to keepe my cõmandements and my lawes?

29 Behold, howe ỳ Lord hath giuen you ỳ Sabbath: therefore he giueth you the fift day bread for two dayes: tarie therefore euery man in his place: let no man go out of his place the seuenth day.

30 So the people rested ỳ seuenth day.

31 And the house of Israel called the name of it, MAN: and it was like to coriander seede, but white: and the taste of it was like vnto wafers made with hony.

32 And Moses saide, This is ỳ which the Lord hath comanded, Fil an Omer of it, to keepe it for your posterite: that they may see the bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.

33 Moses also saide to Aaron Take a pot and put an Omer full of MAN therein, and set it before the Lorde to be kept for your posterite.

34 As the Lord commanded Moses, so Aaron layed it vp before the Testimonie to be kept.

35 And the children of Israel did eate MAN fourtie yeeres, vntill they came vnto a lãd inhabited: they did eate MAN vntill they came to the borders of ỳ land of Canaan.

36 The Omer is the tenth part of the Ephah.

## CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 God giueth it out of the rocke in Horeb. 8 Moses holdeth vp his hands in the time of the Amalekites. 15 Moses buildeth an altar, and calleth the name of it Iehouah nissi.

AND all the Congregation of the children of Israel departed from ỳ Wildernes of Sin, by their iourneyes at ỳ commandement of the Lord, and camped in Rephidim, where was no water for the people to drinke.

2 Wherefore the people contended with Moses, and saide, Giue vs water that we may drinke. And Moses saide vnto them, Why contende ye with me? wherefore doe ye tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and saide, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children & our cattel with thirst?

4 And Moses cryed to the Lord, saying, What shall I doe to this people? for they be almost ready to stone me.

5 And the Lord answered to Moses, Go before the people and take with thee of the Elders of Israel: and thy rod, wherewith thou smotest the riuer, take in thine hand, and go:

6 Behold, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that ỳ people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place, Massah and Meribah, because of the contention of the children of Israel, and because they had tempted the Lord saying, Is the Lord among vs, or no?

8 ¶ Then came Amalek & fought with Israel in Rephidim.

9 And Moses said to Iosshua, Chuse vs out men and goe fight with Amalek: to morow I will stand on the top of the hill with the rod of God in mine hand.

10 So Iosshua did as Moses had bidd, & fought with Amalek: & Moses, Aaron, and Hur, went vp to the top of the hill.

11 And when Moses held vp his hand, Israel preuailed: but when he let his hand downe, Amalek preuailed.

12 Now Moses hands were heauie: therefore they tooke a stone and put it vnder him, and he sate vpon it: and Aaron and Hur stayed vp his hands, ỳ one on the one side, and ỳ other on the other side: so his handes were steady vntil the going downe of the sunne.

13 And Iosshua discomfited Amalek & his people with the edge of the sword.

14 ¶ And the Lorde saide to Moses, Write this for a remembrance in the booke, & rehearse it to Iosshua: for I will vtterly put out the remembrance of Amalek from vnder heauen.

15 And Moses built an altar, and called the name of it, Iehouah nissi:

16 Also he saide, The Lorde hath sworne, that he will haue warre with Amalek from generation to generation.

## CHAP. XVIII.

1 Iethro commeth to see Moses his sonne in law & his people: 5 he findeth him sitting in iudgement: 7 they reioyce and giue thanks: 12 Iethro offereth sacrifice vnto God, 21 & giueth Moses counsell in appointing officers.

When

1 God tooke a way the occasion from them that seeke to finde it in those things wherein they vnreasonably glorie against God's commandements.

a To some men seeme that not to labour, Exod. 16. 17.

b Of this shall speake Deut. 8. 3.

c That is the Lorde's commandement, at the which Aaron was not present, Iosh. 5. 12. Or else it was first commanded about ten yeeres.

d Moses at the commandement of the Lorde here maketh a certaine place, where they camped, as Numb. 33. but only to signifie the place in generall where was no water.

e Moses doeth not blame the people for murmuring against God

f God worketh by meanes, either ordinarie or extraordinarie, as it pleaseth him.

g Or, Iehouah my banner, as he that ouercame by calling vpon the name of God.

h Or, the throne of the Lorde vpon Mount Sinai.

i So that we see how God prouideth for his, euen when they are in greatest extremitie.

k Or, Iethro the sonne in law of Moses, Chap. 4. 18.

l That is, Moses receiued this counsell of God.

Chap. 2. 16

WHen Iethro ꝑ * Priest of Midian Moses father in lawe heard all that God had done for Moses, and for Israel his people, and howe the Lorde had brought Israel out of Egypt,

2 Then Iethro the father in lawe of Moses tooke Zipporah Moses wife, (after he had sent her away)

3 And her two sonnes, whereof the one was called "Gershom: for he saide, I haue bene an alient in a strange land:

4 And the name of the other was Eliezer: for the God of my father, saide he, was mine helpe, and deliuered me from the sworde of Pharaoh)

5 And Iethro Moses father in lawe came with his two sonnes, and his wife vnto Moses into the wildernes, where he camped by the mount of God.

6 And he said to Moses, I thy father in lawe Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in lawe, and did obeisaunce and kissed him, and eche asked other of his welfare: and they came into the tent.

8 Then Moses told his father in law all that the Lorde had done vnto Pharaoh, and to the Egyptians for Israels sake, and all the trauaile that had come vnto them by the way, and howe the Lord deliuered them.

9 And Iethro reioyced at all ꝑ goodnesse, which the Lorde had shewed to Israel, and because he had deliuered them out of the hand of the Egyptians.

10 Therefore Iethro saide, "Blessed be the Lorde who hath deliuered you out of the hand of the Egyptians, & out of ꝑ hand of Pharaoh: who hath also deliuered the people from vnder ꝑ hand of the Egyptians.

11 Nowe I knowe that the Lorde is greater then all the gods: "for as they haue delt proudly with them, so are they recompensed.

12 Then Iethro Moses father in lawe tooke burnt offerings and sacrifices to offer vnto God. And Aaron and all the Elders of Israel came to eate bread with Moses father in lawe before God.

13 ¶ Now on ꝑ morow, when Moses sate to iudge the people the people stood about Moses from morning vnto euen.

14 And when Moses father in lawe sawe all that he did to the people, he said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning vnto euen?

15 And Moses saide vnto his father in lawe, Because the people come vnto me to seeke God.

16 When they haue a matter, they come vnto me, and I iudge betweene one & another, and declare the ordinances of God, and his lawes.

17 But Moses father in lawe said vnto him, The thing which thou doest, is not well.

18 Thou doth * weariest thy selfe greatly, and this people that is with thee: for the thing is to heauy for thee: "thou art not able to do it thy selfe alone.

19 Heare now my voyce, (I will giue thee counsel, and God shalbe with thee) be thou for the people to God warde, and report thou the causes vnto God,

20 And admonish them of ꝑ ordinances, and of the lawes, & shewe them the way, wherein they must walke, and the worke that they must do.

21 Moreouer, prouide thou among all ꝑ people men of courage, fearing God, men dealing truely, hating couetousnes: and appoint such ouer them, to be rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let them bring vnto thee, and let them iudge all small causes: so shall it be easier for thee, when they shal beare [the burden] with thee.

23 If thou do this thing, (& God [so] commande thee) both thou shalt be able to endure, and all this people shall also go quetly to their place.

24 So Moses ‖ obeyed ꝑ voyce of his father in law, & did all that he had saide:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, [but] they brought ꝑ hard causes vnto Moses: for they iudged al small matters them selues.

27 Afterward Moses ‖ let his father in lawe depart, and hee went into his countrey.

* It may seeme that he left with the foresaid wife and children, for that he is called a stranger, and also because he returned without his wife and children. Chap. 4. 25. Chap. 18. 2.

b Horeb is called the mount of God, for that God vsed there sundry times to appeare: called the mount Sinai, for that it was in the wildernes of Sinai. Chap. 19. 1. & 24. 16. c That is, he sent word of his comming to Moses.

d Whereby we learne, that children ought to be instructed in the feare of God, and therefore Moses would not haue his daughter.

Chap. 10, 16, 21. 7. e For they that beleeue not the Gospell of Iesus Christ, procure to themselues by their owne wickednesse, that which is heere spoken of Pharaoh. 1 Cor. 1. 18. & 2. 6. & 15. 24. Heb. 2. 14. 2 Pet. 3. 7. Reu. 20. 10. & 21. 8. & 22. 15.

f Of this counsell of Iethro, we learne, that the ministers of the Church ought to be diligent in their callings, and to be content to be admonished of their brethren, and also to be ruled by them.

g That is, to know. Gods will ꝑ to haue iustice executed.

‖ Ebr. thou wilt faint and fall. Deut. 1. 9.

‖ Or, counsell.

h Iudge thou in hard causes, which cannot be decided but by consulting with God.

i What manner of men ought to be chosen to beare office.

k Godly counsell ought euer to be obeyed, though it come of one inferiour to vs: for so doth God often-times grieue vs, to humble vs, and that are exalted, and to declare that one member hath need of another.

‖ Reade the occasion, Num. 10. 29.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that touches the hil dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

In

a Called much time to the Israelites out of the mount Sinai, containing part of Asia, and part of Africa.

1 That is, departed from Rephidim.

Acts 7.38.

In the thirde moneth, after the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 But Moses went vp vnto God, for the Lorde had called out of the mount vnto him, saying, Thus shalt thou say to the house of Iaakob, and tel the children of Israel,

4 Ye haue seene what I did vnto the Egyptians, and how I caried you vpon eagles wings, and haue brought you vnto me.

5 Now therefore if ye will heare my voyce in deede, and keepe my couenant, then yee shall be my chiefe treasure aboue all people, though all the earth be mine.

6 Ye shalbe vnto me also a kingdome of Priestes, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

7 Moses then came and called for the Elders of the people, and propoſed vnto them all these things, which the Lord commanded him.

8 And the people answered all together, and sayd, All that the Lord hath commaunded, we wil doe. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had tolde the wordes of the people vnto the Lord)

10 Moreouer, the Lord said vnto Moses, Go to the people, and sanctifie them to day and to morowe, and let them wash their clothes.

11 And let them be ready on the third day: for the third day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues that ye goe not vp to the mount, nor touche the border of it: Whosoeuer toucheth the mount, shal surely dye.

13 No hand shal touch it, but he shall be stoned to death, or striken through with dartes: whether it be beast or man, he shall not liue: When the horne blowe-eth long, they shall come vp vnto the mountaine.

14 Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he sayde vnto the people, Be ready on the third day, and come not at your wiues.

16 And the third day, when it was morning, there was thunders & lightnings, and a thicke cloude vpon the mount and the sound of the trumpet exceeding loud, so that all the people, that was in the campe, was afrayde.

17 Then Moses brought the people out of the tents to meete with God, and they stoode in the nether part of the mount.

18 And mount Sinai was all on smoke, because the Lorde came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a fornace, and all the mount trembled exceedingly.

19 And when the sound of the trumpet blewe long, and waxed louder and louder, Moses spake, and God answered him by voyce.

20 (For the Lorde came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp vnto the top of the mount Moses went vp.

21 Then the Lorde sayde vnto Moses, Goe downe, charge the people, that they breake not their boundes, to goe vp to the Lorde to gaze, least many of them perish.

22 And let the Priestes also which come to the Lord be sanctified, least the Lorde destroy them.

23 And Moses sayd vnto the Lorde, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lorde sayde vnto him, Goe, get thee downe, and come vp thou, and Aaron with thee: but let not the Priestes and the people breake their boundes to come vp vnto the Lord, lest he destroy them.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

1 The commandements of the first table. 12 The commandements of the second. 18 The people afrayde are comforted by Moses. 22 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

Then

b Or, trumpet, Exod. 20.

c Or, Bee not ouer bolde, that you presse at this time, according as ye are commaunded on the 8. of this. 1. Cor. 7.5.

d Or, rulers.

e Or, breake out vpon the.

f Neither dignitie nor multitude shall haue auauntage to passe the boundes, that Gods word prescribeth.

Deut. 4.11.

g God vsed these terrible signes that his Law should be had in greater reuerence, and his maiestie the more feared.

h He gaue charge to Moses by name, lest that the people might vnderstand him.

Heb. 12.20.

a When Moses and Aaron were gone vp, & had passed the bounds of the people, God spake these wordes out of the mount Horeb, that all the people heard.

AND God a spake all these wordes, saying,

2 I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, neither serue them: for I am the Lorde thy God, a ielous God, visiting the iniquitie of the fathers vpon the children, vpon the thirde generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto thousands to them that loue me, and keepe my commandements.

7 Thou shalt not take the Name of the Lorde thy God in vaine: for the Lord will not holde him guiltles that taketh his Name in vaine.

8 Remember the Sabbath day, to keepe it holy.

9 Sixe dayes shalt thou labour, and doe all thy worke,

10 But the seuenth day is the Sabbath of the Lorde thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy manseruant nor thy maid nor thy beast, nor thy stranger that is within thy gates.

11 For in sixe dayes the Lorde made the heauen and the earth, the sea, and all that in them is, & rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 Honour thy father & thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 Thou shalt not kill.

14 Thou shalt not b commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false m witnes against thy neighbour.

17 Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his manseruant, nor his maide nor his ore, nor his asse, neither any thing that is thy neighbours.

18 And all the people sawe the thunders, and the lightnings, and the sound of the trumpet, & the mountaine smoking. and when the people sawe it they fled and stoode afarre off,

19 And said vnto Moses, Talke thou with vs, and we will heare: but let not God talke with vs, lest we die. Deut 5.24 & 18.15. & 18.

20 Then Moses sayde vnto the people, Feare not: for God is come to proue you, & that his feare may be before you, that ye sinne not. Whether you will obey his precepts as you promised, chap 19.8.

21 So the people stood afarre off, but Moses drewe neere vnto the darkenesse where God was.

22 And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of siluer, nor gods of golde: you shall make you none.

24 An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offerings, and thy peace offerings thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee. Chap.27.8.& 38.7. Leuit 3.1.

25 But if thou wilt make me an altar of stone, thou shalt not builde it of hewē stones: for if thou lift vp thy toole vpon them, thou hast polluted them. Deut 27.5. Iosh 8.31

26 Neither shalt thou go vp by steps vnto mine altar, that thy filthinesse be not discouered thereon. f That is, that one be not discouered, by going vp by steps, & lifting a broad or side clothes.

## CHAP. XXI

Temporall and ciuill ordinances appointed by God, touching seruitude, murthers and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and crueltie.

NOw these are the lawes, which thou shalt set before them:

2 If thou bye an Ebrewe seruant, hee shall serue six yeeres, and in the seuenth he shal go out free, for nothing. Leuit 25.39. Deut.15.12. Iere.34.14.

3 If he came b himselfe alone, he shall go out himselfe alone: if he were married, then his wife shal go out with him. a Paying no money for his liberte. b Not hauing wife nor children.

4 If his master hath giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shalbe her masters, but he shal goe out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I will not go out free, c Time of seruitude was expired, which was six yeeres, or the seuenth yeere, the Iubile came.

6 Then his master shal bring him vnto the d Iudges, & set him to the e doore, or to the post, and his master shall boare his eare through with a naile, and he shall d The gods. e Where the iudges sate.

4 If the theft be found [a] with him, aliue, (whether it be ore, asse, or sheepe) he shal restore the double.

5 ¶ If a man doe hurt fielde, or vineyarde, and put in his beast to feede in an other mans fielde, he shal recompence of the best of his owne fielde, and of the best of his owne vineyarde.

6 ¶ If fire breake out, & catch in the thornes, & the stacks of corne, or the standing corne or field be consumed: he that kindled the fire shal make full restitutiō.

7 ¶ If a man deliuer his neighbour money or stuffe to keepe, and it be stollen out of his house, if the theefe be found, he shal pay the double.

8 If the theefe be not found, then the master of the house shalbe brought vnto the [b] Iudges to sweare, whether he hath [c] put his hand vnto his neighbors good, or no.

9 In all maner of trespasse, whether it be for oxen, for asse, for sheepe, for rayment, or for any maner of lost thing, which an other chalengeth to be his, the cause of both parties shal come before the Iudges, and whome the Iudges condemne, he shall pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to keepe asse, or ore or sheepe, or any beast, and it die, or be [d] hurt, or taken away by enemies, and no man see it,

11 [e] An othe of the Lorde shall be betweene them twaine, that he hath not put his hand vnto his neighbors good, and the owner of it shal take [the othe,] and he shal not make it good:

12 [f] But if it be stollen from him, he shal make restitution vnto [g] owner therof.

13 If it be come in pieces, he shal bring [h] record, and shal not make that good, [which] is deuoured.

14 ¶ And if a man borow [ought] of his neighbour, and it be hurt, or els dye, the owner therof not being by, he shall surely make it good.

15 If the owner therof be by, he shal not make it good: for [if it be an] hired thing, it came for his hire.

16 ¶ [i] And if a man intise a maid that is not betrothed & lye with her, he shall endowe her, and take her to his wife.

17 If her father refuse to giue her to him, he shal pay money, according to the dowme of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoeuer lyeth with a beast, shall dye the death.

20 ¶ [k] He that offreth vnto [any] gods, saue vnto the Lord onely, shalbe slaine.

21 ¶ [l] Moreouer, thou shalt not do iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

22 ¶ [m] Ye shall not trouble any widowe, nor fatherlesse childe.

23 If thou vexe or trouble such, and so he call and crie vnto me, I wil surely heare his crie.

24 Then shall my wrath be kindled, and I wil kill you with the swoorde, and your wiues shalbe widowes, and your children fatherlesse.

25 ¶ [n] If thou lend money to my people, that is, to [o] poore with thee, thou shalt not be as an vsurer vnto him: ye shal not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it vnto him before the sunne goe downe:

27 For that is his couering onely, [and] this is his garment for his skinne: wherein shal he sleepe: therefore when he crieth vnto me, I wil heare him: for I am mercifull.

28 ¶ [p] Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.

29 ¶ Thine [q] abundance & thy licour shalt thou not keepe backe. [r] The first borne of thy sonnes shalt thou giue me.

30 Like wise shalt thou do with thine oxen and with thy sheepe: seuen dayes it shalbe with his dammc, [and] the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto me, [s] neither shall ye eate any flesh that is torne [of beasts] in the fielde: ye shall cast it to the dogge.

## CHAP. XXIII.

1 Not to forbeare the multitude. 3 Not to make mention of the strange gods. 14 The three solemne feastes. 20. 23 The Angel is promised to leade the people. 25 What God promiseth if ye obey him. 29 God will cast out the Canaanites by litle and litle, and why.

[1] Thou shalt not [t] receiue a false tale, neither shalt thou put thine hand with the wicked, [u] to be a false witnes.

2 ¶ Thou shalt not followe a multitude to doe euill, neither [x] agree in a controuersie [y] to decline after many and ouerthrowe [z] the trueth.]

3 ¶ Thou shalt not [a] reuerence a poore man in his cause.

4 ¶ If thou meete thine enemies ore, or his asse going astray, thou shalt [b] bring him to him againe.

5 If

---

[a] Ebr. vnder his hand.

[b] Ebr. gods

[c] That is, whether he hath stollen.

[d] Hurt, or broken.

[e] They should sweare by the [c] name of the Lord.

Gen. 31. 39.

[f] He shal shew some part of the beast, or bring in instances.

[g] He that breed it shall be free by paying the hire. Deut. 22. 28

[h] Ebr. stand.

[i] Ebr. if a man deceiue a maid.

[k] The first plague of God vpon the oppressers. Leuit. 25. 37. deut. 23. 19. psal. 15. 5.

[l] For you also were strangers. Act. 23. 5.

[m] Thine abundance of thy corne, oyle, and wine. Chap. 13. 2. & 34. 19.

[n] Leuit. 22. 8. Ezech. 44. 31. [o] And so haue nothing to doe with it.

Deut. 17. 13. 19. 15 1 mac. 7. 24. Leuit. 19. 33.

Zach. 7. 10.

[p] Or, report a false tale.

[q] Or, cruell.

[r] Ebr. answere.

[s] Doe that which is good, though fewe or fauoure it.

[t] If we be bound to doe good to our enemies beast, much more to our entrele brethrē, Mat. 5. 44.

5 If thou see thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp again with it.

6 ¶ Thou shalt not ouerthrowe the right of thy poore in his sute.

7 Thou shalt keepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the wise, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye knowe the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 Moreouer, fiue yeeres thou shalt sowe thy lande, and gather the frutes thereof.

11 But the seuenth yere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shall eate. In like maner thou shalt do with thy vineyard, and with thine olue trees.

12 Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine ore, and thine asse may rest and the sonne of thy mayde and the stranger may be refreshed.

13 And ye shal take heed to all things that I haue sayde vnto you: and ye shall make no mention of the name of other gods, neyther shall it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yere.

15 Thou shalt keepe the feast of vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commanded thee, in season of the moneth of Abib: for in it thou camest out of Egypt: and none shall appeare before me emptie:

16 The feast also of the harueste of the first frutes of thy labours, which thou hast sowen in the fielde: and the feast of gathering frutes in the end of the yere, when thou hast gathered in thy labours out of the fielde.

17 These three times in the yeere shall all thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leauened bread: neyther shall the fat of my sacrifice remaine vntill the morning.

19 The first of the first frutes of thy lande thou shalt bring vnto the house of the Lorde thy God: yet shalt thou not seethe a kidde in his mothers milke.

20 ¶ Beholde I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I haue prepared.

21 Beware of him, & heare his voyce, and prouoke him not: for he will not spare your misdeedes, because my name is in him.

22 But if thou hearke vnto his voyce, and do all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel shall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites the Hiuites and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods neither serue them, nor do after the workes of them: but vtterly ouerthrowe them, and breake in pieces their images.

25 For ye shall serue the Lorde your God, and hee shall blesse thy bread and thy water, and I will take all sickenes away from the mids of thee.

26 There shal none cast their frute nor be baren in thy land: the number of thy dayes will I fulfill.

27 I will send my feare before thee, and will destroy all the people among whome thou shalt go: and I will make all thine enemyes, turne their backes vnto thee:

28 And I will sende hornets before thee, which shall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yeere least the land grow to a wildernesse: and the beastes of the fielde multiplie against thee.

30 By litle and litle I will driue them out from thy face, vntill thou increase, and inherite the land.

31 And I will make thy coastes from the red Sea vnto the Sea of the Philistims, & from the desert vnto the River: for I will deliuer the inhabitants of the land into your hande and thou shalt driue them out from thy face.

32 Thou shalt make no couenant with them, nor with their gods:

33 Neither shal they dwel in thy land, least they make thee sinne against mee: for if thou serue their gods, surely it shall be thy destruction.

G iiij. CHAP.

CHAP. XXIIII.

3 The people promise to obey God. 4 Moses writeth the lawe. 9 12 Moses commeth into the mount. 14 Aaron and Hur haue the charge of the people. 18 Moses was fortie dayes and fourtie nights in the mountaine.

NOwe he had ª said vnto Moses, Come vp to the Lorde, thou, and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel, and ye shall worship afarre of.

ª When he commeth to the mount, he is commanded to come alone: but hearing of the people, he is eftsoones ioyned with Aaron, &c.

2 And Moses him selfe alone shall come neere to the Lorde, but they shall not come neere, neither shall the people goe vp with him.

3 ¶ Afterward Moses came ‡ tolde the people all the wordes of the Lord, and all the lawes: and all ᵖ people answered with one voyce, and said, ᵃ All the things which the Lord hath said, will we do.

ᵃ Deut. 5. 27.

4 And Moses wrote all the wordes of the Lorde, and rose vp earely, and set vp an ᵃ altar vnder the mountaine, and twelue pillars according to the twelue tribes of Israel.

ᵃ Chap. 20. 24. Moore of the mountaine.

5 And he sent yong ᶜ men of the children of Israel, which offered burnt offerings of bieues, and sacrificed peace offerings vnto the Lord.

ᶜ Of whom the priesthood was not taken to Leui

6 Then Moses tooke halfe of ᵖ blood, and put it in basens, ‡ halfe of the blood he sprinkled on the altar.

Or, the dedication of the Tabernacle. 1 Pet. 1. 2 Heb. 9. 19. 20. ‡ Without blood is remission of sinne: but this sacrament by a signe could be but a shadow without blood sufficient. ᵖ Imperfectly as the vnderstanding could behold his mercie.

7 After he tooke the ‖ booke of the couenant, and read it in the audience of the people: Who said, All that the Lord hath said, we will do, and be obedient.

‖ Or, bible.

8 Then Moses tooke the ᵃ blood, and sprinkled it on the people, and saide, Beholde, the blood of the couenant, which the Lorde hath made with you concerning all these things.

ᵃ Heb. 9. 19. 20. ‡ Vnderstande it not as a sufficient payment therof. ᵇ That is, required. ᶜ The second time.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they ‡ saw the God of Israel, and vnder his feete was ᵃ as it were a worke of a Saphir stone, and as the very heauen when it is cleare.

‡ Signifying the vprightnes of our hearts, and that God dwelleth in them by his Spirit, &c. ᵃ Heb. 13. 20. 1 Iohn. 1. 5. Reuel. 4. 3. ‡ To wit, the people.

11 And vpon the nobles of the children of Israel hee ‡ layde not his hande: also they saw God, and did eate and drinke.

‡ Hee spared them.

12 ¶ And the Lord said vnto Moses, Come vp to me into the mountaine, ‡ be there, ‡ I will giue thee tables of stone, and the lawe and the commaundement, which I haue written, for to teach ᵖ them.

‡ Without, the people.

13 Then Moses rose vp, and his minister Iosuha, and Moses went vp into the mountaine of God,

14 And sayde vnto the Elders, Tarie vs here, vntil we come againe vnto you: and beholde, Aaron, and Hur are with you: whosoeuer hath any matters, let him come to them.

15 Then Moses went vp to ᵖ mount, and the cloude couered the mountaine,

16 And the glorie of the Lorde abode vpon mount Sinai, and the cloude couered it sixe dayes: and the seuenth day he called vnto Moses out of the middes of the cloude.

Or, him.

17 And the sight of the glorie of the Lorde was like ᵃ consuming fire on the top of the mountaine, in the eyes of the children of Israel.

ᵃ The Lorde appeareth like deuouring fire to carnall men: but to them that loue him, he sheweth him self pleasant and gracious. Deut. 4. 24. Chap. 24. 18. Heb. 12. 29.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the ᵃ mount fourtie dayes and fourtie nights.

ᵃ Deut. 9. 9.

CHAP. XXV.

1 The voluntarie gifts for the making of the Tabernacle. 10 The forme of the Arke. 17 The Propitiatorie. 21 The Table. 31 The Candlesticke. 40 All must be done according to the patterne.

THen the Lorde spake vnto Moses, saying,

2 ª Speake vnto the children of Israel, that they receiue an offering for me: of ᵃ euery man, whose heart moueth it freely, ye shall take the offring for me.

ª After the morall and iudiciall lawes he giueth them the ceremoniall: that nothing should be after wants of information. Chap. 35. 5. For the building and vse of the Tabernacle. ‖ Or, yellowe. ᵃ With this thought to be a kinde of Cedar which will not rot. ᵈ Ordained for the Priests. Chap. 28. 4. Chap. 26. 15. ᵉ A place both to offer sacrifice & to heare the Lawe.

3 And this is ᵖ offring which ye shall ᵇ take of them, golde, ‡ siluer, and brasse,

4 And blewe silke, and purple, and skarlet, and fine linen, ‡ goates heare,

5 And rammes skinnes coloured red and the skinnes of badgers, ‡ the wood ᶜ Shittim,

6 Oyle for the light, spices for anoynting oyle, and for the perfume of sweete sauour,

7 Onix stones, and stones to be set in the ᵈ Ephod, and in the ᵉ brest plate.

8 Also they shall make mee a Sanctuarie, that I may dwell among them.

9 According to all that I shewe thee: euen so shall ye make ᵖ forme of the Tabernacle, and the fashion of all the instruments thereof.

10 ¶ They shall make also an ᵃ Arke of Shittim wood, two cubites and an halfe long, ‡ a cubite and an halfe broad, and a cubite and an halfe hie.

Chap. 37. 1.

11 And thou shalt ouerlay it with pure golde: within and without shalt thou ouerlay it, ‡ shalt make vpon it a ‖ crowne of golde rounde about.

‖ Or, cercle and a border.

12 And thou shalt cast foure ringes of gold for it, and put them in the foure ‖ corners thereof: that is, two rings [shalbe] on the

‖ Or, feete.

on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, & couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of ỹ Arke, to beare the Arke with them.

The Arke of the Testimonie.

A B The length, two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne about the Arke.
F The foure rings of golde in the foure corners.
G The barres couered with golde to put through the rings to carry the Arke.
H The inner part of the Arke, where the Testimonie was put.

15 The barres shalbe in the rings of the Arke: they shall not be taken away from it.

f The stone tables, the rod of Aaron and Gomers, which were a testimonie of Gods presence.

16 So thou shalt put in the Arke the Testimonie which I shall giue thee.

17 Also thou shalt make a (g) Mercyseat of pure golde, two cubites & an halfe long, and a cubite and an halfe broade.

(g) Couer, or, propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ.

The Mercyseate.

I The Propitiatorie or Mercyseate, which in the couering of the Arke of the Testimonie, (as a part in this edition, for plainnes)
k The place whence (God) the [illegible]

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercyseat.

19 And the one Cherub shalt thou make at the one end, and the other Cherub at the other ende: of the matter of the Mercyseat shall ye make the Cherubims, on the two endes thereof.

20 And the Cherubims shall stretche their winges on hie, couering the Mercyseat with their winges, and their faces one to another: to the Mercyseate ward shall the faces of the Cherubims be.

21 And thou shalt put the Mercyseate aboue vpon the Arke, and in the Arke thou shalt put the testimonie, which I will giue thee.

§ Or, will appoint with thee. Numb. 7 89.

22 And there I will declare my selfe vnto thee, and from aboue the Mercyseate § betweene the two Cherubims, which are vpon the Arke of the Testimonie, I will tell thee all things which I will giue thee in commandement vnto the children of Israel.

Chap. 37. 10. 23 ¶ Thou shalt also make a table of Shittim wood, of two cubites long, and

The Table of the Shew bread.

A B The length of the table, two cubites.
B C The breadth, a cubite.
D The height, a cubite and an halfe.
E The border about the table, that the table was an hand bread.
F The foure rings.
G The barres to carie the table, wherewith it was borne.
H [illegible]
I The tasters or assaies called ỹ table.
K The gosters or couerings, the inner [illegible]

one cubite broade, and a cubite and an halfe hie:

24 And thou shalt couer it with pure golde, & make thereto a crowne of golde round about.

25 Thou shalt also make vnto it a border of | foure fingers roundabout: and thou shalt make a golden crowne round about the border thereof. | Or, an hand bread.

26 After, thou shalt make for it foure rings of golde, and shalt put the rings in the foure corners that are in the foure feete thereof:

27 Ouer against the border shall the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, & shalt ouerlay them with gold, that the Table may be borne with them.

29 Thou shalt make also dishes for it, and incense cups for it, & couerings for it, and goblets, wherewith it shall be couered, | euē of fine gold shalt ỹ make them. | k To set the bread vpon.

30 And thou shalt set vpon the Table shewe bread before me continually.

The Candlestick.

Because the facion of the Candlestick is so plaine and euident, it needeth not to describe the pa[illegible] of the shaft or shanke for there are [illegible] three for euery one of the other branches. Also the knops of the Candlest[illegible] [illegible] as euery [illegible] [illegible]

31 ¶ Also thou shalt make a Candlesticke of pure gold: of worke beaten out with the hammer, shal the Candlestick be made, his shaft, and his branches, his boules, his knops: and his floures shall be of the same. | Exod. 37 17. | It shall not be made cast, but beaten out of the masse of gold, with the hammer.

32 Sixe branches also shall come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three boules like vnto almonds, one knop & one floure in one braūch: and three boules like almonds in the other |

Gam. braūche,

branche, one knop and one flloure: so throughout the fire branches that come out of the Candlesticke.

34 And in the shaft of the Candlesticke shalbe foure boules like vnto almondes his knops and his floures.

35 And there shalbe a knop vnder two branches made therof: and a knop vnder two branches made therof: and a knop vnder two braches made therof, according to the fire branches comming out of the Candlesticke.

36 Their knops and their branches shall be therof. all this shalbe one beaten worke of pure golde.

37 And thou shalt make the seuen lampes therof: and the lampes therof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes therof shalbe of pure golde.

39 Of a talent of fine gold shalt thou make it with all these instruments.

a This was of the weight of the temple, as is noted Leuit. 5. Num. 3. Iudic. 3 44.

40 Looke therefore that thou make them after their fashion, which was shewed thee in the mountaine.

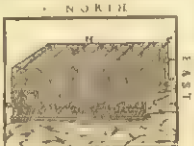
## CHAP. XXVI.

1 The forme of the Tabernacle and the appertinances. 33 The place of the Arke, of the Mercieseate, of the Table, and of the Candlesticke.

AFterwarde thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blew silke, purple, and skarlet: and in them thou shalt make Cherubims of broydred worke.

b That is, of most cunning fine worke.

The first couering of the Tabernacle.




A B C D The ten curtaines, which were eight & twentie cubites long & fourre cubites wide.

A The breadth of fiue curtaines, foure cubites, and so the ten were fourtie cubites broad.

F G Two curtaines and an halfe, so that the whole hyde together declareth that the Tabernacle was thirtie cubites long and twelue broad.

F H Taches or hookes to tye the curtaines together.

2 The length of one curtaine shalbe eight and twentie cubites, and the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shall be coupled one to an other: & the other fiue curtaines shalbe coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the selvedge b of the coupling: and likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

b Or the lyst that the curtaines might be ioyned edge ouer edge.

5 Fifte stringes shalt thou make in one curtaine, and fifte strings shalt thou make in the edge of the curtaine, which is in the second coupling: the stringes shalbe one right against another.

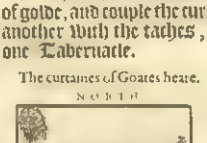
In tying together both the Loops.

6 Thou shalt make also fifte taches of golde, and couple the curtaines one to another with the taches, and it shalbe one Tabernacle.

Or, hookes.

Or, partition.

The curtaines of Goates heare.




These eleuen curtaines of goates heare were put about the other ten, A And the eleuenth hanged before the entry of the Tabernacle, looke B. These also were 30. cubites long, & the other but eight and twentie, and therefore on the South side they were a cubite longer than the other, looke C. And also on the North side, that the boards might be couered, P.

7 Also thou shalt make curtaines of goates heare, to be a couering vpon the Tabernacle: thou shalt make them [to the number of eleuen curtaines.

d Left raueling wether should smarten.

8 The length of a curtaine shall be thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shall be of one measure.

9 And thou shalt couple fiue curtaines by themselues, and the fire curtaines by themselues: but thou shalt double the e first curtaine vpon the forefront of the couering.

e That is, fiue on the one side, and fiue on the other: and the first curtaine hang ouer the doore of the Tabernacle.

10 And thou shalt make fifte strings in the edge of one curtaine in the selvedge of the coupling, and fifte stringes in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie taches of brasse, and fasten them on the strings, and shalt couple the couering together, that it may be one.

O, hookes.

12 And the f remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shal be left at the backe side of the Tabernacle,

f For these curtains were two cubites longer then the curtaines of the Tabernacle: so that they were ouer by a cubite on both sides,

13 That the cubite on the one side and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make a couering of rams skinnes dyed red, and a couering g of badgers skinnes aboue.

g To be put vpon the couering that was of goates heare.

15 Also thou shalt make boardes for the Tabernacle of Shittim Wood to stand vp.

This was to be tyed for to keepe the Tabernacle.

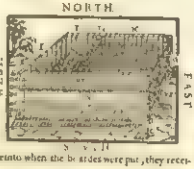
16 Ten cubites shalbe the length of a board, and a cubite and an halfe cubite

the

the breadth of one board.

17 Two tenons shalbe [in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

The Tabernacle.




A Twentie boardes on the Southside, and as many on the Northside, which were of shittim wood standing vpright. B The vtmost boardes of eche were a cubite and a halfe, by reason whereof, all ioyned together, made 30 cubites, which was the length of the Tabernacle. Iosephus writeth that eche boarde was an handfull thicke.

C The nether part of the boards which was cut out, two cubites.

D The rachmot rings, for eche tenon one, wherein were put the barres, wherewith when the boardes were put, they were vnited eche to other, and so the whole edifice stood.

D D D D Six, which the midmost barre did holde the boardes in order foure passed without the vtmost rings, and the middlemost went through the thickness of the boardes, when euery were couched therevnto.

E E Two rings of gold in the vpper part, and another at the nether part of the boardes, which inclosed the whole tabernacle, and the boardes of the West ende together.

F F Rings whereon the vaile and hanging for the dore did hang.

G H Vaile hanging on fiue pillars and wrought of Cherubims, which did separate the holy place from the most holy.

I The most holy place.

K The holy place, wherein on the Southside the candlestick was placed, and on the North side against it, the Table of shewbread.

L The hanging which couered the tabernacle on the West end, which was the vppermost end of the place.

M A hanging of vaile, which was at the entrie of the Tabernacle, being at the East ende which was fastened to hang at fiue pillars.

18 And thou shalt make boardes for the Tabernacle, euen twenty boardes on the South side, euen full South.

19 And thou shalt make fourty sockets of siluer vnder the twentie boards, two sockets vnder one boarde for his two tenons, and two sockets vnder an other boarde for his two tenons.

[Or, base pieces, wherein were the mortaises for the tenons.

20 In like maner on the other side of the Tabernacle toward the North side [shall be, twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another board.

22 And on the side of the Tabernacle, towarde the West, shalt thou make sixe boardes.

23 Also two boardes shalt thou make in the corners of the Tabernacle in the two sides.

[ The Ebrew word signifieth ymmes-decking: that they should be so perfect and well ioyned as were possible.

24 Also they shalbe [ ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shalbe eight boardes hauing sockets of siluer, euen] sixteene sockets, that is, two sockets vnder one boarde, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boards of one side of the Tabernacle,

27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boards of the side of the Tabernacle towarde the West side.

28 And the middle barre shall goe through the middes of the boards, from ende to ende.

29 And thou shalt couer the boardes with gold, and make their rings of gold, for places for the barres, and thou shalt couer the barres with gold.

30 So thou shalt reare vp the Tabernacle * according to the fashion thereof, which was shewed thee in the mount.

* Chap.25.9, 40.hebr.8.5. act.7.44.

31 ¶ Moreouer, thou shalt make a vaile of blew silke, and purple, and skarlet, and fine twined linen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose [ hookes shalbe of golde) [standing vpon foure sockets of siluer.

[ Some read, heads of the pillars.

33 ¶ And thou shalt hang the vaile [ on the hookes, that thou mayest bring in thither, that is (within the vaile the Arke of the Testimonie: and the vaile shall make you a separation betweene the holy place and the [ most holy place.

[ Ebr. vnder the hookes: meaning that it hung downe from the hookes

[ Wherevnto the hie Priest onely entred once a yere.

34 Also thou shalt put the Mercyseate vpon the Arke of the Testimonie in the most holy place.

35 And thou shalt set [ Table * without the vaile, and the Candlestick ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

* Meaning in the holy place.

36 Also thou shalt make an * hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linen wrought with needle.

* This hanging or vaile was betweene the holy place & where the people were.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with gold: their heads [ shalbe] of golde, and thou shalt cast fiue sockets of brasse for them.

CHAP XXVII

1 The altar of the burnt offring. 9 The court of the Tabernacle. 20 The lampes continually burning.

MOreouer thou shalt make the [ altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shalbe foure square) and the height thereof three cubites.

[ For the burnt offering.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of it * selfe, and thou shalt couer it with brasse.

* Of the same wood and matter, not fast ned vnto it.

The

The Altar of burnt offring.

A B The length containeth fiue cubites.

B C The breadth as much.

A D The height three cubites.

E The foure bornes or foure corners.

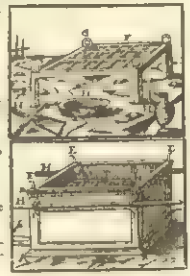
F The grate, which was put within the altar, and whereupon the sacrifice was burnt.

G Foure rings to lift vp the grate by, when they removed the altar.

H The barres to carry the altar.

I The rinages through the which the barres were put.

H H H Ashpannes, besomes, fleshhookes, basens and such instruments appertaining to the altar.




3 Also thou shalt make his ashpans for his ashes and his besoms, and his basens, and his fleshhookes, & his censers: thou shalt make all þ instruments thereof of brasse.

[Or, fire pans.

4 And thou shalt make vnto it a grate [like net worke of brasse: also vpon that [Ebr. net. grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder þ compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the [altar] hollow [betweene] the boardes: as [God] shewed thee in the mount, so shall they make it.

c This was the first entrie into the Tabernacle, where the people abode.

9 ¶ Also thou shalt make the c court of the Tabernacle in þ Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundreth cubites long, for one side,

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heades of the pillars, and their d filets [shalbe siluer.

d They were certaine hoopes or circles to beautifie the pillar.

11 Likewise on þ Northside in length [there shalbe] hangings of an hundreth [cubites long, and the twentie pillars thereof with their twentie sockets of brasse: the heades of the pillars and the filets [shalbe siluer.

12 ¶ And the breadth of the court on the west side [shall haue] curtaines of fiftie cubites, with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward ful East [shall haue] e fiftie cubites.

e Spanning curtaines of fiftie cubites.

14 Also hangings of fiftene cubites [shalbe on the one] f side with their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side [shalbe] hangings of fiftene cubites, with their three pillars and their three sockets.

16 ¶ And in the gate of the court [shall be] a paile of twentie cubites, of blewe silke, and purple, and skarlet, and fine twined linen wrought with needle, [with] the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall haue filets of siluer round about, [with] their heades of siluer, and their sockets of brasse.

18 ¶ The length of the court [shal be] an hundreth cubites, and the breadth fiftie [Ebr. fiftie in fiftie. at either end, and the height fiue cubites, [and the hangings of fine twined linen, and their sockets of brasse.

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the pinnes thereof, and all the pinnes of the court [shall be] brasse.

g Or, stakes, wherewith the curtains were fastned to the ground.

20 ¶ And thou shalt commande the children of Israel, that they bring vnto thee pure oyle olive h beaten for the light, that the lampes may alway burne.

h Such as commeth from the olive, when it is first prest.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lorde, for a statute for euer vnto their generations, [to be obserued] by the children of Israel.

[Or, ascend vp.

## CHAP. XXVIII.

1 The Lorde calleth Aaron and his sonnes to the Priesthoode. 4 Their garments. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

AND cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that hee may serue me in the Priestes office: [I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, i glorious and beautifull.

i Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all k cunning men, whom I haue filled with the spirite of wisedome, that they make Aarons garments to l consecrate him, that he may serue me in the Priests office.

k Ebr. wise in heart

l Which is, to separate him from the rest.

The

The garments of the high Priest.

A The Ephod, or vtmost coate, [illegible]

B [illegible]

C The tunicle or broydred coate, which was vnder the robe & longer then it, and was also without sleeues

4 Now these shalbe the garmentes, which they shall make, a brest plate, and an Ephod, and a robe, and a broydred coate, a miter, & a girdle. so these holy garments shall they make for Aaron thy brother and for his sonnes that he may serue me in the Priestes office.

c A short and streight coate without sleeues put vpmost vpon the coate vented to the nauell, or else buttoned vp it.

5 Therfore they shal take gold, & blew silke, & purple and skarlet, and fine linen.

6 ¶ And they shall make the Ephod of golde, blewe silke, and purple, skarlet, and fine twined linen of broydred worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

d With the girdle abouesaid, by vnder coate.

8 And the embroydred garde of the same Ephod, which shalbe vpon him, shalbe of the selfe same worke & stuffe, euen of golde, blewe silke and purple, and skarlet, and fine twined linen.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel:

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to their generations.

e As they were in age so shall they be graued in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh & graueth in stone, & shalt make them to be set & enbossed in golde.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of remembrance of the children of Israel: for Aaron shall beare their names before the Lorde vpon his two shoulders for a remembrance.

f That Aaron might remember the giftes to God ward.

13 So thou shalt make bosses of gold,

g Of the bosses.

14 ¶ And two cheynes of fine gold at the ende, of wrethed worke shalt thou make them, and shalt fasten the wrethed cheynes vpon the bosses.

h It may be called vnreasonable that one Priest should beare the memorial of all the children of Israel vpon his brest.

15 ¶ Also thou shalt make the brest plate of iudgement wt broydred worke: like the worke of the Ephod shalt thou make it: of golde, blewe silke, and purple, and skarlet, and fine twined linen shalt thou make it.

The description of the brestplate.

16 Foure square it shalbe and double, an hand breadth long and an hand breadth broade.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shalbe this, a Rubie, a Topaze, and a Carbuncle in the first rowe.

a Sardonix.

18 And in the second rowe thou shalt set an Emerande, a Saphir, and a Diamond.

b Emerald.

19 And in the third rowe a Turkeis, an Achate, and an Hematite.

c Carbuncle.

20 And in the fourth rowe a Chrysolite, an Onix, and a Jasper: and they shall be set in golde in their enbossements.

d Or, Jasper.

e Or, Turkeis.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, graue as signets, euery one after his name, and they shalbe for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two cheines at the endes of wrethen worke of pure golde.

23 Thou shalt make also vpon the brest plate two rings of golde, & put the two rings on the two endes of the brest plate.

i Which are vpmost towarde the shoulder.

24 And thou shalt put the two wrethen cheines of golde in the two rings in the endes of the brest plate.

25 And the other two endes of the two wrethen themes, thou shalt fasten in the two enbosments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 ¶ Also thou shalt make two rings of gold, which thou shalt put in the two other endes of the brest plate, vpon the border thereof, toward the inside of the Ephod.

k Which are beneath.

27 And two other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the fore part of it ouer against the coupling of it vpon the broydred garde of the Ephod.

l Aaron shall weare vpon the brest plate which make name in the stead of all the children of Israel.

28 Thus they shall bind the brest plate by his rings vnto the rings of the Ephod, with a lace of blew silke, that it may be fast vpon the broydred garde of the Ephod, and that the brest plate be not loosed from the Ephod.

29 So Aaron shall beare the names of the children of Israel in the brest plate of iudgement vpon his heart, when he goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the Urim and the Thummim, which shalbe vpon Aarons heart, when he goeth in before the Lorde: and

and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blewe silke.

32 And the hole for his head shalbe in the midst of it, hauing an edge of wouen worke round about the coller of it: so it shalbe as the coller of an habergeon that it rent not.

33 ¶ And beneath vpon the skirtes thereof thou shalt make pomegranates of blewe silke, and purple, and skarlet, round about the skirtes thereof, & belles of gold betweene them round about:

Eccles 45 9.

34 That is, *a golden bel & a pomegranate, a golden bell & a pomegranate round about vpon þ skirtes of the robe.

35 So it shalbe vpon Aaron, when he ministreth, and his sound shalbe heard, when he goeth into the holy place before the Lorde, and when he commeth out, and he shall not die.

36 ¶ Also thou shalt make a plate of pure gold, and graue thereon, as signets are grauen, ° HOLINES TO THE LORD.

° Holines appertayneth to the Lorde to be in most holy & honest wise appeare before him

37 And thou shalt put it on a blewe silke lace, and it shalbe vpon the miter: euen vpon the fore front of þ miter shall it be.

38 So it shalbe vpō Aarons forehead, that Aaron may þ beare the vnquitie of the offrings, which the children of Israel shall offer in all their holy offrings: and it shalbe alwayes vpō his forehead, to make them acceptable before þ Lord.

þ Their offrings could not be of perfect holynes except he were vpon them, & put them in order.

39 Likewise thou shalt embroyder the fine linen coate, and thou shalt make a miter of fine linen, but thou shalt make a girdel of needle worke.

40 Also thou shalt make for Aarons sonnes coates, & thou shalt make them girdels, & bonets shalt thou make them for glory and comelines.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, and fil their hands, & sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breeches to couer their priuities: frō the loynes vnto the thighs shal they reache.

43 And they shalbe for Aaron and his sonnes when they come into the tabernacle ‖ of the Congregation, or when they come vnto the altar to minister in the holy place, that they commit not iniquitie, & so die. This shalbe a lawe for euer vnto him & to his seede after him.

þ That is, consecrate them, by giuing vnto them power, & authoritie, and therwithall them to their office.

‖ Or, of witnes.

† In not hauing their nakednes.

## CHAP. XXIX.

1 The maner of consecrating the Priests. 38 The continuall sacrifice. 44 The Lord promiseth to dwell among the children of Israel.

AND this thing also shalt thou doe vnto them when thou consecratest thē to be my Priestes, Take a yong calfe, and two rams without blemish,

Leuit. 9. 2.

2 And vnleauened bread and cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flowre shalt thou make thē)

3 Then thou shalt put them in one basket, and present them in the basket with the calfe and the two rams,

† To offer them in sacrifice.

4 And shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunicle, and the robe of the Ephod, and the Ephod, and the brest plate, and shalt close [them] to him with the broydred gard of þ Ephod.

b Which was next vnder the Ephod.

6 Then thou shalt put the miter vpon his head, & shalt put the holy crowne vpon the miter.

Chap. 28. 36.

7 And thou shalt take the anointing *oyle, and shalt powre vpon his head, and anoint him.

Chap. 30. 25.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt gird them with girdels, [both] Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shalbe theirs for a perpetual lawe: thou * shalt also fil the hands of Aaron, and the hands of his sonnes.

Chap. 28. 41. * Or, consecrate them.

10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * and Aaron and his sonnes shall put their handes vpon the head of the calfe.

Leuit. 1. 4. * Signifying that the sacrifice was also offered for them and that they ow approue it.

11 So thou shalt kill the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it vpon the hornes of the altar with thy finger, & shalt powre all the rest] of the blood at the foote of the altar.

13 *Also thou shalt take al the fat that coūereth the inwards, and the kal that is] on the liuer, and the two kidneis, and the fat that is vpon them, & shalt burne them vpon the altar.

Leuit. 3.

14 But þ flesh of the calfe, & his skinne, & his doung shalt thou burne with fire without the hoste: it is a ‡ sinne offring.

‡ Ebr. sinne.

15 ¶ Thou

2. Cor. 5. 21.

15 ¶ Thou shalt also take one ram, & Aaron and his sonnes shall put their hands vpon the head of the ram.

16 Then thou shalt kill the ram, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut þ̄ ram in pieces, and wash the inwardes of him and his legges, & shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: for it is a burnt offring vnto þ̄ Lord for a sweete fauour: it is an offring made by fire vnto þ̄ Lorde.

d Or a sauour of rest, which reioyceth the mynde of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron & his sonnes shall put their handes vpon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood & put it vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hande, and vpon the great toe of their right foote, & shalt sprinkle the blood vpon the altar round about.

e Meaning, the left and nether part of the eare.

21 And thou shalt take of the blood that is vpon the altar, and of the anoynting oyle and shalt sprinkle it vpon Aaron, and vpon his garments, & vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, and his clothes, & his sonnes, and the garments of his sonnes with him.

f Wherewith the altar must be sprinkled.

22 Also thou shalt take of þ̄ rams the fat and the rumpe, euen the fat that coutereth the inwards, and the mall of the liuer, and the two kidneis, & the fat that is vpon them, and the right shoulder, (for it is the ram of consecration)

g Which is offred for the consecration of the hie Priest.

23 And one loafe of bread, & one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, and in the handes of his sonnes and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar besides þ̄ burnt offring for a sweete sauour before the Lord: for this is an offring made by fire vnto the Lord.

h This sacrifice the Priest did vse to offer toward the East. Exod. 40.29. and South. i So called, because it was not only shaken to and fro, but also lifted vp.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, & shalt shake it to and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offring, and the shoulder of the heaue offring, which was shaken to and fro, & which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron & his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offring, and it shalbe an heaue offring of the children of Israel, of their peace offrings, euen their heaue offring to the Lord.

k Which were offrings of thanksgiuing to God for his benefites.

29 ¶ And the holy garments, which appertene to Aaron, shalbe his sonnes after him, to be anointed therein, and to be consecrate therein.

30 That sonne that shalbe Priest in his stead shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sonnes shall eate the flesh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation. Leuit. 8.31. — 33. — 34.

33 So they shall eate these things, wherewith their attonement was made, to consecrate them and to sanctifie them: but a stranger shal not eate thereof, because they are holy things. That is by a false figure.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron & vnto his sonnes, according to all things which I haue cōmanded thee: seuen dayes shalt thou consecrate them, Leuit. 8.33. Exod. 29.37.

36 And shalt offer euery day a calfe for a sinne offring, for reconciliation: and thou shalt cleuse the altar, when thou hast offred vpon it for reconciliation, and shalt anoynt it, to sanctifie it. m To appease God withall, & that sinne may be pardoned.

37 Seuen dayes shalt thou cleuse the altar, and sanctifie it so the altar shall be most holy: and, Whatsoeuer toucheth the altar, shalbe holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: euen two lambes of one yere olde, day by day continually. Num. 28.3.

39 The one lambe thou shalt present in the morning, & the other lambe thou shalt present at euen.

40 And with the one lambe, a n tenth part of fine floure mingled with the fourth part of an Hin of beaten oile and the fourth part of an Hin of Wine, for a n That is, an Omer, reade Exod. 16.36. Ezechiel. 45.11. bouage.

H.i. Drinke

drinke offring.

41 And the other lambe thou shalt present at euen: thou shalt do thereto according to the offring of the morning, and according to the drinke offring thereof, to be a burnt offring for a sweete sauour vnto the Lord.

42 This shalbe a continuall burnt offring in your generations at the doore of the Tabernacle of the congregation before the Lorde, where I will make appoyntment with you, to speake there vnto thee.

[Or, declare my self to you.

43 There I will appoynt with the children of Israel, and the place shalbe sanctified by my glorie.

p Because of my glorious presence.

44 And I will sanctifie the Tabernacle of the Congregation & the altar: I will sanctifie also Aaron and his sonnes to be my Priests,

Leuit. 26. 12. 2. cor. 6. 16.

45 And I will q dwell among the children of Israel, and will be their God.

q It is I the Lord, that am their God.

46 Then shall they know that I am the Lord their God, r brought them out of the land of Egypt, that I might dwel among them: I am r Lord their God.

CHAP. XXX.

1 The altar of incense. 11 The summe that the Israelites should pay to the Tabernacle. 18 The brasen laner. 23 The anointing oile. 34 The making of the perfume.

a Vpon the which sweete perfume was burnt, perfe. 34

THou shalt make an altar for sweete perfume, of Shittim wood thou shalt make it.

b Of the same wood and matter.

2 The length thereof a cubite and the breadth thereof a cubite (it shall be foure square) & the height therof two cubites: the hornes thereof shalbe [of the same.

3 And thou shalt ouerlay it with fine gold both the top thereof and the sides thereof round about and his hornes: also thou shalt make vnto it [a crowne of gold round about.

[Or, a circle & border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: [euen] on euery side shalt thou make [the, [that they may be as places for the barres to beare it withall.

The Altar of sweete perfume.

This altar was one cubite long, and one cubite broade, and as touching was ouercouered the rest may be vnderstand by the former figures.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Mercyseate that is vpon the Testimonie, where I will appoynt with thee.

c That is, in the Sanctuarie, & not in the Holiest of all.

7 And Aaron shal burne theron sweet incense euery morning: when he [dresseth the lampes therof, shall he burne it.

d Meaning, when he trimmeth them & refresheth the oyle.

8 Likewise at euen, when Aaron setteth vp the lamps thereof, he shal burne incense: [this perfume] shalbe perpetually before the Lorde, throughout your generations.

9 Ye shall offer no [strāge incense thereon, nor burnt sacrifice, nor offring, neither powre any drinke offring] thereon.

e Otherwise made then this, which is better here.

f But it must onely serue to burne perfume.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yere with the blood of the sinne offring in the day of reconciliation: once in the yeere shall hee make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lord spake vnto Moses, saying,

12 * When thou takest the summe of the children of Israel after their nomber, then they shal giue euery man a redēption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

Nom. 1. 2, 3.

g Whereby he is taught that he redeem to his life which he had forfeit, as is declared by Dauid, 2. Sam. 24. 1.

13 This shall euery man giue, that goeth into the nomber, halfe a shekel, after the [shekel of the Sanctuarie: (a shekel [is] twentie gerahs) the halfe shekel [shalbe an offring to the Lord.

h This shekel valued two common shekels and the gerah valued about 12 pence after five shillings sterling the once of siluer.

14 All that are nombred from twenty yere old and aboue, shall giue an offring to the Lord.

Leuit. 27. 25. Nom. 3. 47. Ezech. 45. 12.

15 The rich shal not passe, & the poore shall not diminish from halfe a shekel, when yee shall giue an offring vnto the Lord, for the redemption of your liues.

i That God should be merciful vnto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memorial vnto the children of Israel before the Lord for the redemption of your liues.

The offring for redemption.

The Lauer of brasse.

Because the maner of this figure is not particularly described, we haue put it in this forme as we for it agreeth with the text, as also after this fashion other copies of sundrie languages.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the altar, and shalt put water therein.

k Signifying that he that commeth to God must be washed from all filthinesse and corruption.

19 For Aaron & his sonnes shall k wash their handes and their feete thereat.

20 When they go into the Tabernacle of the Congregation, or when they go vnto the altar to minister and to make the perfume of the burnt offring to the Lord, they shall wash themselues with water, lest they die.

21 So they shall wash their handes and their feete that they die not: & this shall be to them an ordinance for euer, both vnto him & to his seede throughout their generations.

l So long as the priesthood shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe fiue hundreth [ shekels of sweete cinamon halfe so much, that is, ] two hundreth

m Leaping so much.

and fifte and of sweete n calamus, two hundreth, and fifte:

n Is of a kinde of reed of a bitter sweete sauour within, and is vsed in powders and oyntments. Chap. 30.40.

24 Also of Cassia fiue hundreth, after the shekel of the Sanctuarie, and of oyle oliue an hin.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the arte of the apothecarie: this shalbe the oyle of holy oyntment.

o All things which appertaine to the Tabernacle.

26 And thou shalt anoint the Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instruments therof, and the Candlestick, with all the instruments therof, and the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer and his foote.

29 So thou shalt sanctifie them, and they shall bee most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoint Aaron and his sonnes, and shalt consecrate them, that they may minister vnto me in the Priestes office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shal be an holy ointing oile vnto me, through out your generations.

p Neither at their burials, nor otherwise.

32 None shall anoint p mans flesh therewith, neither shal ye make any composition like vnto it: [for] it is holy, [and] shalbe holy vnto you.

33 Whosoeuer shal make the like ointment, or whosoeuer shall put any of it vpon a stranger, euen he shalbe cut off from his people.

q Either a Gentile, or an Israelite, that is not of the Priests.

34 And the Lorde saide vnto Moses, Take vnto thee these spices, pure myrrhe and cleare gumme and galbanum, these odours with pure frankincense, of eche like weight:

r In Hebrew, Shekeleth: which is a sweete kinde of gumme and sharpe as the naue.

35 Then thou shalt make of them perfume compounded after the arte of the apothecarie, mingled together, pure & holy.

36 And thou shalt beate it to powder, & shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And ye shal not make vnto you any composition like this perfume which thou shalt make: it shalbe vnto thee holy for the Lord.

s Onely dedicate to the vse of the Tabernacle.

38 Whosoeuer shall make like vnto that to smell thereto, euen he shalbe cut off from his people.

## CHAP. XXXI.

1 God maketh Bezaleel & Aholiab meete for his worke, 12 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

AND the Lorde spake vnto Moses saying,

2 Behold, I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Judah,

a I haue chosen and made meete. Chap. 35.30.

3 whom I haue filled with the Spirit of God, in wisdome, & in vnderstanding and in knowledge and in all workmanship:

b This sheweth that handie crafte are the gifts of God, & therefore ought to be esteemed.

4 To find out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in timber, [and] to worke in all manner of workmanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamah of the tribe of Dan, and in the hearts of all that are wise hearted, haue I put wisdome to make all that I haue commanded thee:

c I haue instructed them, and mercifully in their knowledge.

7 [That is,] the Tabernacle of the Congregation, and the Arke of the Testimonie, and the Mercieate that shalbe thereupon, with all instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the pure Candlestick with all his instruments, and the Altar of perfume:

d So called, because of the cunning arte vsed therein, or because the whole was beaten out of one piece.

9 Likewise the Altar of burnt offring

H.ii. With

with all his instruments, and the Laner with his foote:

10 Also the garments of the ministration, and the holy garments for Aaron the Priest, & the garments of his sonnes, to minister in the Priests office,

e Which onely was to anoint the Priests & the instruments of the Tabernacle, and not to burne.

11 And the anointing oyle, & sweete perfume for the Sanctuarie: according to al that I haue commanded thee, shal they do.

12 ¶ Afterward the Lord spake vnto Moses saying,

f Though I command these workes to be done yet will I not that you breake my Sabbath dayes.

13 Speake thou also vnto the children of Israel, and say, f Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me and you in your generations, that ye may knowe that I the Lord do sanctifie you.

g Good reason teacheth us point because the whole keeping of the lawe standeth in the true use of the Sabbath, which serueth to cease from our workes, and to giue the whole of God.

14 g Ye shal therefore keepe the Sabbath: for it is holie vnto you: he that defileth it, shall die the death: therefore whosoeuer worketh therein, the same person shalbe euen cut off from among his people.

15 Sixe dayes shal men worke, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shal die the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the rest throughout their generations for an euerlasting couenant.

Sabbath.

17 It is a signe betweene me and the children of Israel for euer: for in sixe dayes the Lorde made the heauen and the earth, and in the seuenth day he ceased, and rested.

Gen. 1. 31. and 2. 2.

h From creating he ceased to worke not from gouerning and preserving them. Iohn 5. 17.

18 Thus when the Lord had made an ende of communing with Moses vpon mount Sinai, he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

i Whereby he declared his will to his people.

## CHAP. XXXII.

4 The Israel imputeth their deliuerance to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 21 He reproueth the idolaters. 25 Leuites slay the people.

a The roote of Idolatrie is, when men thinke that God is not at hand, except they haue him present.

AND when the people sawe, that Moses taried long or he came downe from the mount, the people gathered them selues together against Aaron, and said vnto him, Vp, make vs gods to go before vs: for of this Moses the man that brought vs out of the land of Egypt) we knowe not what is become of him.

b Thinking they should rather forgete Moses then to refuse their most precious iewels.

2 And Aaron sayde vnto them, Plucke off the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them selues the golden earings, which were in their eares, and they brought them vnto Aaron.

c Such is the rage of Idolaters, that they spare no cost to satisfie their wicked desires. Psal. 106. 19.

4 And he receiued them at their hands, and facioned it with the grauing toole, & made of it a molten calfe: then they said, These be thy gods, O Israel, which brought thee out of the land of Egypt.

d They smelled of their learning of Egypt, where they saw calues, exod. 9 serpents worshipped. 1. Sam. 12. 28.

5 When Aaron saw that, he made an altar before it: and Aaron proclamed, saying, To morow shalbe the holy day of the Lord.

6 So they rose vp the next day in the morning, and offred burnt offrings and brought peace offrings: also e the people sate them downe to eate and drinke, and rose vp to play.

e 1. Cor. 10. 7.

7 ¶ Then the Lord said vnto Moses, Go, get thee downe: for the people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

Deut. 9. 12.

8 They are soone turned out of the way, which I commanded them: for they haue made them a molten calf and haue worshipped it, and haue offred thereto, saying, These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

f Whereby we see what need we haue to pray earnestly to God to keepe vs in his true obedience, and to send vs good guides. 1. Kings 12. 28. Gene. 31. 30. Deut. 9. 13.

9 Againe the Lord said vnto Moses, I haue seene this people, and behold, it is a stiffe necked people.

10 Now therefore let me alone, that my wrath may wax hote against them, for I will consume them: but I will make of thee a mightie people.

g God sheweth by that the prayers of the godly may bee preuailent. Psal. 106. 23.

11 ¶ But Moses prayed vnto the Lord his God, and said, O Lord, why doeth thy wrath wax hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 Wherefore shall the Egyptians speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy fearce wrath, and change thy minde from this euill toward thy people.

Num. 14. 13. Or, hasten. Or, repent.

13 Remember Abraham, Isaak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saidest vnto them, I will multiplie your seed, as the starres of the heauen, and all this lande, that I haue spoken of, will I giue vnto your seede, and they shal inherite it for euer.

h That is, thy promes made to Abraham. Gen. 12. 7. & 15. 7. & 48. 16

14 Then the Lord changed his minde from the euill, which he threatned to do vnto

vnto his people.

15 So Moses returned and went downe frō the mountaine with the two Tables of the Testimonie in his hand: the Tables were written on both their sides, euen on the one side and on the other were they written.

16 And the Tables were the worke of God, and the writing was the writing of God grauen in the Tables.

h All these circumstances shew how excellent a thing they be reuealed the sinfulnes of by their idolatrie.

17 And when Iosua heard the noise of the people, as they shouted, he sayde vnto Moses, There is a noise of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I do heare the noyse of singing.

19 Now, assoone as he came neere vnto the hoste, hee sawe the calfe and the dauncing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in peces beneath the mountaine.

Deut.9.21.

20 *After, he tooke the calfe, which they had made, and burned it in the fire, and grounde it vnto powder, & strowed it vpon the water, and made the children of Israel drinke of it.

* Partly to vexe them of their idolatrie, & partly that they should haue none occasion to remember it afterward.

21 Also Moses sayd vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord ware fierce: thou knowest this people, that they are euen set on mischiefe.

23 And they sayd vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I sayd to them, He that haue gold, pluckt it off: and they brought it me, and I did cast it into the fire, and there came this calfe.

25 Moses therefore sawe that the people were naked (for Aaron had made them naked vnto their shame among their enemies)

k Both destitute of Gods fauour, and an occasion to their enemies to speake euill of their God.

26 And Moses stood in the gate of the campe, and sayd, Who pertaineth to the Lord: let him come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he sayde vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: go to and fro, from gate to gate, through the hoste, and slay euerie man his brother, and euerie man his companion, and euerie man his neighbour.

l This fact was so pleale God that he turned the curse of Iacob against Leui, to a blessing, Deut.33.9

28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.

29 (For Moses had said, Consecrate your hands vnto the Lord this day, euē euery man vpon his sonne, and vpon his brother, that there may be giuē you a blessing this day)

m In rebuking Gods glorie, he must haue no respect to person, but put off all carnal affection.

30 And whē the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but nowe I will go vp to the Lorde, if I may pacifie [him] for your sinne.

31 Moses therefore went againe vnto the Lorde, & said, Oh, this people haue sinned a great sinne, and haue made thē gods of golde.

32 Therefore nowe if thou pardon their sinne, (thy mercy shall appeare:) but if thou wilt not, I pray thee, race me out of thy booke, which thou hast written.

n So much be effectuall the cloke of Gods mercie for his people, that he preferreth it euen to his owne saluation.

33 Then the Lorde saide to Moses, Whosoeuer hath sinned against mee, I will put him out of my booke.

o I will make it knowen that he is meete to perish, in deede & in time, for his continuall rebellion.

34 Go nowe therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shall go before thee, but yet in the day of my visitation I will visite their sinne vpō them.

p Though grace ouercome sinne, yet it is, for that it is not finished. God is not fully reuenged.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

## CHAP. XXXIII.

a The Lorde promiseth to sende an Angel before his people. 4 They are sad because the Lord denieth to go by mercie. 9 Moses talketh familiarly with God. 12 He prayeth for the people. 17 And beseecheth to see the glorie of the Lord.

AFterward the Lord said vnto Moses, Depart, go vp frō hence, thou, and the people (which thou hast brought vp out of the land of Egypt) vnto the lande which I ware vnto Abraham, to Izhak and to Iaakob, saying, *Vnto thy seede will I giue it.

a The land of Canaan was promised vnto the children of Israel, that euen in their captiuitie they should not despaire of their deliuerance. Genes.12.7. Chap.22.17. & 24.11. Deuter.34.

2 And *I will send an Angel before thee and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a lande, (I say, that floweth with milke & honie: for I will not go vp with thee, *because thou art a stiffe necked people, least I consume thee in the way.

Chap.23.23. & 32.34.

4 And when the people heard this euill tydings, they sorowed, and no man put on his best raiment.

H.iii. 5 (For

5 (For the Lord had ſaide to Moſes, Say vnto the children of Iſrael, Ye are a ſtiffe necked people, I will come ſodenly vpon thee, and conſume thee: therefore nowe put thy coſtly rament from thee, that I may knowe what to do vnto thee)

b Heb. I may ſhe what I am, if thou repent or els punish thy rebellion.

6 So the children of Iſrael laid their good rament from them, after Moſes came downe from the mount Horeb.

7 Then Moſes tooke his tabernacle, and pitched it without the hoſt farre off from the hoſte, and called it Ohel moed. And when any did ſeeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoſte.

c That is, the Tabernacle of the Congregation, to called, becauſe the people aſſembled thether, when they ſhould be inſtructed of the Lords mill.

8 And when Moſes went out vnto the Tabernacle, all the people roſe vp, & ſtoode euery man at his tent doore, and looked after Moſes, vntill he was gone into the Tabernacle.

9 And aſſoone as Moſes was entred into the Tabernacle, the cloudie pillar deſcended and ſtoode at the doore of the Tabernacle, & the Lord talked with Moſes.

10 Nowe when all the people ſaw the cloudie pillar ſtande at the Tabernacle doore, all the people roſe vp, and worſhipped euery man in his tent doore.

11 And the Lord ſpake vnto Moſes, face to face, as a man ſpeaketh vnto his friend. After he turned againe into the hoſte, but his ſeruant Joſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

d Moſt plainly and familiarly of all others. Num 12. 7. 8. & Deut. 34. 10.

12 ¶ Then Moſes ſaid vnto the Lord, See, thou ſaiſt vnto me, Leade this people forth, and thou haſt not ſhewed mee whome thou wilt ſende with me: thou haſt ſaide moreouer, I knowe thee by name, and thou haſt alſo found grace in my ſight.

13 Nowe therefore, I pray thee, if I haue found fauour in thy ſight, ſhewe me nowe thy way, that I may knowe thee, & that I may find grace in thy ſight: conſider alſo that this nation is thy people.

e I care for thee and will preſerue thee in this thy vocation.

14 And he anſwered, My preſence ſhal go with thee, & I will giue thee reſt.

f Heb. face.

15 Then he ſaid vnto him, If thy preſence go not with vs, cary vs not hence.

g Signifying that the Iſraelites ſhould excell all other people, Deut. 26.

16 And wherein now ſhal it be knowne, that I and thy people haue found fauour in thy ſight: ſhall it not be when thou goeſt with vs? ſo I, and thy people ſhall haue preeminence before all the people that are vpon the earth.

17 And the Lord ſaid vnto Moſes, I will do this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I knowe thee by name.

18 Againe hee ſaide, I beſeech thee, ſhewe me thy glory.

g The face, thy ſubſtance, and thy manner.

19 And he anſwered, I will make all my good goe before thee, & I will proclaime the Name of the Lord before thee: for I will ſhewe mercy to whome I will ſhewe mercy, and will haue compaſſion on whom I will haue compaſſion.

h Of mercy, and fatherly care.

Exode Chap. 34. Deut. 6. 7. 8. 11. 9. 19.

20 Furthermore he ſaide, thou canſt not ſee my face, for there ſhal no man ſee me, and liue.

i For nothing in all that can deſerue mercy, he will freely haue ſo.

21 Alſo the Lord ſaid, Behold, there is a place by me, and thou ſhalt ſtande vpon the rocke:

k For Moſes ſaw not his face as it ſtill manifeſte but as mans weakeneſs could beare.

l In mount Horeb.

22 And while my glorie paſſeth by, I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I paſſe by.

m So much of my glorie as in this mortall life thou are able to ſee.

23 After I will take away mine hād, and thou ſhalt ſee my backe partes: but my face ſhall not be ſeene.

## CHAP. XXXIIII.

1 The Tables are renued. 6 The deſcription of God. 12 All fellowſhip with idolaters alſo vnlawful. 18 The three feaſts. 28 Moſes is forty dayes in the Mount. 30 His face ſheneth and he couereth it with a vaile.

AND the Lord ſaid vnto Moſes, Hewe thee two Tables of ſtone, like vnto the firſt, & I will write vpō the Tables the wordes that were in the firſt Tables, which thou brakeſt in pieces.

Deut. 10. 2.

2 And be readie in the morning, that thou maiſt come vp early vnto the mount of Sinai, and wait there for me in the top of the mount.

* Or, ſtand to me.

3 Let no man come vp with thee, neither let any man bee ſeene throughout all the mount, neither let the ſheepe nor cattell feede before this mount.

† Or, about.

4 ¶ Then Moſes hewed two Tables of ſtone like vnto the firſt, and roſe vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commanded him, and tooke in his hand two Tables of ſtone.

‡ Or, pouſhed.

5 And the Lord deſcēded in a cloude, and ſtoode with him there, and proclaimed the Name of the Lord.

6 So the Lord paſſed before his face, and cried, The Lord, the Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodnes and trueth.

a This ought to be referred to the Lord & not to Moſes proclaiming: as Chap. 33. Deut. 19.

7 Reſerving mercie for thouſāds, forgiuing iniquitie, and tranſgreſſion and ſinne, & not † making the wicked innocent,

† Or, not making innocency

Deut.5.9. exo.20.8.

tent, ᵃ visiting the vnquite of the fathers vpon the children, and vpon childrens children, vnto the thirde and fourth generation.]

8 Then Moses made haste & bowed himselfe to the earth, and worshipped,

9 And sayde, O Lorde, I pray thee, if I haue found grace in thy sight, that the

b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that he would alwayes be present with his Spirit.

Lord would now goe with vs (for it is a stiffe necked people) & pardon our iniquite & our sinne, and take vs for thine inheritance.

10 And he answered, Behold, ᵃ I will make a couenant before all thy people, [and will do marueils, such as haue not bene done in all the worlde, neither in all nations: & all the people among whome thou art, shal see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I cõmande thee this day: behold, I will cast out before thee ᵇ Amorites, & the Canaanites, & the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

Deut.7.2.

12 ᵃ Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they

c If thou followe their superstitions, and pollute thy selfe with their impietie.

be the cause of ruine among you:

13 But yee shall ouerthrowe their altars, and breake their images in pieces, and cut downe their ᶜ groues,

14 (For thou shalt bow downe to none other god, because ᵇ the Lorde, whose name [is ᵃ Ielous, is a ielous God)

15 Lest thou make a ᵃ compact with the inhabitantes of the lande and when they go a whoring after their gods, and do sacrifice vnto their gods, some man] call thee, and thou ᵃ eate of his sacrifice:

Chap.10.5. Chap.23.32. deut 7.4.

1 Cor 8.10.

16 And [least ᵇ] take of their ᵃ daughters vnto thy sonnes, and their daughters goe a whoring after their gods, and make thy sonnes goe a whoring after their gods.

2.Kng.11.2.

17 Thou shalt make thee no gods of

c As golde, siluer, brasse, or any thing that is molten: And herein is Condemned all maner of idolatrie whatsoeuer they be made of.

ᶜ metall:

Chap.22.25. Chap.19.4. Chap 20.2. & 32.30 eeek. 44.10.

18 ¶ The feast of ᵃ vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commanded thee, in the time of the ᵃ moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 ᵃ Euery male, that [first] openeth the wombe, shall be mine: also all the first borne of thy flocke shall be reckoned [mine, both of beeues and sheepe.

20 But the first of the asse thou shalt bye out with a lambe: & if thou redeeme [him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redeeme, and none shall appeare before me ᵃ emptie.

Chap.23.15.

c Commanding some thing.

21 ¶ ᵃ Sixe dayes thou shalt worke, and in the seuenth day thou shalt rest: both in earing time, and in the haruest thou shalt rest.

Chap 23 12.

22 ¶ ᵃ Thou shalt also obserue the feast of Weekes in the time of the first fruits of Wheat haruest, & the feast of gathering fruites in the end of the yere.

Chap 23.16.

g Which was in September when the sinne returned, which in the count of pole cattel ings they called the ende of ye yere. Deut 16.16. chap 23. 24.1

23 ¶ ᵃ Thrise in a yeere shall all your men children appeare before the Lorde Iehouah God of Israel.

h God promiseth to defende them ᵃ theues, whi le they doe his commandement. Chap.23.18.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall ᵇ desire thy land when thou shalt come vp to appeare before the Lord thy God thrise in the yeere.

25 ᵃ Thou shalt not offer the blood of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

i Read chap. 22.19. deu.14. 21.

26 The first ripe fruites of thy lande thou shalt bring vnto the house of the Lorde thy God: ᵇ yet] shalt thou not ᵃ seethe a kid in his mothers milke.

Chap 24 18. deut 9 9.

27 And the Lorde said vnto Moses, write thou these wordes: for after the tenour of ᵃ these wordes I haue made a couenant with thee and with Israel.

k That sacrifice was to cõfirme the auctoritie of the Law, & ought no more to be followed then other sacrifices.

28 So he was there with the Lorde ᵏ fourtie dayes and fourtie nightes, [and did neither eate bread nor drinke water: and hee wrote in the Tables ᵃ the wordes of the couenant, [euen the ten] commandements.

Deut 4 13. Or, words.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie [were] in Moses hand, as he descended from the mount: (now Moses wist not that the skinne of his face shone bright, after that [God] had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, and behold, the skinne of his face shone bright, and they were ᵃ afraide to come neere him.

Reade 1.Cor. 3.7.

31 But Moses called them: and Aaron and all the chiefe of the congregation returned vnto him: and Moses talked with them.

32 And afterward all the children of Israel came neere, & he charged them with all that the Lorde had sayde vnto him in mount Sinai.

33 So Moses made an ende of com-

2.Cor.3.13. muming with them, * and had put a couering vpon his face.

m Which was in the Tabernacle of the congregation.

34 But whē Moses came m before the Lorde to speake with him, he tooke off the couering vntill he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

35 And the children of Israel saw the face of Moses, how the skinne of Moses face shone bright: therefore Moses put the couering vpon his face, vntil he went to speake with God.

## CHAP. XXXV.

1 The Sabboth. 5 The free gifts are required. 21 The readinesse of the people to offer. 30 Bezaleel and Aholiab are praised of Moses

AND Moses assembled all the Congregation of the children of Israel, and saide vnto thē, These are the wordes which the Lord hath commanded, ꝑ ye shoulde doe them:

Chap.20.9. 2 * Sixe dayes thou shalt worke, but the seuenth day shalbe vnto you the holy * Sabbath of rest vnto the Lord: whosoeuer doth any worke therein, shall die.

a Wherein ye shall rest from all bodily worke.

3 Ye shall kindle no fire throughout al your habitations vpō the Sabbath day.

4 ¶ Againe, Moses spake vnto al the Congregation of the children of Israel, saying, This is the thing which ꝑ Lord commanded, saying,

5 Take from among you an offering vnto ꝑ Lord: Whosoeuer is of a * willing heart, let him bring this offring to the Lord, namely gold, and siluer, & brasse:

Chap.25.2.

6 Also blewe silke, & purple, and skarlet, and fine linen, and goates heare,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Also oyle for light, & spices for the anointing oyle, and for the sweete incense,

9 And Onix stones, & stones to be set in the Ephod, and in the brest plate.

b Reade chap. 28.3.

10 And all the wise hearted among you, shall come & make all that the Lord hath commanded:

Chap.26.31.

11 That is, the * Tabernacle, the pauilion thereof, and his couering, & his taches and his boardes, his barres, his pillars and his sockets,

12 The Arke, and the barres thereof: the Mercieat, and the vaile that * couereth it,

c Which hanged before the Mercieat that it could not be seene.

13 The Table, and the barres of it, and all the instruments thereof, and the shewe bread:

14 Also the Candlestycke of light & his instrumentes and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume & his barres, and the anointing oyle, and the sweete incense, and the vaile of the doore at ꝑ entring in of the Tabernacle.

Chap.30.1

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the Lauer and his foote,

Chap.27.1.

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, & the pinnes of ꝑ court with their cordes,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

d Such as appertaine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the childre of Israel departed from the presence of Moses.

21 And euery one, whose heart † encouraged him, and euery one, whose spirite made him willing, came and † brought an offring to the Lorde, for the woorke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

† Ebr. lifted him vp

† Or, hookes.

22 Both men and women, as many as were free hearted, came & brought taches and earings, and rings, & bracelets, all were iewels of golde: and euery one that offred an offring of gold vnto the Lorde:

23 Euery man also, which had blewe silke, and purple, and skarlet, and fine linen, and goates heare, and rammes skinnes dyed red, and badgers skinnes, brought them.

24 All that offred an oblation of siluer and of brasse, brought the offering vnto the Lord: and euery one, that † had Shittim wood for any maner woorke of the ministration, brought it.

† Ebr. with whome was found.

25 And all the wome that were wise hearted, did spinne with their handes, and brought the spunne worke, euen the blewe silke, and the purple, the skarlet, and the fine linen.

e Which were witte and expert.

26 Likewise all the women, † whose hearts were mooued with knowledge, spunne goates heare.

† That is, which were good spinners.

27 And the rulers brought Onix stones, & stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the * anopnting oyle, & for the sweete perfume.

Chap.30.23.

29 Euery man and woman of ꝑ children of Israel, whose hearts moued thē willingly

willingly to bring for all ỹ worke which the Lord had cõmanded them to make
g Vsing Moses as a minister thereof. 8 by the hand of Moses, brought a free offring to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Behold, the Lord hath called by name Bezaleel the sonne of Uri, the sonne of Hur of ỹ tribe of Iudah,
Chap.31.2.

31 And hath filled him with an excellent spirit of wisdome, of vnderstãding,
[Or, with the spirit of God. and of knowledge, & in all maner worke,

32 To finde out curious workes, to worke in golde, and in siluer, & in brasse,

33 And in grauing stones to set them, and in karuing of wood, euen, to make any maner of fine worke.

34 And he hath put in his heart ỹ he may teach other: both he, and Aholiab ỹ sonne of Ahisamach of ỹ tribe of Dan:

35 The hath he filled with wisedome
h Pertaining to grauing, or karuing, or such like. Chap.26.1. of heart to worke all maner of cunning * and broydred, & needle worke: in blew silke, and in purple, in scarlet, and in fine linen & weauing, euen to doe all maner of worke and subtill inuentions.

CHA. XXXVI

5 The great readines of the people, in so much that he commanded them to cease. 8 The curtaines made. 14 The couerings. 20 The boardes. 31 The barres. 35 And the vaile.

THen wrought Bezaleel, & Aholiab, and all cunning men,
[The wise in heart. to whome the Lorde gaue wisdom, and vnderstãding, to knowe howe to worke all maner
a By ỹ Sanctuarie he meaneth here all ỹ Tabernacle. worke for the seruice of the a Sanctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, & all the wise hearted men, in whose hearts the Lord had giuen wisedome, euen as many as their hearts encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all ỹ offring which the children of Israel had brought for ỹ worke of the seruice of the Sanctuarie, to make it: also they brought still vnto him free gifts euery morning.
b Meaning ỹ Israelites.

4 So all the wise men, that wrought all the holy worke, came euery man frõ his worke which they wrought,

5 And spake to Moses, saying, The
c A rare example and notable to see the people so ready to serue God with their goods. people bring to much, and more then ynough for the vse of the worke, which the Lord hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.

7 For ỹ stuffe they had, was sufficient for all the worke to make it, & too much.

8 * All the cunning men therefore a- Chap. 26 3.4.
mong the workmen, made for the Tabernacle ten curtaines of fine twined linen, and of blewe silke, and purple, and scarlet: * Cherubims of broydred worke made they [c] vpon them.
c Which were like pictures with wings as for some of children.

9 The length of one curtaine [was] twentie and eight cubites, & the breadth of one curtaine foure cubites: and the curtaines were all of one sise.

10 And he coupled fiue curtaines together, & other fiue coupled he together.

11 And he made strings of blewe silke by the edge of one curtaine, in ỹ seluedge of the coupling: likewise he made on the side of the other curtaine in ỹ seluedge in the second coupling.

12 * Fifte strings made he in the one Chap.26.10.
curtaine, & fifte strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

13 After he made fifty taches of gold, & [Or, hookes.
coupled ỹ curtaines one to another w the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goats [heare for the couering vpon the Ta- [Or, pauilion.
bernacle: he made them [to the nomber] of eleuen curtaines.

15 The length of one curtaine [had] thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines [were] of one sise.

16 And he coupled fiue curtains by thẽselues, and sixe curtains by themselues:

17 Also he made fifte strings vpõ the edge of one curtaine in the seluedge in the coupling, and fifte strings made hee vpon the edge of the [other] curtaine in the second coupling.

18 He made also fifte taches of brasse to couple ỹ couering that it might be one.

19 And he made a couering vpon the
c These two were aboue the couering of goates heare. pauilion of rams skins died red, and a couering of badgers skins aboue.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim wood to [stand vp.
c And to beare vp the curtains of the Tabernacle.

21 The length of a board [was] ten cubites, and the breadth of one boarde [was] a cubite, and an halfe.

22 One board had two tenons, set in order as the feet of a ladder, one against another: thus made he for all the boards of the Tabernacle.

23 So

23 So hee made twentie boards for the South side of the Tabernacle, euen full South).

24 And fourtie sockets of siluer made he vnder the twentie boards, two sockets vnder one board for his two tenõs, and two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North), hee made twentie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

g Or towarde the sea, which may also be called Mediterraneum. Eastward frõ Jerusalem Chap.26.24

27 Like wise towarde the westside of the Tabernacle he made six boards.

28 And two boards made he in the corners of ỳ Tabernacle for either side,

29 And they were ‡ ioyned beneath, & likewise were made sure aboue with a ring: thus he did to both in both corners.

‡ Or, matched.

30 So there were eight boards and their sixteene sockets of siluer, vnder euery board two sockets.

Chap.25.28. and 30.4.5.

31 ¶ After, he made * barres of Shittim wood, fiue for the boards in the one side of the Tabernacle,

32 And fiue barres for the boards in ỳ other side of the Tabernacle, and fiue barres for the boards of the Tabernacle on the side toward the west.

33 And he made the middest barre to shoote through the boards, from ỳ one end to the other.

34 He ouerlaid also the boards with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

h Which was betweene the Sanctuarie & the Oracle of all.

35 ¶ Moreouer hee made a h vaile of blew silke, and purple, and of skarlet, & of fine twined linen: with cherubims of broydred worke made he it:

36 And made thereunto foure pillars of Shittim, & ouerlaid them with gold: whose hookes were also of golde, and he cast for them foure sockets of siluer.

‖ Or, heads.

37 And he made an hanging for the Tabernacle doore, of blewe silke, & purple, and skarlet, and fine twined linen, [and needle worke,

I Which was betweene the court and the Sanctuarie.

38 And the fiue pillars of it with their hookes, and ouerlaid their chapiters & their filets with golde, but their fiue sockets were of brasse.

¶ Or, grauen boarde.s.

## CHAP. XXXVII.

1 The Arke. 6 The Mercyseat. 10 The Table. 17 The Candlestycke. 25 The Altar of incense.

Chap.25.10.

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, and a cubite and an halfe hie:

2 And ouerlaid it with fine gold within and without, and made a * crowne of golde to it round about,

a Like battlements.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also hee made barres of Shittim wood, and couered them with golde,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the * Mercyseat of pure golde: two cubites and an halfe [was the length thereof, and one cubite and an halfe the breadth) thereof.

Chap.25.17.

7 And he made two Cherubims of gold, vpon the two endes of the Mercyseate: euen of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and an other Cherub on the other ende: of the Mercyseat made he the Cherubims, at the two endes thereof.

Of the selfe same matter that the Mercyseat was.

9 And ỳ Cherubims spread out their wings on hie, & couered ỳ Mercyseat wt their wings, & their faces were one towards another: toward the Mercyseat were the faces of the Cherubims.

10 ¶ Also he made ỳ Table of Shittim Wood: two cubites was the length thereof, and a cubite the breadth therof, and a cubite and an halfe the height of it.

11 And he ouerlaide it with fine gold, and made thereto a crowne of gold rounde about.

12 Also hee made thereto a border of an hand breadth round about, and made vpon the border a crowne of gold round about.

‖ Or foure fingers.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were ỳ rings, as places for ỳ barres to beare ỳ Table.

15 And he made the barres of Shittim wood, and couered them with gold to beare the Table.

16 * Also hee made the instruments for the Table of pure golde: dishes for it, and incense cups for it, and goblets for it, and couerings for it, wherewith it should be couered.

Chap.25.29.

17 ¶ Likewise he made the Candlestycke of pure golde: of worke beaten out with the hammer made he the Candlestycke: and his shaft, and his branche, his bolles, his knops, and his floures were

were of one piece.

18 And sixe branches came out of the sides thereof: three branches of the Candlestick out of the one side of it, & three branches of the Candlestick out of the other side of it.

19 In one branche three bolles made like almondes, a knop & a floure: and in another branche three bolles made like almondes, a knop and a floure: and so throughout the six branches that proceeded out of the Candlestick.

20 And vpon the Candlestick were foure bolles after the facio of almonds, the knops thereof & the flourets thereof:

21 That is, vnder euery two branches a knop made therof, and a knop vnder the second branche thereof, and a knop vnder the thirde branche thereof, according to the sixe branches comming out of it.

22 Their knops and their branches Chap.25.31. were of the same: it was all one * beaten worke of pure golde.

23 And he made for it seuen lampes with the snuffers, and snuffdishes thereof of pure golde.

* Reade chap. 25.39. 24 Of a talent of pure golde made he it with all the instruments thereof.

Chap.30.1, 3,34. 25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, and the breadth of it a cubite (it was square) and two cubites hie, and the homes thereof was of the same.

26 And hee couered it with pure golde, both the top and the sides thereof round about, and the homes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood, & ouerlaide them with golde.

Chap.30.23, 35. 29 And he made the holy * anointing oyle, and the sweete pure incense after the apoticaries arte.

## CHAP XXXVIII.

1 The Altar of burnt offrings. 8 The brasen Lauer. 9 The Court. 24 The summe of that the people offred.

Chap.27.1. ALso he made the altar of the burnt offring * of Shittim wood: fiue cubites was the length thereof, and fiue cubites the breadth therof: [it was] square and three cubites hie.

2 And he made vnto it homes in the foure corners thereof: the homes thereof were of the same, and he ouerlaide it with brasse.

3 Also he made all the instruments of the altar: the * ashpans, & the besomes, Chap.27.3. and the basins, the fleshhookes, and the | censers: all the instruments thereof | Or, fire pannes made he of brasse.

4 Moreouer he made a brasen grate wrought like a net to the Altar, vnder * a Or, the grooue or compasse of it beneath in the * midst of it, greate was like vnto the Altar, and closse vnder it.

5 And cast foure rings of brasse for * foure ends of the grate to put barres in.

6 And he made * barres of Shittim Wood, and couered them with brasse.

7 The which barres he put into the rings on * sides of the altar to beare it with al, & made it * holow within * boardes. Chap.27.8.

8 ¶ Also he made * Lauer of brasse, | & Rashi saith that these women prophesied, & their husbands, & brought their mirrors of fine metall, and offered it for the seruice of the Tabernacle: which was a mighty thing & of great estimation.

and the foote of it of brasse of the glasses of the women that did assemble & came together at the dooze of the Tabernacle of the Congregation.

9 ¶ Finally he made the court on the South side full South: the hangings of the court | were of fine twined linen, hauing an hundreth cubites.

10 Their pillars were twentie, and their brasen sockets twentie: the hookes of * pillars, & their filets were of siluer.

11 And on the Northside the hangings were an hundreth cubites: their pillars twentie, and their sockets of brasse twentie, the hookes of the pillars and their filets of siluer.

12 On the Westside also [were] hangings of fifte cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the Eastside, ful East, [were hangings] of fifte cubites.

14 The hangings of * one side [were] fiftene cubites, their three pillars, and their three sockets:

15 * And of the other side of the court Chap.27.14. gate on both sides were hangings of fiftene cubites, with their three pillars & their three sockets.

16 All the hangings of the court rosid about | were of fine twined linen:

17 But the sockets of the pillars [were] of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapters of siluer: and al the pillars of the court were hooped about with siluer.

18 [He made] also the hanging of the gate of the court of needle worke, blewe silke, and purple, and skarlet, and fine twined

twined linen euē twentie cubites long, & fiue cubites in height and breadth · like the hangings of the court.

19 And their pillars were foure with their foure sockets of brasse: their hooks of siluer, and the couering of their chapiters, and their filets of siluer.

20 But all the *pins of ỹ Tabernacle & of ỹ court rouñ about were of brasse.

21 ¶ These are the partes of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the Leuites by the hand of Ithamar sonne to Aaron the Priest.

22 So Bezaleel the sonne of Uri the sonne of Hur of ỹ tribe of Iudah, made all that the Lord commanded Moses.

23 And wt him Aholiab sonne of Ahisamach of the tribe of Dan, a cunning workeman & an embroyderer & a worker of needle worke in blew silke, and in purple, and in skarlet, and in fine linen.

24 All the golde that was occupied in all the worke wrought for the holy place (which was ỹ golde of the offring) was nine and twentie talets, and seuen hundreth & thirtie shekels, according to the shekell of the Sanctuarie.

25 But the siluer of them that were nombred in the Congregation, was an hundreth talents, and a thousand seuen hūdreth seuentie and fiue shekels, after the shekell of the Sanctuarie.

26 A portion for a mā, that is, half a shekel after the shekel of the Sanctuarie, for all them that were nombred frō twenty yeere olde and aboue, among six hundreth thousand, and three thousand, and fiue hundreth and fiftie men.

27 Moreouer there were an hūdreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth & seuētie and fiue shekels, and ouerlaied their chapiters, & made filets about thē.

29 Also the brasse of ỹ offring was, seuentie talents, and two thousand, & foure hundreth shekels.

30 Wherof he made the sockets to ỹ doore of the Tabernacle of the Congregation, and the brasen altar and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the *pinnes of the Tabernacle, and all the pinnes of the court round about.

*Chap 27. 19.

## CHAP. XXXX.

a The apparel of Aaron and his sonnes. 22 All that the Lord commanded, was made, and finished. 43 Moses blesseth the people.

MOreouer they made a garments of ministration to minister in the Sanctuarie of blew silke, & purple, & skarlet: they made also ỹ holy garmēts for Aaron, as the Lord had cōmanded Moses.

a As couerings for the Arke, for Candlesticke, the Altars, and such like. Chap 31 10. and 35 19.

2 So hee made the Ephod of golde, blewe silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wyers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linen, with broydred worke.

4 For ỹ which they made shoulders to couple together: for it was cloied by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde of blewe silke, and purple, & skarlet, and fine twined linen, as the Lorde had commanded Moses.

6 ¶ And they wrought *two Onix stones cloſed in ouches of gold, and graued, as signets are grauen, with the names of the children of Israel.

*Chap. 28. 9.

b That is, of broyded fine and curious worke manship. Chap 28. 11.

7 And put them on the shoulders of the Ephod as stones for a c remembrance of the children of Israel, as the Lorde had commanded Moses.

8 ¶ Also hee made the brest plate of broydred worke like the worke of the Ephod: to wit of golde, blewe silke, & purple, and skarlet & fine twined linen.

9 They made the brest plate double, and it was square, an hād breadth long, and an hand breadth broade: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, and a Carbuncle in the first rowe:

11 And in the second rowe, an Emeraude, a Saphir, and a Diamond:

12 Also in the third rowe, a Turkeis, an Achate, and an Hematite:

c Or a figure, where by is ment a couenant vpon ỹ ministerie of the high priest called Urim. Chap. 28. 30.

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: cloſed and set in ouches of golde.

14 So the stones were according to the names of the childrē of Israel euen twelue d after their names, grauen like signets

d That is, euery tribe had his name written in a stone.

a Ebr ouer against.

b Heb. a shekel.

c Reade the weight of a talent. Chap. 25. 39.

signets euery one after his name accordyng to the twelue tribes.

15 After, they made vpon the brest plate chennes at the endes, of wrethen worke and pure golde.

16 They made also two bosses of gold, and two golde rings, and put the two rings in ỹ two corners of the brest plate.

17 And they put ỹ two wrethē chennes of golde in the two rings, in the corners of the brest plate.

18 Also the two other endes of ỹ two wrethē chennes they fastened in the two bosses, and put them on the shoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of golde, & put them in the two other corners of the brest plate vpon the edge of it, which was on ỹ inside of the Ephod.

20 They made also two other golde rings, and put them on the two sides of the Ephod, beneath on the forside of it, and ouer against his coupling aboue the broydered garde of the Ephod.

21 Then they fastened the brest plate by his rings vnto ỹ rings of the Ephod, with a lace of blew silke, that it might be fast vpon the broydered gard of the Ephod, and that the brest plate should not be loosed from the Ephod, as the Lorde had commanded Moses.

22 ¶ Moreouer, he made the robe of the Ephod of wouen worke, altogether of blewe silke.

e Which was next vnder the Ephod.

23 And the hole of the robe was in the middes of it, as the coller of the habergeon, with an edge about the coller, that it should not rent.

f Where her shoulder put through her head.

24 And they made vpon ỹ skirts of the robe pomegranates, of blewe silke, and purple, and skarlet, & fine linen twined.

Chap.28.33. 25 They made also * belles of pure gold, & put the belles betwene the pomegranates vpon the skirtes of the robe round about betwene ỹ pomegranates.

26 A bell and a pomegranate, a bell & a pomegranate roundē about the skirts of the robe to minister in, as the Lorde had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes.

Chap.28.42. 28 And the miter of fine linen, & goodly bonnets of fine linen, and linen * breeches of fine twined linen,

29 ¶ And the girdle of fine twined linen, and of blewe silke, and purple, and skarlet, euen of needle worke, as the Lord had commanded Moses.

30 ¶ Finally they made ỹ plate for the holy crowne of fine gold, & wrote vpō it a superscription like to ỹ grauing of a signet, * HOLINES TO THE LORD. Chap.28.36.

31 And they tied vnto it a lace of blew silke to fasten it on hie vpon the miter, as the Lord had commanded Moses.

32 ¶ Thus was al ỹ work of ỹ Tabernacle, euen of ỹ * Tabernacle of the Cōgregation finished: and the children of Israel dyd according to all that the Lorde had commanded Moses: so dyd they. Chap.27.21.

33 ¶ Afterwarde they brought the Tabernacle vnto Moses, the Tabernacle and all his instrumentes, his taches, his boardes, his barres, and his pillars, and his sockets,

34 And the couering of rams skinnes died redde, and the couering of badgers skinnes, and the couering vaile.

g So called, because it was made to hang before the tabernacle and couered or from other Chap. 35.12.

35 The Arke of the Testimonie, & the barres thereof, and the Mercifcat,

36 The Table, with al ỹ instruments thereof, and the shewbread,

h Ouerlaid with Aaronas flesh and ỹ others with oyle euery morning. chap.30.7.

37 The pure Candlestick, ỹ lampes thereof, euen the lampes set in order, and all the instruments thereof, and the oyle for light:

38 Also the golden Altar & the anoynting oyle, and ỹ swete incense, and the hanging of the Tabernacle doore,

39 The brasen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote.

40 The curtaynes of the court with his pillars and his sockets, and the hanging to the court gate, and his cordes, and his pynnes, and all the instruments of the seruice of the Tabernacle, called the Tabernacle of the Congregation.

41 Finally ỹ ministring garments to serue in ỹ Sanctuarie, & the holy garments for Aaron the Priest, & his sonnes garments to minister in ỹ Priests office.

42 Accordyng to euery poynt that the Lorde had commanded Moses, so the children of Israel made all the worke.

i Signifying ỹ in Gods matters a man may neither adde, nor diminishe.

43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded: so had they done: and Moses k blessed them.

k Ioyning God for ỹ peoples diligence and prayed for ỹ.

## CHAP. XL.

1 The Tabernacle with ỹ appertinances is reared vp. 34 The glory of ỹ Lord appeareth in ỹ cloude couering the Tabernacle.

And the Lord spake vnto Moses, saying,

2 In the first day of the first

2 After that Moses had byn 40 dayes and fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and raised this worke to be done, which began vpon the first day of Abib, which moneth contayneth halfe March and halfe Aprill.

moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the *Table, and set it in order as it doth require: thou shalt also bring in the Candlesticke, and light his lampes,

5 And thou shalt set the incense Altar b of golde before the Arke of the Testimonie, & put the hanging at the doore of the Tabernacle.

6 Moreouer, thou shalt set the burnt offring Altar before þ doore of the Tabernacle, called the Tabernacle of the Congregation.

7 And thou shalt set the Lauer betweene the Tabernacle of the Cõgregation and the Altar, & put water therein.

8 Then thou shalt appoynt the court rounde about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anointing oyle and anoynt the Tabernacle, and all that is therein and halow it with all the instruments therof, that it may be holy.

10 And thou shalt anoynt the Altar of the burnt offring, & all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoynt the Lauer and his foote, and shalt sanct fie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, & wash them with water.

13 And thou shalt put vpon Aaron the holy garmentes, and shalt anoynt him, and sanct fie him that hee may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoynt thẽ as thou diddest anoynt their father, that they may minister vnto mee in the Priestes office: for their anointing shalbe a signe, that the d priesthoode shalbe euerlasting vnto thẽ throughout their generations.

16 So Moses did according to all that the Lord had commaded him: so did he.

17 ¶ * Thus was the Tabernacle reared vp þ first day of the first moneth in the second yeere.

18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boards thereof, and put in the barres of it, and reared vp his pillars.

19 And he spred the couering ouer the Tabernacle, & put the couering of that couering on hie aboue it, as the Lorde had commanded Moses.

20 ¶ And he tooke and put the e Testimonie in the Arke, and put the barres in the rings of the Arke, & set the Mercie seate on hie vpon the Arke.

21 He brought also the Arke vnto the Tabernacle, and hanged vp the * couering vayle, and couered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in þ Northside of the Tabernacle, without the vayle,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table toward þ Southside of the Tabernacle.

25 And he lighted the lampes before the Lorde, as the Lorde had commanded Moses.

26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation before the vaile,

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged vp the vaile at the f doore of the Tabernacle.

29 After, he set the burnt offring Altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, and offred the burnt offring and the sacrifice thereon, as the Lorde had commanded Moses.

30 ¶ Likewise hee set the Lauer betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses, and Aaron, and his sonnes washed their handes and their feete thereat.

32 When they went vnto the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lorde had commaunded Moses.

33 Finally, hee reared vp the court rounde about the Tabernacle and the Altar, and hanged vp the vayle at the courte gate: so Moses finished the worke.

34 ¶ * Then the cloude couered the Tabr-

*Exode chap. 26,35.

b That is, the altar of perfume or to burne incense on.

c This hanging ouer the Tabernacle and the Court.

d To bee the priesthood and þ ceremonies should endure, which was at Christs coming Nota.

e After they came out of Egypt, Nom. 7.1

f Before the Tabernacle and the court.

* Or, set vp.

* That is, the Tables of the law Chap. 31. 18. & 34. 29.

* Chap 35. 12.

* Nom. 9. 15. 1. King. 8. 10.

Tabernacle of the Congregation, & the glory of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Cõgregation, because the cloude abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Nowe when the cloude ascended vp from the Tabernacle, the children of Israel went forwarde in all their iourneyes.

37 But if the cloud ascended not, then they iourneyed not till the day that it ascended.

38 For [b] the cloude of the Lord was vpon the Tabernacle by day, and fyre was in it by nyght in the sight of all the house of Israel, throughout all their iourneyes.

[b] Thus the presence of God preserued & guided them night & day till they came to ꝑ land promised.

# The third booke of Moses,

called [a] Leuiticus.

## The Argvment.

[a] Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

AS God dayly by most singular benefites declared himselfe to be mindefull of his Church so he would not that they should be haue any occasion to trust either in themselues, or to depende vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenesse of their offences, if they offered them in true faith and obedience.) Also he appoynted their Priests and Leuites, their apparel, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe, there can be no forgiuenesse of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abihu) hee prescribed euen to the least things, what they should doe, as what beastes they should offer and eate, what diseases were contagious and to be auoyded: what order they should take for all maner of vnclenesse and pollution to purge it: whole companie they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

### CHAP. I.

a Of burnt offrings for particular persons. 3. 10. & 14 The maner to offer burnt offerings as well of bullockes, as of sheepe and birdes.

a Hereby Moses declareth ꝑ he taught nothing to the people but that, which he receiued of God.

NOwe the [a] Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, and thou shalt saye vnto them, If any of you offer a sacrifice vnto ꝑ Lord, ye shal offer your sacrifice of [b] cattel, as of beeues & of ꝑ sheepe.

b So they could offer of none other sorte but of those which were commanded. Exod. 29. 10.

3 If his sacrifice be a burnt offring of the beard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the [c] Tabernacle of the Congregation before the Lorde.

c Meaning within the court of the Tabernacle.

4 And he shal put his hand vpon the head of the burnt offring, & it shall be accepted [‡] to [ꝑ] Lord, to be his atonemẽt.

‡ Ebr. to him.

5 And [d] he shal kil the bullocke before the Lord, & the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the [e] altar, that is by the doore of the Tabernacle of the Congregation.

d The Priest of Leuit.

e Of ꝑ burnt offring, Exod. 27. 1.

6 Then shal he flay the burnt offring, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order.

8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the [‖] kal vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body & the head, & the fat.

9 But the inwardes thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offring, an oblation made by fire, for a sweete sauour vnto the Lorde.

f Or, a sauour of rest which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring [be] of the flockes (as of the sheepe, or of the goates) hee shall offer a male without blemish,

11 & hee shall kill it on the North-[g] side of the altar [h] before the Lorde, & the Priests Aarons sonnes shall sprinkle the blood therof round about ꝑ the altar.

g Read Leuit. j.

h Before the altar of the Lord.

12 And hee shall cut it in pieces, [‡] separating his head and his [‖] kall, and the Priest shall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

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13 But hee shall wash the inwardes, and the legges with water, & the Priest shall offer the whole and burne it vpon the altar: [for] it is a burnt offering, an

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8 Then the Priestes Aarons sonnes shall lay the parts in order, the head and the [‖] kal vpon the wood that is in the fire which is vpon the altar.

‖ Or, the body & the head, & the fat.

9 But the inwardes thereof and the legges thereof hee shall wash in water, and the Priest shall burne all on the altar: for it is a burnt offring, an oblation made by fire, for a sweete sauour vnto the Lorde.

f Or, a sauour of rest which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring [be] of the flockes (as of the sheepe, or of the goates) hee shall offer a male without blemish,

11 & hee shall kill it on the North-[g] side of the altar [h] before the Lorde, & the Priests Aarons sonnes shall sprinkle the blood therof round about ꝑ the altar.

g Read Leuit. j.

h Before the altar of the Lord.

12 And hee shall cut it in pieces, [‡] separating his head and his [‖] kall, and the Priest shall laye them in order vpon the wood that [lieth] in the fire which is on the altar:

‡ Ebr. into his pieces.

‖ Or, fat.

13 But hee shall wash the inwardes, and the legges with water, & the Priest shall offer the whole and burne it vpon the altar: [for] it is a burnt offering, an

oblation made by fire for a sweet sauour vnto the Lord.

14 ¶ And if his sacrifice [be] a burnt offring to the Lord of the foules, then he shall offer his sacrifice of ỏ turtle doues, or of the yong pigeons.

15 And ỏ Priest shall bring it vnto ỏ altar, & wring the necke of it asunder, and burne it on the altar: & the blood thereof shall be shed vpon the side of the altar.

1 The Ebrew word signifieth to pinche off with the nayle. [Or, wrung, or pinched.

16 And he shall pluckt out his maluе with his fethers, and cast them beside the altar on the k Eastpart in the place of the ashes.

17 And he shal cleaue it with his wings, [but not deuide it a sunder:] & the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offring, an oblation made by fire for a sweete sauour vnto the Lord.

k On the side of the entre gate in the pauues which stoode with a thre, Ezod. 27.3.

## CHAP. II.

1 The meate offring is after three sorts of fine floure vnbaken, 4 Of bread baken, 14 And of corne in the eare.

AND when any will offer a meate offring vnto ỏ Lord, his offring shall bee of fine floure, and hee shall powre oyle vpon it, and put incense thereon,

a Because the burnt offring could not be without the meate offring.

2 And shal bring it vnto Aarons sonnes b the Priests, and he shall take thence his handfull of the floure, & of the oyle with all the incense, and the Priest shall burne it for a c memorial vpon the altar: [for] it is an offring made by fire for a sweete sauour vnto the Lord.

b The Priest.

c To signifie that God remembreth him that offereth. Eccles. 7.32.

3 *But the remnant of the meate offring [shall be] Aarons and his sonnes: [for] it is d most holy of the offrings of the Lord made by fire.

d Therefore none could be eate of it but the Priests.

4 ¶ If ỏ bring also a meat offring bake in ỏ ouen, it shalbe an vnleauened cake of fine floure mingled with oyle, or an vnleauened wafer anoynted with oyle.

e Which is a gift offered to God to pacifie him.

5 ¶ But if thy meate offring be [an oblatiõ of the frying pan, it shalbe of fine floure vnleauened, mingled with oyle.

6 And thou shalt part it in peices, and powre oyle thereon: for it is a meate offring.

7 ¶ And if thy meate offring [be] an oblation made in the caudron, it shalbe made of fine floure with oyle.

8 After, thou shalt bring the meate offring [that is made of these thinges] vnto the Lord, & shalt present it vnto the Priest, and he shall bring it to the altar,

9 And the Priest shall take from the meate offring a *memorial of it, & shall burne it vpon the altar: [for] it is an oblation * made by fire for a sweete sauour vnto the Lord.

Exod. 29.18.

10 But that which is left of the meat offring, shall be Aarons & his sonnes: [for it is most holy of the offrings of the Lord made by fire.

11 All ỏ meat offrings which ye shal offer vnto the Lord, shalbe made without leauen: for ye shal neither burne leauen nor honie in any offring of the Lord made by fire.

12 ¶ In the oblation of ỏ first frutes ye shall offer them vnto the Lord, but they shall not be burnt & vpon the altar for a sweete sauour.

f That is, frutes which are sweete as honie, ye may offer.

13 (All ỏ meat offrings also shalt thou season with *salt, neither shalt thou suffer the salt of the g couenant of thy God to bee lacking from thy meate offring, [but vpon all thine oblations thou shalt offer salt.)

* Reserued for the Priests. Mat. 12.4.

g Whether they were bounde also by a couenant to burne all sacrifices, Num. 18.19. Deut. 12.5. Ezra 3.4.6.7. it meaneth a sure and pure couenant.

14 If thẽ thou offer a meat offring of thy first frutes vnto ỏ Lord, thou shalt offer for thy meate offering of thy first frutes h eares of corne dried by the fire, & wheate beaten out of the greene eares.

h Leuit. 23.14. Or, Ful eares for the most part be either rosted or dried, Reade also 26.10. in the note g.

15 After, thou shalt put oyle vpon it, and lay incense thereon: for it is a meat offring.

16 And the Priest shall burne the memorial of it, i euen of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offring vnto ỏ Lord made by fire.

## CHAP. III.

1 The maner of peace offrings, and beasts for ỏ same, 17 The Israelites may neither eate fat, nor bloud.

AND if his oblatiõ [be a] peace offrõg, if he will offer of the droue (whether it bee male or female) he shall offer such as is without blemish, before the Lord

a A sacrifice of thanksgiuing offred for peace and prosperitie, either generally or particularly.

2 And shall put his hand vpon ỏ head of his offring, & kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the Priests shal sprinkle the blood vpon the altar round about.

3 So he shall offer [part of ỏ peace offrings [as a sacrifice made by fire vnto the Lord, euen the *fatte that touereth the inwardes, and all the fatte that is vpon the inwards.

b One part was burnt, an other was to the Priests, and the thirde to him that offered. Exod. 29.22.

4 He shal also take away the two kidneis, and the fat that is on them and vpon [the flankes, and the kall on the liuer with the kidneis.

* Or, the which kidneis are neere the flankes.

5 And Aarons sonnes shal burne it on the altar with the burnt offrung, which is vpon the wood, that is on the fire: [this

Verse. 2.

[this is] a sacrifice made by fire for a
swete sauour vnto the Lord.

6 ¶ Also if his oblation [be] a peace
offring vnto the Lord out of the flocke,
whether it be male or female, he shall
offer it without blemish.

7 If he offer a lambe for his oblation,
then he shall bring it before the Lord,

8 And lay his hand vpon the head of
his offring, & shall kill it before the Ta-
bernacle of the Congregation, & Aarons
sonnes shall sprinkle the blood thereof
round about vpon the altar.

9 After, of the peace offrings he shall
offer [] an offring made by fire vnto the
Lord: he shal take away the fatte ther-
of, and the rumpe altogether, hard by
the backe bone, and the fat that coureth
the inwards, and all the fat that is vpon
the inwards.

10 Also hee shall take away the two
kidneis, with the fat that is vpon them,
and vpon the *flanks, and the kall vpon
the liuer with the kidneis.

11 Then the Priest shall burne it vpon
the altar, as the meate of an offrng
made by fire vnto the Lord.

12 ¶ Also if his offring [be] a goate,
then shall he offer it before the Lord,

13 And shall put his hande vpon the
head of it, and kill it before the Taber-
nacle of the Congregation, & the sonnes
of Aaron shal sprinkle the blood thereof
vpon the altar round about.

14 Thē he shal offer therof his offring,
[euen] an offrng made by fire vnto the
Lord, the fat that coureth the inwardes,
and all the fat that is vpon the inwards.

15 Also hee shall take away the two
kidneis, and the fatte that is vpon them,
and vpon the flankes, and the kall vpon
the liuer with the kidneis.

16 So the Priest shall burne them vp-
on the altar, as the meate of an offrng
made by fire for a swete sauour: *all the
fat is the Lords.

17 [This shalbe] a perpetual ordinace
for your generatiōs, throughout al your
dwellings, so that ye shall eate neither
fatte nor *blood.

## CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

AND the Lord spake vn-
to Moses, saying,

2 Speake vnto the children
of Israel, saying, If any
shall sinne through *ignorance, in any of
the commandements of the Lord, (which
ought not to be done) but shall doe [con-
trary to any of them,

3 If the Priest that is anoynted doe
sinne (according to the sinne of the peo-
ple) then shall hee offer, for his sinne
which he hath sinned, a yong bullocke
without blemish vnto the Lorde for a
sinne offring,

4 And he shall bring the bullocke vn-
to the doore of the Tabernacle of the Con-
gregation before the Lord, and shal put
his hand vpon the bullockes head, and
kill the bullocke before the Lord.

5 And the Priest that is anoynted
shall take of the bullockes blood, and
bring it into the Tabernacle of the Con-
gregation

6 Then the Priest shal dyp his finger
in the blood, and sprinkle of the blood se-
uen times before the Lorde, before the
vayle of the Sanctuarie.

7 The Priest also shall put [some] of
the blood before the Lorde, vpon the
hornes of the altar of swete incense,
which is in the *Tabernacle of the Con-
gregation, then shall he powre *all the
rest of the blood of the bullock at the
foote of the altar of burnt offring, which
is at the doore of the Tabernacle of the
Congregation.

8 And he shall take away all the fat
of the bullock for the sinne offring: to
wit, the fat that coureth the inwards,
and al the fat that is about the inwards.

9 He shal take away also the two kid-
neyes, and the fat that is vpō them, and
vpon the flankes, and the kall vpon the
liuer with the kidneis,

10 As it was taken away from the
bullock of the peace offrings, and the
Priest shall burne them vpon the altar
of burnt offring.

11 *But the skinne of the bullocke,
and all his flesh, with his head, and his
legs, and his inwards, & his dung, shall
he beare out.

12 So he shal carie the whole bullock
out of the hoste vnto a cleane place, where
the ashes are powred, and shall burne
him on the wood in the fire: where the
ashes are cast out, shall he be burnt.

13 ¶ And if the *whole Congrega-
tion of Israel shall sinne through igno-
rance, and the thing bee hid from the
eyes of the multitude, and haue done
[against any of the commandements of
the Lord which should not bee done, &
haue offended:

14 When the sinne which they haue

J.iii. com-

c In the peace offring it was indifferent to offer either male or female but in the burnt offring only the male: so here can be offered no beeues, but in the burnt offring they might all there was consumed with fire, & in the peace offring but a part.

d The burnt offring was wholy consumed, and of the offring made by fire onely the inwards &c. were burnt: the boulder & breast with the two chawes & the maw were the priests, and the rest his that offred. Vers 4.

e Meaning, at the North side of the Altar, Chap. 1. 11.

Chap. 7. 25 f By eating fat, was ment to be eaten it, & by blood eating, was signified cruelie. Gen. 9. 4. chap. 17. 14.

‡ Ebr. a soule.

a That is, of negligence or ignorance, specially of the ceremoniall Lawe for otherwise the presumptuous by crimes are appointed accordyng to the transgression, Numb. 15. 22.

b Meaning the hie priest.

c Hereby confessing that he deserued the same punishment, which the beast suffered.

d Which was betweene the vayle of the Sanctuarie, & the Tabernacle.

e Which hung in the court, meaning by the Tabernacle the Sanctuarie: for the end of the booke is taken for the whole.

f Chap. 5. 9.

g Leuit. 29. 14. numb. 15. 5.

h Heb. 13. 11.

i The multitude shall neuer offend of purpose, but of ignorance: & when they know it they must all be punished

k Chap. 5. 2, 3, 4.

committed shalbe knowen, then the Cõgregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the congregation,

15 And the Elders of the Congregation shall put their hands vpon the head of the bullocke before the LORD, & he shal kill the bullocke before the LORD.

16 Then the Priest that is anointed, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the LORD, euen before the vaile.

18 Also he shal put some of the blood vpon the hornes of the altar, which is before the LORD, that is in the Tabernacle of the Congregation: then shall hee powre all the rest of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fatte from him, and burne it vpon the altar.

20 And the Priest shall do with this bullocke, as he did with the bullocke for [his sinne: so shal he do with this: so the Priest shal make an atonemẽt for them, and it shalbe forgiuen them.

21 For he shal cary the bullocke without the hoste, and burne him as he burned the first bullocke: for it is an offring for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and do through ignorãce against any of the cõmandements of the LORD his God, which should not be done, and shal offend,

23 If one shewe vnto him his sinne which he hath committed, then shall he bring for his offring an hee goate without blemish,

24 And shall lay his hande vpon the head of the hee goat, and kill it in the place where he shoulde kill the burnt offring before the LORDE: for it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shal powre the rest of his blood at the foote of the burnt offring altar,

26 And shal burne al his fat vpon the altar, as the fat of the peace offring: so the Priest shall make an atonement for him concerning his sinne, and it shalbe forgiuen him.

27 ¶ Likewise if any of the people of the land shal sinne through ignorance in doing against any of the commandements of the LORD, which should not be done, and shall offend,

28 If one shewe him his sinne which he hath committed, then he shall bring for his offring a shee goate without blemish for his sinne which hee hath committed,

29 And he shall lay his hande vpon the head of the sinne offring, & slay the sinne offring in the place of burnt offring.

30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,

31 And shall take away all his fat, as the fat of the peace offrings is taken away, and the Priest shall burne it vpon the altar for a sweete sauour vnto the LORD, & the Priest shall make an atonement for him, & it shalbe forgiuen him.

32 And if hee bring a lambe for his sinne offring, hee shall bring a female without blemish,

33 And shall lay his hand vpon the head of the sinne offring, & he shal slay it for a sinne offring in the place where he should kill the burnt offring.

34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, and shall powre all the rest of the blood therof at the foote of the altar.

35 And he shall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Priest shall burne it vpon the altar with the oblations of the LORD made by fire, and the Priest shall make an atonement for him concerning his sinne that hee hath committed, & it shalbe forgiuen him.

CHAP. V.

1 Of him that refuseth not the truth, of hee beare another sweare falsely. 4 Of him that vowith rashly. 11 Of him that bringeth more then he is able with any thing dedicate to the LORD.

ALso if any haue sinned, & heard the voyce of an othe, and he can bee a witnes, whether hee hath seen or knowen of it, if he doe not vtter it, he shall beare his vnquitie:

2 Either if one touche any vncleane thing, whether it bee a carion of an vncleane beast, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleannesse of

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation.

[Or, the priest

[Or, make a perfume with it.

h That is, the Priest shall not eat of it, as was lawfull for any out of that office to kill the beast.

Wherein he represented Jesus Christ.

Or private person.

Or the female of the goates.

k Read vers. 24.

l Appointing the punishmẽt of his sinne, vnto the laying vpõ that beast: so that he hath restored all things of gods, & offred them willingly.

Exod. 29 18.

m Or, besides the burnt offrings, which were daily offred to the LORD.

n Ebr. a soule.

o Or, fine nudge nara taken an othe of any other.

p Wherby it is commanded to beare witnesse to the truth, & disclose the iniquite of the vngodly.

of man (whatsoeuer vncleanesse it bee, that hee is defiled with) and is not ware of it, and after cõmeth to the knowledge of it, he hath sinned:

b By hote rashly without full examinatiõ of the circumstances & not knowing what shall be the effect of the same.

4 Either if any b sweare, & pronounce with his lippes to doe euill, or to do good (whatsoeuer it be ỹ a mãshal pronounce with an oth) and it be hid from him, and after knoweth that he hath offended in one of these poynts,

5 When he hath sinned in any of these c things, then hee shall confesse that hee hath sinned therein.

c Which haue ben mencioned before in this Chapter.

6 Therefore shall hee bring his trespasse offring vnto the Lord for his sinne which he hath cõmitted, euen a female from the flocke, ' be it a lambe or a shee goate for a sinne offering, and the Priest shall make an atonement for him, concerning his sinne.

7 But ' if hee bee not able to bring a sheepe, hee shall bring for his trespasse which hee hath committed, two turtle doues, or two yong pigeons vnto the Lord, one for a sinne offring, and the other for a burnt offring.

Ebe that handle annot touche, meaning how his powerue.

8 So he shall bring thẽ vnto ỹ Priest, who shall offer the sinne offring first, and "wring the necke of it asunder, but not plucke it cleane off.

Chap 1.15.

9 After hee shall sprinkle of the blood of the sinne offring vpon the side of the altar, and the rest of the blood shall bee „shed at the foote of the altar: for it is a sinne offring.

„Or, powred.

10 Also he shall offer the seconde for a burnt offring as the maner is: so shall the Priest ‑ make an atonement for him (for his sinne which he hath committed) and it shalbe forgiuen him.

[Or, according to the lawe.

d Or declare him to be purged of ỹ sinne. Verse.7.

11 ¶ But if hee " bee not able to bring two turtle doues, or two yong pigeons, then hee that hath sinned, shall bring for his offring, the tenth part of an ‑ Ephah of fine floure for a sinne offring, hee shall put none ' oyle thereto, neither put any frankensense thereon: for it is a sinne offring.

e Which is about a pottel.

f Also ỹ meat offring. Chap. 2.1.

12 Then shal he bring it to the Priest, and the Priest shall take his handfull of it for the " remembrance thereof, and burne it vpon ỹ altar * with the offrings of the Lorde made by fire: ' for it is a sinne offring.

Chap.2.2. Chap.4.35.

13 So the Priest shal make an atonement for him, as touching his sinne that he hath cõmitted in one of these points, and it shall bee forgiuen him: and the remnant shall bee the Priestes, as the meate offring.

14 ¶ And the Lord spake vnto Moses, saying,

15 If any person transgresse & sinne through ignorance ‑ by taking away things consecrated vnto the Lorde, hee shall then bring for his trespasse offring vnto the Lorde a ram without blemish out of the flocke, worth two shekels of siluer ' by thy estimation after the shekel of the Sãctuarie, for a trespasse offring.

g As touching the first fruites or tithes due to the priestes & Leuites.

h By the estimation of the priest Chap. 27.12.

16 So hee shall restore that wherein he hath offended, in taking away of the holy thing, and shall put the fift part more thereto, & giue it vnto the Priest: so the Priest shall make an atonement for him with the ramme of the trespasse offring, and it shalbe forgiuen him.

Chap.4.2.

17 ¶ Also if any sinne ‑ do against ‑ any of the commandements of the Lord, which ought not to be done, and knowe not and sinne and beare his iniquite,

i That is, offereth ‑ vncommonly, but for ignorance sake.

18 Then shal he bring a ram without blemish out of the flock, in thy estimatiõ [worth] " two shekels for a trespasse offring vnto the Priest: and the Priest shal make an atonement for him concerning his ‑ ignorance wherein he erred, & was not ware: so it shalbe forgiuen him.

k Christ his first agaynst whom we commit sinne beyng ignorãt. Rom 15.3.

19 This is the trespasse offring: for the trespasse committed against the Lorde.

## CHAP. VI.

6 The offring for sinnes which are done willingly. 9 The lawe of the burnt offrings. 12 The fire must abide euermore vpon the altar. 14 The lawe of the meate offring. 20 The offrings of Aaron, and his sonnes.

AND the Lorde spake vnto Moses, saying,

2 If any sinne and commit a trespasse against the Lorde, and denie vnto his neighbour that, which was taken him to keepe, or that which was put to him ‑ of trust, or doeth by robberie, or by violence oppresse his neighbour,

‑ To withstand & oppresse by the office of him that gaue it.

3 Or hath found that which was lost, and denieth it and sweareth falsely, ' for any of these things that a man doeth, ' wherein he sinneth:

' By any guile or vnlawfull meanes.

4 When, I say, he thus sinneth and trespasseth, he shal then restore the robberie that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he found,

Num 5.6

5 Or for whatsoeuer he hath sworne falsely, hee shall both restore it in the whole " summe, & shal adde the fift part more thereto, ' and giue it vnto him to whome it pertaineth, the same day that he offreth for his trespasse.

" Otherwise he can not but sinne: or, wherein a man accuseth to him by perswite of such like thing.

Num 5.7.

6 Also he shall bring for his trespasse
vnto the Lorde, a rammie without blemish out of the flocke vnthy estimation
Chap.5.15. [worth] two shekels, for a trespasse offring vnto the Priest.

7 And the Priest shall make an atonement for him before the Lord, & it shalbe forgiuen him, whatsoeuer thing he hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,

9 Commande Aaron and his sonnes, saying, This is the d lawe of the burnt
d That is, the Ceremonies which ought to be obserued therein. offring, (it is the burnt offring because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)

10 And the Priest shall put on his linen garmēt, & shal put on his linen breeches vpon e his flesh, and take away the
e Vpon his secrete parties, Exo.28.42. ashes when the fire hath consumed the burnt offring vpō the altar, and he shall put them beside the f altar.

f In the ashe pannes appointed for that vse.

11 After, he shall put off his garments, and put on other rayment, and carry the ashes forth without the hoste vnto a cleane place.

12 But the fire vpon the altar shall burne thereon [and neuer bee put out: Wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, & he shall burne thereon the fat of the peace offrings.

13 The fire shall euer burne vpon the altar, [and neuer goe out.

14 ¶ Also this is the lawe of ỹ meate
Chap.2.2. num.15.4. offering, which Aarons sonnes shall offer in the presence of the Lorde, before the altar.

15 He shal euen take thence his handfull of fine floure of the meat offring and of the oyle, and all the incense which is vpon the meate offring, and shall burne it vpon the altar for a sweet sauour, as
Chap.2.9. a memoriall therefore vnto the Lorde.

16 But the rest thereof shall Aaron and his sonnes eate: it shall be eaten without leauen in the holy place: in the courte of the Tabernacle of the Congregation they shall eate it.

g Dry bread with leauen and after beaten.

17 It shal not be baken with leauen:
I haue giuen it for their portion of mine offrings made by fire: for it is as ỹ sinne offring and as the trespasse offring.

18 All the males among the children of Aaron shal eate of it: It [shalbe a statute for euer in your generations concerning ỹ offrings of ỹ Lorde, made by fire:
Exod.29.37. whatsoeuer toucheth thē shall be holy.

19 ¶ Againe the Lorde spake vnto Moses, saying,

20 This is the offring of Aaron and his sonnes, which they shall offer vnto the Lord in the day whē he is anointed: the tēth part of an Ephah of fine floure, Exod.16.36.
for a meate offring perpetuall: halfe of h Go off as ỹ the priest shall be elected and anoynted.
it in ỹ morning, & halfe thereof at night.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fried, and
(Or, fryed.
shalt offer the baken pieces of ỹ meate offring for a sweete sauour vnto ỹ Lord.

22 And the Priest that is anointed in
i His sonne that shall succeede him.
his steade, among his sonnes shall offer it: it is the Lordes ordinance for euer, it shall be burnt altogether.

23 For euery meat offring of ỹ Priest shalbe [burnt] altogether, it shall not be eaten.

24 ¶ Furthermore, the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, and vnto his sonnes, & say, This is the lawe of ỹ sinne offering, In the place where the burnt offring is killed, shal the sinne offring be killed before ỹ Lord, for it is most holy.

26 The Priest that offreth this sinne offering, shall eate it: in the holy place shall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shall touche the flesh thereof shall be holy: and when there
k Meaning the garment of the Priest. dropppeth of the blood thereof vpon a k garment, thou shalt wash that whereon it dropppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured & washed with water.

l Which was in the lauer. Exod.30.18. 29 All the males among the Priestes shall eate thereof, for it is most holy.

Chap.4.5. heb.13.12. 30 But no sinne offring, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, [but shalbe burnt in the m fire.

m Out of the campe, Chap. 4.12.

CHAP. VII.

1 The lawe of the trespasse offring: 11 Also of the peace offrings: 22 The fat and the blood may not be eaten.

LIkewise this is the lawe of ỹ a trespasse offring, it is most
a Which is for ỹ smaller sins & such as are committed by ignorance. holy.

2 In the place b where they kill the burnt offering, shall they kill the trespasse offring, & the blood therof shal
b At the coūt gate. he sprinkle round about vpon the altar.

3 All the fat thereof also shall he offer, the rumpe, and the fat that couereth the inwards.
c The Priest.

4 After he shall take away the two kidneys,

kidnies, with the fatte that is on them & vpon the flankes, and the mall on the liuer with the kidnies.

5 Then the Priest shall burne them vpō the altar for an offring made by fire vnto ꝑ Lord: this is a trespasse offring.

6 All the males among the Priestes shall eate thereof, it shall be eaten in the holy place, for it is most holy.

7 As the sinne offring is, so is the trespasse offring, one lawe ꝑtaineth for both: that where with the Priest shall make atonement shall be his.

8 Also ꝑ Priest that offereth any mās burnt offering, shall haue the skinne of the burnt offring which he hath offred.

9 And all the meate offring that is bakē in the ouen, and that is dressed in the pan, and in the frying panne, shalbe the Priests that offereth it.

10 And euery meate offring mingled with oyle, and that is drie, shal pertaine vnto al the sonnes of Aaron to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he shall offer vnto the Lorde.

12 If he offer it to geue thanks, then he shall offer for his thankes offering, vnleauened cakes mingled with oyle, and vnleauened wafers anointed with oyle, and fine flourc fryed with the cakes mingled with oyle.

13 He shall offer also his offring with cakes of leauened bread, for his peace offrings, to giue thankes.

14 And of al the sacrifice he shal offer one cake for an heaue offring vnto the Lorde, and it shalbe the Priestes that sprinkleth ꝑ blood of the peace offrings.

15 Also the flesh of his peace offrings, for thanksgiuing shall be eate the same day that it is offred: he shall leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering be a vowe, or a free offring, it shall be eate the same day that he offereth his sacrifice: and so in the morning the residue thereof shall be eaten.

17 But as much of the offred flesh as remaineth vnto the thirde day, shall be burnt with fire.

18 For if any of the flesh of his peace offrings be eate in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shal be an abominatiō: therefore the person ꝑ eateth of it shall beare his iniquitie.

19 The flesh also that toucheth any vncleane thing, shall not be eaten, [but] burnt with fire: but of this flesh al that be cleane shall eate thereof.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lorde, hauing his vncleanesse vpon him, euen the same person shalbe cut off from his people.

21 Moreouer, when any toucheth any vncleane thing, as the vncleanesse of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offrings, which pertaineth vnto the Lorde, euen that person shall be cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, Ye shal eat no fat of beeues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, and the fatte of that, which is torne with beastes, shalbe occupyed to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fatte of the beast, of the which he shall offer an offring made by fire to the Lorde, euen the person that eateth, shall be cut off from his people.

26 Neither shall ye eate any blood, either of foule, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offrings vnto the Lord, shall bring his gift vnto the Lord of his peace offrings:

30 His handes shall bring the offrings of the Lorde made by fire: euen the fatte with the breast shall he bring, that the breast may be shaken to & fro before the Lord.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes.

32 And the right shoulder shall ye giue vnto ꝑ Priest for an heaue offering, of your peace offrings.

33 The same that offereth the blood of the peace offerings, and the fatte, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, & haue giuen them vnto Aaron

d The same ceremonies notwithstanding that the two trespasse offringes ar vnlike then sinne.

e Meaning the rest which is left and not burnt.

f Because it had no oile nor liquour.

g Peace offrings ar eyther a confession & thanksgiuing for a benefite receiued, & also a vowe, & free offring to receiue a benefite.

h If he make a vowe to offer for, eis the flesh of the peace offrings must be eaten the same day.

i The time, wherefore he offred shall remaine.

k After it be sacrificed.

l Of the peace offring, that is eaten.

Chap.15.3.

m And should not send it by another.

Exod.29.24.

Gen.9.4. Leuit.17.14.

Chap.3.17.

Aaron the Preest and vnto his sonnes by a statute for euer from among the children of Israel.

n That is, his iudge, reward and portion.

35 ¶ This is the "anoynting of Aaron, and the anoynting of his sonnes, cõcerning þ offrings of the Lord made by fire, in the day when he presented them to serue in þ preests office vnto the Lord.

36 The which portions the Lorde commãded to giue them in the day that he anoynted them from among the children of Israel, by a statute for euer in their generations.

37 This is [also] the lawe of þ burnt offring, of the meate offring, and of the sinne offring, & of the trespasse offring, and of the °consecrations, and of the peace offrings,

o Which sacrifice was offred when þ preests were consecrated, Exod. 29. 22.

38 Which the Lorde commaunded Moses in the mount Sinai, When he commaunded the children of Israel to offer their giftes vnto the Lorde in the wildernesse of Sinai.

## CHAP. VIII.

1 The anoynting of Aaron, and his sonnes with the sacrifice concerning the same.

AFterwarde the Lorde spake vnto Moses, saying,

Exod. 28. 1, 4.

2 "Take Aaron & his sonnes with him, & the garments & the "anoynting oyle, and a bullocke for þ sinne offring, & two rams, and a basket of vnleauened bread,

Exod. 30. 24.

3 And assemble all the compaine at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commaunded him, and the compaine was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayde vnto the compaine, "This is the thing which the Lorde hath commaunded to do.

Exod. 29. 4.

6 And Moses brought Aaron & his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydred garde of the Ephod, and bounde it vnto him therewith.

8 After he put the breastplate thereon, and put in the breast plate "the Urim and the Thummim.

Exod. 28. 30.

9 Also he put þ miter vpon his head, and put vpon the miter on the forefront the golden plate, and the °holy crown, as the Lord had commanded Moses.

a God called because of his perfection, holiness to the Lord, that ministreth in it.

10 (Now Moses had taken þ anoyntung oyle, & anointed the Tabernacle, & all that was therein, & sanctified them,

b That is, the Holyest of all, the Sanctuarie and the court.

11 And sprinkled therof vpon the altar seuen times, and anointed the altar and all his instruments, and the lauer, and his foote to sanctifie them)

12 "And he powred of the anoynting oyle vpon Aarons head, and anointed him to sanctifie him.

Eccius. 45. 15. psal. 133. 2

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, & put bonets vpon their heades, as the Lorde had commanded Moses.

14 "Then he brought þ bullocke for the sinne offring, & Aaron & his sonnes put their handes vpon the head of the bullocke for the sinne offring.

Exod. 29. 1. chap. 9. 2.

15 And Moses slewe him, and tooke the blood, which he put vpon þ hornes of the °Altar rounde about with his finger, and purified the Altar, and powred the rest of the blood at the foote of the Altar: so he sanctified "it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the sinnes of the people.

16 Then he tooke all the fatte þ was vpon the inwardes, and the kall of the liuer & the two kidneis, with their fatte, which Moses burned vpon the Altar.

17 But the bullocke and his °hide, and his flesh, and his doung, he burnt with fire without the hoste, as the Lord had commanded Moses.

e In other burnt offrings which are not of consecration, or offring for sinne, he put both the skinne, Chap. 7. 8.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Moses killed it, & sprinkled the blood vpon the Altar round about,

20 And Moses cut þ ram in peeces, & burnt the head with the pieces, & the fat,

21 And washed the inwards and the legges in water: so Moses burnt the ram euery whit vpon the Altar: for it was a burnt offring for a sweet sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ "After, he brought the other ram, the ramme of consecrations, and Aaron and his sonnes layd their hands vpon the head of the ramme,

Exod. 29. 31.

23 Which Moses "slewe, and tooke of the blood of it, and put it vpon the lap of Aarons right eare, & vpon the thumb of his right hande, and vpon the great toe of his right foote.

f Moses did this because that the preests were not yet established in their office.

24 Then Moses brought Aarons sonnes, & put of the blood on the lappe of their right eares, & vpon the thumbes of

of their right handes, & vpon the great toes of their right feete, & Moses sprinkled the rest of the blood vpon the altar round about.

25 And he tooke the fat & the rumpe, and all the fatte that was vpon the inwardes, and the kal of the liuer, and the two kidneis with their fatte, & the right shoulder.

26 Also he tooke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fatte, and vpon the ryght shoulder.

Exod.29.24. 27 So he put all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, and burnt them vpon the altar for a burnt offring: for they were consecrations for a sweete sauour which were made by fire vnto the Lord.

29 Likewise Moses tooke the breast of the ramme of consecrations, & shooke it to and fro before the Lorde: for it Exod.29.26. was Moses portion, as the Lorde had commanded Moses.

30 Also Moses tooke of the anoynting oyle, and of the blood which was vpon the Altar, and sprinkled it vpon Aaron, vpon his garments, & vpon his sonnes, and on his sonnes garments with him: so hee sanctified Aaron, his garments, and his sonnes, & his sonnes garments with him.

31 ¶ Afterwarde Moses sayde vnto Aaron and his sonnes, Seethe the flesh & At the doore of the cont. Exod. 29.32. chap.24.9. at the doore of the Tabernacle of the Congregation, and there eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

32 But that which remaineth of the flesh & of the bread, shall ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntil the dayes of Exod.29.35. your consecrations be at an ende: for seuen dayes, sayde the Lorde, shall he * consecrate you,

* Ebr fill your hands.

34 As he hath done this day: so the Lorde hath commanded to doe, to make an atonement for you.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen daies, & shal keepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron and his sonnes did all things which the Lorde had commanded by the hand of Moses.

h By commission from god to Moses.

## CHAP. IX.

8 The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lorde is shewed. 24 Fyre commeth from the Lord.

a After their consecration for seuen dayes before, the parties were consecrate.

AND in the eight daye Moses called Aaron and his sonnes, and the Elders of Israel:

2 Then he sayde vnto Aaron, Take thee a young calfe for a b sinne offring, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

b Aaron must offer for his owne sinne before he could offer for the people, and the offring of sinne signified the meate offring.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an hee goate for a sinne offring, and a calfe, and a lambe, both of a yeere olde, without blemish, for a burnt offering:

4 Also a bullocke, & a ram for peace offrings, to offer before the Lord and a meate offring mingled with oyle: for to day the Lorde will appeare vnto you.

5 ¶ Then they brought that which Moses cõmanded before the Tabernacle of the Congregation, & all the assemblie drewe neere & stoode before the Lorde.

c Before the altar where they pay. peace.

6 (For Moses had sayde, This is the thing which the Lorde commanded that ye should doe and the glorie of the Lord shall appeare vnto you)

7 Then Moses sayde vnto Aaron, Drawe neere to the Altar, and offer thy sinne offring, and thy burnt offring and make an atonement for thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

c Read for the vnderstanding of this place, Leuit. 1. and 7.27.

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offring, which was for him selfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, & put it vpon the hornes of the altar and powred the rest of the blood at the foote of the Altar.

10 But the fat and the kidneis and the kall of the liuer of the sinne offring hee * burnt vpon the Altar, as the Lord had commanded Moses.

c That is, he layd them in order, and so they were burnt when & Or of the powre fire.

11 The flesh also & the hide he burnt with fire without the hoste.

12 After, he slewe the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled rounde about vpon the Altar.

13 Also they brought the burnt offring vnto him with the peeces thereof, & the head, & he burnt them vpon the Altar.

14 Like-

14 Likewise he did wash ꝑ vnwards and the legges, and burnt them vpon the burnt offring on the Altar.

15 ¶ Then he offred the peoples of fring, and tooke a goate, which was the sinne offring for the people, and slewe it, and offred it for sinne, as the first:

16 So he offred the burnt offring, and prepared it, according to the maner.

17 He presented also the meat offring, and filled his hand therof, and * beside the burnt sacrifice of the morning hee burnt this vpon the Altar.

18 He slewe also the bullocke, and the ram for the peace offrings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkeled vpon the Altar round about,

19 With the fatte of the bullocke, and of the ram, the rumpe, and that which coureth the inwardes and the kidnes, and the kall of the liuer.

20 So they laid ꝑ fat vpon ꝑ breasts, and he burnt the fatte vpon the Altar.

21 But the * breastes and the right shoulder Aaron shooke to and fro before the Lorde, as the Lorde had commaunded Moses.

22 So Aaron lift vp his hande towarde the people, and blessed them, and * came downe from offering of the sinne offring, and the burnt offring, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Cõgregation, and came out, and blessed the people, * and the glory of the Lorde appeared to all the people.

24 * And there came a fire out from the Lorde and consumed vpon the Altar the burnt offring and the fat: which when all the people sawe, they ‖ gaue thankes, and fell on their faces.

f All this must be vnderstande of the preparation of the sacrifices which were burnt after, verse 24.

Exod 29.38.

g Of the bullocke and the ramme.

h Because the altar was nere the Sanctuarie which was the vpper rude, therefore he is said to come downe.

i Or prayed for the people, 2 Mach. 2.8.

* Gen. 44.1. 1 King. 18.38 2 Chron. 7.1. 2 Mach. 2.10. 11.

‖ Or, gaue a shout for ioy.

## CHAP. X.

Nomb. 3.4. and 26.61. 1 Chron. 24.2.

2 Nadab & Abihu are burnt. 6 Israel mourneth for them, but the Priestes might not. 9 The Priests are forbidden wine.

AT * Nadab and Abihu, the sõnes of Aaron, tooke either of them his censer, & put fire therein, & put incense thereupon, and offred * strange fire before the Lord, which he had not cõmanded thẽ.

2 Therefore a fire went out from the Lord, and deuoured them: so they dyed before the Lorde.

3 Then Moses sayde vnto Aaron, This is it that the Lorde spake, saying, I will be * sanctified in them that come neere me, and before al the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael & Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayde vnto them, Come neere, cary your ‖ brethren from before the Sanctuarie out of the hoste.

5 Then they went, and caryed them in their coats out of the hoste, as Moses had commanded.

6 After, Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes, * Vncouer not your heades, neither rent your clothes, least ye dye, and least wrath come vpon all the people: but let your brethren, al the house of Israel bewayle the burning which the Lord hath kindled.

7 And goe not ye out from the doore of the Tabernacle of the Cõgregation, least ye dye: for the anoynting ꝑ oile of the Lorde is vpon you: and they did according to Moses commandement.

8 ¶ And ꝑ Lorde spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sõnes with thee, whẽ ye come into the Tabernacle of the Congregation, least ye dye: ‖ this is an ordinance for euer throughout your generations,

10 That yee may put difference betweene the holy and the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teach the children of Israel all ꝑ statutes which the Lorde hath commaunded them by the hande of Moses.

12 ¶ Then Moses saide vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take ꝑ meate offring that remaineth of the offrings of ꝑ Lord, made by fire, & eat it without leauen beside the altar: for it is most holy:

13 And ye shal eat it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heaue shoulder shall ye eate in a cleane place: thou, & thy sonnes, & thy daughters with thee: for they are giuen as thy duetie and thy sonnes duetie, of ꝑ peace offrings of the children of Israel.

15 The heaue shoulder, & the shaken breast shall they bring with the offrings made by fire of the fatte, to shake it to & fro before the Lorde, and it shalbe thine and thy sonnes with thee by a lawe for euer, as the Lorde hath commanded.

16 ¶ * And

Exod 29.24.

‖ Or, where in no vncleanesse.

c For ꝑ wealth & thriuers of the peace offrings might be brought to their families so that their daughters might eate of them, as also of the offrings of first fruits, the first borne, and the Easter lambe, Leade Chap. 22.12, 13.

‖ Or, right, or portion.

d As though ye lamented for them, preferring your carnall affection to Gods iust iudgement, Chap. 19.28, Deut. 14.1.

‖ In destroying Nadab and Abihu & chefe, and menacing the rest, except they repent.

‖ Or, drinke that maketh drunke.

‖ Or, ordinance.

e * Sacrifices offred to God.

f * Or, cousins.

2.Mac. 2 11.

16 ¶ * And Moses fought the goate that was offred for sinne, and lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were † left alive, saying,

† And not esteemed as Nadab & Abihu.

17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most holy: and God hath giuen it you, to beare the vnquite of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, * as I commaunded.

Chap. 6 26 & Chap. 8, Nadab, and Abihu.

19 And Aaron sayd vnto Moses, Beholde, this day * haue they offered their sinne offring and their burnt offring before the Lord, and such things as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bin accepted in † sight of the Lord?

* Moses bare with his rashnesse, considering his great zeale.

† Or, in the sight.

20 So When Moses heard it, hee was ‖ content.

‖ Or, satisfied.

## CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vncleane.

AFter, the Lorde spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the children of Israel, † say, * These are the beasts which ye * shall eate, among all the beasts that are on the earth.

Gen. 7 2 deut. 14 4 ad 10. 14

* Or, whereof ye may eate.

† Or, verily.

3 Whatsoeuer parteth the ‖ hoofe, and is clouen footed, and cheweth the cud among the beasts, that shal ye eate:

‖ Or, foote.

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shall not eate: as the camel, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the cone, because he cheweth the cud and deuideth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane to you.

7 * And the swine, because he parteth the hoofe † is clouen footed but cheweth not the cud, he shalbe vncleane to you.

2.Mac 6.18.

† Or, is.

8 Of their flesh shall ye not eate, and their carkeise shall ye not touche: for they shalbe vncleane to you.

9 ¶ These shal ye eate, of all that are in the waters: whatsoeuer hath fines and skales in the waters, in the seas, or in the riuers, them shal ye eate.

10 But all that haue not fines nor skales in the seas, or in the riuers, of all that * moueth in the waters, † of all liuing things that are in the waters, they shalbe an abommination vnto you.

* As little fish ingrossed at the flowe.

† As they which come of generation.

11 They, I say, shalbe an abommation to you: ye shal not eate of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not fines nor skales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten: for they are an abommation, the egle, and the ‖ gothauke, and the osprey:

Or, gryphin, or the white geese.

14 Also the vultur, and the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also, and the night crowe, and the ‖ seameaw, † the hauke after his kinde:

Or, cuckowe.

17 The litle owle also, and the cormorant, and the great owle.

18 Also the redshanke and the pelicane, and the swanne:

‖ Or, porphure.

19 The storke also, the heron after his kinde, and the lapwing and the backe:

20 Also euery foule that creepeth ‖ † goeth vpon all foure, such shalbe an abomination vnto you.

‖ Or, haue no bowings on their feete.

21 Yet these shal ye eate: of euery foule that creepeth, and goeth vpon all foure which haue their feete and legs all of one to leape withall vpon the earth,

22 Of them ye shall eate these, the grashopper after his kinde, † the ‖ solcam after his kinde, the hargol after his kinde, and the hagab after his kinde.

† These were certeine kindes of grashoppers which are not now properly knowen.

23 But all other foules that creepe † and haue foure feete, they ‖ shalbe abomination vnto you.

24 For by such ye shall be polluted: whosoeuer toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoeuer also * beareth of their carkeis, shall wash his clothes, and be vncleane vntil euen.

* Out of the campe.

26 Euery beast that hath clawes deuided, † is not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shall be vncleane.

† Or, hath not his feete ouen in two.

27 And whatsoeuer goeth vpon his pawes among all maner beasts that goeth on all foure, such shalbe vncleane vnto you: who so toucheth their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane

vntill the euen: for such shall be vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creepe and moue vpon the earth the weasel, & the mouse, and the frog after his kinde:

h The greene frog that sitteth on the riuers [O. crocodile.

30 Also the rat, and the lizard, and the chameleon, and the stellio, & the molle.

31 These shall be vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doeth fal vpon, shalbe vncleane, whether it be vessel of wood, or rayment, or [simme, or sacke: whatsoeuer vessel it be that is occupied, it shalbe put in the water as vncleane vntil the euen, and so be purified.

i Aut vestel aut bagge.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and ye shall breake it.

C Sap. 6.28.

34 All meate also that shalbe eaten, if any [such] water come vpon it, shall be vncleane: & all drinke that shalbe drunke in all [such] vessels shalbe vncleane.

35 And euery thing that their carkeis fall vpon shalbe vncleane: the fornaus or the pot shalbe broken: for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where there is [plen]tie of water shalbe cleane: but that which toucheth their carkeises shalbe vncleane.

k Ye must of the water as toucheth it

37 And if there fall of their dead carkeis vpon any seede which vseth to be sowen it shalbe cleane.

l He speaketh of seede that is kept to sowe before it be sowen.

38 But if any water be powred vpon the seede, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also any beast, whereof ye may eate, dye, he that toucheth the carkeis thereof shalbe vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes & be vncleane vntil the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abommation and not be eaten.

42 Whatsoeuer goeth vpon ỹ breast, and whatsoeuer goeth vpon all foure, or that hath many frete among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abommation.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shal not, I say, be defiled by them,

44 For I am the Lorde your God: be sanctified therefore, and be holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth.

m Declareth why God did chuse them to be his people, 1. Pet. 1.15.

45 For I am the Lord that brought you out of the land of Egypt, to be your God and that you should be holy, for I am holy.

46 This is the lawe of beastes, and of foules, and of euery liuing thing that moueth in the waters, & of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane & cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

## CHAP. XII.

a A law how women should be purged after their deliuerance.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought foorth seede, & borne a man child she shalbe vnclean seuen dayes like as she is vncleane when she is put apart for her [a] disease.

a Or that her husband for ỹ time could not resort to her. [b] Or, flowres.

3 (For in the eight day, the foreskin of the childes flesh shalbe circumcised)

Gen. 17.19. Luke 1.31. Gen. 7.11.

4 And she shal continue in the blood of her purifying three and thirty dayes: she shall touch no halowed thing, nor come into the Sanctuarie, vntill the time of her purifying be out.

b Besides the first seuen dayes. c As sacrifice of such like. d That is, to the court gate, till after fourtie dayes. e Twice so long as if she bare a man childe.

5 But if she beare a mayd childe, then she shalbe vncleane two [c] weekes, as when she hath her disease: and she shall continue in the blood of her purifying three score and fiue dayes.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shal bring to the Priest a lambe of one yeere olde for a burnt offring, and a young pigeon or a turtle doue for a sinne offering, vnto the doore of the [d] Tabernacle of the Congregation,

f Where the burnt offrings were wont to be offered.

7 Who shal offer it before the Lord, and make an atonement for her: so she shalbe purged of the issue of her blood. this is the lawe for her that hath borne a male or female.

8 But if she [e] be not able to bring a lambe, she shall bring two [f] turtles, or two yong pigeons: the one for a burnt offering,

e Els if her abilitie reach not to a lambe Luke 2.24.

offering, & the other for a sinne offering: and the Priest shal make an atonement for her: so she shalbe cleane.

CHAP. XIII.

What consideracions the Priest ought to obserue in iudging the leprosie, 29 The blacke spot of skab, 47 and the leprie of the garment.

AND the Lord spake vnto Moses, & to Aaron, saying,

2 The man that shal haue in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shal looke on the sore in the skin of his flesh: if the heare in the sore be turned into white, & the sore seeme to be lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and pronounce him vncleane:

4 But if the white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the heare thereof be turned into white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme to him to abide still, & the plague growe not in the skin, the Priest shal shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague be darke, and the sore growe not in the skin, then the Priest shal pronounce him cleane for it is a skab: therefore he shal wash his clothes and be cleane.

7 But if the skab growe more in the skin, after that he is seene of the Priest, for to be purged, he shalbe seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab growe in the skin, then the Priest shall pronounce him vncleane: for it is leprosie.

9 When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skin, and haue made the heare white, and there be raw flesh in the swelling,

11 It is an olde leprosie in the skin of his flesh: and the Priest shall pronounce him vncleane, and shal not shut him vp, for he is vncleane.

12 Also if the leprosie breake out in the skin, & the leprosie couer all the skin of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shal consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be cleane, because it is all turned into whitenes: so he shalbe cleane.

14 But if there be raw flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shal see the raw flesh, and declare him to be vncleane: for the raw flesh is vncleane, therefore it is the leprosie.

16 Or if the raw flesh change and be turned into white, then he shall come to the Priest,

17 And the Priest shall beholde him: and if the sore be changed into white, then the Priest shal pronounce the plague cleane, for it is cleane.

18 The flesh also in whose skinne there is a bile and is healed,

19 And in the place of the bile there be a white swelling, or a white spot somewhat reddish, it shalbe seene of the Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, and the heare thereof be changed into white, the Priest then shall pronounce him vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, and there be no white heares therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it be spread abroade in the flesh, the Priest shall pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, and growe not it is a burning bile: therefore the Priest shall declare him to be cleane.

24 If there be any flesh, in whose skinne there is an hot burning, and the quick flesh of the burning haue a white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the heare in that spot be changed into white, & it appeare lower then the skinne, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white heare in the spot, and be no lower then the other skin, but be darker, then the Priest shal shut him vp seuen dayes.

Kal. 27 After,

a That it may be iudged to be the leprie.

b That is, hauinge risen, and be lower then the rest of the skinne.

c I shal pos sesse him.

d He, in his eyes.

e As hauing the skinne drawen together, or, black.

f I shall declare him.

g Or, spred abroad.

h As touching his bodily disease for his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

i Or, bud.

k Or, vnpolluted.

l Note here (gentle reader) that the Priest pronounced him vncleane, not because he had the leprosie, but because it appeared to be such, where vpon he proceeded, as is prescribed, Leuit. 13. and by king Vzziah, 2. Chron. 26. 20.

m For it is not that contagious leprie that inficeth, but a kinde of surfe, which hath not the flesh raw as the leprosie.

n That is, declareth that the flesh is not found, but is in danger to be leprous.

o Or impotent.

p None were commanded of the Priest pronounced vncleane, to depart out from among the people as appeareth by Vzziah, whom the prophet Esaiah, and by king Herod, Luke 5. Chap. 20. 20.

q And by the Priest.

r If he haue a white spot in the place where the burning was and was after healed.

27 After, the Priest shal looke on him the seuenth day: if it be growen abroade in the skinne, then the Priest shall pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

[e] Or, swelling.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yelow heare, then the Priest shall pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

[f] Which haue not woont to be there or els smaller then in any other part of the body.

31 And if the Priest looke on the sore of the blacke spot, & if it seeme not lower then the skin nor haue any blacke heare in it, then the Priest shall shut vp him, that hath the sore of the blacke spotte, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: and if the blacke spot growe not, & there be in it no yelow heare, & the blacke spot seeme not lower then the skin,

33 Then he shall be shauen, but the place of the blacke spot shal he not shaue: but the Priest shall shut vp him, that hath the blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shal cleanse him, and he shall wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the Priest shal looke on it: and if the blacke spot growe in the skin, the Priest shal not seeke for the yelowe heare: for he is vncleane.

[k] He shal not care whether the yelowe heare be there or no.

37 But if the blacke spot seeme to him to abide, and that blacke heare growe therein, the blacke spot is healed, he is cleane, and the Priest shal declare him to be cleane.

38 ¶ Furthermore if there be many white spottes in the skin of the flesh of man or woman,

39 Then the Priest shal consider: and if the spots in the skinne of their flesh be somewhat darke and white withall, it is but a white spotte broken out in the skin: therefore he is cleane.

40 And the man whose heare is fallen off his head, and is balde, is cleane.

41 And if his head lose the heare on the forepart, and be balde before, he is cleane.

[l] By sickenes, or any other inconuenience.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, & if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes [m] rent, and his head bare, and shall put a couering vpon his lips, and shal crie, I am vncleane, I am vncleane.

[m] In signe of sorowe and lamentation.

46 As long as the disease shalbe vpon him, he shalbe polluted, for he is vncleane: he shal dwel alone, without the campe shall his habitation be.

[n] Either in token of mourning, or for feare of infecting others. Numb. 5. 2. 2. king. 15 5.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of woollen either in a skin, or in any thing made of skin,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of skin, it is a plague of leprosie and shalbe shewed vnto the Priest.

[o] Whether it be garmente, vessel, or instrument.

50 Then the Priest shal see the plague, and shut vp [it that hath] the plague, seuen dayes,

51 And shal looke on the plague the seuenth day: if the plague growe in the garment or in the warpe, or in the woof, or in the skinne, or in any thing that is made of skin, that plague [is] a freating leprosie and vncleane.

52 And he shal burne the garment, or the warpe, or the woofe, whether it be woll or linen, or any thing that is made of skin, wherein the plague is: for it is a freating leprosie, therefore it shall be burnt in the fire.

53 If the Priest yet see that the plague [p] growe not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

[p] But abide still in one place, as verse 37.

54 Then the Priest shal commaund them to wash the thing wherein the plague

plague is, and hee shall shut vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: & if the plague haue no changed his colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a fretting inward, whether the spot be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker after that it is washed, he shal cut it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it bee washed the second time, and be cleane.

59 This is the lawe of the plague of leprosie in a garment of woollen or linen, or in the warp, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

CHAP. XIIII.

1 The cleansing of the leper. 4 And of the beasts that he is to offer.

AND the Lorde spake vnto Moses, saying,

2 This is the lawe of the leper in the day of his cleansing: that is, he shalbe brought vnto the Priest,

3 And the Priest shall goe out of the campe, & the Priest shall consider him: and if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaunde to take for him that is cleansed two sparowes aliue and cleane, and cedar wood and a skarlet lace, and hyssop.

5 And the Priest shall commaunde to kill one of the birdes ouer pure water in an earthen vessel.

6 After, he shall take the liue sparow with the cedar wood, & the skarlet lace, and the hyssop, and shall dip them and the liuing sparow in the blood of the sparow slaine ouer the pure water,

7 And he shal sprinkle vpon him that must be cleansed of his leprosie, seuen times, and cleanse him, and shall let goe the liue sparow into the broad field.

8 Then hee that shalbe cleansed, shall wash his clothes, and shaue off all his heare, and wash himselfe in water, so he shalbe cleane: after that shall hee come into the hoste, but shall tary without his tent seuen dayes.

9 So the seuenth day he shall shaue off all his heare, both his head and his beard, and his eye browes: euen all his heare shall he shaue, and he shall wash his clothes and shall wash his flesh in water: so he shalbe cleane.

10 Then in the eight day hee shall take two hee lambes without blemish, and one ewe lambe of a yeere olde without blemish, & three tenth deales of fine flower for a meat offring, mingled with oyle, and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane and those things before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespas offring, and the pinte of oyle and shake them to and fro before the Lord.

13 And hee shall kill the lambe in the place where the sinne offring & the burnt offring are slaine euē in the holy place: for as the sinne offring is the Priests so is the trespas offring: for it is most holy.

14 So the Priest shall take of the blood of the trespasse offering, and put it vpon the lap of the right eare of him that shal be cleansed, and vpon the thumbe of his right hande, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle and powre it into the palme of his left hand,

16 And the Priest shall dip his right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

17 And of the rest of the oyle that is in his hande, shall the Priest put vpon the lap of the right eare of him that is to be cleansed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote, where the blood of the trespasse offring was put.

18 But the remnant of the oyle that is in the Priestes hand, hee shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offring and make a reconcilement for him that is to be cleansed of his vncleannes: then after shall he kill the burnt offring.

20 So the Priest shall offer the burnt offring and the meate offring vpon the

Lam. altar:

Marg. 5 Or, to the ordinance which shalbe vsed in his purgation.

Marg. 7 Or, cedar wood. Or, the tree which ouer y rest is to be cut.

Marg. 8 Or, running water, or of the fountaine.

Marg. 9 Or, shaue off the hayre of his head, beard, eye browes, and all the hayre of his body.

Marg. 10 Or, three parts of an Ephah.

Marg. 12 Or, for a trespas offring.

Marg. 14 Or, for a trespas offring.

Marg. 18 Or, for a trespas offring.

Marg. 19 Or, for a trespas offring.

altar: and the Priest shal make an atonement for him: so he shalbe cleane.

21 But if hee be poore, and not able, then hee shall bring one lambe for a trespasse offring to be shaken, for his reconciliation, and a tenth deale of fine flower mingled with oyle, for a meate offring, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as hee is able, whereof the one shalbe a sinne offring, & the other a burnt offring,

23 And hee shall bring them the eight day for his cleansing vnto the Priest at the doore of the Tabernacle of the Congregation before the LORD.

24 Then the Priest shal take ꝑ lambe of the trespas offring, and the pinte of oyle and the Priest shall shake them to and fro before the LORD.

25 And hee shall kill the lambe of the trespas offring, and the Priest shall take of the blood of the trespas offring, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also ꝑ Priest shal powre of the oyle into the palme of his owne left hand.

27 So the Priest shall with his right finger sprinkle of the oyle that is in his left hand, seuen times before the LORD.

28 Then the Priest shall put of the oyle that is in his hande, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place of the blood of the trespasse offring.

29 But the rest of the oyle that is in the Priestes hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 Also he shall present one of the turtle doues, or of the yong pigeons, as he is able:

31 Such, I say, as he is able, the one for a sin offring and the other for a burnt offring with the meate offring: so the Priest shall make an atonement for him that is to be cleansed before the LORD.

32 This is the lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The LORD also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I sende the plague of leprosie in an house of the land of your possession,

35 Then hee that owneth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shall commaund them to emptie the house before ꝑ Priest goe into it to see the plague, that all that is in the house be not made vncleane, and then shall the Priest goe in to see ꝑ house,

37 And hee shall marke the plague: and if the plague be in the walles of the house, and that there be deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shall go out of the house to the doore of the house, and shall cause to shut vp the house seuen dayes.

39 So ꝑ Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall commaund them to take away the stones wherein the plague is, and they shall cast them into a foule place without the citie.

41 Also hee shall cause to scrape the house within rounde about, and powre the dust, that they haue pared off, without the citie in an vncleane place.

42 And they shall take other stones, and put them in ꝑ places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe and breake out in ꝑ house, after that hee hath taken away the stones, and after that he hath scraped and plaistred the house,

44 Then the Priest shall come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And hee shall breake downe the house, with the stones of it, and the timber thereof, and all the mortar of the house, and he shall carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, hee shalbe vncleane vntil the euen.

47 Hee also that sleepeth in the house shall wash his clothes: hee like wise that eateth in ꝑ house, shall wash his clothes.

48 But if the Priest shall come and see, that the plague hath spread no further in the house, after the house be plaistred ꝑ Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall hee take to purifie the house, two sparowes, and cedar wood, and

a Or, bareness, that we thinke.

b Or, polluted

c Where carrions were cast, and other filth, that the people might not be there with infected.

d That is, he shall commaunde it to be pulled downe, as Deut. 20. Or, dust.

and scarlet lace, and hyssop.

50 And he shall kill one sparow ouer pure water in an earthen vessel,

51 And shall take the cedar wood, and the hyssop and the scarlet lace with the liue sparow, and dip them in the blood of the slaine sparowe, and in the pure water, and sprinkle the house seuen times:

52 So shall hee clense the house with the blood of the sparowe, and with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssop, and with the scarlet lace.

53 After ward he shall let goe the liue sparow out of the towne into the broad fieldes: so shall he make atonement for the house, and it shalbe cleane.

54 This is the lawe for euery plague of leprosie and blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the swelling, and of the skab, and of the white spot.

57 This is the lawe of the leprosie to teach when a thing is vncleane, and when it is cleane.

## CHAP XV

2, 19 The manner of purging the vncleane ifsues both of men and women. 31 The children of Israel must bee separate from all vncleanesse.

SPeake vnto the children of Israel, and say vnto them, Whosoeuer hath an ifsue from his flesh, is vncleane, because of his ifsue.

3 And this shalbe his vncleannes in his ifsue: When his flesh auoydeth his ifsue, or if his flesh be stopped from his ifsue, this is his vncleannes.

4 Euery bed whereon he lyeth & hath the ifsue, shalbe vncleane, & euery thing whereon he sitteth, shalbe vncleane.

5 Whosoeuer also toucheth his bed, shall wash his clothes, & wash himselfe in water, & shalbe vncleane vntill the euen.

6 And hee that sitteth on any thing, whereon he sate that hath the ifsue, shall wash his clothes, and wash himselfe in water & shalbe vncleane vntill the euen.

7 Also hee that toucheth the flesh of him that hath the ifsue, shall wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

8 If he also, that hath the ifsue, spit vpon him that is cleane, he shall wash his clothes, and wash himselfe in water, and shalbe vncleane vntill the euen.

9 And what saddle soeuer he rideth vpon that hath the ifsue, shalbe vncleane,

10 And whosoeuer toucheth any thing that was vnder him, shalbe vncleane vnto the euen: and he that beareth those things, shall wash his clothes, & wash himselfe in water, and shalbe vncleane vntill the euen.

11 Likewise whomsoeuer he toucheth that hath the ifsue and hath not washed his handes in water, shall wash his clothes and wash himselfe in water, and shalbe vncleane vntill the euen.

12 * And the vessell of earth that hee toucheth, which hath the ifsue, shalbe broken: and euery vessel of wood shalbe rinsed in water. * Chap. 6. 28

13 But if he that hath an ifsue, be cleansed of his ifsue, then shall hee count him seuen dayes for his clensing, and wash his clothes, and wash his flesh in pure water: so shall he be cleane. c That is, he returneth to his olde state, and is healed therof.

14 Then the eight day hee shall take vnto him two turtle doues or two yong pigeons, & come before the Lord at the doore of the Tabernacle of the Congregation, & shal giue them vnto the Priest.

15 And the Priest shall make of the one of them a sinne offring, and of the other a burnt offring: so the Priest shall make an atonement for him before the Lord for his ifsue.

16 Also if any mans ifsue of seede departe fro him, he shall wash all his flesh in water, and be vncleane vntil the euen. Meaning all his bodie.

17 And euery garment & euery skinne whereupon shalbe ifsue of seede, shalbe euen washed with water, and be vncleane vnto the euen.

18 If he that hath an ifsue of seede, lie with a woman, they shall both wash themselues with water, and be vncleane vntil the euen.

19 ¶ Also when a woman shall haue an ifsue, and her ifsue in her flesh shall be blood, shee shalbe put apart seuen dayes: and whosoeuer toucheth her, shalbe vncleane vnto the euen. i Or, seuen part.

20 And whatsoeuer she lieth vpon in her separation, shalbe vncleane, & euery thing she sitteth vpon, shalbe vncleane.

21 Whosoeuer also toucheth her bed, shall wash his clothes, and wash himselfe with water, and shalbe vncleane vnto the euen. k That is, when she hath her flowers, whereby she is separate from her husband, from her Tabernacle, and from touching of anie holy thing.

22 And whosoeuer toucheth any thing that she sate vpon, shall wash his clothes, and wash himselfe in water, and shalbe vncleane vnto the euen:

23 So that whether he touch her bed,



a Whose seede rietheth in the plage, or els of breakings of nature chiefly at his secret parte.

b Or the thing wherevpon she shalbe vncleane.

c On whom the vncleane man did spit & by word signification to spit vpon a man or beech.

or any thing whereon she hath sit, hee shalbe vncleane vnto the euen.

24 And if a man lie with her, and the flowers of her separation touche him, hee shalbe vncleane seuen dayes, and all the bed whereon he lyeth, shalbe vncleane.

25 Also when a womãs issue of blood rũneth long time besides the time of her floures, or when she hath an issue, longer then her floures, all the dayes of the issue of her vncleannes she shalbe vncleane, as in the time of her floures.

26 Euery bed whereon she lieth (as long as her issue lasteth, shalbe to her as her bed of her separation: and whatsoeuer she sitteth vpon, shalbe vncleane as her vncleannes when she is put apart.

27 And whosoeuer toucheth these things, shalbe vncleane, and shal wash his clothes and wash himselfe in water, and shalbe vncleane vnto the euen.

28 But if she be clensed of her issue, then she shall count her seuen dayes, and after she shalbe cleane.

29 And in the eight day she shall take vnto her two turtles or two yong pigeons and bring them vnto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of ỹ one a sinne offring, and of the other a burnt offering, and the Priest shall make an atonement for her before the Lord, for the issue of her vncleannes.

31 Thus shalt ye separate the children of Israel frõ their vncleannes that they die not in their vncleannes, if they defile my Tabernacle that is among them.

32 This is the lawe of him that hath an issue, and of him from whome goeth an issue of seede whereby he is defiled:

33 Also of her ỹ is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

## CHAP. XVI.

1 The Priest might not at all times come into the most holy place. 3 The sacrifices, 4 The purging of the Sanctuarie. 7 The scape goate. 11 The Priest confesseth the sinnes of ỹ people. 15 The shedding of the liuing sinnes.

And the Lorde spake vnto Moses, after the death of the two sonnes of Aaron, when they came to offer before the Lord, and died:

2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother, that hee come not at all times into the holy place within the vaile, before the Mercy seat, which is vpon the Arke, that he die not: for I will appeare in the cloud vpon the Mercyseat.

3 After this sort shall Aaron come into the holy place: euen with a yong bullocke for a sinne offring, and a ram for a burnt offring.

4 He shall put on the holy linen coate, and shall haue linen breeches vpon his flesh, and shalbe girded with a linen girdle, and shall couer his head with a linen miter: these are ỹ holy garments: therefore shall hee wash his flesh in water, when he doth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offring, and a ramme for a burnt offring.

6 Then Aaron shall offer ỹ bullocke for his sinne offring, and make an atonement for himselfe, and for his house.

7 And he shall take ỹ two hee goates, and present them before the Lorde at the doore of the Tabernacle of the Congregation.

8 Then Aaron shal cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goate.

9 And Aaron shall offer the goate vpon which the Lords lot shall fall, and make him a sinne offring.

10 But the goat, on which the lot shall fall to be the Scape goate shalbe presented aliue before the Lord to make reconciliation by him, and to let him go as a Scape goate, into the Wildernes.

11 Thus Aaron shall offer ỹ bullocke for his sinne offring, and make a reconciliation for himself and for his house, and shall kill the bullocke for his sinne offring.

12 And hee shall take a censer full of burning coles from off ỹ altar before the Lord, and his handfull of diuerse incense beate small, and bring it within the vaile,

13 And shall put the incense vpon the fire before ỹ Lord, that the cloude of the incense may couer the Mercyseate that is vpon the Testimonie: for he shal not die.

14 And hee shall take of the blood of the bullocke, and sprinkle it with his finger vpon the Mercyseat eastward: and before the Mercyseat shall he sprinkle of the blood with his finger seuen times.

15 Then shall hee kill the goat that is the peoples sinne offering, and bring his blood within the vaile, and doe with that blood, as hee did with the blood of the bullocke, and sprinkle it vpon the Mercyseate, and before the Mercyseate.

16 So he shall purge the holy place from the vnclеannes of the children of Israel, and from their trespasses of all their sinnes: so shall he do also for ỹ Tabernacle of ỹ Congregation e placed with them, in the mids of their vnclеannes.

e Placed among them which are vnclеane. Leuit 10.

17 * And there shalbe no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for him selfe, and for his houshold, and for all the Congregation of Israel.

f Wherupon the sweete incense and perfume was offred.

18 After, he shall go out vnto the f altar that is before the Lorde, and make a reconciliation vpon it, and shall take of the blood of ỹ bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of ỹ blood vpon it with his finger seuen times, & clense it, and halowe it from the vnclеannes of the children of Israel.

20 ¶ When he hath made an ende of purging the holy place, and the Tabernacle of the Congregation, & the Altar, then he shall bring the liue goate:

21 And Aaron shal put both his hands vpon the head of the liue goat, and confesse ouer him al the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them * vpon the head of the goate, and shall send him away (by the hand of a man appointed) vnto the wildernes.

g Herein the goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa 53.4. 1 Pet 2.24.

22 So the goate shal beare vpon him all their iniquities into h the land that is not inhabited, and he shal let the goat go into the wildernes.

h The land of separation.

23 After, Aaron shal come into ỹ Tabernacle of the Congregation, & put off the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in i the holy place, and put on his owne rayment, and come out, and make his burnt offring, and the burnt offring of the people, and make an atonement for him selfe, and for the people.

i In the court where was the Lauer. Exod. 30.18.

25 Also the fat of ỹ sinne offring shall he burne vpon the altar.

26 And he that caried forth the goate, [called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offring, and the goate for the sinne offring (whose blood was brought to make a reconciliation in the holy place) shall one * carie out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their dounig.

Chap 6.30. heb 13.11

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into ỹ hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seuenth moneth, ye shall * humble your soules, and do no worke at all, whether it be one of the same countrey or a stranger that sojourneth among you.

* Which was Tisri, and answereth to part of September and part of October.

k Meaning by affliction and fasting. From ver. 7. Chap. 7.

30 For that * day shal the Priest make an atonement for you to clense you: ye shalbe cleane from all your sinnes before the Lord.

l Quarell which ỹ shal keepe most diligently.

31 This shalbe a l Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

m All out the Priest shall anoynted ỹ Gods commandement to succeede in his fathers roume.

32 And the Priest whom he shall anoint, and whom he shall consecrate (to minister in his fathers steade, shal make the atonement, and shall put on the linnen clothes and holy vestments,

33 And shall purge the holy Sanctuarie and the Tabernacle of the Congregation, and shall clense the altar, & make an atonement for the Priestes and for all the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for ỹ children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

Exod 30.10. hebr 9 7.

## CHAP XVII

4 All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

AND ỹ Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and vnto his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath a commanded, saying,

a Left they should practise that wickednes, which they had learned amog the Egyptians.

3 Whosoeuer he be of the house of Israel that killeth a bullocke, or lambe, or goate in the hoste, or that killeth it out of the hoste,

b To make a sacrifice or offring thereof.

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offring vnto the Lord, before the Tabernacle of the Lorde, b blood shalbe imputed vnto that man: he hath shed blood, wherefore that man shalbe cut off from among his people.

c Though he had killed a man, as Iis 20.2.

5 Therefore the children of Israel shall bring their offrings, which they would offer c abroad in the field, & present them

d Wherefore they were moued with zeale, to offer.

them vnto the Lorde at the dooze of the Tabernacle of the Congregation by the Priest, and offer them for peace offrings vnto the Lorde.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lorde before the dooze of the Tabernacle of the Congregation, and burne the fat for a sweete
Exod.29.18. & cap.4.31. sauour vnto the Lord.

7 And they shall no more offer their
c Meaning, whatsoeuer is not to the true God, 1 Cor.10. 20. Psal.95.5. offrings vnto c deuils, after whom they haue gone a whoring: this shalbe an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offreth a burnt offring or sacrifice,

9 And bringeth it not vnto the dooze of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut off from his people.

10 ¶ Likewise whosoeuer [he be] of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set my face against that person that eateth blood, and will cut him off from among his people:

d I will declare my wrath by taking vengeance on him, as chap.20.3. 11 For the life of the flesh is in d blood, and I haue giuen it vnto you to offer [vpon the altar, to make an atonement for your soules:

12 Therefore I said vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer whosoeuer [he be] of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be e eaten, he shall powre out the blood thereof, and couer it with dust:

e Which the lawe permitteth to be eaten because it is cleane.

14 For the life of all flesh is his blood, it is ioyned with his life: therefore I said vnto the children of Israel, f Ye shall eate the blood of no flesh: for the life of all flesh is the blood thereof: Whosoeuer eateth it, shalbe cut off.

Gene.9.4. f Or, of any creature.

15 And euery person that eateth it which dieth [alone], or that which is torne [with beasts], whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after he shalbe cleane.

Or, counted cleane

16 But if he wash them not, nor wash his flesh, then he shalbeare his iniquitie.

Or, I visite. Or, the punish ment of his sinne.

## CHAP. XVIII.

1 The Israelites ought not to followe the maners of the Egyptians & Canaanites. 6 The marriages p are vnlawfull.

AND g the Lorde spake vnto Moses, saying,

g Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

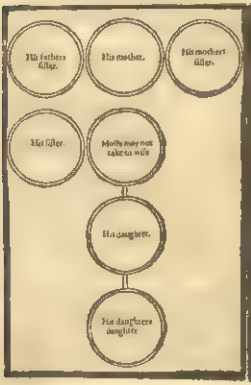
3 After the h domgs of the lande of Egypt, wherein ye dwelt, shall ye not doe: and after the maner of the lande of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances,

h Ye shall preserue your selues from those abominations following, which the Egyptians and Canaanites vse.

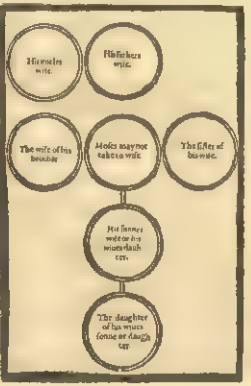
4 But [doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lorde your God.

5 Ye shall keepe therefore my statutes,

Consanguinitie hindring marriage.




Affinitie hindring marriage.




As Moses cannot contract matrimonie with the women that are so of kin to him as is aboue specified, so also can not Marie his sister marrie with the men that are in the like degree. Note also, that besides the persons here specified, there are also ment those that ascend or descend of the same line, be it of blood or kinred.

and my iudgements, which if a man do, hee shall then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to c vncouer [her] shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 d The shame of thy fathers wife shalt thou not discouer: [for] it is thy fathers shame.

9 Thou shalt not discouer the shame of thy sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, [I say,] discouer her shame.

12 e Thou shalt not vncouer the shame of thy fathers sister: for shee is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 f Thou shalt not vncouer the shame of thy fathers brother: that is, thou shalt not goe vnto his wife, [for] she is thine g aunte.

15 h Thou shalt not discouer the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 i Thou shalt not discouer the shame of thy brothers wife: [for] it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolkes, and it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to vexe her, in vncouering her shame vpon her.

19 k Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put l apart for her disease.

20 Moreouer, thou shalt not giue [thy] selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 m Also thou shalt not giue thy children to offer them vnto Molech, nei-

Ezek 20 11 rom 1 5. Gal 3 12.
b And therefore ought to serue me alone, and in peace.
c That is, to lie with her, though it be vnder title of marriage.
Chap 20 11.
d Which is thy stepmother.
e Either by father or mother, borne in marriage or other wise.
f These are her children whose shame thou hast vncouered.
Chap 20 19. ‖Or, leane
Chap 20 20.
g Which shame maie worthy discouer.
h Or, daughter in law.
Chap 20 21.
i Or, brothers wife
Chap 20 21
k It is cause of idolatrie, among whom Gods people had dwelt and those horrible vices grewen to these horrible excesse, God charged his to beware of the same.
l By reason whereof euen more bent to her sister then to her
Chap 20 18.
k Or, women
Shee hath her flowres.
Chap 20 21.
2 King 24 10. 2 Chr 36 6. Ier 22 19.
ther shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is n abomination.

23 o Thou shalt not also lie with any beast to be defiled therewith, neither shal any woman stande before a beast, to lie downe thereto: for it is p abomination.

24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I visite q the wickednes thereof vpon it, & the land shall vomit out her inhabitats.

26 Ye shall keepe therefore mine ordinances, and my iudgements, & commit none of these abominations, aswell he that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it spued out the people that were before you:)

29 For whosoeuer shall commit any of these abominations, the persons that do so, shall r be cut off from among their people.

30 Therefore shall ye keepe mine ordinances that ye doe not any of the abominable customes, which haue bene done before you, and s ye defile not your selues therein: for I am the Lord your God.

n It is not to be compared to the wickednes of Sodom, which was against the Ammonites, vnto whome they ouermuch addicted them selues.
Leuit 18 22. & 20 13. Rom 1 26. Iude 7.
o This is ioyned to be like vnto and principall of all the rest.
p Or, a vile and horrible thing, a great horror, & hatred vnto mankinde for such things as these were.
q Which was wont to receiue mens sinnes & to punish them, was offred another while vnto the third & fourth generation: the filth also of the first an other, the seuenth & eighth. This word also is here vsed like a castle, his hands were ouerthrowen and his eyes gored out, as Zedekias were.
Chap 20 15.
r Or, extinct.
s I will punish them and where such abominations and sacrifices of children are committed.

## CHAP XIX.

A repetition of sundry lawes and ordinances.

AND the Lord spake vnto Moses, saying,

2 Speake vnto all the Congregation of the children of Israel, and say vnto them, a Ye shalbe holy, for I the Lord your God am holy.

3 ¶ Ye shall feare euery man his mother & his father, & shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shal not turne vnto idoles, nor make you molten gods: I am the Lord your God.

5 ¶ And when ye shal offer a peace offring vnto the Lord, ye shal offer it treely.

6 It shalbe eaten the day ye offer it, or on the morowe: and that which remaineth

Chap 11 44. & 20 7. 1 Pet. 1 16.
a That is, beare of all pollution, & lacrue, & superstition both of soule and body.
b Of your owne accord.
Chap 7 16.

maineth vntill þ third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it
< Or, sat of God. shalbe vncleane, it shall not be < accepted.

8 Therefore hee that eateth it, shall beare his vnquitie, because hee hath defiled the hallowed thing of the Lorde, and that person shall be cut off from his people.

Chap 23.22. 9 ¶ * When ye reape the haruest of your lande, ye shall not reape euery corner of your fielde, neither shalt thou gather the glaunings of thy haruest.

10 Thou shalt not gather the grapes
f Or, gathering a vintage. of thy vineyarde cleane, neither gather euery grape of thy vineyard, but thou shalt leaue them for the poore and for the stranger: I am the Lord your God.

d That which is commanded to your profite. 11 ¶ Ye shall not steale, neither deale falsely, neither lie one to another.

Exod 20.7 deut 5.11. mat 5.34. 12 ¶ * Also ye shall not sweare by my Name falsely, neither shalt thou defile the name of thy God: I am the Lord.

[O, oppresse by violence Deu 24.14. 15 ---- 24.14 13 ¶ Thou shalt not do thy neighbour ‖ wrong, neither robbe [him.] * The workemans hire shall not abide with thee vntill the morning.

Deut.27.18. 14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lord.

Exod 23.7 deut 1.17 & 16.19 prou 24.23. ---- 28.21 15 ¶ Ye shall not doe vnrustly in iudgement. * Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

e As a talebearer, backbiter, or quarelpicker. 16 ¶ Thou shalt not * walke [about] with tales among thy people. Thou shalt not stand against the blood of thy neighbour: I am the Lord.

f By consenting to the death or condemning both the hatched. 17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour, f and suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.

Mat 5.43. rom 12.19. ga 5.14. iam 2.8 19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattel gender with
g As a horse to a asse, or a mule a mare. < others of diuers kindes. Thou shalt not sowe thy field with mingled seede, [neither shal a garment of diuers things, [as of linnen & Woollen come vpon thee.

20 ¶ Whosoeuer also lyeth and medleth with a woman that is a bond maid,
‖ By absence of the deare they shall be beaten. affianced to a husband, and not redeemed, nor freedome giuen her, ‖ she shal be scourged, but they shall not dye, because she is not made free.

21 And he shall bring for his trespasse offring vnto the Lorde, at the doore of the Tabernacle of the Congregation, a ramme for a trespasse offring.

22 Then the Priest shall make an atonement for him with the ramme of the trespas offring before the Lorde, concerning his sinne which hee hath done, and pardon shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when ye shall come into the lande, and haue planted euery tree for meate, ye < shall count the fruite thereof as vncircumcised: three yeere shall it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yeere all þ fruite thereof shalbe holy to the prayse of the Lorde.

25 And vn þ fifth yeere shall ye eate of the fruite of it that it may ‖ yeelde to you the encrease thereof: I am the Lorde your God.

[Or, that God may multiplie.

26 ¶ Ye shall not eate ‖ the flesh with the ‖ blood, ye shall not vse witchcraft, nor obserue times.

[Whether it be that glad, or otherwise.

27 * Ye shall not ‖ cut round the corners of your heads, neither shalt thou ‖ marre the tuftes of thy beard.

< Or measure hurtful or vnlawful papers. Chap 21.5

28 * Ye shall not cut your flesh for the < dead, nor make any print of a marke vpon you: I am the Lord.

k As did the Gentiles in signe of mourning. [Or, cut, or, teare

29 ¶ Thou shalt not make thy daughter common, to cause her to be a < whore, least the land also fall to whoredome and the land be full of wickednes.

Deut 14.1. l In bonde, or person

30 ¶ Ye shal keepe my Sabbaths & reuerence my Sanctuarie: I am þ Lord.

[By whipping your bodies or burning markes therein.

31 ¶ Ye shall not regarde them that
m As did the Egyptians, and Lacrenses. worke with spirits, * neither soothsayers: ye shal not seeke to them, to be defiled by them: I am the Lord your God.

1 Sam 28.8.

32 ¶ Thou shalt * rise vp before þ hore head, and honour the person of the olde man, and dread thy God: I am þ Lord.

n In token of reuerence.

33 ¶ And if a stranger sojourne with thee in your land, ye shall not ‖ vexe him.

[Or, do him wrong. Exod 22.21.

34 * But the stranger that dwelleth with you, shalbe as one of your selues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

o As in measuring the grounde. Pro 11.1 & 16.11 & 20.10.

35 ¶ Ye shall not do vnrustly in iudgement in < line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true < Ephah, and a true hin. I am the Lorde your God, which haue brought you out of the land of Egypt.

p By these two measures he meaneth all other. Of Ephah, reade Exod. 16.36. and of Hin, Exod. 29.40.

37 Therefore

37 Therefore shal ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lorde.

CHAP. XX.

1 They that giue of their seede to Molech must die. 6 They that haue recourse to sorcerers. 10 The man that committeth aduoutrie. 11 Iacet. 12 of fornication with the kinred of affinitie. 24 Israel a peculiar people to God. 30.

AND þ Lorde spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, Whosoeuer he be of the children of Israel, or of the straungers that dwell in Israel, that giueth his children vnto Molech, he shall die the death, the people of the land shal stone him to death.

3 And I wil set my face against that man & cut him off from among his people, because he hath geuen his children vnto Molech for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the people of the land hide their eies, and wink at that man when he giueth his children vnto Molech, and kill him not,

5 Then wil I set my face against that man, and against his familie and wil cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits and after soothsayers to go a whoring after them, then wil I set my face against that person, and wil cut him off from among his people.

7 ¶ Sanctifie your selues therefore, and be holy, for I am the Lorde your God.

8 Keepe ye therefore mine ordinances, & doe them. I am the Lorde which doeth sanctifie you.

9 ¶ If there be any that curseth his father or his mother, he shal die the death: seeing he hath cursed his father and his mother, his blood shalbe vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shal die the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers shame, they shal both die: their blood shalbe vpon them.

12 Also the man that lieth with his daughter in law, they both shal die the death, they haue wrought abomination, their blood shalbe vpon them.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shal die the death, their blood shalbe vpon them.

14 Like wise he that taketh a wife and her mother, commeth wickednes: they shal burne him and them with fire, that there be no wickednes among you.

15 Also the man that lieth with a beast, shal die the death, and ye shal slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kil the woman and the beast: they shal die the death, their blood shalbe vpon the.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame & she seeth his shame, it is villanie: therefore they shalbe cut off in the sight of their people, because he hath vncouered his sisters shame, he shal beare his iniquitie.

18 The man also that lieth with a woman hauing her disease, and vncouereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shalbe euen both cut off from among their people.

19 Moreouer thou shalt not vncouer the shame of thy mothers sister, nor of thy fathers sister: because he hath vncouered his kinne, they shal beare their iniquitie.

20 Like wise the man that lieth with his fathers brothers wife, & vncouereth his vncles shame: they shall beare their iniquitie, and shal die childles.

21 So the man that taketh his brothers wife, commeth filthines, because he hath vncouered his brothers shame: they shalbe childles.

22 ¶ Ye shal keepe therefore all mine ordinances & all my iudgements, and do them, that the land, whither I bring you to dwell therein, spue you not out.

23 Wherefore ye shal not walke in the maners of this nation which I cast out before you: for they haue committed all these things, therefore I abhorred the.

24 But I haue sayde vnto you, Ye shal inherit their land, and I wil giue it vnto you to possesse it, euen a land that floweth with milke and honie: I am the Lord your God, which haue separated you from other people.

25 Therefore shall ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules & cleane:

L.l. neither

Chap.18.21. a By Molech he meaneth any kinde of idole, Exod. 20.31. Deut. 18.10. 2 Kings 16.3. and 17.31.

c Though the people do neglect to doe their duetie & defend good right, yet are they not excused, after they refuse to go vpon them.

d To charme sorcerie or conference of spirites & vnclene beastes, or diuination. Chap. 19.31. 1 Sam. 28.3. 1 Chron. 10.13.

Exod. 21.17. Prou. 20.20. 30.11. Mat. 15.4.

e Deus worthie to die.

Deut. 22.22. 1 Cor. 6.9.

Chap. 18.8. Deut. 22.30.

f Or, confusion.

Chap. 18.22

It is an execrable thing.

Chap. 18.23.

Vse of the vessels of the sanctuarie.

g Disclosures.

Chap. 18.19. 1 Ebr. sheth.

Chap. 18.12. 13.

Chap. 18.16.

Deut. 25.5.

Chap. 18.25.

Deut. 4.5.

Full of abundance of all things.

Chap. 11.2. Deut. 14.4

neither shal ye [k] defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

Vers. 7.

26 Therefore shall ye be *holy vnto me: for I the Lord am holy, & I haue separated you from other people, that ye should be mine.

Deut 18 11 1 sam. 28 7.

27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shal die the death: they shal stone them to death, their blood [shalbe] vpon them.

## CHAP. XXI.

2 For whome the Priestes may lament. 6 How pure the Ps ought to be both in themselues and in their familie.

AND the Lord sayd vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be [a] defiled by the dead among his people,

2 But by his kinseman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a [b] mayde, that is neere vnto him, which hath not had a husband: for her he may lament.

4 He shal not lament for the Prince among his people, to pollute himselfe.

5 They shal not make *balde partes vpon their head, nor shaue off the locks of their beard, nor make any cuttings in their flesh.

6 They shalbe holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lorde made by fire, and the bread of their God they doe offer: therefore they shalbe holy.

Chap 19 27.

7 They shall not take to wife an [d] Whore, or one polluted, neither shall they marrie a woman diuorced from her husband: for such one [is] holy vnto his God.

8 Thou shalt [e] sanctifie him therefore, for he offereth the bread of thy God: he shalbe holy vnto thee: for I the Lorde, which sanctifie you, am holy.

9 ¶ If a Priestes daughter fall to play the whore she polluteth her father: [therefore] shal she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, vpon whose head the anointing oile was powred, & hath consecrated his hand to put on the garments) shall not [f] vncouer his head, nor rent his clothes,

11 Neither shal he go to any dead bodie, nor make himselfe vncleane by his father or by his mother,

12 Neither shall he goe out of the [h] Sanctuarie, nor pollute the holy place of his God: for the crowne of the anointing oyle of his God, is vpon him: I am the Lord.

13 Also he shal take a mayde vnto his wife:

14 [But] a widowe, or a diuorced woman, or a polluted, [or] an harlot, these shal he not marrie, but shal take a maide of his owne [i] people to wife:

15 Neither shal he defile his [k] seede among his people: for I am the Lorde which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, & say, whosoeuer of thy seede in their generations hath any blemishes, shall not preasse to offer the bread of his God:

18 For whosoeuer hath any blemish, shall not come neere: as a man blinde or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foot, or a broken hand,

20 Or [l] is crooke backt, or bleare eied, [m] or hath a blemish in his eye, or be skurfie, or scabbed or haue his stones broke

21 None of the seede of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lorde made by fire, hauing a blemish: he shall not preasse to offer the bread of his God.

22 The bread of his God, euen of the [n] most holy, & of the holy shal he eate:

23 But hee shall not goe in vnto the [o] vaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lorde that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

## CHAP. XXII.

3 Who ought to abstaine from eating the things that were offred. 17 What oblations should be offred.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be [a] separated from the holy things of the children of Israel, and that they pollute not mine holy Name in those things, which they halow vnto me: I am the Lord.

3 Say vnto them, Whosoeuer [he be] of all your seede among your generations after you, that [b] toucheth the holy things

a By eating the in contrarie to my commandement.

b By lamenting the dead, & mourning, & bringing at their buriall.

c Only the Priest was permitted to mourne for his next kinred.

d Which hath a euil name to be famed.

e Thou shalt count him holy, & reuerence him therein.

f The shalbe in like reuerence as the high Priest was commanded before.

g Whose head the anointing oile was powred vpon.

h To go to the dead.

i For by his anointing he was preferred to the other Priests, and therefore should not lament the dead, least he should haue polluted his holy anointing.

k Not only of his seede but of all Israel.

l By meanes of ing any vncleane or defamed woman.

m Which is deformed of himself.

n As not of equal perfection, or hauing an horrible note or blemish.

o That hath a veil, or partes.

p As the shew bread, & meate offrings.

q As of sacrifice for sinne.

r As of the tenthe & first fruites.

s Into the Sanctuarie.

a Meaning that if Priests abstaine from eating so long as they are polluted.

b To eate thereof.

things which the children of Israel hallow vnto the Lord, hauing his vnclennes vpon him, euen that person shalbe cut off from my sight: I am the Lord.

Chap. 15 2.

4 *Whosoeuer also of the seede of Aaron is a leper, or hath a running issue, he shal not eate of the holy things vntill he be cleane: and who so toucheth any that is ‖ vnclene | by reason of the dead, or a man whose issue of seede runneth from him,

* By touching any dead thing, or being at ye call of the dead.

5 Or the man that toucheth any creeping thing, whereby he may be made vnclene, or a man, by whome he may take vnclennes, ‖ whatsoeuer vnclennes he hath,

‖ Ebr according to all his vnclennes.

6 The person that hath touched such, shal therefore be vnclean vntil the euen, & shal not eate of the holy things, except he haue washed his flesh with water.

7 But when the Sunne is downe, he shalbe cleane, and shall afterward eate of the holy things: for it is his foode.

& Or, vntil.

8 *Of a beast that dyeth, or is rent [with beasts, wherby he may be defiled, he shall not eate: I am the Lord.

* Or, bread. Exod. 22, 31. eeek. 44, 31.

9 Let them keepe therefore mine ordinance, least they beare their sinne for it, & die for it, if they defile it: I the Lord sanctifie them.

10 There shal no *d stranger also eate of the holy thing, neither *e the ghest of the Priest, neither shall an hired seruant eate of the holy thing:

d Which is not of the tribe of Leui.

e Some reade, the seruant which had his eare bored, 9 would not go free, Exod. 21, 6.

11 But if the Priest bye any with money, he shal eat of it, also he that is borne in his house: they shal eate of his meate.

12 If the Priestes daughter also be married vnto a stranger, she may not eate of the holy offrings.

f Who is not of the Priestes kinred.

13 Notwithstanding if the Priestes daughter be a widowe or diuorced, and haue no childe, but is returned vnto her fathers house, she shall eate of her fathers bread, as she did in her *youth: but there shall no stranger eate thereof.

Chap. 10. 14.

14 ¶ If a man eate of the holy thing vnwittingly, he shall put the *fifth part thereunto, and giue it vnto the Priest with the halowed thing.

g He shal giue that and a fifth part ouer.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people ‖ to beare the iniquite of their trespasse, while they eate their holy thing: for I the Lord doe halowe them.

h For if they did not offer for their euil, the people by their example might commit like offence.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, Whosoeuer he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offrings, which they vse to offer vnto the Lord for a burnt offring,

19 Ye shal offer of your free minde a male without blemish of the beeues, of the sheepe, or of the goates.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 *And whosoeuer bringeth a peace offring vnto the Lord to accomplish his vowe, or for a free offring, of the beeues, or of the sheepe, his free offring shall be perfect, no blemish shalbe in it.

Deut. 15 21. eccles. 35 12.

22 Blinde, or broken, or maimed, or hauing a wenne, or skurfe, or scabbed: these shal ye not offer vnto the Lord nor make an offering by fire of these vpon the altar of the Lord.

‖ Or, wen.

23 Yet a bullocke, or a sheepe that hath [any * member superfluous, or lacking, such maist thou present for a free offring, but for a vow it shal not be accepted.

Chap. 21. 18.

24 Ye shal not offer vnto the Lorde that which is bruised or crushed, or broken, or cut away, neither shall ye make [an offring thereof in your land,

25 Neither of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in thē, there is a blemish in them: therefore shall they not be accepted for you.

Ye shal not receiue a superstitious offring of a stranger, to make it the Lord offrings which he ordeined by the hand of the Lord.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shalbe brought forth, it shalbe euen seuen daies vnder his dammē: and from the eight day forth, it shalbe accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe or the ewe, ye shal not * kil her, & her yong both in one day.

Deut. 22. 6.

29 So when ye will offer a thanke offring vnto the Lorde, ye shall offer willingly.

30 The same day it shalbe eaten, ye shall leaue * none of it vntill the morow: I am the Lord.

Chap. 7. 15.

31 Therefore shall ye keepe my commandements and doe them: [for] I am the Lord.

32 Neither shall ye * pollute mine holy Name, but I will be halowed among the children of Israel. I the Lord sanctifie you,

k For whosoeuer doeth otherwise then God commandeth, pollueth his name.

L.ii. 33 Which

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lorde.

CHAP. XXIII.

2 The feastes of the Lorde. 3 The Sabbath. 5 The Passeouer. 6 The feast of vnleauened bread. 10 The feast of first frutes. 16 Whitsonne. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shall call the holy assemblies, euen these are my feasts.

3 Sixe dayes shall worke be done, but in the seuenth day shalbe the Sabbath of rest, an holy conuocation: ye shal doe no worke therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shalbe the Passeouer of the Lord.

6 And on the fifteenth day of this moneth shalbe the feast of vnleauened bread vnto the Lord: seuen dayes ye shal eate vnleauened bread.

7 In the first day ye shal haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes: in the seuenth day shalbe an holy conuocation: ye shal do no seruile worke therein.

9 And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the lande which I giue vnto you, and reape the haruest thereof, then ye shall bring a sheafe of the first frutes of your haruest vnto the Priest,

11 And he shal shake the sheafe before the Lorde, that it may be acceptable for you: the morow after the Sabbath, the Priest shall shake it.

12 And that day when ye shake the sheafe, shall ye prepare a lambe without blemish of a yere old, for a burnt offring vnto the Lord:

13 And the meat offring thereof shall be two tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offering thereof the fourth part of an Hin of wine.

14 And ye shal eate neither bread nor parched corne, nor greene eares vntill the selfe same day that ye haue brought an offring vnto your God: this shalbe a lawe for euer in your generations and in all your dwellings.

15 Ye shall count also to you from the morow after the Sabbath, euen from the day that ye shal bring the sheaf of the shake offring, seuen Sabbaths, they shalbe complete.

16 Vnto the morow after the seuenth Sabbath shall ye number fifte dayes: then ye shall bring a newe meate offring vnto the Lord.

17 Ye shal bring out of your habitations bread for the shake offering: they shalbe two loaues of two tenth deales of fine floure, which shalbe baken with leauen for first frutes vnto the Lord.

18 Also you shall offer with the bread seuen lambes without blemish of one yere olde, and a yong bullocke and two rammes: they shalbe for a burnt offring vnto the Lorde, with their meate offrings and their drinke offrings, for a sacrifice made by fire of a sweet sauour vnto the Lord.

19 Then ye shall prepare an hee goat for a sinne offring, and two lambs of one yere olde for peace offrings.

20 And the Priest shal shake them to and fro with the bread of the first fruits before the Lorde, [and] with the two lambs: they shalbe holy to the Lord, for the Priest.

21 So ye shal proclaime the same day, [that it may be an holy conuocation vnto you: ye shall doe no seruile worke therein: it shalbe an ordinance for euer in all your dwellings, throughout your generations.

22 And when you reape the haruest of your land, thou shalt not ridde cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore & to the stranger: I am the Lord your God.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the children of Israel, and say, In the seuenth moneth, [and in the first day of the moneth shal ye haue a Sabbath, for the remembrance of blowing the trumpets, an holy conuocation.

25 Ye shal do no seruile worke therein], but offer sacrifice made by fire vnto the Lord.

26 And

[Or, conuocations.

Exo. 20. 9, 10.

[Or, we may worke six dayes, alembloc.

a For the Sabbath was kept euery weeke, & these other were kept but once euery yeere. Leuit. 22. 15. Numb. 28. 17

b Or, bodily labour saue about that which one must eate, Exod. 12. 16.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of Tabernacles the fifteenth day, [which were reckoned Deut. 24. 19. num. 29. 12, 13, & 12. 15. 7.

d That is, the second Sabbath of the Passeouer.

e Which is [the part of an Ephah, or two omers Exod. 16. 16.

f Exod. 16. 30. 29. 40.

[Or, full eares.

g That is, the seuenth day after the first Sabbath of the Passeouer, [Or, weeken.

h Because the Priest should eate them, as Exod. 29. 33, and they should not be offred to the Lord vpon the altar.

i That is, offred to the Lord, and the rest should be for the Priest.

Chap. 19. 9. deut. 24. 19.

k That is, about the ende of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifolde feasts that were in that moneth, and of the Iubile.

26 ¶ And the Lord spake vnto Moses, saying,

Chap. 16 29. 30 Num. 29 7 n Or fasting, and prayer.

27 The tenth also of this seuenth moneth shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.

30 And euery person that shal do any worke that same day, that same person also will I destroy from among his people.

31 Ye shal do no maner worke therefore: this shalbe a lawe for euer in your generations, [throughout] all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall ye o celebrate your Sabbath.

o Which contayneth a night and a day yet ether cooke it but for their naturall day.

33 ¶ And the Lorde spake vnto Moses, saying,

34 Speake vnto p children of Israel, and say, q In the fifteenth day of this seuenth moneth shalbe, for seuen dayes the feast of Tabernacles vnto the Lord.

p Ebr. rest your Sabbath. Numb 29 12. Iohn 7 2,37.

35 In the first day shalbe an holy conuocation: ye shall do no seruile worke [therein.]

Exod. 29. 18.

36 Seuen dayes ye shall offer r sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the s solemne assemblie, ye shall doe no seruile worke therein.]

p Or a day wherein the people are stayed from all worke.

37 These are the feastes of the Lorde (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lorde, as t burnt offrung, and meate offrung, r sacrifice, and drinke offrings, euery one vpon his day,

q Or peace offrung.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shall giue vnto the Lord.

39 But in q fifteenth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen dayes: in the first day [shalbe a] Sabbath: likewise in the eight day [shalbe a Sabbath.]

s Or a solemne feast.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, & the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lorde your God seuen dayes.

t Or, of bullocks, rams, with leaues.

41 So ye shall keepe this feast vnto the Lorde seuen dayes in the yeere, by a perpetuall ordinance throughout your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen dayes: all that are Israelites borne, shal dwell in boothes,

43 That your posteritie may knowe that I haue made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

u In the wilderness Israel murmured that they would not enter Iosua and Caleb when they returned from spying the land of Canaan.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

## CHAP. XXIIII.

1 The oyle for the lampes. 5 The shewbread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lorde spake vnto Moses, saying,

2 u Commaunde the children of Israel that they bring vnto thee pure oyle olme beaten, for the light, to cause the lampes to burne continually.

u Exod. 27. 20.

3 Without the vaile b of the Testimonie, in the Tabernacle of the Congregation, shall Aaron dresse them, both euen and morning before the Lord alwayes: [this shalbe a lawe for euer throughout your generations.

b Which vaile separated the holiest of all, where was the Arke of the Testimonie, from y Sanctuarie.

4 He shall dresse the lampes vpon the c pure Candlesticke before the Lord perpetually.

Exod. 32 8.

5 ¶ Also thou shalt take fine floure, and bake twelue d cakes thereof: two d tenth deales shalbe in one cake.

Exod. 25. 30.

c That is two Omers. Exod. 16, 16.

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that e in stead of the bread it may be for a remembrãce, and an offrung made by fire to the Lord.

e For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath he shall put them in rowes before the Lord euermore, receiuing them, of the children of Israel for an euerlasting couenant.

9 f And the bread shalbe Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offrungs of the Lord made by fire by a perpetuall ordinance.

Exod. 29. 33. chap. 6. 21. matth. 12. 3, 5.

10 ¶ And there went g out among the

g Meaning, out of his tent.

dwelling by thee, get riches, and thy brother by him be impouerished, and sell him selfe vnto the stranger or sojourner dwelling by thee, or to the stocke of the strangers kindred,

48 After that hee is solde, hee may be bought out: one of his brethren may bye him out,

49 Or his vncle, or his vncles sonne may bye him out, or any of the kindred of his flesh among his kinsfolke, may redeeme him: either if hee can get so much, he may bye himselfe out.

50 Then he shal reckon with his byer from the yeere that he was solde to him, vnto the yere of Iubile: and the money of his sale shalbe according to the number of yeres: according to the time of an hyred seruant shall he be with him.

51 If there be many yeeres behinde, according to them hee shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeeres vnto the yere of Iubile, then hee shall count with him, and according to his yeres giue againe for his redemption.

53 Hee shalbe with him yere by yere as an hyred seruant: hee shall not rule cruelly ouer him in thy sight.

54 And if he be not redeemed thus, he shall go out in the yere of Iubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whome I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXV.

1 Idolatrie forbidden. 2 A blessing to them that keepe the commaundements. 13 The curse to them that breake them. 42 God promiseth to remember his couenant.

YE shall make you none idoles nor grauen image, neyther reare you vp any pillar, neither shall ye set any image of stone in your lande to bowe downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and reuerence my Sanctuarie: I am the Lord.

3 If ye walke in mine ordinances, and keep my commandements, and do them,

4 I will then sende you raine in due season, and the lande shall yeelde her increase, and the trees of the fielde shall giue their fruite.

5 And your threshing shall reach vnto the vintage, and the vintage shall reache vnto sowing time, and you shall eate your bread in plenteousnes, and dwell in your land safely.

6 And I will sende peace in the land, and ye shall sleepe and none shall make you afrayd: also I will rid euil beastes out of the land, and the sword shall not goe through your land.

7 Also ye shall chase your enemies, & they shall fall before you vpō the sword.

8 And fiue of you shall chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you encrease, and multiplie you, & establish my couenant with you.

10 Ye shall eat also olde store, and cary out olde because of the newe.

11 And I will set my Tabernacle among you, & my soule shal not lothe you.

12 Also I will walke among you, & I will be your God, & ye shalbe my people.

13 I am the Lord your God which haue brought you out of the lande of Egypt, that ye shoulde not be their bondmen, and I haue broken the boudes of your yoke, and made you go vpright.

14 But if ye will not obey me, nor doe all these commandements,

15 And if ye shall despise mine ordinances, either if your soule abhorre my lawes, so that ye will not do all my commandements, but breake my couenant,

16 Then will I also do this vnto you, I will appoint ouer you fearefulnes, & consumption, and the burning ague to consume the eyes, and make the heart heaue, and you shall sowe your seede in vaine: for your enemies shall eate it:

17 And I will set my face against you, and ye shal fall before your enemies, and they that hate you shal raigne ouer you, and ye shal flee where none pursueth you.

18 And if ye will not for these things obey me, then will I punish you seuen times more according to your sinnes,

19 And I will breake the pride of your power, and I will make your heauen as yron, and your earth as brasse:

20 And your strength shalbe spent in vaine: neither shall your lande giue her encrease, neither shall the trees of the land giue their fruite.

21 And if ye walke stubbornly against me, and will not obey me, I will then bring seuen times more plagues vpon you, according to your sinnes.

22 I will also send wilde beasts vpon you, which shall spoile you, and destroy your cattell, and make you fewe in number: so your high wayes shalbe desolate.

23 Yet

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47 Ebr. his hand take holde.

48 a Or be able.

49 a Which remaineth ouer to the Iubile.

53 b Thou shalt not suffer him to intreate him rigorously, if thou know it.

Exod 20.4. deut 5.8. psa 97.7. 1 Or, stone having any imagerie. Chap 19.30.

Deut. 28.1.

a By promising abundace of earthly things we are led to consider the riche encrease of the spirituall blessings.

Iob 11.19.

1 Ebr. I will cause the euill beast to cease. b Ye shal haue no warre.

Ios. 23.10.

1 Ebr. I will turne vnto you. c Performe my bar which I haue promised.

Exod. 33.16. 2 Cor. 6.16. d I will be daily present with you.

e I haue set you at full liberte, where as before ye were as beasts tied in bandes, Deut. 28.15. Lamen. 3.17. Malac. 3.2.

f Which I made with you in choosing you to be my people.

1 Or, an hastie plague.

g Reade chap. 17.10.

Prou. 28.1.

h That is, more extreme-ly.

i Ye shall haue brought and barrennes, Agg. 1.10. 1 Or, labour.

k Or), as some reade, by sojourne, imputing my plagues to chaste and sojourne.

l Of your children, 2 King. 17.25.

m Because none dare passe there by reason of beasts.

23 Yet if by these ye will not be reformed by me, but walke stubburnly against me,

2.Sam. 22.27. psal. 18.26. 24 Then will I also walke * stubburnly against you, and I will smite you yet seuen times for your sinnes:

25 And I will send a sword vpon you, that shall auenge the quarell of my couenant: and when ye are gathered in your cities, I will sende the pestilence among you, and ye shall be deliuered into the hand of the enemie.

n That is, the stregth where by the life is sustened, &c. 4.16.&5.16. o One ouen shal be sufficient for ten families,

26 When I shall breake the n staffe of your bread, then ten women shall bake your bread in one o ouen, and they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if ye will not for this obey me, but walke against me stubburnly,

28 Then will I walke stubburnly in mine anger against you, and I will also chastise you seuen times more according to your sinnes.

Deut. 28.53. 29 *And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

2 Chro. 34.7 1 Or, statues. 30 I will also destroy your hie places, and * cut away your images, and cast your carkeises vpon the bodies of your idoles, and my soule shall abhorre you.

31 And I will make your cities desolate, and bring your Sanctuarie vnto nought, and I will not smell the sauour of your sweete odours.

p I will not accept your sacrifices. 32 I will also bring the land vnto a wildernes, & your enemies which dwell therein, shall be astonished thereat.

q Signifying that no enemie can do me without Gods sending. Chap.25.2. 33 Also I will scatter you among the heathen, and q will drawe out a sworde after you, and your land shalbe waste, and your cities shalbe desolate.

34 Then shall the lande enioy her *Sabbaths, as long as it lieth voyd, and ye shalbe in your enemies land: then shal the land rest, and enioy her Sabbaths.

35 All the dayes that it lieth voyde, it shall rest, because it did not rest in your r Sabbaths, when ye dwelt vpon it.

r Which I commanded you to keepe, Or, commandes.

36 And vpon them that are left of you, I will send euen a ‖ faintnes into their hearts in the land of their enemies, and the sounde of a leafe shaken shall chase them, and they shall flee as fleeing from a sword, and they shall fall, no man pursuing them.

s As if their enemies did chase them.

37 They shall fall also one vpon another, as before a sworde, though none pursue them, and ye shall not be able to stand before your enemies:

38 And ye shal perish among the heathen, and the land of your enemies shall eate you vp.

39 And they that are left of you, shall pine away for their iniquitie in your enemies lands, and for the iniquities of their fathers shal they pine away with them also.

t Forasmuch as they are in part of their fathers faults, they have punishment as well as their fathers.

40 Then they shall confesse their iniquitie, and the wickednes of their fathers for their trespasse, which they haue trespassed against me, and also because they haue walked stubburnly against me.

41 Therefore I will walke stubburnly against them, and bring them into the land of their enemies: so then their vncircumcised hearts shalbe humbled, and then they shall willingly beare the punishment of their iniquitie.

Or, was, &c then. vnre.

42 Then I will remember my couenant with Iaakob, and my couenant also with Ishak, & also my couenant with Abraham will I remember, and will remember the land.

u Whether they are repentant, and without repentance. 43 u The land also in the meane season shalbe left of them, and shall enioye her Sabbaths while shee lyeth waste without them, but they shall willingly suffer the punishment of their iniquitie, because they despised my lawes, and because their soule abhorred mine ordinances.

Deut. 4.31. & 31.6. 44 Yet notwithstanding this, when they shalbe in the land of their enemies, *I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:

x Mercie to their forefathers. 45 But I will remember for them the *couenant of old when I brought them out of the land of Egypt in the sight of the heathen that I might be their God: I am the Lord.

46 These are the ordinances, and the iudgements, and the lawes, which the Lorde made betweene him, and the children of Israel in mount > Sinai, by the hand of Moses.

y Fifteene dayes after they came out of Egypt.

## CHAP. XXVII.

2 Of vowers vowes, and the redemption of the same. 28 A thing separate from the vse of man cannot be solde, nor redeemed but remaineth to the Lord.

MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, If any man shall make a vowe of a person vnto the Lorde, by a the estimation,

a As of this sorte of his daughter. b Whiche are the Priests.

3 Then

3 Then thy estimation shal be thus: a male from twentie yeere olde vnto sixtie yeere olde shalbe thy estimation euen fiftie shekels of siluer, after the shekel of the Sanctuarie.

c Read the balance of the Sanct. Ex. 30. 13.

4 But if it be a female, then thy valuation shalbe thirtie shekels.

5 And from fiue yeere old to twentie yeere olde thy valuation shall be for the male twentie shekels, and for the female ten shekels.

d He speaketh of the diuerse vowes wherewith the fathers did bind their children to God which were not of such force, but they might be redeemed frō them.

6 But from a d moneth olde vnto fiue yere old, thy price of the male shalbe fiue shekels of siluer, and thy price of the female, three shekels of siluer.

7 And from sixtie yeere old and aboue, if he be a male, then thy price shalbe fiftene shekels, & for the female ten shekels.

e If he be not able to pay after this valuation,

8 But if he be poorer e then thou hast esteemed him, then shal he present him selfe before the Priest, and the Priest shal value him, according to ỹ ability of him that vowed, so shall the Priest value him.

f Which is cleane. Chap. 11. 12.

9 And if it be ]a f beast, whereof men bring an offring vnto the Lorde, all that one giueth of such vnto the Lord, shalbe holy.

10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shalbe holy.

g That is, consecrate to the Lord.

11 And if it be ]any vncleane beast, of which men doe not offer a sacrifice vnto the Lorde, he shall then present the beast before the Priest.

12 And the Priest shall value it, whether it be good or bad: and as thou valuest it, which art ỹ Priest, so shall it be.

13 But if he will bye it againe, then he shall giue the fift part of it more, aboue thy valuation.

14 ¶ Also when a man shall dedicate his house to be holy vnto the Lord, then the Priest shall value it, whether it be good or bad, and as the Priest shal prize

h He so shall it stand.

it, so shall the value be.

i Valuing the price thereof, according to the seede that is sowen or by the seede that is vsed therein. I cannot find the true sense of this sentence. Onelos reades it, o. Shekels. Cp. 27. 16.

15 But if he that sanctified it, will redeeme his house, then he shal giue thereto the fift part of money more then thy estimation and it shalbe his.

16 If also a man dedicate to the Lorde any ground of his inheritance, then shalt thou esteeme it according to the seede thereof: an Homer of barlie seede [shall be at fiftie shekels of siluer.

17 If he dedicate his fielde [immediatly from the yeere of Jubile, it shalbe worth as thou doest esteeme it.

18 But if he dedicate his field after the Jubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yeere of Jubile, and it shalbe abated by thy estimation.

19 And if he that dedicateth it, will redeeme the fielde, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.

k For their owne necessity or godly vses.

20 And if he wil not redeeme the field, but the Priest sell the fielde to another man, it shalbe redeemed no more.

21 But the field shalbe holy to ỹ Lord, when it goeth out into the Jubile, as a fielde separate from common vses: the possession thereof shalbe the Priests.

l That is, which is dedicate to ỹ Lord with a curse to them that doth turne it to his priuate vse, Num. 21. 2. deut. 13. 15. Ios. 6. 17. Vers 22.

22 If a man also dedicate vnto ỹ Lord a field which he hath bought, which is not of the ground of his inheritance,

m Of the Priests valuation.

23 Then the Priest shall set the price to him, as thou esteemest it, vnto the yeere of Jubile, and he shal giue m thy price the same day, as a thing holy vnto ỹ Lord.

24 But in the yeere of Jubile, the fielde shall returne vnto him, of whom it was bought: to him, I say, whose inheritance the land was.

25 And all thy valuation shalbe according to the shekel of n the Sanctuarie: a shekel conteyneth twentie gerahs.

Exod. 30. 13. num. 3. 47. ezek. 45. 12. Exod. 21. 32. & 22. 29. num. 3. 13.

n It was the Lords already.

26 ¶ Notwithstanding the first borne of the beasts, because it is the Lords first borne, none shall dedicate such, be it bullocke or sheepe: for it is the Lords.

27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, and giue the fift part more thereto: and if it be not redeemed, then it shall be sold, according to thy estimation.

28 o Notwithstanding, nothing separate from the common vse that a man doth separate vnto the Lorde of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed: for euery thing separate frō the common vse is most holy vnto the Lord.

Ios. 6. 16.

29 Nothing separate from the common vse, which shalbe separate from man, shalbe redeemed, [but] p die the death.

o Yet shall remaine without redemption.

30 Also all the tythe of the land [both] of the seede of the ground, [and] of the fruite of the trees is the Lordes: [it is] holy to the Lorde.

31 But if a man will redeeme [any] of his tithe, he shall adde the p fift part thereto.

p Besides the value of the thing it selfe.

32 And euery tythe of bullocke, and of sheepe,

q All that whiche is nombred, that is, euery tenth, as ye taketh by lote without exception or respect.

sheepe, [and] of all that goeth vnder the q rodde, the tenth shalbe holy vnto the Lorde.

33 He shall not looke if it be good or bad, neither shall he change it: else if hee change it, both it, and that it was changed withall, shall be holy, [and] it shall not be redeemed.

34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

# The fourth booke of Moses,

called * Numbers.

* So called because of the diuersitie and multitude of nombrings which are here chiefely contained, both of mens names and places.

## The Argument.

FOrasmuch as God hath appointed that his Church in this world shall be vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comfort, when all other helpe taryeth: he did not straightway bring his people out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they entred into the land, and to teache them to forget the worlde and to depende on him. Which tryall did greatly profite to diseerne the wicked and the hypocrites from the faithfull and true seruants of God, who serued him with pure heart, whereas the other preferring the carnall affections to Gods glory, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whom God had appointed rulers ouer them. By reason whereof they prouoked Gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods worde, preferre their owne lustes to his will, or despite his maisters. Now notwithstanding God is euer true in his promise, and gouerneth vs by his holy Spirite, that euil or they fall not to such inconueniences, or else returne to him quickly by true repentance: and therefore he continueth his graces towarde them, he giueth them ordinances and instructions, as well for religion as outwarde policie: he preserueth them against all craft and conspiracie, and giueth them manifold victories against their enemies. And to auoide all controuersies that might arise, hee taketh away the occasions, by deuiding among all the tribes, both the lande, which they had wonne, and that also which hee had promised, as seemed best to his godly wisedome.

### CHAP. J.

1 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to nomber them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lorde.

THe Lorde spake againe vnto Moses in the wildernes of a Sinai, in the Tabernacle of the Congregation, in the first day of the b seconde moneth, in the seconde yeere after they were come out of the land of Egypt, saying,

a In that place of the wilderness that was yeere to mount Sinai.

b Which conteineth part of April, and part of May.

2 *Take ye the summe of all the Congregation of the children of Israel, after their families, and housholdes of their fathers with þ nomber of their names: [to wit,] all the males, c man by man:

Exod. 30. 12.

c Heb. by their heads.

3 From twentie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe d men of euery tribe, euen as are the heades of þ house of their fathers.

d That is, the chiefest man of euery tribe.

5 And these are the names of the men that shall e stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur.

e Or, assist you when ye nomber the people.

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, f princes of the tribes of their fathers, [and] heades ouer thousands in Israel.

f Or, captaines and gouernours.

17 ¶ Then Moses and Aaron tooke these men which are expressed by [their] names.

18 And

q All that whiche is nombred, that is, euery tenth, as ye taketh by lote without exception or respect.

sheepe, [and] of all that goeth vnder the q rodde, the tenth shalbe holy vnto the Lorde.

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b Which conteineth part of April, and part of May.

2 *Take ye the summe of all the Congregation of the children of Israel, after their families, and housholdes of their fathers with þ nomber of their names: [to wit,] all the males, c man by man:

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3 From twentie yeere olde and aboue, all that goe forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe d men of euery tribe, euen as are the heades of þ house of their fathers.

d That is, the chiefest man of euery tribe.

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e Or, assist you when ye nomber the people.

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9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

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16 These were famous in the Congregation, f princes of the tribes of their fathers, [and] heades ouer thousands in Israel.

f Or, captaines and gouernours.

17 ¶ Then Moses and Aaron tooke these men which are expressed by [their] names.

18 And

18 And they called all the Congregation together, in the first day of the second moneth, who declared their kindreds by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, man by man.

19 As the Lord had commanded Moses, so he nombred them in the wildernes of Sinai.

20 So were the sonnes of Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, man by man, euery male from twentie yeere old and aboue, as many as went forth to warre.

21 The nomber of them, I say, of the tribe of Reuben was fiue and fourtie thousand, and fiue hundreth.

22 Of the sonnes of Simeon by their generations by their families, and by the houses of their fathers, the summe thereof by the nomber of their names, man by man, euery male from twentie yeere olde and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand and three hundreth.

24 Of the sonnes of Gad by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The nomber of them, I say, of the tribe of Gad was fiue and fourtie thousand, and fiue hundreth and fiftie.

26 Of the sonnes of Iudah by their generations, by their families, by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

27 The nomber of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and fiue hundreth.

28 Of the sonnes of Issachar by their generations by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

29 The nomber of them also of the tribe of Issachar was foure and fiftie thousand and foure hundreth.

30 Of the sonnes of Zebulun by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The nomber of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

32 Of the sonnes of Ioseph, namely of the sonnes of Ephraim by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

33 The nomber of them also of the tribe of Ephraim was fourty thousand and fiue hundreth.

34 Of the sonnes of Manasseh by their generations by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

35 The nomber of them also of the tribe of Manasseh was two and thirtie thousand and two hundreth.

36 Of the sonnes of Beniamin by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

37 The nomber of them also of the tribe of Beniamin was fiue and thirtie thousand and foure hundreth.

The figure of the Tabernacle erected, and the courts pitched round about it.

A B. The length of the Court of an hundreth cubites, [illegible] Southside [illegible] were twentie cubits in euery place, where [illegible] were pitched, [illegible] euen [illegible] square.

C. [illegible] the entrie, which was in all [illegible]

D. The [illegible] which was of fifteene cubits breadth, [illegible] were three pillars, [illegible] right with the [illegible] were three pillars and their sockets [illegible] the Court in [illegible] ende.

A B. The laste ende, which was also of 50. cubites breadth, [illegible] so that the whole Court was in length, euen [illegible] hundreth cubites, and in breadth [illegible] ende, right against the entrie [illegible] cubites, [illegible] pillars.

E. At the sides of the hanging there were curtaines of 15. cubites in length [illegible] twelue vnto the [illegible] pillars, and [illegible] as many, as the [illegible] eueth.

38 Of the sonnes of Dan by their generations, by their families, and by the houses of their fathers, according to the

f In the wyng of the tribe of his ancestores.

t These are the names of the [illegible] were borne, as first of Reuben.

† Were [illegible]

† Simeon.

† Gad.

† Iudah.

† Issachar.

† Zebulun.

† Ephraim.

† Manasseh.

† Beniamin.

† Dan.

the nomber of [ their ] names, from twentie yeere olde and aboue, all that went forth to warre:

39 The nomber of them also of the tribe of Dan was, three score and two thousand and seuen hundreth.

f Aher. 40 ¶ Of the sonnes of Asher by their generations, by their famikes, and by the houses of their fathers, according to the nomber of their names from twentie yeere olde and aboue, all that went forth to warre:

41 The nomber of them [ also ] of the tribe of Asher was one & fourtie thousand and fiue hundreth.

g Naphtali. 42 ¶ Of the children of Naphtali, by their generations, by their famikes, & by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went to the warre.

43 The nomber of them [ also ] of the tribe of Naphtali [ was three and fiftie thousand and foure hundreth.

[Or, fil count. 44 These are ꝑ summes which Moses, and Aaron nombred & the princes of Israel, the twelue men which were euery one for the house of their fathers.

45 So that was al the summe of the sonnes of Israel, by the houses of their fathers, from twentie yeere old & aboue, all that went to the warre in Israel,

46 And all they were in nomber fiue hundreth and three thousand, fiue hundreth and fiftie.

47 But the Leuites, after the tribes of their fathers were not nombred a-

g Which were in nature as but were appointed to the vse of the Tabernacle. mong & them.

48 For the Lorde had spoken vnto Moses, and said,

49 Onely thou shalt not nomber the tribe of Leui neither take the summe of them among the children of Israel:

50 But thou shalt appoynt the Leuites ouer the Tabernacle of the Testimonie, and ouer all the instrumentes thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and al the instruments thereof, and shal

f Ebe. campe. munister in it, and shall dwell round about the Tabernacle.

51 And when the Tabernacle goeth forth, the Leuites shall take it downe: & when the Tabernacle is to be pitched,

h Whosoeuer is not of the tribe of Leui. the Leuites shall set it vp: for the stranger that commeth neere, shalbe slaine.

52 Also the children of Israel shall pitch their tents, euery man in his camp, and euery man vnder his standerd throughout their armies.

53 But the Leuites shall pitch round about the Tabernacle of the Testimonie lest vengeance come vpon the Congregation of the children of Israel, and the Leuites shal take the charge of the Tabernacle of the Testimonie.

1 By not hauing power ouer the Tabernacle of the Lord. 54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

## CHAP. II.

2 The order of the Tents, and the names of the Captaines of the Hoastes.

AND the Lorde spake vnto Moses, & to Aaron, saying,

2 a Euery man of the children of Israel shal campe by his standerd, and vnder the ensigne of their fathers house: farre off about the Tabernacle of the Congregation shall they pitch.

a In the twelue tribes were foure principal standerdes so that euerie three tribes had one standerd.

3 On the Eastside towarde the rising of the sunne shall they of the standerd of the hoste of Judah pitche according to their armies: and Nahshon the sonne of Amminadab shall be captaine of the [ Or, prince. sonnes of Judah.

4 And his hoste and the nomber of them were seuenty and foure thousand and sixe hundreth.

5 Next vnto him shall they of the tribe of Issachar pitch, and Nethaneel the sonne of Zuar shall be the captaine of the sonnes of Issachar:

b Judah, Issachar, & Zebulon the sonnes of Leah wyfe of Iacob & first standerd.

6 And his host and the nomber thereof were foure and fiftie thousand, and foure hundreth.

7 [ Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his host, and the nomber thereof seuen and fiftie thousand and foure hundreth:

9 The whole nomber of the hoste of Judah are an hundreth foure score & sixe thousand, and foure hundreth according to their armies: they shal first set forth.

Of them which were counted vnder that name.

10 ¶ On the South side shalbe the standerd of the hoste of Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe, Elizur the sonne of Shedeur.

d Reuben and Simeon the sonnes of Leah, and God the sonne of Zilpah her maid, were of the second standerd.

11 And his host, and the nomber thereof sixe and fourtie thousande and fiue hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishaddai:

M.

13 And

13 And his hoste, and the nomber of them, fyue and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of Deuel:

Or, Reuel.

15 And his host and the nomber of the were fiue & fourtie thousand, fiue hundreth and fiftie.

16 All the nomber of the campe of Reuben were an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall go with the hoste of the Leuites in the middes of the campe as they haue pitched, so shall they goe forward, euery man in his order according to their standerds.

c Because it might be in equall distance from eche one, and all indifferently haue recourse thereunto.

18 ¶ The standerd of the campe of Ephraim shalbe toward the west according to their armies: and the captaine ouer the sonnes of Ephraim shalbe Elishama the sonne of Ammiud:

d Because Ephraim & Manasseh suppli ed the place of Ioseph their father, they are taken for the children of Rachel: so they & Beniamin make the third standerd.

19 And his hoste and the nomber of them were fourtie thousande and fiue hundreth.

20 And by him [shalbe] the tribe of Manasseh, & the captaine ouer the sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his hoste and the nomber of them were two and thirtie thousande and two hundreth.

22 And the tribe of Beniamin, & the captaine ouer the sonnes of Beniamin [shalbe Abidan the sonne of Gideom:

23 And his hoste, and the nomber of them were fiue & thirtie thousand and foure hundreth.

24 All the nomber of the campe of Ephraim were an hundreth and eight thousand and one hundreth according to their armies, and they shall goe in the third place.

e Dan and Naphtali the sonnes of Bilha Rachels mayde with Asher the sonne of Zelpah make the fourth standerd.

25 ¶ The standerd of the host of Dan [shalbe toward the North according to their armies: and the captaine ouer the children of Dan shalbe Ahiezer the sonne of Ammishaddai:

26 And his hoste and the nomber of them were two & three score thousande and seuen hundreth.

27 And by him shal the tribe of Asher pitch, & the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his hoste and the nomber of them were, one and fourtie thousande and fiue hundreth.

29 Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shalbe Ahira the sonne of Enan:

30 And his hoste and the nomber of them were three & fiftie thousand and foure hundreth.

31 All the nomber of the hoste of Dan [was] an hundreth and seuen and fiftie thousand and fiue hundreth: they shall go hindmost with their standerds.

f Which were of twentie yeres & aboue.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the nomber of the host, according to their armies, six hundreth & three thousand fiue hundreth and fiftie.

33 But the Leuites were not nombred among the childre of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lorde had commaded Moses: so they pitched according to their standerds, & so they iourneyed euery one with his families, according to the houses of their fathers.

g Lay vnder euery one of the principal Banders were diuers signes to keepe euery band in order.

## CHAP. III.

6 The charge and office of the Leuites. 12. 13 Why the Leuites separated to the Lorde for himselfe. 16 Their nomber, families & captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

a Or, families and kindreds.

THese also were the a generations of Aaron and Moses, in the day that the Lorde spake with Moses in mount Sinai.

2 So these are the names of the sonnes of Aaron, Nadab the first borne, and Abihu, Eleazar, and Ithamar. Exod. 6. 23.

3 These are the names of the sonnes of Aaron the anointed Priests, whome Moses did b consecrate to minister in the Priests office. Exod. 28. 3.

4 And Nadab and Abihu dyed before the Lord, When they offred c ſtrãge fire before the Lorde in the Wildernesse of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the d sight of Aaron their father.

Leuit. 10. 1, 2. chap. 26. 61. 1. Chro. 24. 2.

b Or, before the altar. Leuit. 10. 1.

c Whiles the father liued.

5 Then the Lord spake vnto Moses, saying,

6 Bring the tribe of Leui, and e set them before Aaron the Priest that they may serue him,

d Offer them vnto Aarõ for the vse of the Tabernacle.

7 And take the charge with him, euen the charge of the whole Congregation f before the Tabernacle of the Cõgregation to do the seruice of the Tabernacle.

e Which appertein ed to the ceremony of high Priests consecrement, to the ouersight of the people, & to the seruice of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation,

gation, and haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth neere, shalbe slaine.

11 ¶ Also the Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, and the Leuites shalbe mine,

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, I sanctified vnto mee all the first borne in Israel both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreouer the Lord spake vnto Moses in the wildernesse of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Leui by their names, Gershon, & Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni, and Shimi.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Uzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites and the familie of the Shimites: these are the families of the Gershonites.

22 The summe whereof (after the number of all the males from a moneth old and aboue was counted) seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shal pitch behinde the Tabernacle westward.

24 The captaine and ancient of the house of the Gershonites shalbe Eliasaph the sonne of Lael.

25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shalbe the Tabernacle, and the couering thereof, and the hangings of the doore of the Tabernacle of the Congregation,

26 And the hanging of the court, and the hangings of the doore of the court, which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the seruice thereof.

27 ¶ And of Kohath came the familie of the Amrannites, and the familie of the Izeharites, & the familie of the Hebronites, and the familie of the Uzzielites: these are the families of the Kohathites.

28 The number of all the males from a moneth olde and aboue was eight thousand and fiue hundreth, hauing the charge of the Sanctuarie.

29 The families of the sonnes of Kohath shall pitch on the Southside of the Tabernacle.

30 The captaine and ancient of the house, and families of the Kohathites shall be Elizaphan the sonne of Uzziel:

31 And their charge shalbe the Arke, and the table, and the candlestike, & the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.

32 And Eleazar the sonne of Aaron the Priest shalbe chiefe captaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.

33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.

34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was sixe thousand and two hundreth.

35 The captaine and the ancient of the house of the families of Merari shalbe Zuriel the sonne of Abihail: they shall pitch on the Northside of the Tabernacle.

36 And in the charge and custodie of the sonnes of Merari shalbe the boards of the Tabernacle, and the barres thereof, and his pillars, and his sockets, and all the instruments thereof, and all that serueth thereto,

37 With the pillars of the court round about, with their sockets, & their pinnes and their cordes.

38 ¶ Also on the forefront of the Tabernacle

M.ii. Aaron

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Aaron takes the Leuites to serue in the Sanctuarie in stead of the first borne.

Exod. 13. 2. & 22. 29. & 34. 19. Num. 3. 13.

Gen. 46. 11. Exod. 6. 16. chap. 26. 57. 1. Chron. 6. 1. and. 23. 6.

Or, Only number the male children.

Or, father.

Their charge.

The Leuites among the first borne.

Or, Do not set one of the tribes aside.

Or, Eliphaz.

The charge of the Gershonites.

The charge of the Kohathites.

Or, Eleazar the sonne of Aaron.

The charge of the Merarites.

The wood worke and the rest of the instruments were committed to their charge.

bernacle towarde the East, before the Tabernacle, I say, of the Congregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, & the charge of the children of Israel: but the stranger that commeth neere, shall be slaine.

n That none should enter into ỹ Tabernacle contrary to Gods ordinance.

39 The whole summe of the Leuites, which Moses and Aaron nombred at the cõmandement of the Lord throughout their families, euen all the males from a moneth olde and aboue, [ was two and twentie thousand.

o So clear the first borne of ỹ children of Israel were more by 273 as vers. 43.

40 ¶ And the Lord said vnto Moses, Nomber all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the nomber of their names.

41 And thou shalt take the Leuites to me for all the first borne of the children of Israel I am the Lord and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.

p So that now the Leuites should take the two out of ỹ Lord for all ỹ first borne of Israel, saue for 273, which were mo then the Leuites for which they payed money.

42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israel.

43 And all the first borne males rehearsed by name from a moneth olde and aboue) according to their nomber were two and twentie thousande, two hundreth seuentie and three.

44 ¶ And the Lorde spake vnto Moses saying,

45 Take the Leuites for all the first borne of the children of Israel, & the cattel of the Leuites for their cattel, and the Leuites shall be mine, I am the Lord)

46 And for the redeeming of the two hundreth seuentie and three, which are mo then the Leuites of the first borne of the children of Israel.

47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: * the shekel conteyneth twentie gerahs.

Exod. 30 13. Leuit. 27 25 Num. 3 47. & 18. 16. Ezek. 45 12.

48 And thou shalt giue the money, wherewith the odde nomber of them is redeemed, vnto Aaron & to his sonnes.

49 Thus Moses tooke the redemption of them that were redeemed, being mo then the Leuites:

50 Of the first borne of the children of Israel tooke he the money: euē a thousand three hundreth three score and fiue [shekels after ỹ shekel of ỹ Sanctuarie.

q Of the two hundreth seuentie and three, which were more ỹ the Leuites.

51 And Moses gaue the money of them that were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as ỹ Lord had cõmanded Moses.

CHAP. IIII.

5 The offices of the Leuites, when the host remoued. 46 The nomber of the three families of Kohath. Gerson & Merari.

AND the Lorde spake vnto Moses, & to Aaron, saying,

2 Take the summe of the sonnes of Kohath from among ỹ sonnes of Leui, after their families & houses of their fathers,

3 From thirtie yere olde and aboue, euen vntill fiftie yere olde, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.

r The Leuites were nombred after three sorts: first at a moneth olde, whereby were conuerte to ỹ Lord in stead as ỹ yere olde whē they were appointed to serue in ỹ Tabernacle & at 30. yere old to bear the burthens of the Tabernacle.

4 This shalbe the office of the sonnes of Kohath in the Tabernacle of the Cõgregation about the Holiest of all.

5 ¶ When the host remoueth, thē Aaron and his sonnes shall come and take downe the couering vaile, & shall couer the Arke of the Testimonie therewith.

s Which beuailed ỹ Sanctuarie from the Holiest of all.

6 And they shall put thereon a couering of badgers skins, & shall spred vpon it a cloth altogether of blewe silke, & put to the barres thereof.

t That is, put them vpon their shoulder to carry it, for the barres of the Arke could neuer be remoued. Exod. 25. 15. 1 Sam. 6. 10.

7 And vpon the table of shew bread they shal spread a cloth of blew silke, and put thereon the dishes, and the incense cups, and goblets, and couerings to couer it with, and the bread shalbe there on continually:

u Meaning to couer ỹ bread.

8 And they shall spread vpon them a couering of skarlet, and couer the same with a couer of badgers skins, and put to the barres thereof.

9 Then they shall take a cloth of blew silke, and couer the Candlestick of light with his lampes and his snuffers, & his snuffe dishes, and all the oyle vessels thereof, which they occupie about it.

Exod. 25. 32. Exod. 25. 38.

10 So they shall put it, and all the instruments thereof in a couering of badgers skins, and put it vpon the barres.

x The Hebrew word signifieth an instrument made of two staues or bars, which was to beare incense. Read Exod. 30. 1.

11 Also vpon the golden altar they shall spread a cloth of blew silke, & couer it with a couering of badgers skins, and put to the barres thereof.

12 And they shall take all the instruments of the ministerie wherewith they minister in the Sanctuarie, & put them in a cloth of blewe silke, and couer them with a couering of badgers skins, and put them on the barres.

13 Also they shal take away the ashes from the y altar, and spread a purple cloth vpon it,

y Of the burnt offring.

14 And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the flesh hookes and the besoms, and the basens, [euen all the instruments

struments of the altar: and they shall spread vpon it a couering of badgers skins, and put to the barres of it.

15 And when Aaron and his sonnes haue made an end of couering ꝑ Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the host, afterwarde the sonnes of Kohath shall come to beare it, but they shal not touch [any holy thing, least they die. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.

16 ¶ And to the office of Eleazar the sone of Aaron the Priest pertemeth the oyle for the light, and the [a] sweete incense and the [b] dayly meate offring, and the [c] anoynting oyle, with the ouerlight of all the Tabernacle, and of all that therein is, both in the Sanctuarie and in all the instruments thereof.

17 ¶ And the Lord spake vnto Moses and to Aaron, saying,

18 Ye shall not cut off the tribe of the families of the Kohathites from amõg the Leuites:

19 But thus do vnto them, that they may liue & not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint them, euery one to his office, and to his charge.

20 But let them not go in, to see when the Sanctuarie is folden vp, lest they die.

21 ¶ And the Lorde spake vnto Moses, saying,

22 Take also the summe of the sõnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yere olde and aboue, vntill fifte yeere olde shalt thou number them, all that enter vnto the assemblie for to do seruice in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of ꝑ Gershonites, to serue & to beare.

25 They shall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on hie vpon it, and the valle of the [o] doore of the Tabernacle of the Congregation:

26 The curtaines also of the court, and the valle of the entring in of the gate of the court, [p] which is neere the Tabernacle and neere the altar round about, with their cords, and all the instrumẽts for their seruice, and all that is made for them: so shall they serue.

27 At the commandement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall appoint them to keepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Cõgregation, & their watche shalbe vnder the hande of Ithamar the sonne of Aaron the Priest.

29 ¶ Thou shalt nomber the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yere olde and aboue, euen vnto fifte yere old shalt thou nomber them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office and charge according to all their seruice in the Tabernacle of ꝑ Congregation: the [r] boards of the Tabernacle with ꝑ barres therof, and his pillars, and his sockets,

32 And the pillars round about the court, with their sockets and their pins, and their cordes, with all their instruments, euen for all their seruice: and by [s] name ye shall reckon the instruments of their office and charge.

33 This is the seruice of the families of the sonnes of Merari according to all their seruice in the Tabernacle of the Congregation vnder the hand of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron & the princes of the Congregation nombred the sonnes of the Kohathites, by their families & ꝑ houses of their fathers,

35 From thirtie yeere old and aboue, euen vnto fifte yeere olde, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the nombers of thẽ throughout their families were two thousande, seuen hundreth and fifte.

37 These are the nombers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did nomber according to the commandement of the Lord by the hand of Moses.

38 Also the nombers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yeere olde and vpward, euen vnto fiftie yeere old: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the nombers of them by their families, [and] by the houses of their fa-



h That is, in folowing vp the things of the Sanctuarie, as the Arke, &c.

i before it be couered.

Exo.30.34.35 k Which was offered at morning & euening Exo.30.23,25

l Commending his your negligence that the holy things be not wel wrapped, & so they by touching thereof perish.

m Shewing what part euery man shall beare.

n Which were appointed into ꝑ seruice of the that ministred in the Tabernacle of the Congregation.

o Which hanged betweene ꝑ sanctuarie and the court.

p Which court stretched both ꝑ Tabernacle of the Congregation and the altar of burnt offring.

q Under the charge and ouersight.

r Exo.26,15.

s He shal make as mẽtioned of all the charges, euery one to his charge.

t Ebr. the nombred of them.

u God appointing Moses to be the minister and ouerseer thereof.

thers [were] two thousand sixe hundreth and thirtie.

41 These are the nombers of the families of the sonnes of Gershon: of all that did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did nomber according to the commandement of the Lord.

42 ¶ The nombers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirty yere old and vpward, euen vnto fiftie yeere olde: all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

44 So the nombers of them by their families were three thousand, and two hundreth.

45 These are the summes of the families of the sonnes of Merari, whom Moses and Aaron nombred according to the commandement of the Lord, by the hand of Moses.

46 So all the nombers of the Leuites, which Moses, and Aaron, and the princes of Israel nombred by their families and by the houses of their fathers,

47 From thirtie yeere olde and vpward, euen to fiftie yeere olde, euery one that came to do his duetie, office, seruice & charge in the Tabernacle of the Congregation:

48 So the nombers of thē were eight thousand, fiue hundreth and foure scoze.

49 According to the commandement of the Lorde by the hande of Moses did [Aaron, nomber them, euery one according to his seruice, and according to his charge. Thus were they of that tribe nombred, as the Lord cōmanded Moses.

CHAP. V

1 The leppous and the polluted shalbe cast forth. 6 The purging of sinne. 15 The triall of the iealpeer wife.

AND the Lorde spake vnto Moses, saying,

2 Command the children of Israel that they put out of the hoste euery leper, and euery one that hath an issue, and whosoeuer is defiled by the dead.

3 Both male and female shall ye put out: out of the hoste shall ye put them, that they defile not their tents among whom I dwell.

4 And the children of Israel did so, and put them out of the hoste, euen as the Lorde had commanded Moses, so did the children of Israel.

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the children of Israel, When a man or woman shall commit any sinne that men commitie, and transgresse against the Lord, when that person shall trespasse,

7 Then they shall confesse their sinne which they haue done, and shall restore the domage thereof with his principal, and put the fift part of it more thereto, & shall giue it vnto him, against whome he hath trespassed.

8 But if the man haue no kinsman, to whom he should restore the domage, the domage shalbe restored to the Lord for the Priestes vse, besides the ramme of the atonemēt, whereby he shall make atonement for him.

9 And euery offering of all the holy things of the children of Israel, which they bring vnto the Priest, shalbe his.

10 And euery mans halowed things shall be his: [that is, whatsoeuer any man giueth the Priest, it shalbe his.

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans wife turne to euill, and commit a trespasse against him,

13 So that another man lye with her fleshly, and it be hid from the eyes of her husband, and kept close, and yet she be defiled, and there be no witnes against her, neither she taken with the maner,

14 If hee be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if hee haue a ielous minde, so that he is ielous ouer his wife, which is not defiled,

15 Then shall the man bring his wife to the Priest, and bring her offring with her, the tenth part of an Ephah of barly meale, [but] her shall not powre oyle vpon it, nor put incense thereon: for it is an offring of ielousie, an offering for a remembrance, calling the sinne to remmbr.

16 And the Priest shall bring her, and set her before the Lord.

17 Then the Priest shall take the holy water in an earthen vessell, and of the dust that is in the floore of the Tabernacle, [euen the Priest shall take it & put it into the water.

18 After, the Priest shall set the woman before the Lord, & vncouer the womans head, and put the offring of the memoriall in her hands: it is the ielousie offring, and the Priest shall haue bitter [and

a Which were of competent age to serue therein, that is, betweene 30. & fifte.

Leuit. 6 3.

b Commit any fault willingly

Leuit. 6. 5.

c If he be dead to whome the wrong is done, & also haue no kinsman.

d Holy things offred to the Lord, as first fruites, &c.

Leuit. 10, 12.

e By breaking the bond of marriage, & playing the harlot.

f Ebe if the spirit of ielousie come vpon him,

g Only in the lone offring, & thus offring of ielousie were neither oyle nor incense offred.

h Or, putting [water in earthen vessell, & not pure ging it.

i Which also is called the water of purifications or sprinkling, reade Chap. 19. 9.

a Whosoeuer of the Leuites had any maner of charge in the Tabernacle.

b Eh, according to the mouth, or worde.

c So that Moses neither added nor diminished frō that which the Lord commanded him.

Leuit. 23. 3.

Leuit. 13. 2.

Leuit. 21. 1.

[Or, in a place out of the hoste

n There were three maner of tentes of the Lord, at the Leuites, & of the Israelites.

[and] cursed water in his hand,

19 And ỳ Priest shall charge her by an othe, & say vnto the woman, If no man haue lien with thee, neyther ỳ hast turned to vncleannes from thyne husband, be free frō this bitter and cursed water.

20 But if thou hast turned from thyne husbande, and so art defiled, & some man hath lien wt thee beside thyne husbande,

21 (Then the Priest shall charge the woman with an othe of cursing, and the Priest shall say vnto the woman) The Lord make thee to be accursed, and detestable for the othe among thy people, and the Lorde cause thy thigh to rot, and thy belly to swell:

22 And that this cursed water may go into thy bowels, to cause thy belly to swell, & thy thigh to rot. Then the woman shall answere, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall blot them out with the bitter water,

24 And shal cause ỳ woman to drinke the bitter and cursed water, and the cursed water, turned into bitternesse, shal enter into her.

25 Then the Priest shall take the ielousie offring out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shal take an handfull of ỳ offring for a memorial thereof, and burne it vpon the altar, and afterward make the woman drinke ỳ water.

27 When he hath made her drinke the water, (if shee bee defiled and haue trespassed against her husbande) then shall the cursed water, turned into bitternesse, enter into her, and her belly shall swel, and her thigh shal rot, and the woman shalbe accursed among her people.

28 But if the woman bee not defiled, but be cleane, she shall be free and shall conceiue and beare.

29 This is the lawe of ielousie, when a wife turneth from her husband and is defiled,

30 Or when a man is mooued with a ielous minde being ielous ouer his wife, then shall he bring the womā before the Lord, and the Priest shall doe to her according to all this lawe,

31 And the man shall bee free from sinne, but this woman shall beare her iniquitie.

## CHAP. VI.

1 The lawe of the consecration of the Nazarites, 24 The manner to blesse the people,

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doeth separate themselues to vow a vowe of a Nazarite to separate [himselfe] vnto the Lord,

3 He shal abstaine from wine & strong drinke, and shall drinke no sowre wine nor sowre drinke, nor shall drinke any licour of grapes, neither shall eate fresh grapes nor dryed.

4 As long as his abstinence endureth, shall he eate nothing that is made of the vine of the vine, neither the kernels, nor the huske.

5 While he is separate by his vowe, the razor shall not come vpon his head, vntil the dayes be out, in the which he separateth [him selfe] vnto the Lorde, he shalbe holy, and shall let the lockes of the heare of his head growe.

6 During the time that he separateth him selfe vnto the Lorde, hee shall come at no dead body:

7 He shall not make him selfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon his head.

8 All the dayes of his separation hee shalbe holy to the Lorde.

9 And if any dye sodenly by him, or he beware, then the head of his consecration shalbe defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shall shaue it.

10 And in the eight day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shall prepare the one for a sinne offering, & the other for a burnt offring, & shal make an atonemēt for him, because he sinned by the dead: so shall he hallowe his head the same day,

12 And he shall consecrate vnto the Lorde the daies of his separation, & shal bring a lambe of a yeere olde for a trespasse offring, and the first dayes shalbe void: for his consecration was defiled.

13 This then is the lawe of the Nazarite: when the time of his consecration is out, he shal come to the doore of the Tabernacle of the Congregation,

14 And hee shall bring his offering vnto the Lorde, an hee lambe of a yeere olde without blemish for a burnt offering, & a shee lambe of a yeere olde without blemish

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i It was so called by the effect, because it declared the woman to be accursed and turned to her destruction.

k Both because she was tried for her chastitie so famous a thing, & for shame her selfe in bearing the same. Ebe, to fall.

l That is, be it so, as thou inuentest, as Psal. 41.13. 106.27. 15.

m Shall wash the curses, which are written, into the water in the vessell.

[Or, persuasion. n Where the sacrifice was offred.

[Or, innocent.

o The man might be accused but vnto vpon suspicion, & not be conuicted.

a Which separated the seruice frō the worlde, and dedicated them selues to God: which figure was accomplished in Christ.

Iudg 13.5. 1 Sam.1.11.

b As at burials, or mourninge.

c In that he suffered his heare to growe, he signified ỳ he was consecrate to God.

d Which long heare is a signe that he is dedicate to God.

e By bring present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin but where a mine.

blemish for a sinne offring, and a ramne without blemish for peace offrings,

15 And a basket of vnleauened bread, of * cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anoynted with oyle, with their meate offring, and their drinke offrings:

16 The which the Priest shall bring before the Lorde, and make his sinne offring and his burnt offring.

17 He shal prepare also the ramme for a peace offring vnto the Lorde, with the basket of vnleauened bread, & the Priest shall make his meate offring, and his drinke offring.

18 And * the Nazarite shall shaue the head of his consecration at the doore of the Tabernacle of the Congregation, & shal take the heare of the head of his cõsecration, and put it in the fire, which is vnder the peace offring.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleauened cake out of the basket, & a wafer vnleauened, & put them vpon the hands of the Nazarite, after hee hath shauen his consecration.

20 And the Priest shall * shake thẽ to and fro before the Lorde: this is an holy thing for ỹ Priest besides ỹ shaké breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the lawe of the Nazarite, which he hath vowed, & of his offring vnto the Lord for his consecration, * besides that that hee is able to bring: according to ỹ vowe which he vowed, so shall he do after the lawe of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shall ye ‖ blesse the children of Israel, and say vnto them,

24 The Lorde blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my * Name vpon the children of Israel, & I will blesse them.

## CHAP. VII.

1 The heads of Princes of Israel offer at the setting vp of the Tabernacle. 1 And at the dedication of the altar. 89 God speaketh vnto Moses from the Mercieseate.

NOw when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the ‖ instruments thereof, and had anoynted them and sanctified them,

2 Then the princes of Israel, heads ‖ ouer the houses of their fathers (they were ỹ princes of the tribes, who were ouer them that were nombred) offred,

3 And brought their offring before the Lorde, sixe * couered charets, and twelue oxen: one charet for two princes, and for euery one an ox, and they offred them before the Tabernacle.

4 And the Lord spake vnto Moses, saying,

5 Take [of] them, that they may be to doe the ‖ seruice of the Tabernacle of the Cõgregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke ỹ charets and the oxen, and gaue them vnto the Leuites:

7 Two charets and foure oxen hee gaue to the sonnes of Gershon, according vnto their office.

8 And foure charets and eight oxen he gaue to ỹ sonnes of Merari according vnto their office, vnder the hande of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath hee gaue none, ‖ because the charge of the Sanctuarie belonged to them, ‖ which they did beare vpon their shoulders.

10 ¶ The princes also offered in the * dedication for the altar in the day that it was anointed: then the princes offred their offring before the altar.

11 And the Lorde sayde vnto Moses, One prince one day, and another prince another day shall offer their offring, for the dedication of the altar.

12 ¶ So then on the first daye did ‖ Nahshon the sonne of Amminadab of the tribe of Iudah offer his offring.

13 And his offering was a siluer charger of an hundreth and thirty [shekels] weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuary, both ful of fine floure, mingled with oyle, for a * meate offring,

14 An incense cuppe of golde of ten [shekels,] full of incense,

15 A yong bullocke, a ramme, a lamb of a yeere olde for a burnt offring,

16 An hee goate for a sinne offering,

17 And for peace offerings, two bullocks, fiue rammes, fiue hee goates, and fiue lãbes of a yere old: this was the offring of Nahshõ ỹ sone of Amminadab.

18 ¶ The second day, Nethaneel, the sonne

Leuit 2.15.

Act. 21 24. h In token that his vowe is ended.

i For ỹ heare, which was cõsecrate to the Lord, ought not be cast into any prophane place.

Exod 29 27.

[Or, with the breast.

k Eyther least he shall do thus if he be able to offer no more.

l That is, pray for them, Ecclus. 36.17.

m They shall pray in my name for them.

Exod. 40.18.

[Or, vessels.

[Or, captaines.

a Like boyste latters to keep ỹ things, that were carried in them, from weather.

b That is, to carry things ỹ ought to.

c For their vse to carry with.

d The holy things of the Sanctuarie must be carried vpon their shoulders, and not vpon a cart, Deut. 10.8. & 31.9. e That is, whole ỹ first sacrifice was offred ther vpon by Aaron, Leuit. 9.1.

[The offring of Nahshon.

Leuit. 2.1.

[The offring of Nethaneel.

sonne of Zuar, prince of [the tribe] of Issachar did offer:

19 Who offred for his offring a siluer charger of an hundreth and thirtie sheckels weight, a siluer boule of seuenne sheckels, after the sheckel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,

20 An incense cup of gold of ten [sheckels, full of incense,

21 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

22 An hee goate for a sinne offring,

23 And for peace offrings, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Nethaneel the sonne of Zuar.

¶ The offring of Eliab.

24 ¶ The third day Eliab the sonne of Helon prince of the children of Zebulun offred.

25 His offring was a siluer charger of an hundreth & thirtie [sheckels weight, a siluer boule of seuenne sheckels, after the sheckel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

26 A golden [incense] cup of ten [sheckels, full of incense,

27 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

28 An hee goate for a sinne offring,

29 And for peace offrings, two bullockes, fiue rams fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliab the sonne of Helon.

¶ The offring of Elizur.

30 ¶ The fourth daye Elizur the sonne of Shedeur prince of the children of Reuben offred.

31 His offring was a siluer charger of an hundreth & thirtie sheckels weight, a siluer boule of seuenne sheckels, after the sheckel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

32 A golden [incense] cup of ten [sheckels, full of incense,

33 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

34 An hee goate for a sinne offring,

35 And for a peace offring, two bullockes, fiue rams, fiue hee goates, and fiue lambes of a yere olde: this was the offring of Elizur the sonne of Shedeur.

¶ The offring of Shelumiel.

36 ¶ The fifth day Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offred.

37 His offring was a siluer charger of an hundreth & thirtie sheckels weight, a siluer boule of seuentie sheckels, after the sheckel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

38 A golden [incense] cup of ten [sheckels, full of incense,

39 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

40 An hee goate for a sinne offring,

41 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Shelumiel the sonne of Zurishaddai.

¶ The offring of Eliasaph.

42 ¶ The first day Eliasaph ꝑ sonne of Deuel prince of ꝑ children of Gad, offred.

43 His offring was a siluer charger of an hundreth and thirtie [sheckels] weight, a siluer boule of seuẽne sheckels, after the sheckel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

44 A golden [incense] cup of ten [sheckels full of incense,

45 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,

46 An hee goate for a sinne offring,

47 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Eliasaph the sonne of Deuel.

¶ The offring of Elishama.

48 ¶ The seuenth day Elishama the sonne of Ammiud prince of the children of Ephraim offred.

49 His offring was a siluer charger of an hundreth and thirtie sheckels weight, a siluer boule of seuẽne sheckels, after the sheckel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,

50 A golde [incense] cup of ten [sheckels,] full of incense,

51 A yong bullocke, a ram, a lambe of a yeere old for a burnt offring,

52 An hee goate for a sinne offring,

53 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Elishama ꝑ sonne of Ammiud.

¶ The offring of Gamaliel.

54 ¶ The eight day [offred] Gamaliel the sonne of Pedazur, prince of the children of Manasseh.

55 His offring was a siluer charger of an hundreth and thirtie [sheckels] weight, a siluer boule of seuenne sheckels, after the sheckel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,

56 A golden [incense] cup of ten [sheckels, full of incense,

57 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
58 An hee goate for a synne offring,
59 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Samuel y sonne of Pedazur.

60 ¶ The vnth day Abidan the sonne of Gidrom prince of the children of Benamin offred.

61 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
62 A golden incense cup of ten shekels, full of incense,
63 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
64 An hee goate for a synne offring,
65 And for a peace offring, two bullocks, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Abidan the sonne of Gideom.

66 ¶ The tenth day Ahiezer the sonne of Ammyshaddai, prince of y children of Dan offred.

67 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekell of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
68 A golden incense cup of ten shekels, full of incense,
69 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
70 An hee goate for a synne offring,
71 And for a peace offring, two bullocks, fiue rammes fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahiezer the sonne of Ammyshaddai.

72 ¶ The eleuenth day Pagiel the sonne of Ocran prince of the children of Asher offred.

73 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
74 A golden incense cup of ten shekels, full of incense,
75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
76 An hee goate for a synne offring,
77 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Pagiel the sonne of Ocran.

78 ¶ The twelfth day Ahira the sonne of Enan, prince of the children of Naphtali offred.

79 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle for a meate offring,
80 A golden incense cup of ten shekels, full of incense,
81 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offring,
82 An hee goate for a synne offring,
83 And for peace offrings two bullockes, fiue rams, fiue hee goates, fiue lambes of a yeere olde: this was the offring of Ahira, the sonne of Enan.

84 This was the dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer boules, twelue incense cuppes of golde,
85 Euery charger, containing an hundreth and thirtie shekels of siluer, and euery boule seuentie: all the siluer vessell contained two thousand & foure hundreth shekels, after the shekel of the Sanctuarie.
86 Twelue incense cuppes of golde full of incense, containing ten shekels euery cup after the shekel of the Sanctuarie: all the golde of the incense cups was an hundreth and twēty shekels.
87 All the bullockes for the burnt offring were twelue bullockes, the rams twelue, the lambes of a yeere old twelue, with their meate offrings, and twelue hee goates for a synne offring.
88 And al the bullockes for the peace offrings were foure and twentie bullockes, the rams sixte, the hee goates sixte, the lambes of a yeere olde sixte: this was the dedication of the Altar, after that it was anoynted.
89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from p Mercyseate, that was vpon the Arke of the testimonie betweene p two Cherubims, and he spake to him.

The offring of Abidan.
The offring of Ahiezer.
The offring of Pagiel, or Phegiel.
The offering of Ahira.
This was the offring of the princes, when Aaron dedicated the Altar.
g By Aaron.
h That is, the Sanctuarie.
i According as he had promised, Exod. 25. 22.

## CHAP. VIII.

1 The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

And

AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, & say vnto him, When thou lightest the lamps, the seuen lamps shal giue light toward the [a] forefront of the Candlestycke.
3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestycke, as the Lorde had commanded Moses.
4 And this was the worke of the Candlestycke, [b] euen of golde beaten out with the hammer, both the shafte, & the floures thereof was beaten out with the hammer: according to the paterne, which the Lord had shewed Moses, so made he the Candlestycke.
5 ¶ And the Lorde spake vnto Moses, saying,
6 Take the Leuites from among the children of Israel, and purifie them.
7 And thus shalt thou doe vnto thē, When thou purifiest them, Sprinkle [c] water of purification vpon them, & let them shaue all their flesh, & wash their clothes: so they shalbe cleane.
8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offring.
9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregatiō of the children of Israel.
10 Thou shalt bring the Leuites also before the Lord, and the children of Israel shal put their handes vpon the Leuites.
11 And Aaron shal offer the Leuites before the Lorde, as a shake offring of the children of Israel, that they may [e] execute the seruice of the Lord.
12 And the Leuites shall put their hands vpon the heads of the bullockes, and make thou the one a sinne offring, and the other a burnt offring vnto the Lord, that thou mayest make an atonement for the Leuites.
13 And thou shalt set the Leuites before Aaron and before his sonnes, & offer them as a shake offring vnto the Lord.
14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe [f] mine.
15 And afterward shall the Leuites go in, to serue in the Tabernacle of the Congregation, & thou shalt purifie them and offer them, as a shake offring.
16 For they are freely giuen vnto me from among the children of Israel, for [g] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.
17 [h] For all the first borne of the children of Israel are mine, both of man & of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.
18 And I haue taken the Leuites for all the first borne of the children of Israel,
19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to doe the seruice of the children of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the [i] children of Israel come neere vnto the Sanctuarie.
20 ¶ Then Moses and Aaron & all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.
21 So the Leuites were purified, & washed their clothes, and Aaron offred them as a shake offring before the Lorde, and Aaron made an atonement for thē, to purifie them.
22 And after that, went the Leuites in to do their seruice in the Tabernacle of the congregation, before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.
23 ¶ And the Lord spake vnto Moses, saying,
24 This also [belongeth] to the Leuites: from fiue and twentie yeere olde and vpward, they shall go in, to execute [their office in] the seruice of the Tabernacle of the Congregation.
25 And after the age of fifte yeere, they shall cease from executing the [k] office, and shall serue no more:
26 But they shall minister [l] with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they shall do no seruice: thus shalt thou do vnto the Leuites touching their charges.

a To that part which is ouer against the Candlestycke, Exod. 25.37.
b Exod. 25.18.
c In Hebrue it is called the water of sinne, because it is made to purge sinne, as chap. 19.9.
d That thou maiest do this in presence of them all.
e Hebrewing, exercise of the in the name of the whole.
f Chap. 3.45.
g That is they ought to be the first borne.
h Exod. 12.12. Luke 2.23.
i Which seruice of Israel they should haue done.
k Which office as was painfull, so it beare burthens and trouble.
l Intending attendance or seruing, consisting in keeping & obeying in order.

CHAP IX.

a The Passeouer is commanded again. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wilderne.

And

AND ỹ Lorde spake vnto Moses in the Wildernes of Sinai, in the first moneth of the seconde yeere, after they were come out of the lande of Egypt, saying,

2 The children of Israel shall also celebrate the *Passeouer at the time appointed therevnto.

3 In the fourtēth day of this moneth at *euen ye shall keepe it in his due season: according to all the ordinances of it, and according to all the ceremonies thereof shall ye keepe it.

4 Then Moses spake vnto the children of Israel, to celebrate ỹ Passeouer.

5 And they kept the Passeouer in the fourteuth day of the first moneth at euē in the Wildernes of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Passeouer the same day: and they came before Moses and before Aaron the same day.

7 And those men said vnto him, Wee are defiled by a dead man: wherfore are we kept backe that we may not offer an offring vnto the Lorde in the time therevnto appointed among the children of Israel?

8 Then Moses said vnto thē, Stand still, and I will heare what the Lorde will commande concerning you.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say, If any among you, or of your posteritie shalbe vncleane by the reason of a corps, or bee in a long iourney, he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth day of the seconde moneth at euen they shall keepe it: With vnleauened bread and soure herbes shal they eate it.

12 They shall leaue none of it vnto the morning, nor breake any bone of it: according to all the ordinace of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a iourney, & is negligent to keepe the Passeouer, the same person shalbe cut off frō his people: because he brought not the offring of the Lorde in his due season, that man shall beare his sinne.

14 And if a stranger dwel amōg you, & wil keepe the Passeouer vnto the Lord, as the ordinance of the Passeouer, and as the maner thereof is, so shall he do: *ye shall haue one lawe both for the stranger, and for him that was borne in the same land.

Exod. 12. 1, leuit. 23. 5. cap. 28. 16. deut. 16. 1. Exod. 12. 6. deut. 16. 6.

a Euen in all pointes as the Lorde hath instituted it.

b By touching a corps, or being at the burial.

c Or celebrate the Passeouer the fourteenth day of the first moneth.

d And can not come where ỹ Tabernacle is when others keepe it.

e So that the vncleane, and they that are not at home, haue a moneth longer granted vnto them. Num. 22. 46. Iohn 19. 36.

f When the Passeouer is celebrated.

g Or, the punishment of his sinne.

15 ¶ * And whē the Tabernacle was reared vp, a cloude couered ỹ Tabernacle, namely the Tabernacle of ỹ Testimonie: and at euen there was vpō the Tabernacle, as the a appearance of fire vntill morning.

Exod. 40. 34.

a Like a pillar reade exod. 13. 21.

16 So it was alway: the cloude couered it | by daie, | and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel tourneyed: and in the place where the cloude abode, there the childrē of Israel pitched their tents.

18 At the *cōmandement of the b Lord the children of Israel tourneyed, and at the commandement of the Lorde they pitched: as long as ỹ cloude abode vpon the Tabernacle, they lay still.

a The mouth. b Who taught them what to do by ỹ cloude.

19 And when the cloude taried still vpon ỹ Tabernacle a long time, the children of Israel kept the watch of the Lord, and tourneyed not.

1 Cor. 10. 1. a encamped.

20 So when the cloude abode a few daies vpon the Tabernacle, they abode in their tents according to ỹ commandement of the Lord: for they tourneyed at the commandement of the Lord.

They waited when the Lord would signifie either their departure, or their abode by the cloude.

21 And though the cloude abode vpon the Tabernacle from euē vnto the morning, yet if the cloude was taken vp in the morning, then they tourneyed: whether by day or by night the cloude was taken vp, then they tourneyed.

22 Or if the cloude taried two daies or a moneth, or a yeere vpon the Tabernacle, abiding thereon the childrē of Israel abode stil & tourneyed not: but whē it was taken vp, they tourneyed.

Or, certaine dayes or moneth.

E. 40. 36, 37. reade ver. 18.

23 At the commandement of the Lord they pitched, and at the commandement of the Lorde they tourneyed, keeping the watche of the Lorde at the commandement of the Lorde by the h hand of Moses.

h Under the charge and gouernement of Moses.

CHAP. X

1 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are nombred. 30 Hobab refuseth to go with Moses his sonne in lawe.

AND ỹ Lord spake vnto Moses saying, Make thee two trumpets of siluer: of an a whole piece shalt thou make thē, ỹ thou maiest vse them

a Or, of worke beaten out with the hammer.

them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blowe with them, all the Congregation shall assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the prynces, [or] heads ouer the thousands of Israel shall come vnto thee.

5 But if ye blowe an alarme, then the campe of them that pitch on the b East part, shall go forwarde.

b That is, the hoste of Iudah and they that are vnder his ensigne.

6 If ye blowe an alarme the seconde time, then the hoste of them that lie on the Southside shall march: [for] they shall blowe an alarme when they remoue.

c Meaning the hoste of Reuben.

7 But in assembling the Congregation, ye shall blowe without an alarme.

8 And the sonnes of Aaron the Priest shall d blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

d No other but by the Priests must blowe the trumpets so long as the priesthode lasteth.

9 And when ye goe to warre in your lande against the enemie that vexeth you, ye shall blowe an alarme with the trumpets, and ye shall bee remembred before the Lorde your God, and shall be saued from your enemies.

e When ye perceyue that God hath remoued any plague. ‖Or, when you offer burnt offerings.

10 Also in the day of your e gladnes, & in your feast dayes, & in the beginning of your moneths, ye shal also blow the trumpets ouer your burnt sacrifices, and ouer your peace offrings, that they may bee a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yeere, in the second moneth, and in the twentieth day of the moneth the cloud was taken vp frō the Tabernacle of the Testimonie.

12 And the children of Israel departed on their f iourneys out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.

‖Or, in keeping this order in their iourneys.

13 So they g first tooke their iourney at the commandement of the Lorde, by the hand of Moses.

f Fro Sinai to Paran, Chap.33.1.

14 ¶ * In the first place went the standerd of the hoste of the children of Iudah, according to their armies: & * Nathshon the sonne of Amminadab [was] ouer his bande.

Chap.2.3.

Chap.1 7.

15 And ouer the bande of the tribe of the children of Issachar [was] Nethaneel the sonne of Zuar.

16 And ouer the bande of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken downe, then the sonnes of Gershon, and the sonnes of Merari went forwarde bearing the Tabernacle.

g Which bothe vpper manners cheyned.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the bande of the tribe of the children of Simeon was Shelumuel the sonne of Shurishaddai.

20 And ouer the bande of the tribe of the children of Gad [was] Eliasaph the sonne of Deuel.

21 The Kohathites also went forwarde and h bare the * Sanctuarie, and the [former] did set vp the Tabernacle against they came.

h Vpon their shoulders. Chap.4.

i The Gerarites and Merarites.

22 ¶ Then the standerd of the hoste of the childrē of Ephraim went forward according to their armies, & ouer his band [was] Elishama the sonne of Ammiud.

23 And ouer the bande of the tribe of the sonnes of Manasseh [was] Gamliel the sonne of Pedazur.

24 And ouer the bande of the tribe of the sonnes of Beniamin [was] Abidan the sonne of Gideoni.

25 ¶ Last, the standerd of the hoste of the children of Dan marched, k gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

k Leauing none behinde nor any part of the former that fainted in the way.

26 And ouer the bande of the tribe of the children of Asher [was] Pagiel the sonne of Ocran.

27 And ouer the bande of the tribe of the children of Naphtali [was] Ahira the sonne of Enan.

28 These were the remouings of the children of Israel according to their armies, when they marched.

l That was the order of their hoste when they remoued.

29 ¶ After, Moses said vnto m Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We go vnto the place, of which the Lorde saide, I will giue it you: Come thou with vs, and we will do the good: for the Lord hath promised good vnto Israel.

m Thus was Moses holpen with the help of his father in lawe. Iudg. 1.16. & 4.11. Hobab, and Iethro were all one, as Matth. saieth the Euangelist was Moses father in lawe. Exod. 2.18. & 3.1. & 18.2 Iudg. 4.11.

30 And he answered him, I will not go: but I will depart to mine owne countrey, and to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou maiest be * our guide.

‖ Ebr eyes vnto vs.

32 And if thou go with vs, what goodnes the Lorde shall shewe vnto vs, the same will we shewe vnto thee.

a Mount Sinai, or Horeb.

33 ¶ So they departed from the mount of the Lorde, three dayes iourney: and the Arke of the couenant of the Lorde went before thē in the three dayes iourney, to search out a resting place for them.

34 And the cloude of the Lord [was] vpon them by day, when they went out of the campe.

35 And whē the Arke went forward, Moses said, Rise vp, Lord, & let thine enemies bee scattered, and let them that hate thee, flee before thee.

Psal.68 1,2. b Declare thy might and power.

36 And when it rested, hee sayde, Returne, O Lord, to the [a] many thousands of Israel.

a Ebr. to the ten thousands thousand.

## CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people loatheth mere flesh. 6 They loathe Manna. 11 The intake facte of Moses. 16 The Lorde deuideth the burden of Moses to seuentie of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

AND when the people became [a] murmurers, it displeased the Lord: and the Lorde heard it, therefore his wrath was kindled, and the fire of the Lorde burnt among them, and [b] consumed the vtmost part of the hoste.

a Ebr. as inuall complainers. Heb. as a sicke man for the eares of the Lord.

b Psal.78.21.

2 Then the people cried vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place ‖ Taberah, because the fire of the Lorde burnt among them.

‖ Or, burning.

4 ¶ And a number of [a] people that was among them fel a lusting, and turned awaye, and the children of Israel also wept, and sayde, Who shall giue vs flesh to eate?

a Which were of those strangers that came out of Egypt with them, Exo. 12.38

5 We remember the fish which wee did eate in Egypt for [b] nought, the cucumbers, and the pepons, & the leekes, and the onions, and the garlicke.

b From God.

6 But now our soule is [c] dried away, we can see nothing but this MAN.

c For a small price, or good cheape.

7 (The MAN also was as [d] coriander seede, and his colour like the colour of [e] bdellium.

d For his greedy lust of the flesh.

Exod.16 31. e Which is a white pearle or precious stone.

8 The people went about and gathered it, and grounde it in mylles, or beat it in morters, & baked it in a caudron, and made cakes of it, and the taste of it was like vnto the taste of fresh oyle.

9 And when the deawe fell downe vpon the hoste in the night, the MAN fell with it.

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, & the wrath of the Lorde was greuously kindled: also Moses was grieued.

11 And Moses sayde vnto the Lorde, Wherfore hast thou vexed thy seruant? and why haue I not founde [a] fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

a Or, cause to reioyce in thee.

12 Haue I conceiued all this people? or haue I begotten thē, that thou shouldest say vnto me, Carry thē in thy bosome (as a nurse beareth the sucking childe) vnto the lande for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto mee, saying, Giue vs flesh that wee may eate.

14 I am not able to beare al this people alone, for it is to heauie for me.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kill me, that I beholde not my misery.

b I had rather die, then to see my great sinne and misery that I am cast vp into this rebellion.

16 ¶ Then the Lord sayde vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, & gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I will come downe, and talke with thee there, [c] and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

c I will distribute my Spirit among them, as I haue done to thee.

18 Furthermore thou shalt saye vnto the people, Be sanctified against to morrowe, and ye shall eat flesh: for you haue wept in the eares of the Lorde, saying, Who shall giue vs flesh to eate? for wee were better in Egypt: therefore the Lorde will giue you flesh, and ye shall eate.

d Prepare your selues that ye be not vncleane.

19 Yee shall not eate one day nor two dayes, nor fiue dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntil it come out at your nostrels, and bee lothsome vnto you, because yee haue [e] contemned the Lord, which is [f] among you, & haue wept before him, saying, Why came wee hither out of Egypt?

e Or, cast him off because ye refused Manna which he appointed as meat meete for you.

f Who leadeth & gouerneth you.

21 And Moses sayde, Sixe hundreth thousande footemen are there [g] of the people, among whom I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

g Of whome I haue the charge.

22 Shal the sheepe and the beeues be slaine for them, to find them? either shal all the fish of the sea be gathered together for

for them to suffice them?

23 And the Lorde saide vnto Moses, Is * the Lordes hand shortened? thou shalt see nowe whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, & told the people the wordes of the Lorde, & gathered seuentie men of ỹ Elders of ỹ people, and set thẽ round about ỹ Tabernacle.

25 Then the Lorde came downe in a cloude, and spake vnto him, and tooke of the Spirit that was vpon him, & put it vpõ the seuentie Auncient men: & When the Spirit rested vpon them, then they prophesied and did not cease.

26 But there remained two of ỹ men in the hoste: the name of the one was Eldad, & the name of the other Medad, and the Spirite rested vpon them, (for they were of thẽ that were written, and went not out vnto the Tabernacle) and they prophesied in the hoste.

27 Then there ran a young man, and tolde Moses and sayde, Eldad & Medad doe prophesie in the hoste.

28 And Ioshua the sonne of Nun the seruant of Moses one of his young men, answered and sayde, My lorde Moses, forbid them.

29 But Moses sayd vnto him, Enuiest thou for my sake? yea, would God that all the Lordes people were Prophets, and that the Lorde would put his Spirit vpon them.

30 And Moses returned into ỹ hoste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lorde, and * brought quailes from the Sea, and let them fal vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about two cubites aboue the earth.

32 Then the people arose all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten Homers ful, and they spread them abroade for their vse round about the hoste.

33 While the flesh was yet betweene their teeth, before it was chewed out the wrath of the Lord was kindled against the people, & the Lord * smote the people with an exceeding great plague.

34 So the name of the place was called, Kibroth hattaauah, for there they buried the people that fell a lusting.

35 From Kibroth hattaauah ỹ people tooke their iourney to Hazeroth, and abode at Hazeroth.

Num. 20. 2. 3. 4. 5.

Or, Is the hand of the Lorde shortened?

Or, separate.

Num. 12. 7.

ỹ From that day the Spirit of prophesie did not faile them.

Dan. 1. 6. 19.

Iudg. 16. 13. psal. 78. 26. 27

Exod. 16. 13. psal. 78. 26. 27

* Of Homer, reade Exod. 16. 36. also it signifieth an heape, as Ezec. 8. 14. 1 King. 15. 16.

Psalm. 78. 31.

Or graues of lust.

## CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is striken with leprosie, 14 and healed at the prayer of Moses.

AFterwarde Miriam & Aaron || spake against Moses, because of the woman of Ethiopia whom he had married, for he had married a woman of Ethiopia)

|| Or, murmured.

2 And they said, What? hath ỹ Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lorde heard [this.]

3 (But Moses was a very * meeke man, aboue all the men that were vpon the earth)

* Or, patient, or suffering.

4 And by and by the Lord sayde vnto Moses, and vnto Aaron and vnto Miriam, Come out yee three vnto the Tabernacle of the Congregation. And they three came forth.

5 Then the Lord came downe in the pillar of the cloud, and stoode in the doore of the Tabernacle, & called Aaron and Miriam and they both came forth.

6 And he said, Heare nowe my words, If there be a Prophet of ỹ Lord among you I will be knowen to him by a vision, & will speake vnto him by dreame.

7 My seruant Moses is not so, who is faithfull in all my house.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke words, but he shall see the similitude of the Lorde. Wherefore then were ye not afraide to speake against my seruant, euen against Moses?

* Heb. mouth to mouth.

9 Thus the Lorde was very angrie with them and departed.

10 Also the cloude departed from the Tabernacle: & behold, Miriam was leprous like snow: & Aaron looked vpon Miriam, and behold, she was leprous.

11 Then Aaron saide vnto Moses, Alas, my lorde, I beseech thee, lay not this sinne vpon vs, which we haue foolishly committed & wherein we haue sinned.

12 Let her not, I pray thee, be as one dead, of whom the flesh is half consumed, when hee commeth out of his mothers wombe.

13 Then Moses cried vnto the Lord, saying, O God, I beseech thee, heale her nowe.

14 ¶ And the Lord said vnto Moses, If her father had spitten her face should she not haue bene ashamed seuen dayes? let her bee * shut out of the hoste seuen

* Or, put to displeasure.

Leuit. 13. 46.

dayes, and after she shalbe receiued.

15 So Miriam was shut out of ỹ hoste seuen dayes, & the people remoued not, till Miriam was brought in againe.

CHAP. XIII

4 Certaine men are sent to search ỹ land of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people against the misreporting of the other spies.

AND when afterward the people remoued from Hazeroth, and pitched in the wilderneſſe of Paran.

a Chaeus, in Rathma which was in Paran, Chap. 12. 16.

2 And the Lorde spake vnto Moses, saying,

b After the people had required, as it is in Deut. 1. 22. ỹ the Lord spake to Moses to send.

3 b Sende thou men out to search the lande of Canaan which I giue vnto the children of Israel: of euery tribe of their fathers shall ye sende a man, [euch as are all rulers among them.

4 Then Moses sent them out of the wildernes of Paran at the commandement of the Lorde: all those men were [heads of the children of Israel.

[Or, rulers.

5 Also their names are these: of ỹ tribe of Reubē, Shammua ỹ sōne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Judah, Caleb the sonne of Jephunneh:

8 Of the tribe of Issachar, Igal the sonne of Joseph:

[Or, Iosua.

9 Of the tribe of Ephraim, [Oshea the sonne of Nun:

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Joseph, [to wit,] of the tribe of Manasseh, Gaddi the sonne of Susi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel ỹ sonne of Machi.

c Which in number were twelue, according to the twelue tribes.

17 These are the names of the men, which Moses sent to spie out the lande: and Moses called the name of Oshea the sonne of Nun Jehoshua.

18 So Moses sent thē to spie out the land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into the mountaines,

[Or, high country.

19 And cōsider ỹ land what it is, & the people that dwell therein, whether they be strong or weake, either few or many,

20 Also what the lande is, that they dwell in, whether it bee good or bad: and what cities they be, ỹ they dwel in, whether they dwell in tents, or in walled townes:

d Plentiful or barren.

21 And what the land [is:] whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the land. (for the [was the time of the first ripe grapes)

22 So they went vp, and searched out the land, frō the wildernesse of Zin vnto Rehob, to go to Hamath,

e Which was in the wilderness of Paran.

23 And they ascended towarde the South, and came vnto Hebron, where were Ahiman, Sheshai & Talmai, the sonnes of Anak. And Hebrō was built seuen yere before Zoan in Egypt.

f Which were a kinde of giants.

24 Then they came to the riuer of Eshol, & cut downe thēce a branch with one cluster of grapes, & they bare it vpō a barre betweene two, and brought of the pomegranates and of the figges.

g Declaring ỹ antiquitie therof: also Abraham, Sara, Isaak & Jacob were buried there. Deut. 1. 24.

25 That place was called ỹ riuer Eshol, because of ỹ cluster of grapes, which the children of Israel cut downe thence.

[Or, the valley of Eshcol, that is, of grapes.

26 Then after fourtie dayes, they turned againe from searching of the land.

27 And they went & came to Moses & to Aaron and vnto al the Congregation of the children of Israel, in the wildernes of Paran, to Kadesh, and brought to them, & to all the Congregation tidings, and shewed them the fruite of the land.

h Called also Kadesh-barne.

28 And they tolde him, and said, We came vnto the lande whither thou hast sent vs, & surely it floweth with [milke and honie: and here is of the fruite of it.

i That is, Moses. Exod. 33. 3.

29 Neuerthelesse ỹ people bee strong that dwel in the land and the cities are [walled and exceeding great: and moreouer, we saw the sonnes of Anak there.

k Ahiman, Sheshai, and Talmai, whom Caleb slew afterward. Josh. 11. 21, 22.

30 The Amalekites dwel in ỹ South-countrey, and the Hittites, and the Jebusites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Jorden.

31 Then Caleb stilled the people before Moses, and sayde, Let vs goe vp at once, and possesse it: for vndoubtedly we shall ouercome it.

[Or, murmur-ing against Moses.

32 But the men, that went vp wt him, said, We be not able to go vp against the people: for they are stronger then we.

33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which wee haue gone through to search it out, is a land that eateth vp the inhabitants thereof: for al the people that we sawe

l The giants were so cruel that they spoiled and killed one another, & those ỹ came to them.

sawe in it, are men of great stature.

34 For there we saw giants, ᵖ sonnes of Anak, which come of the gyants, so that wee seemed in our sight like grashoppers: and so we were in their sight.

CHAP. XIIII.

1 The people murmure against Moses. 10 They would have stoned Caleb and Iosua. 11 Moses pacifieth God by his prayer. 41 The people that would enter into the land, contrarie to Gods will, are slaine.

THen all the Congregation lifted vp their voyce, and cryed: and ᵃ the people wept that night,

a Such as were afraid at the reports of the ten spies.

2 And all the children of Israel murmured against Moses and Aaron: and the whole assembly said vnto them, Would God we had died in the land of Egypt, or in this wildernesse: would God we were dead.

3 Wherefore nowe hath the Lorde brought vs into this land to fal vpon the sword? our wiues, and our children shal be a pray: were it not better for vs to returne into Egypt?

b To our enemies the Canaanites.

4 And they said one to another, Let vs make a captaine ? returne into Egypt.

c Lamenting the people and praying for them.

5 Then Moses ? Aaron fell on their faces before all the assemblie of the Congregation of the children of Israel.

6 ᵠ And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh two of them that searched the lande, ᵈ rent their clothes,

Ecclus.46.9. 1.mac.2.56.

d For sorowe, hearing their blasphemie.

7 And spake vnto all the assemblie of the children of Israel, saying, The land which we walked through to search it, is a verie good land.

8 If the Lord loue vs, he will bring vs into this land, ? giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye against the Lord, neither feare ye the people of ᵗ land: for

e We shall easily ouercome them.

they are but bread for vs: their shield is departed from them, and the Lord is with vs, feare them not.

f This is the condition of them that would persuade a Gods cause to bee perfourmed of the multitude.

10 And all the multitude said, ᶠ Stone them with stones: but the glory of the Lorde appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lorde saide vnto Moses, How long will this people prouoke me, and how long will it be, yer they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence ? destroy them, and will make thee a greater nation ? mightier then they.

13 But Moses saide vnto the Lorde, ᵍ when the Egyptians shall heare it, (for thou broughtest this people by thy power from among them,

Exod 32.12.

14 Then they shall say to the inhabitants of this land, (for they haue heard that thou, Lorde, art among this people, and that thou, Lord art seene ʰ face to face, and that thy cloud standeth ouer them, and that thou ⁱ goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

h Or, eye to eye. Exod.33.21.

15 That thou wilt kill this people as ᵏ one man: so the heathen which haue heard the fame of thee, shall thus say,

g So the name shall resemble. Deut 9.28.

16 Because the Lord was not ˡ able to bring this people into the land, which he sware vnto them, therefore hath hee slaine them in the wildernes.

17 And nowe, I beseech thee, let the power of my Lorde be great, according as thou hast spoken, saying,

18 The Lord is ᵐ slowe to anger, and of great mercy, and ⁿ forgiuing iniquitie, and sinne, but not making the wicked innocent, and ᵒ visiting the wickednes of the fathers vpon the children, vnto ᵖ third and fourth generation:

Exod.34.6, Num.14.18. Psal.103.8. Exod.20.5. and 34.7.

19 Be mercifull, I beseech thee, vnto the iniquitie of this people, according to thy great mercy, and as thou hast forgiuen this people, from Egypt, euen vntill nowe.

20 And the Lord said, I haue forgiuen it, according to thy request.

i For that he doth not altogether, but leaue their punishment certaine to enter.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the Lord.

k That is sundrie times and often.

22 For all those ᵐᵉ which haue seene my glory, and my miracles which I did in Egypt, and in the wildernes, ? haue tempted me thus ten times, ? haue not obeyed my voyce,

23 Certainly they shal not see ᵗ land, whereof I sware vnto their fathers: neither shal any that prouoke me, see it.

24 But my seruant ᵘ Caleb, because he had another spirit, and hath followed me ful, euen him will I bring into the lande whither hee went, and his seede shal inherite it.

Iosh.14.6.

l A meeke and obedient spirit, and not rebellious.

25 Now the Amalekites and the Canaanites remaine in the valley: wherefore turne backe to morow, and get you vnto the wildernesse, by the way of the red Sea.

l And bye in waite for you.

m For I will not defend you.

26 ¶ After, the Lorde spake vnto Moses and to Aaron, saying,

27 ʷ How long shal I suffer this wicked multitude to murmure against me?

I haue heard the murmurings of the children of Israel, which they murmure against me.

Chap 26 65. and 32.10.

28 Tell them, As I liue (saith ꝑ Lord) I will surely do vnto you, euen as yee haue spoken in mine eares.

29 Your carkeyses shal fal in this wildernes, and all you that were *counted through all your nombers, from twentie yere old and aboue, which haue murmured against me,

Deut.2.35.

30 Ye shall not doubtles come into the lande, for the which I *lifted vp mine hand, to make you dwell therein, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

Gen.14.22.

31 But your children, (which ye sayd should be a pray) them will I bring in, and they shall know the land which yee haue refused:

32 But euen your carkeyses shall fall in this wildernes,

33 And your children shal *wander in the wildernes, fourtie yeeres, and shall beare your *whoredomes, vntill your carkeises be wasted in the wildernes.

n The word signifieth, to be shepherders, or to manner like shepherds to and fro.

o Your infidelitie and disobedience against God. Ezek.4.6. Psal.95.10. ꝑ Whether my promises be true or no.

34 After the nomber of the dayes, in the which ye searched out the land, [euē] fourtie dayes, *euery day for a yere, shall ye beare your iniquitie, for fourty yeres, and ye *shall feele my breach of promise.

35 I the Lord haue said, Certainly I will do so to all this wicked compane, that are gathered together against me: [for, in this Wildernes they shalbe consumed, and there they shall die.

36 And the men which Moses had sent to search the lande (which, when they came again, made all the people to murmure against him, & brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, *shal die by a plague before the Lord.

1 Cor.10.10. Heb.3.10,17. Jude,5.

38 But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, of those men that went to search ꝑ land, shal liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorowed greatly.

40 *And they rose vp early in the morning, and gate them vp into the top of the mountaine, saying, Lo, We be ready, to go vp to the place which the Lorde hath promised: for we haue sinned.

Deut.1.41.

41 But Moses said, Wherefore transgresse ye thus the commãdement of the Lord? it will not so come well to passe.

q They confesse their sinne to be rebelling against God but consider not their affection to go into the land without God's com-

42 Go not vp (for the Lorde is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: for in as much as ye are turned away from the Lord, the Lord also will not be with you.

44 Yet they presumed *obstinately to go vp to the top of the mountaine: but the Arke of the covenant of the Lord, & Moses departed not out of the campe.

r They could not be slayed by any meanes.

45 Then the Amalekites & Canaanites, which dwelt in that mountaine, came downe & smote them, * and consumed them vnto Hormah.

Deut.1.44.

## CHAP. XV.

a The offrings which the Israelites should offer when they came into the lande of Canaan. 32 The punishment of him that brake the Sabbath.

AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto thē, *when ye be come into the *lād of your habitations, which I giue vnto you,

Leuit 23 10. a Into the land of Canaan.

3 And will make an offring by fire vnto the Lord, a burnt offring or a sacrifice *[to fulfill a vow, or a free offring, or in your feastes, to make a *sweete sauour vnto the Lord of the heard, or of ꝑ flock,

Leuit.22.28. b Or, separate. Exod.29.18. Leuit.2.1.

4 Then *let him that offreth his offring vnto ꝑ Lord, bring a meat offring of a tenth deale of fine flower, mingled with the fourth part of an *hin of oyle.

b Brede Cen. 19.40.

5 Also ꝑ shalt prepare the fourth part of an hin of wine to be powred on alãbe, [appointed] for ꝑ burnt offring or [any] offring.

6 And for a ram, thou shalt for a meat offring, prepare two tenth deales of fine flower, mingled with the third part of an hin of oyle.

7 And for a *drinke offring, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the Lord.

c The liquour was so called, because it most pertein on the thing that was offred.

8 And when thou prepareſt a bullock for a burnt offring, or for a sacrifice to fulfil a vow or a peace offring to the Lord,

9 Then let him offer with ꝑ bullock a meat offring of three tēth deales of fine floure, mingled with half an hin of oile.

[Or, three Omers.

10 And thou shalt bring for a drinke offring halfe an hin of wine, for an offring made by fire of a sweete sauour vnto the Lord.

11 Thus shall it be done for a bullock, or for a ram, or for a lambe, or for a kid.

d Euery sacrifice of beastes must haue their meat offring & drinke offring, according to this proporti-

12 According to the nomber *that ye prepare to offer, [so shal ye doe to euery one according to their nomber.

13 All

13 All that are borne of the countrey, shall doe these thinges thus, to offer an offring made by fire of sweet sauour vnto the Lorde.

14 And if a stranger sourne with you, or whosoeuer bee among you in your generations, and will make an offring by fire of a sweete sauour vnto the Lord, as ye doe, so he shall doe.

Exod.12.49. chap.9.14.

15 *One ordinance [shall be] both for you of the Congregation, and also for the stranger that dwelleth [with you, euen] an ordinance for euer in your generations: as you are, so shall the stranger be before the Lorde.

16 One Lawe and one maner shall serue both for you and for the stranger that sourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come vnto the land, to the which I bring you,

19 And when ye shall eat of the bread of ỹ land, ye shall offer an heaue offring vnto the Lord.

20 Ye shall offer vp a cake of the first of your e dough for an heaue offring: as the heaue offring of the barne, so ye shal lift it vp.

e Which is made of the first corne ye gather. Leuit.23.14.

21 Of the first of your dough ye shall giue vnto the Lorde an heaue offring in your generations.

22 ¶ And if ye f haue erred, and not obserued all these cõmandemẽts, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 [Euen] all that the Lorde hath commanded you by the hand of Moses, from the first day ỹ the Lord commanded Moses, and hence forwarde among your generations:

24 And if so be ỹ ought be committed ignorantly of the g Congregation, thẽ all the Congregatiõ shal giue a bullocke for a burnt offring, for a sweet sauour vnto the Lord, with ỹ meate offring & drinke offring thereto, according to the maner, and an hee goat for a sinne offring.

g Some reade, from the eyes of the Congregation: that is, which is hid from the Congregation, Leuit.4.1, &c.

25 And the Priest shal make an atonement for al the Congregation of the children of Israel, & it shall be forgiuen thẽ: for it is ignorance: and they shall bring their offring for an offring made by fire vnto the Lorde, and their sinne offring before the Lord for their ignorance.

26 Then it shalbe forgiuen al the Cõgregation of the children of Israel, and the stranger that dwelleth among thẽ: for all the people [were] in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a she goat of a yere old for a sinne offring. Leuit.4.27.

28 And ỹ Priest shall make an atonement for the ignorant person, when hee sinneth by ignorance before the Lord, to make reconciliation for him: and it shall be forgiuen him.

29 He that is borne among the children of Israel, & the stranger that dwelleth aniong them, shall haue both one lawe, who so doeth sinne by ignorance.

30 ¶ But the person that doth ought h presumptuously, whether he be borne in the lande, or a stranger, the same blasphemeth ỹ Lorde: therefore that person shalbe cut off from among his people,

h The text hath, with an high hand. i Contempt of God.

31 Because he hath despised the word of the Lorde, and hath broken his commandement: that person shalbe vtterly cut off: his iniquitie shalbe vpon him.

k He shall sustaine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wildernesse, they found a man that gathered stickes vpon the Sabbath day.

33 And they that founde him gathering stickes, brought him vnto Moses & to Aaron, & vnto all the Congregation,

34 And they put him m ward: for it was not declared what should be done vnto him. Leuit.24.12.

35 Then the Lorde sayde vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste.

36 And al the Congregation brought him without the hoste, and stoned him with stones, and he dyed, as the Lorde had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they n make them fringes vpon the borders of their garments throughout their generations, and put vpon the fringes of the borders a ryband of blewe silke. Deut.22.12. mat.23.5.

39 And ye shal haue the fringes, that whẽ ye looke vpon them, yee may remẽber all the cõmandements of the Lord, and do them: and that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a o whoring:

n By leauing Gods commandements and following your owne fantasies.

40 That ye may remember and doe all my commaundements, and bee holy vnto your God.

41 I am the Lorde your God which brought you out of the land of Egypt, to be your God: I am ỹ Lorde your God.

CHAP.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 31 Korah and his compayne perish. 41 The people for their pay murmure. 46 A plague for murmuring.

Chap. 27. 1. cron. 6. 45 18. 1000. 11 [ Deuteronomie ouer will him

NOwe * Korah the sonne of Jshar, þ sonne of Kohath, the sonne of Leui wēt apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

[a] Or, before Moses

2 And they rose vp against Moses, with certaine of the children of Jsrael, two hundreth and fifte captaines of the assemblie, [a] famous in the Congregation, and men of renoume,

Chap. 26. 9.

3 Who gathered themselues together against Moses, and against Aaron, and saide vnto them, [b] Ye take to much vpon you, seeing all the Congregation is holy, euery one of them, and the Lord is among thē: wherefore then lift ye your selues aboue þ Congregation of þ Lorde?

b Or, let it suffice you, seeing many, or whole Israel is holy, that you so long

4 ¶ But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto al his compaūie, saying, To morowe the Lord will shewe who is his, and who is holy, and who ought to approche neere vnto him: and whom hee hath chosen, he will cause to come neere to him.

c Or, before the Priest and to offer.

6 This do therefore, Take you censers, both Korah and all his compaūie,

7 And put fire therein, & put incense in them before the Lorde to morowe: and the man whom the Lorde doeth chuse, the same shalbe holy: [c] ye take to much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, where with they wrongfully charged him.

8 Againe Moses saide vnto Korah, Heare, I pray you ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Jsrael hath separated you frō the multitude of Jsrael, to take you neere to him selfe, to do the seruice of the Tabernacle of the Lord, & to stande before the Congregatiō and to minister vnto them?

e Or, serue in the Congregation, as in the verse before.

10 Hee hath also taken ther to [e] him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy compaūy are gathered together against the Lorde: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to cal Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

f Thus they spake obstinately, euen preferring Egypt to Canaan.

13 Js it a small thing that thou hast brought vs out [f] of a lande that floweth with milke & honie, to kill vs in the wilderneſſe, except thou make thy selfe lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke & honie, neither giuē vs inheritance of fields & vineyards: Wilt thou put out the eyes of these men? We will not come vp.

g Wilt thou make them, þ feared the land, believe that they saw not þ which they saw. Gen. 44 45.

15 Then Moses waxed very angrie, and said vnto the Lord, [g] Looke not vnto their offering: J haue not taken so much as an asse frō them, neither haue J hurt any of them.

16 And Moses saide vnto Korah, Be thou & all thy compaūe before þ Lord: both thou, they, and Aaron to morowe:

h At the doore of the Tabernacle.

17 And take euery man his censer, and put incense in them, and bring yee euery man his censer before the Lorde, two hundreth and fifte censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stoode in the doore of the Tabernacle of the Congregation with Moses and Aaron.

i All that were of their faction.

19 And Korah gathered all the multitude against them vnto þ doore of the Tabernacle of the Congregation: then the glorie of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from amōg this Congregatiō, that J may consume them at once.

22 And they fell vpon their faces and sayde, O God, þ God of þ spirits, of all flesh, hath not one man onely sinned, & wilt thou be wroth with all the Congregation?

[k] Or, of every creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan & Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Jsrael followed him.

26 And he spake vnto the Congregation, saying, Depart, J pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish [h] in all their sinnes.

k With them that haue committed so many sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan & Abiram on euery side: and Dathan & Abiram came out and stoode in the doore of their tentes with their wiues, and their sonnes, and their litle children.

28 And

28 And Moses saide, Hereby ye shall know that the Lord hath sent me to do all these workes: for I haue not done them of mine owne minde.

l I haue not forged them of mine owne hearte.

29 If these men die the cõmon death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lorde make m a newe thing, and the earth open her mouth, & swallowe them vp with all that they haue, & they go downe quicke into [n] the pit, then ye shall vnderstande that these men haue prouoked the Lord.

m Or, hathe a strange sight.

[n] Or, hell.

31 ¶ And assoone as he had made an end of speaking al these words, euen the ground claue asunder yͭ was vnder thẽ,

32 And the earth opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

Chap 27 3. deut 11 6. psal. 106 17.

33 So they and all that they had, went downe aliue into the pit, and the earth couered them: so they perished from among the Congregation.

34 And all Israel yͭ were about thẽ, fled at the cry of them: for they said, Let vs flee, least the earth swallowe vs vp.

35 But there came out a fire from the Lord, and consumed the two hundreth and fifte men that offred the incense.

36 ¶ And the Lorde spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of yͭ burning, & scatter the fire beyond yͭ altar: for they are halowed,

38 The censers, I say of these sinners, that destroyed [o] themselues: and let them make of them broade plates for a couering of the altar: for they offered them before the Lorde, therefore they shalbe holy, and they shalbe a signe vnto the children of Israel.

o Which were the occasion of their owne death.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offred, & made broade plates of them for a couering of the Altar.

40 It is a remembrance vnto the childrẽ of Israel, yͭ no stranger which is not of the seede of Aaron, come neere to offer incense before the Lord, that he be not like Korah and his cõpanie as the Lord said to him by the hand of Moses.

p Of Gods iudgements against rebels.

q Who preuented about his vocation.

41 ¶ But on the morow all the multitude of the children of Israel murmured against Moses & against Aaron, saying, Ye haue killed the people of the Lord.

42 And whē the Congregation was gathered against Moses and against Aaron, then they turned their faces to warde the Tabernacle of the Congregation: and beholde, the cloude couered it, and the glory of the Lord appeared.

Or, fled to the Tabernacle of Moses and Aaron.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation,

44 ¶ And the Lorde spake vnto Moses, saying,

45 Get you from among this Congregation: for I will consume them quickely: then they fel vpon their faces.

46 And Moses sayde vnto Aaron, Take the censer & put fire therein of the [r] Altar, & put therin incense & go quickly vnto the Congregation and make an atonement for them: for there is wrath gone out from the Lord: yͭ plague is begũ.

r Read vnto the brasen altar that stode before the Tabernacle of the testimonie, Leuit. 1 5.

47 Then Aaron tooke as Moses commaunded him, and ranne vnto the midst of the Congregation, and behold, the plague was begun among the people, and he put in incense, and made an atonement for the people.

God had begun to punish the people.

48 And when he stood betweene the dead, and them that were aliue, the [s] plague was stayed.

s God diuerse tymes staieth his hand and ceaseth to punish them.

49 So they died of this plague fourteene thousand & seuen hundreth, besides them yͭ died in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

## CHAP. XVII.

1 The twelue rodden of the twelue tribes of Israel. 8 Aarons rodde budding, and bearing blossoms. 10 For a testimonie against rebellious people.

AND the Lorde spake vnto Moses saying,

a While he was in the presence of the Tabernacle.

2 Speake vnto the children of Israel and take of euery one of them a rod, after the house of their fathers, of all their princes according to the familie of their fathers, [euẽ] twelue rods: and thou shalt write euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shall be for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation before [the Arke of the Testimonie,] where I will declare my selfe to you.

Exod. 25 22.

5 And the mans rodde, whome I [b] chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel which grudge against you.

b To testifie mine office.

6 ¶ Then Moses spake vnto the children

die of Israel, and all their Princes gaue him a rodde one rodde for euery Prince, according to the houses of their fathers, euen twelue roddes, and the rodde of Aaron was among their rods.

7 And Moses layed the rods before the Lorde in the Tabernacle of the Testimonie.

8 And when Moses on the morowe went into the Tabernacle of the Testimonie, behold the rod of Aaron for the house of Leui was budded, and brought foorth buddes, and brought foorth blossoms and bare ripe almondes.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpō them, and tooke euery man his rodde.

10 ¶ After, the Lorde sayde vnto Moses, 'Bring Aarons rodde againe before the Testimony to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they dye not.

11 So Moses did as the Lorde had commanded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Behold, 'we are dead We perish, we are all lost:

13 Whosoeuer commeth neere, or approcheth to the Tabernacle of the Lorde, shall dye: shall we be consumed and die?

CHAP. XVIII.

1. 7 Therefore of Aaron and his sonnes, 2 With the Leuites. 8 The priests portion of the offerings. 20 God onely is portion of the Leuites. 26 The Leuites haue the tithes, and offer the tenthes thereof vnto the Lord.

AND the Lord sayde vnto Aaron Thou and thy sonnes & father's house with thee, shal beare the iniquitie of the Sanctuarie: both thou and thy sonnes with thee shall beare the iniquitie of your Priestes office.

2 And bring also with thee thy brethren of the tribe of Leui of the familie of thy father, which shalbe ioyned with thee and minister vnto thee: but thou, & thy sonnes with thee shal minister before the Tabernacle of the Testimonie:

3 And they shall keepe thy charge, euen the charge of all the Tabernacle: but they shall not come neere the instruments of the Sanctuarie, nor to the Altar, least they dye both they and you:

4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no stranger shall come neere vnto you:

5 Therefore shall yee keepe ꝑ charge of the Sanctuarie, and the charge of the altar: so there shall fall no more wrath vpon the children of Israel.

6 For lo I haue taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation. Chap. 3. 45.

7 But thou, & thy sonnes with thee shall keepe your Priestes office for all thinges of the altar, & within the vaile: therefore shall yee serue: for I haue made your Priestes office an office of seruice: therefore the stranger that commeth neere, shalbe slaine. Or, ꝙ

8 ¶ Againe the Lorde spake vnto Aaron, Beholde, I haue giuen thee the keeping of mine 'offrings, of all the hallowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, and to thy sonnes, for a perpetuall ordinance. a In the first tables, first house, and the tenthes.

9 This shalbe thine of the most holy thinges reserued from the fire: all their offring of all their meate offring, & of all their sinne offring, & of all their trespasse offring which they bring vnto me, ꝙ shal be most holy vnto thee & to thy sonnes. c That which was not burnt, should be the Priestes.

10 In the most holy place shalt thou eate it: euery male shall eate of it: it is holy vnto thee. d That is, in the Sanctuarie, betweene the court & the Holie of all.

11 This also shall be thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee and to thy sonnes & to thy daughters with thee, to bee a duetie for euer: all the cleane in thine house shall eate of it. e Exode. 29. 28. Leuit. 7. 34.

12 All the fat of the oyle, & all the fat of the wine, and of ꝙ wheat, which they shall offer vnto the Lorde for their firstfruites, I haue giuen them vnto thee. f That is, the choyse, or the best.

13 And the first ripe of all that is in their lande, which they shall bring vnto the Lord, shall be thine: all the cleane in thine house shall eate of it.

14 'Euery thing separate from the common ble in Israel shalbe thine. Leuit. 27. 28.

15 All that first openeth the 'matrice of any flesh, which they shall offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of ꝙ vncleane beast shalt thou redeeme. Exod. 13. 2. & 34. 20. Leuit. 27. 26. chap. 3. 13.

16 And those ꝙ are to be redeemed, shalt thou redeeme from ꝙ age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie,

c That which Iosephus writeth was vsed in the Temple of Hierusalem, that God did chuse the house of Leui to serue in the Tabernacle.

Hebrew 4.

c Or, that Aaron should be the Priest.

f The Chaldee text declareth thus: Whosoeuer commeth neere to the Tabernacle to worship, shall be put to death, and die.

a If you trespasse, in any thing concerning the ceremonies of the Sanctuarie, or your office, you shall be punished.

b That is, the tithes of the tithes.

g That which was left of the tribe.

Exod. 30.13. levit. 27.25. chap. 2.47. ezech. 45.12.

Sanctuarie, (which is twentie gerahs.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goate shalt thou not redeeme: for they are holie: thou shalt sprinkle their blood at the altar, and thou shalt burne their fatte: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

Exod. 29.26. levit. 7.30.

18 And the flesh of them shalbe thine, as the shake breast, and as the right shoulder shalbe thine.

19 All the heaue offrings of the holy things which the children of Israel shal offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetual couenant of salt before the Lord, to thee and to thy seede with thee.

k That is, sure stable, and inexpugnable.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their lande, neither shalt thou haue any part among them: I am thy part and thine inheritance among the children of Israel.

l Of Canaan.

Deut. 10.9. and 18.2. iosh. 13.14.33 ezech. 44.28.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

m To serue therein: for the Leuites are put in their place.

22 Neither shall the children of Israel any more come neere the Tabernacle of the Congregation, least they sustaine sinne, and die.

n If they faile in their office, they shalbe punished,

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregatiō, and they shall beare their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

24 For the tithes of the children of Israel which they shall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto the, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites and say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of them for your inheritance, then shall ye take an heaue offring of that same for the Lorde, euen the tenth part of the tithe.

o As acceptable as the fruite of your owne grounde or vineyard.

27 And your heaue offring shall be reckened vnto you, as the corne of the barne, or as the abūdāce of the wincpresse.

28 So ye shall also offer an heaue offring vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and ye shall giue thereof the Lords heaue offring to Aaron the Priest.

p Which ye haue receiued of the children of Israel. v. Heaue offring, 28.

29 Ye shall offer of all your gifts all the Lords heaue offrings: of all the fatte of the same shall ye offer the holy things thereof.

30 Therefore thou shalt say vnto them, When ye haue offred the fat thereof, then it shall bee counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wincpresse.

q As in the 11. verse.

31 And ye shall eate it in all places, ye, and your houshoulds: for it is your wages for your seruice in the Tabernacle of the Congregation.

r Ye shall not begin the feeding of the offrings vntil the Israelites haue offered vnto God.

32 And ye shall beare no sinne by the reason of it, when ye haue offred the fat of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

## CHAP. XIX.

a The sacrifice of the redde kowe. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dyeth in a tent.

AND the Lorde spake to Moses, and to Aaron, saying,

a Accounting as the law and ordinance of the law, which the Lorde hath commanded, saying, Speake vnto the children of Israel that they bring thee a redde kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

3 And ye shall giue her vnto Eleazar the Priest, that he may bring her without the hoste, and cause her to be slaine before his face.

Heb. 13.11. b By another Priest.

4 Then shal Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

Heb 9.13.

5 And cause the kowe to be burnt in his sight: with her skin, and her flesh, & her blood, & her doung shall he burne her.

Exod. 12.22. & 24.6. & 25.23.

6 Then shall the Priest take cedar wood, and hyssope and skarlet lace, & cast them in the midst of the fire where the kowe burneth.

Meaning

7 Then shall the Priest wash his clothes, and he shall wash his flesh in water, and then come into the hoste, and the Priest shalbe vncleane vnto the euen.

8 Also he that burneth her, shall wash his clothes in water, & wash his flesh in water, & be vncleane vntil euen.

9 And a man, that is cleane shall take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offring.

10 Therefore

10 Therefore he that gathereth the ashes of the kow, shal wash his clothes, and remaine vncleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

11 He that toucheth the dead body of any man, shall be vncleane euen seuen dayes.

12 He shall purifie him selfe [f] therewith the third day, and the seuenth day he shall be cleane: but if he purifie not him selfe the third day, then the seuenth day he shall not be cleane.

13 Who so euer toucheth the corps of any man that is dead, and purgeth not him selfe, defileth the Tabernacle of the Lorde, and that person shall be [g] cut off from Israel, because the sprinkling water was not sprinkled vpon him: he shal be vncleane, and his vncleannesse shall remaine still vpon him.

14 This is the lawe, when a man dyeth in a tent, all that come into the tent, and al that is in the tent, shalbe vncleane seuen dayes,

15 And all the vessels that be open, which haue no [i] couering fastened vpon them, shalbe vncleane.

16 Also whosoeuer toucheth one that is slaine with a sworde in the fielde, or a dead person, or a bone of a dead man, or a graue, shalbe vncleane seuen dayes.

17 Therefore for an vncleane person they shall take of the burnt ashes of the [h] sinne offring, and pure water shall be put thereto in a vessell.

18 And a [k] cleane person shal take hyssope and dip it in the water, and sprinkle it vpon the tent, and vpon al the vessels, and on the persons that were therein, & vpon him that touched the bone, or the dead, or the slaine, or the dead, or the graue.

19 And the cleane person shall sprinkle vpon the vncleane the third day, and the seuenth day, and he shal purifie himselfe the seuenth day, and [l] wash his clothes, and wash him selfe in water, and shalbe cleane at euen.

20 But the man that is vncleane and purifieth not him selfe, that person shall be cut off from among the Congregation, because he hath defiled the Sanctuarie of the Lord: and the sprinkling water hath not bene sprinkled vpon him: [therefore] shall he be vncleane.

21 And it shalbe a perpetual lawe vnto the, that he that sprinkleth the sprinkling water, shall wash his clothes: also he that toucheth the sprinkling water, shalbe vncleane vntil euen.

22 And what so euer the vncleane person toucheth, shall be vncleane: and the person that toucheth [m] him, shalbe vncleane vntil the euen.

f With the sprinkling water.

g So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

i Ebr. a couering of cloth.

h Of the red kowe burnt for sinne.

k Water of the fountaine or riuer.

l One of the vessels which is cleane.

l Because he had bene among them that were vncleane or els had touched the water, as before 21.

m That is vncleane.

## CHAP. XX.

1 Miriam dyeth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denyeth the Israelites passage. 25. 28 The death of Aaron, in whose roume Eleazar succeedeth.

Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, & the people abode at Kadesh: where [b] Miriam dyed, and was buryed there.

2 But there was no water for the Congregation, and they [c] assembled themselues against Moses & against Aaron.

3 And the people chode with Moses, and spake, saying, Would God we had perished, [*] when our brethren dyed before the Lorde.

4 [*] Why haue ye thus brought the Congregation of the Lorde vnto this wildernesse, that [both] we, and our cattell should dye there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, [which is] no place of seede, nor figges, nor vines, nor pomegranates: neither is there any water to drinke.

6 Then Moses and Aaron went from the assemblie vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,

8 Take the [d] rod, and gather thou & thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shall giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beasts drinke.

9 Then Moses tooke the rod from before the Lord, as he had commanded him.

10 And Moses and Aaron gathered the Congregation together before the rocke, & Moses said vnto them, Heare now, ye rebels: [e] shall we bring you water out of this rocke?

11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, & the water came out abundantly: so the Congregation, and their beasts drinke.

12 Againe the Lord spake vnto Moses,

b That was soone the perrell after their departure from Egypt.

c Moses and Aarons sister. c Another rebellion was in Raphidim, Exo. 17. 3 this was in Kadesh. Chap. 11. 33. Exod. 17. 2.

d Wherewith thou diddest miracles in Egypt, and diddest deuide the Sea.

e The punishment wherof followed here of because the Lord beleeued not the Lords promes, as appeareth here, 12.

ses, and to Aaron, Because ye beleeued me not, to sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, because the children of Israel stroue with the Lord, and he was sanctified in them.

14 ¶ Then Moses sent messengers from Kadesh vnto the king of Edom, saying, Thus saith thy brother Israel, Thou knowest all the trauaile that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and behold, We are in the citie Kadesh, in thine vtmost border.

17 I pray thee that we may passe through thy countrey: we will not goe through the fields nor vineyards, neither will we drinke of the water of the welles: we will go by the kings way, and neither turne vnto the right hand nor to the left, until we be past thy borders.

18 And Edom answered him, Thou shalt not passe by me, least I come out against thee with the sword.

19 Then the children of Israel said vnto him, We will go vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will only without any harme go through on my feete.

20 He answered againe, Thou shalt not go through. Then Edom came out against him with much people, and with a mightie power.

21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel turned away from him.

22 ¶ And when the children of Israel with all the Congregation departed from Kadesh, they came vnto mount Hor.

23 And the Lorde spake vnto Moses and to Aaron in the mount Hor neere the coast of the land of Edom, saying,

24 Aaron shalbe gathered vnto his people: for he shall not enter into the land, which I haue giuen vnto the children of Israel, because ye disobeyed my commandement at the water of Meribah.

25 Take Aaron and Eleazar his sonne, and bring them vp into the mount Hor,

26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shalbe gathered to his fathers and shall die there.

27 And Moses did as the Lord had commanded: and they went vp into the mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: so Aaron died there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation sawe that Aaron was dead, all the house of Israel wept for Aaron thirtie dayes.

Deut. 10 6. and 32 50.

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 21 Sehon and Og are ouercome in battell.

WHen Kyng Arad the Canaanite, which dwelt towarde the South, heard tell that Israel came by the way of the spies, then fought he against Israel, and tooke of them prisoners.

Chap. 33 40.

2 So Israel vowed a vowe vnto the Lord, and said, If thou wilt deliuer and giue this people into mine hand, then I will vtterly destroy their cities.

3 And the Lorde heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to compasse the land of Edom: and the people were sore grieued because of the way.

5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to die in the wildernesse? for here is neither bread nor water, and our soule lotheth this light bread.

6 Wherefore the Lorde sent fierie serpents among the people which stung the people: so that many of the people of Israel died.

7 Therefore the people came to Moses and said, We haue sinned: for we haue spoken against the Lorde, and against thee: pray to the Lorde, that he take away the serpents from vs: and Moses prayed for the people.

8 And the Lorde said vnto Moses, Make thee a fierie serpent, and set it vp for a signe, that as many as are bitten, may looke vpon it, and liue.

9 So Moses made a serpent of braſſe, and set it vp for a signe: and when a ser-

Del. pent

1 That the cyte... of Israel should... lect it and ac... knowledge my power, and so honour me.

2 Or, Horma, consecration, Chap. 14. 45.

3 By the thing that suffe... ought and maintaining his estate.

4 Because Esau and Jacob were brethren.

5 Or, the way.

6 Or, come not.

7 Or, the Edomite.

8 To passe, by another way.

9 Made Gen. 25. 8.

10 Or, rebelled.

11 Or, flute.

12 Chap. 33 38. deut. 32 50.

13 Or, Nehushtan.

14 Or, spoken.

15 Or, Zalmonah.

16 Or, Punon.

17 Or, Oboth.

18 Or, Iim.

19 Or, Iim in the hils of Abarim.

20 Or, Zared.

21 Or, Arnon.

22 Or, Ar.

23 Or, Beer.

24 Or, Mattanah.

25 Or, Nahaliel.

26 Or, Bamoth.

27 Or, Pisgah.

28 Or, Jeshimon.

29 Or, Ashdoth Pisgah.

30 Or, Heshbon.

31 Or, Jahaz.

32 Or, Edrei.

33 Or, Ashteroth Karnaim.

34 Or, Ar.

35 Or, Dibon.

36 Or, Medeba.

37 Or, Heshbon.

38 Or, Jahaz.

39 Or, Medeba.

40 Or, Heshbon.

41 Or, Dibon.

42 Or, Nophah.

43 Or, Medeba.

1 Or, Ashdoth Pisgah.

2 Or, Jeshimon.

3 Or, Heshbon.

4 Or, Ar.

5 Or, Dibon.

6 Or, Medeba.

7 Or, Heshbon.

8 Or, Jahaz.

9 Or, Medeba.

10 Or, Heshbon.

11 Or, Dibon.

12 Or, Nophah.

13 Or, Medeba.

14 Or, Ashdoth Pisgah.

15 Or, Jeshimon.

16 Or, Heshbon.

17 Or, Ar.

18 Or, Dibon.

19 Or, Medeba.

20 Or, Heshbon.

21 Or, Dibon.

22 Or, Nophah.

23 Or, Medeba.

24 Or, Ashdoth Pisgah.

25 Or, Jeshimon.

26 Or, Heshbon.

27 Or, Ar.

28 Or, Dibon.

29 Or, Medeba.

30 Or, Heshbon.

31 Or, Dibon.

32 Or, Nophah.

33 Or, Medeba.

34 Or, Ashdoth Pisgah.

35 Or, Jeshimon.

36 Or, Heshbon.

37 Or, Ar.

38 Or, Dibon.

39 Or, Medeba.

40 Or, Heshbon.

41 Or, Dibon.

42 Or, Nophah.

43 Or, Medeba.

pent had bitten a man, then he looked to the serpent of brasse, and liued.

10 And the children of Israel departed thence, and pitched in Oboth.

11 And they departed from Oboth, & pitched in Ie abarim, in the wildernes, which is before Moab on the Eastside.

12 They remoued thence, and pitched vpon the riuer of Zared.

13 Thence they departed, and pitched on the other side of Arnon, which is in the wildernes, and commeth out of the coastes of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the booke of the battels of the Lord, What thing he did in the red Sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth down to the dwelling of Ar, and lyeth vpon the border of Moab.

16 And from thence they turned to Beer: the same is the well where the Lord sayd vnto Moses, Assemble the people, and I will giue them water.

17 Then Israel sang this song, Rise vp well, sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the lawgiuer, with their staues. And from the wildernes they came to Mattanah,

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Jesimon.

21 Then Israel sent messengers vnto Sihon, king of the Amorites saying,

22 Let me go through thy land: we will not turne aside into the fields nor into the vineyards, neither drinke of the waters of the welles: we will go by the kings way, vntill we be past thy countrey.

23 But Sihon gaue Israel no licence to passe through his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Jahaz, and fought against Israel.

24 But Israel smote him with the edge of the sword, & conquered his land, from Arnon vnto Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was strong.

25 And Israel tooke all these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the villages thereof.

26 For Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand euen vnto Arnon.

27 Wherefore they that speake in prouerbes, say, Come to Heshbon, let the citie of Sihon be built and repared:

28 For a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lords of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters to be in captiuitie to Sihon the king of the Amorites.

30 Their empire also is lost from Heshbon vnto Dibon, and we haue destroied them vnto Nophah, which reacheth vnto Medeba.

31 Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Jaazer, & they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 And they turned and went vp towarde Bashan: and Og the king of Bashan came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: and thou shalt doe to him as thou diddest vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, & his sonnes, & all his people, vntill there was none left him: so they conquered his land.

## CHAP. XXII.

5 King Balak sendeth (to) Balaam to curse the Israelites. 22 The Lord forbiddeth him to go. 22 The Angel of the Lord meeteth him, and his asse speaketh. 35 Balaam protesteth that he will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the other side of Iorden from Iericho.

2 Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afrayd of the people, because they were many, and Moab fretted against the children of Israel.

4 Therefore Moab sayde vnto the elders of Midian, Now shal this multitude licke vp all that are round about vs, as an oxe licketh vp the grasse of the fielde:

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Or, the heaps or Abarim, hilles.

Chap. 33. 43.

e Which scripture is to be the booke of the Iudges or as some thinke, a booke which is lost. For, 1 Sam. 10. Samuel wrote the order of the kingdome in a booke, and laid it vp before the Lord.

f Or, Spring: for that receiued the commoditie therof, gaue people drinke.

g Moses and Aaron heard of the people one of the rocke with the rod or staffe, which, our writers say, a vaile that were deep digged.

Deut. 2. 26. iudg. 11. 19.

Deut. 29. 7.

Iosh. 12. 2. iud. 1. 5. 11. am. 12. 9.

h The same.

i For the people were valle and strong like giants Deut. 2. 10.

k Hebr. daughters

l For if it had been the Moabites, Israel should not haue possessed it, Deut. 2. 9.

1 Groaning, warre.

m Chemosh was the idole of the Moabites, 1 King. 11. 33. who was not able to defend his worshippers, which tooke the male for their father, & Ebr. lights.

Deut. 3. 1. & 29. 7.

Psal. 135. 11.

n Being at Iericho, it seemeth beyond Iordane: but where the Israelites were, it stood on this side.

o Or, was vexed

p Which were the heads and gouernours.

fielde: and Balak the sonne of Zippor was kyng of the Moabites at that time.

Iosh. 24.9

5 He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the riuer of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

c To the Euphrates, vpon the which floode as is after herde.

6 Come nowe therefore, I pray thee, [and curse me this people (for they are stronger then I) so it may be that I shal be able to smite them and to driue them out of the land: for I knowe that he, whome thou blessest, is blessed, and he whome thou curlest, shalbe cursed.

d Thinking to bribe them to gyue to curse the Israelites.

7 And the Elders of Moab & the Elders of Midian departed, hauing the rewarde of the soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

8 Who answered them, Tarie here this night, & I wil giue you an answere, as the Lord shall say vnto me. So the princes of Moab abode with Balaam.

e Whom before he called Elders: meaning the gouernours, and after calleth them seruants: that is, subiectes to their kyng.

9 Then God came vnto Balaam, and sayd, What men are these with thee?

10 And Balaam sayd vnto God, Balak the sonne of Zippor, kyng of Moab hath sent vnto me, saying,

11 Behold, there is a people come out of Egypt and couereth the face of the earth: come nowe, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

f He warneth him by a dreame that he should not consent to the kings wicked request.

12 And God f sayd vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and sayd vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to go with you.

g Els he thereby him selfe inuiting, corrupteth and blindeth his heart.

14 So the princes of Moab rose vp, and went vnto Balak, and sayde, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe moe princes, and more honourable then they.

16 Who came to Balaam, and sayd to him, Thus saith Balak the sonne of Zippor, Be not thou slayed, I pray thee, from comming vnto me:

h The wicked seeke by all meanes to further their mad purpose, though they knowe that God is against them. Chap. 24.13.

17 For I wil promote thee vnto great honour, and will doe whatsoeuer thou sayest vnto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and sayd vnto the seruants of Balak, h If Balak would giue me his house ful of siluer and golde, I can not go beyond the worde of the Lorde my God, to doe lesse or more.

19 But nowe I pray you, tarie here this night, that I may wit, what the Lord wil say vnto me more.

i Because he tempted God to require him contrary to his commaundement, his petition was granted but it turned to his own condemnation.

20 And God came vnto Balaam by night, and sayde vnto him, If the men come to call thee, rise vp, and goe with them: but onely what thing I say vnto thee, that shalt thou doe.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stoode in the way to be against him, as he rode vpon his asse, & his two seruants were with him.

k Moued rather with couetousnes, then, to obey God.

23 And k when the asse sawe the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way & went into the field, but Balaam smote the asse, to turne her into the way.

l Pet. 2.16. iude 11.

24 l Againe the Angel of the Lorde stoode in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.

l The second time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wall, & dasht Balaams foot against the wall. Wherefore he smote her again.

26 Then the Angel of the Lord went further, & stood in a narow place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse saw the Angel of the Lorde, she lay downe vnder Balaam: therefore Balaam was verie wroth, and smote the asse with a staffe.

Or, fell.

28 Then the Lord opened the mouth of the asse, and she sayd vnto Balaam, What haue I done vnto thee, that thou hast smitten me now three times?

m Gaue her power to speake.

29 And Balaam sayd vnto the asse, Because thou hast mocked me: I would there were a sworde in mine hand, for nowe would I kill thee.

30 And the asse sayde vnto Balaam, Am not I thine asse, which thou hast ridden vpon since thy first time vnto this day? haue I vsed at any time to doe thus vnto thee? who sayd, Nay.

n Since thou hast bene my master.

31 And the Lord opened the eyes of Balaam, and he sawe the Angel of the Lord standing in the way with his sworde drawen in his hand: then he bowed him selfe, and fell flat on his face.

o Say whose eyes the Lorde doth not open, that can neither see his anger, nor his loue.

32 And the Angel of the Lord said vn-

to him, wherefore hast thou nowe smit ten thine asse three tymes? beholde, I came out to withstande thee, because thy way is not straight before me.

33 But the asse sawe me, and turned fro me nowe three tymes: for els, if she had not turned fro me, surely I had euē nowe slaine thee, and saued her alyue.

34 Then Balaam sayd vnto the Angel of the Lorde, I haue sinned: for I wist not that thou stoodest in the way against me: nowe therefore if it displease thee, I will turne home againe.

35 But the Angel said vnto Balaam, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaam went with the princes of Balak.

36 And when Balak heard that Balaam came, he went out to meet him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmost coast.

37 Then Balak sayd vnto Balaam, Did I not sende for thee to call thee: wherefore camest thou not vnto me? am I not able indeede to promote thee vnto honour?

38 And Balaam made answere vnto Balak, Lo, I am come vnto thee, and can I nowe say any thing at all? the worde that God putteth in my mouth, that shall I speake.

39 So Balaam went with Balak, and they came into the citie of Huzoth.

40 Then Balak offred bullocks, and sheepe, and sent thereof to Balaam, and to the princes that were with him.

41 And on the morowe Balak tooke Balaam, & brought him vp into the hie places of Baal, that thence he might see the vtmost part of the people.

## CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 7 God teacheth him what to answere. 8 Instead of cursing he blesseth Israel. 19 God is not as man.

AND Balaam sayde vnto Balak, Build me here seuen altars, and prepare me here seuen bullocks, & seuen rams.

2 And Balak did as Balaam sayde, and Balak & Balaam offred on euery altar a bullocke and a ramme.

3 Then Balaam sayde vnto Balak, Stand by thy burnt offring, & I wil go, if so be that the Lord wil come & meete me: and whatsoeuer he sheweth me, I will tell thee: so he went forth alone.

4 And God met Balaam, and Balaam sayd vnto him, I haue prepared seuen altars, & haue offred vpon euery altar a bullocke and a ramme.

5 And the Lorde put an answere in Balaams mouth, and sayd, Goe againe to Balak, and say on this wise.

6 So when he returned vnto him, lo, he stood by his burnt offrung, he, and all the princes of Moab.

7 Then he vttered his parable, & said, Balak the king of Moab hath brought me from Aram out of the mountaines of the East, saying, Come, curse Jaakob for my sake: come, & detest Israel.

8 Howe shall I curse, where God hath not cursed? or howe shall I detest, where the Lord hath not detested?

9 For from the top of the rocks I did see him, & from the hilles I did beholde him: loe, the people shall dwell by them selues, and shall not be reckened among the nations.

10 Who can tell the dust of Jaakob, and the nomber of the fourth part of Israel? Let me dye the death of the righteous, & let my last end be like his.

11 Then Balak sayd vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, and behold, thou hast blessed them altogether.

12 And he answered, and sayd, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou mayest see them, and thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

14 And he brought him into Sedophim to the top of Pisgah and built seuen altars, and offred a bullocke, and a ramme on euery altar.

15 After, he sayd vnto Balak, Stand here by thy burnt offering, and I will meete the Lord yonder.

16 And the Lorde met Balaam, and put an answere in his mouth and sayd, Go againe vnto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offrung, & the princes of Moab with him: so Balak sayde vnto him, What hath the Lord sayd?

18 And he vttered his parable, & said, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

19 God is not as man, that he should lye, neither as the sonne of man that he should repent: hath he sayd, and shall he not doe it? and hath he spoken, and shall he not accomplish it?

20 Beholde, I haue receiued cōmandement

p Both thy heart and the tung are contrary, so we read.

q Or, he went softly.

r Because his heart was set to do them wrong, he returned, that he should not perceiue ignorance.

s Where the people were gathered.

t Or, my tung shall speak nothing but what God putteth in my mouth.

u Or, I cannot but speak good matter.

x Where the idol Baal was worshipped.

y Balaam desireth to be alone.

z Or, among the Gentiles the manner is not to sacrifice so vnto the Diuels.

a Or, seeing he

b Appeared vnto him.

c Or, prophecie.

d Syria.

e Cause that all men may hate and detest them.

f But shall haue religion and lawes apart.

g The nomber of the dust of the earth.

h The feare of Gods iudgements caused him to wish to be ioyned to the holiness of Israel, that he might haue their confidence wounded when they consider Gods iudgements.

i Or, into the reserued part that vsed to rest, till the enemie should approche.

k Chap. 22. 35.

l Gods enemies are compelled to confesse that his gouernement is iust, for euer & without change or repentance.

m Or, to speake

dement to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Jaakob, nor seeth no transgression in Israel: the Lorde his God is with him, and the joyfull shout of a king is among them.

22 God brought them out of Egypt: their strength is as an vnicorne.

23 For there is no sorcerie in Jaakob, nor sooth saying in Israel: according to this time it shalbe said of Jaakob and of Israel, What hath God wrought!

24 Beholde, the people shall rise vp as a lyon, and lift vp himselfe as a young lyon: hee shall not lye downe, till he eate of the praye, and till hee drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, & said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I do?

27 ¶ Againe Balak sayde vnto Balaam, Come, I pray thee, I will bring thee vnto an other place, if so be it will please God that thou mayest there curse them for my sake.

28 So Balak brought Balaam vnto the top of Peor, that looketh toward de Jesimon.

29 Then Balaam saide vnto Balak, Make me here seuen altars, and prepare me here seuen bullocks, and seuen rams.

30 And Balak did as Balaam had said, and offred a bullocke and a ram on euery altar.

## CHAP. XXIIII.

3 Balaam prophecieth of the great prosperitie that should come vnto Israel. 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

WHen Balaam saw it pleased the Lorde to blesse Israel, then he went not, as at other times before, to set diuinations, but set his face toward the wildernesse.

2 And Balaam lift vp his eyes, and looked vpon Israel, which dwelt according to their tribes, & the Spirit of God came vpon him.

3 And hee vttered his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man, whose eyes were shut vp, hath said,

4 Hee hath sayde, which heard the wordes of God, and saw the vision of the Almightie, and falling, in a trance, had his eyes opened:

5 ¶ How goodly are thy tentes, O Jaakob, & thine habitations, O Israel:

6 As the valleis, are they spred forth, as gardens by the riuers side: as the aloe trees, which the Lord hath planted, as the cedars beside the waters.

7 The water droppeth out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shalbe as an vnicorne: he shall eate the nations his enemies, and bruise their bones, and shoote them through with his arrowes.

9 He coucheth and lyeth downe as a young lyon & as a lyon: who shall stirre him vp? blessed is hee that blesseth thee, and curssed is he that curseth thee.

10 Then Balak was very angry with Balaam, and smote his hands together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now three times.

11 Therefore now flee thou vnto thy place: I thought surely to promote thee vnto honour, but loe the Lorde hath kept thee backe from honour.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me saying,

13 If Balak would giue me his house full of siluer and golde, I can not passe the commandement of the Lord, to doe either good or bad of mine owne mind: what the Lorde shall commaunde, that same will I speake.

14 And nowe beholde, I go vnto my people: come, I will aduertise thee what this people shall do to thy folke in the later dayes.

15 And he vttered his parable, & sayd, Balaã the sonne of Beor hath said, & the man whose eyes were shut vp hath said,

16 He hath said that heard the words of God, and hath the knowledge of the most high, and saw the vision of the Almightie, and falling, in a trance had his eyes opened:

17 I shall see him, but not nowe: I shall beholde him, but not neere: there shall come a starre of Jaakob, and a scepter shall rise of Israel, and shall smite the corners of Moab, and destroy all the sonnes of Sheth.

18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall do valiantly.

19 Hee also that shall come of Jaakob shalbe of power, and shall destroy the remnant of the citie.

O.iii. 20 ¶ And

1 Chro. 5. 18. 2 Chro. 14. 11. 20. 6. 15. 32. 7. 8. Psal. 44. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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24 Beholde, the people shall rise vp as a lyon, and lift vp himselfe as a young lyon: hee shall not lye downe, till he eate of the praye, and till hee drinke the blood of the slaine.

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## CHAP. XXIIII.

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3 And hee vttered his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man, whose eyes were shut vp, hath said,

4 Hee hath sayde, which heard the wordes of God, and sawe the vision of the Almightie, and falling, in a trance, had his eyes opened:

5 How goodly are thy tentes, O Iaakob, & thine habitations, O Israel:

6 As the valleis, are they stretched foorth, as gardens by the riuers side, as the aloe trees which the Lord hath planted, as the cedars, beside the waters.

7 The water droppeth out of his bucket, & his seede shalbe in many waters, and his king shalbe hier then Agag, and his kingdome shalbe exalted.

8 God brought him out of Egypt: his strength shalbe as an vnicorne: he shall eate the nations his enemies, and bruise their bones, and shoote them through with his arrowes.

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10 Then Balak was very angry with Balaam, and smote his handes together: so Balak sayde vnto Balaam, I sent for thee to curse mine enemies, and beholde, thou hast blessed them now three times.

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18 And Edom shalbe possessed, and Seir shall be a possession to their enemies: but Israel shall do valiantly.

19 Hee also that shall haue dominion shalbe of Iaakob, and shall destroye the remnant of the citie.

O.iii. 20 ¶ And

1 Chro. 17 23 as victorious kings ouer their enemies.

b Considering what God shall worke at this time for the maintenance of his people, all the world shall wonder.

c Where the Israelites tarryed.

Chap. 23 3, 15

d Their eyes were shut vp before, in respect of the clearenesse which hee saw after, some reade, were open.

e Though hee saye as in a sleepe yet the eyes of his minde were open.

Orchards.

f Prosperous shall your estate be.

g Agag was the name of the kings of Amalek.

Gen. 49 9

h Iacobs blessing.

i Balaams enterprises.

k Christ shall be borne in due time when they come to be ripe.

l Dan. 7 24

m Num. 24 17

n Deut. 33 17

o Gen. 36 43

p Amos 9 12

n The Amalekites were first vnder warre against Israel, Exod. 17.8. [ ] Mahanaim. o Make thy selfe as strong as thou canst, [ ], thou Kanthaite. p Some read, Oh, who shall not perish, when the matter lasts, And [ ] that see himselfe by as Gods? q The Grecians and Romanes. r Meaning Eber in the Iewes sorowfulnesse against God.

20 ¶ And when hee looked on Amalek, he vttered his parable, and saide, Amalek was the first of the nations: but his later ende shall come to destruction.

21 And hee looked on the Kenites, and vttered his parable, & saide, Strong is thy dwelling place, and thou putte thy nest in the rocke.

22 Neuertheles, n Kenite shalbe spoiled vntil Asshur carry thee away captiue.

23 Againe he vttered his parable, and sayde, Alas, o who shall liue when God doeth this?

24 The ships also shall come from the coastes of Chittim, and subdue Asshur, and shall subdue Eber, and he also [shall come to destruction.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

## CHAP XXV.

2 The people committeth fornication with the daughters of Moab. 9 Plague for it. 11 God maketh his couenant with Phinehas. 17 God commaundeth to kill the Midianites.

NOw whiles Israel abode in Shittim, the people began to commit whordome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, & the people ate, and bowed downe to their gods.

3 And Israel coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

4 And the Lord saide vnto Moses, Take all the heades of the people, and hang them vp before the Lord against the sunne, that the indignation of the Lords wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his men that were ioyned with Baal Peor.

6 ¶ And beholde, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the middes of the Congregation, and tooke a speare in his hand,

8 And followed the man of Israel into the tent, & thrust them both through: to wit, the man of Israel, and the woman, through her belly: so the plague ceased from the children of Israel.

9 And there dyed in that plague, foure and twentie thousand. 1 Cor 10 8.

10 Then the Lorde spake vnto Moses, saying,

11 Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was zelous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie. Psal. 106. 30. s He was zelous to maintaine my glory.

12 Wherefore say to him, Beholde, I giue vnto him my couenant of peace, Eccles. 45. 24.

13 And hee shall haue it, and his seede after him, euen the couenant of the Priestes office for euer, because hee was zelous for his God, and hath made an atonement for the children of Israel. 1. Mac. 2 54.

14 And the name of the Israelite that was slaine, which was killed with the Midianitish Woman, was Zimri the sonne of Salu, prince of the familie of the Simeonites. g He hath pacified Gods wrath. t Ebr. of the house of the fathers.

15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lorde spake vnto Moses, saying,

17 Vexe the Midianites, & smite them: Chap 31 2.

18 For they trouble you with their wyles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor. h Causing you to offend both corporall and spirituall fornication by Balaams counsell, Chap. 31. 16. Reuel. 2. 14.

## CHAP XXVI.

1 The Lord commaundeth to number the children of Israel in the plaine of Moab from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them, that were numbred in Sinai go into Canaan saue Caleb and Iohua.

AND so after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying, a Which came for their vnlyfulnesse and idolatrie.

2 Take the nomber of all the Congregation of the children of Israel from twentie yeere olde and aboue throughout their fathers houses, all that goe forth to warre in Israel. Chap. 1 3.

3 So Moses and Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden toward Iericho, saying, b Where the riuer is neere to Iericho.

4 From twentie yeere olde and aboue [ye shall nomber the people, as the Lord had commanded Moses, and the children of Israel, when they came out of the land of Egypt. Chap 1 2

5 ¶ Reuben the first borne of Israel: the children of Reuben were: Hanoch, [of whom came] the familie of the Hanochites, Gen 46 8. exod 6 14. 1 Chr 5 1. 1 Reuben.

n The Amalekites were first vnder warre against Israel, Exod. 17.8. [ ] Mahanaim. o Make thy selfe as strong as thou canst, [ ], thou Kanthaite. p Some read, Oh, who shall not perish, when the matter lasts, And [ ] that see himselfe by as Gods? q The Grecians and Romanes. r Meaning Eber in the Iewes sorowfulnesse against God.

Nom. 33.49.

a With the women,

b Worshipped the idole of the Moabites, which was in the hill Peor. Deut 4 3 Iosh 22 17. [ ] Or, to the Lord c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge.

e Repenting that they had offended God. Psa. 106 30 1. Macca. 2.54

[ ] Or, raueling

[ ] Or, in her tent. Chal. and Greek in her secrets.

Hanochites, [and] of Pallu the famile of the Palluites:

6 Of Hesron, the famile of the Hesronites: of Carmi, ꝑ famile of ꝑ Carmites.

7 These are ꝑ families of the Reubenites: & they were in nomber three and fourty thousand, seuen hundreth & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan and Abiram were famous in the Congregation, & ‡ stroue against Moses and against Aaron in the assemblie of Korah, when they stroue against the Lord.

Chap.16.1. ‡ In that rebellion whereof (as ye haue heard.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the Cõgregation dyed, what time the fire consumed two hundreth and fifte men, who were for a signe:

d That is, for an example & other should not murmure and rebell against Gods ministers.

11 Notwithstanding, [all the sonnes of Korah dyed not.

12 ¶ And the children of ‡ Simeon after their families were: Nemuel, [of whom came the famile of the Nemuelites: of Jamin, the famile of the Jaminites: of Jachin, the famile of the Jachinites:

‡ Simeon.

13 Of Zerah, ꝑ family of ꝑ Zarhites: of Shaul, the famile of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousande and two hundreth.

15 ¶ The sonnes of ‡ Gad after their families were: Zephon, [of whom came the famile of the Zephonites: of Haggi, the famile of the Haggites: of Shuni, the famile of the Shunites:

‡ Gad.

16 Of Ozni, the famile of the Oznites: of Eri, the famile of the Erites:

17 Of Arod, ꝑ family of the Arodites: of Areli, the famile of the Arelites.

18 These are the families of the sonnes of Gad, according to their nombers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of ‡ Judah, Er and Onan: but Er and Onan dyed in the land of Canaan.

‡ Iudah.

e Before Iacob went into Egypt, Gen. 38.3.7.10. and 46.12.

20 So were the sonnes of Judah after their families: of Shelah [came] the famile of the Shelanites: of Pharez, the famile of the Pharzites, of Zerah, the famile of the Zarhites.

21 And the sonnes of Pharez [were:] of Hesron, the famile of the Hesronites: of Hamul, the famile of the Hamulites.

22 These are the families of Judah, after their nombers, seuentie and fiue thousand and fiue hundreth.

Gen.46.12.

23 ¶ The sonnes of ‡ Issachar, after their families [were:] Tola, of whome came the famile of the Tolaites: of Pua, the famile of the Puites:

‡ Issachar.

24 Of Jashub, the famile of the Jashubites: of Shimron, the famile of the Shimronites.

25 These are ꝑ families of Issachar, after their nombers, three score & foure thousand and three hundreth.

26 ¶ The sonnes of ‡ Zebulun, after their families were: of Sered, the famile of the Sardites: of Elon, the famile of the Elonites: of Jahleel, the famile of the Jahleelites.

‡ Zebulun.

27 These are the families of the Zebulunites, after their nombers, three score thousand and fiue hundreth.

28 ¶ The sonnes of Joseph, after their families were, ‡ Manasseh & Ephraim.

‡ Manasseh.

29 The sonnes of Manasseh were: [of] Machir, ꝑ famile of the Machirites: and Machir begate Gilead: of Gilead [came] the famile of the Gileadites.

Ios.17.1.

30 These are the sonnes of Gilead: [of] Jezer, the famile of the Jezerites: of Helek, the famile of the Helekites:

31 Of Asriel, the famile of the Asrielites: of Shechem, the famile of the Shechmites.

32 Of Shemida, the famile of the Shemidaites: of Hepher, the famile of the Hepherites.

33 ¶ And ‡ Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.

‡ Chap.27.1.

34 These are the families of Manasseh, & the nomber of them, two and fifte thousand and seuen hundreth.

35 ¶ These are the sonnes of ‡ Ephraim after their families: of Shuthelah [came] the famile of Shuthalhites: of Bether, the famile of the Bachrites: of Tahan, the famile of the Tahanites.

‡ Ephraim.

36 And these are ꝑ sonnes of Shuthelah: of Eran the famile of the Eranites.

37 These are the families of the sonnes of Ephraim after their nombers, two and thirtie thousand and fiue hundreth. these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of ‡ Benjamin after their families: of Bela came [the famile of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the famile of the Ahiramites:

‡ Benjamin.

39 Of Shupham, the famile of the Shuphamites: of Hupham, the famile

of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Benamin after their families, and their nombers, fiue & fourtie thousand and six hundreth.

7 Dan. 42 ¶ These are the sonnes of Dan after their families: of Shuham came the familie of ỹ Shuhamites: these are ỹ families of Dan after their households.

43 All the families of ỹ Shuhamites [were after their nombers, three score and foure thousand, and foure hundreth.

1 Asher. 44 ¶ The sonnes of Asher after their families were: of Jimnah, the familie of the Jimnites: of Jisui, the familie of the Jisuites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were, [of Heber the familie of ỹ Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are ỹ families of the sonnes of Asher after their nombers, three and fifte thousand and foure hundreth.

8 Naphtali. 48 ¶ The sonnes of Naphtali after their families were: of Jahzeel, the familie of the Jahzeelites: of Guni, the familie of the Gunites.

49 Of Jezer, the familie of the Jezrites: of Shillem, ỹ familie of the Shillemites.

50 These are the families of Naphtali according to their households, and their nomber, fiue and fourtie thousand and foure hundreth.

f This is the third time that they are nombred. 51 These are the nombers of the children of Israel: six hundreth and one thousand, seuen hundreth and thirtie.

52 ¶ And the Lorde spake vnto Moses, saying,

53 Vnto these the land shalbe deuided for an inheritance, according to the nomber of names.

g Deut. 6. Chap. 33. 54.

54 * To many thou shalt giue the more inheritance, & to few thou shalt giue lesse inheritance: to euery one according to his nomber shalbe giuen his inheritance.

55 Notwithstanding the land shalbe Iosh. 11. 23. and 14. 2. * deuided by lot: according to the names of the tribes of their fathers they shall inherite:

56 According to the lot shall the possession thereof be deuided betweene many and fewe.

Exod. 6. vers. 20, 17, 18 19. 57 ¶ * These also [are the nombers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: And Kohath begate Amram.

59 And Amrams wife was called * Iochebed the daughter of Leui, which Exod. 2. 1. and 6. 20. was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab & Abihu died, because Leuit. 10. 1. and 16. 1. and 1 chro. 24. 2. they offred strange fire before the Lord.

62 And their nombers were three and twentie thousand, all males from a moneth olde & aboue: for they were not nombred among the children of Israel, because there was none inheritāce giuen them among the children of Israel.

63 ¶ These are the nombers of Moses and Eleazar the Priest which nombred the children of Israel in the plaine of Moab, nere Jorden toward Jericho.

64 And among these there was not a mā of them, whom Moses & Aaron the Priest nombred, when they told the children of Israel in ỹ wildernes of Sinai.

h Wherein appeareth the great power of God, that so wonderfully diuerseth his people. Chap. 14. 28, 29. & 26. 10. 65 For the Lord said of them, * They shall die in the wildernes: so there was not left a man of them, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun.

## CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 12 The land of promise is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his stede.

Then came the daughters of Chap. 26. 33. and 36. 11. Iosh. 17. 3. Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of ỹ familie of Manasseh, the sonne of Joseph: and the names of his daughters were these, Mahlah, Noah, and Hoglah and Milcah, and Tirzah)

2 And stood before Moses, and before Eleazar the Priest, & before the Princes, and all the assemblie, at the doore of the Tabernacle of the Cōgregation, saying,

3 Our father * dyed in the wildernes, Chap. 14. 35. and 26. 64, 65. and he was not among the assemblie of them that were assembled against the Lorde in the compame of Korah, but dyed

a According as is meete, be it much or little, as they are sinners.

b That is, that matters be iudged & knowen what he should do concerning it, & he did all hard matters.

dyed in his sinne, and had no sonnes.
4 Wherefore should þ name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.
5 Then Moses brought their b cause before the Lord.
6 And the Lorde spake vnto Moses, saying,
7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.
8 Also thou shalt speake vnto the children of Israel, saying, If a man dye and haue no sonne, then ye shall turne his inheritance vnto his daughter.
9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.
10 And if he haue no brethrē, ye shal giue his inheritance vnto his fathers brethrē.
11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shall possesse it: and this shall be vnto the children of Israel a lawe of c iudgement, as the Lord hath commanded Moses.
12 ¶ Againe the Lorde said vnto Moses, d Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.
13 And when thou hast seene it, thou shalt be gathered vnto thy people also, e as Aaron thy brother was gathered.
14 For ye were f disobedient vnto my word in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. g That is the water of Meribah in Kadesh in the wildernes of Zin.
15 ¶ Then Moses spake vnto þ Lord, saying,
16 Let the Lord God of the spirits of all flesh appoint a man ouer the Congregation,
17 Who may h go out & in before them, and leade them out and in, that the Congregation of the Lorde be not as sheepe, which haue not a shepheard.
18 And the Lorde sayde vnto Moses, Take thee Ioshua the sonne of Nun, in whom is þ Spirit, and put thine hands vpon him,
19 And set him before Eleazar þ Priest, and before all the Congregation, & giue him a charge in their sight.
20 And i giue him of thy glory, that all the Congregation of the children of Israel may obey.
21 And he shall stand before Eleazar the Priest, who shall aske counsell for him k by the iudgement of Urim before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.
22 So Moses did as the Lorde had commanded him, and he tooke Ioshua, and set him before Eleazar þ Priest, and before all the Congregation.
23 Then he put his hands vpon him, and gaue him a charge, as the Lord had spoken by the hand of Moses.

b Because they would not be ruled by reason, but stubbornly striue against God.

c Meaning an ordinance to iudge by.

Deut. 32. 49.

Chap. 20. 24.

Chap. 20. 12.

Exod. 17. 7.

e Or, Rephidim.

d Who as he hath created, so he gouerneth, & hath all things at his commandement.

e That is, go before them to do his seruice, as 2. Chron. 1. 10.

f And so appointeth a gouernour.

g Or, him to be obedient vnto him, as appointed by God.

## CHAP. XXVIII.

1 The daily sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passeouer. 26 Of the Feaste of Weekes.

AND þ Lorde spake vnto Moses, saying,
2 Command the children of Israel, & say vnto them, Ye shall obserue to offer vnto me in their due season mine offring and my bread, for my sacrifices made by fire for a sweete sauour vnto me.
3 Also thou shalt say vnto them, a This is the offring made by fire which ye shal offer vnto the Lorde, two lambes of a yeere olde without spot, dayly, for a continuall burnt offring.
4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.
5 b And the tenth part of an Ephah of fine floure for a c meate offring mingled with the fourth part of an Hin of beaten oyle.
6 This shal be a daily burnt offring, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lord.
7 And the drinke offring thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offring vnto the Lord.
8 And the other lambe thou shalt prepare at euen: as the meate offring of the morning, & as the drinke offring thereof shalt thou prepare this for an offring made by fire of sweete sauour vnto the Lord.
9 ¶ But on the Sabbath day ye shal offer two lambes of a yeere olde, without spot, and two tenth deales of fine floure for a meate offring mingled with oyle, and the drinke offring thereof.
10 This is the burnt offring of euery Sabbath, beside the d continual burnt offring,

a Exod. 29. 38.

b Exod. 16. 36. Leuit. 23. Exod. 29. 40.

c Of the meate offring.

d Which was dayly offred vp for morning and euening.

frung, and drinke offring therof.

11 ¶ And in the begynning of your moneths, ye shall offer a burnt offring vnto the Lord, two yong bullockes, a ram, and seuen lambes of a yeere olde, without spot,

12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, & two tenth deales of fine floure for a meat offring, mingled with oyle for one ram,

13 And a tenth deale of fine floure mingled with oyle for a meat offring vnto one lambe: for a burnt offring of sweete sauour: [it is] an offring made by fire vnto the Lord.

a That is, the wine that shall be powred vpon the sacrifice.

14 And their a drinke offrings shalbe halfe an Hin of wine vnto one bullocke, and the third part of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is the burnt offring of euery moneth, throughout the moneths of the yeere.

15 And one hee goate for a sinne offring vnto the Lorde shalbe prepared, besides the continuall burnt offring, & his drinke offring.

Exod 12.18. & 23.15. Leuit. 23.5.

16 * Also the fourteenth day of the first moneth is the Passeouer of the Lord.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

Leuit. 23.7.

18 In the * first day shalbe an holy b conuocation, ye shal do no seruile worke [therein.

b Or, solemne assemblie.

19 But ye shall offer a sacrifice made by fire for a burnt offring vnto the Lord, two yong bullockes one ram, and seuen lambes of a yeere olde: see that they be without blemish.

20 And their meate offring [shalbe] of fine floure mingled with oile: three tenth deales shal ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe, [euen] for the seuen lambes.

22 And an hee goat for a sinne offring, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seuen dayes, for the ‡ manneteynnig of the offring made by fire for a sweete sauour vnto the Lord: it shall be done beside the continuall burnt offring and drinke offring therof.

‡ Ebr. bread.

25 And in the seuenth day ye shal haue an holy conuocation, [wherein ye shall doe no seruile worke.

26 ¶ Also in † day of your first fruites, when ye bring a newe meat offring vnto the Lord, according to your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke in it:

g In counting seuen weekes from † passe-ouer to Whitsontide, as Leuit. 23.15.

27 But ye shall offer a burnt offring for a sweete sauour vnto the Lorde, two yong bullockes, a ram, and seuen lambes of a yeere olde,

28 And their meate offring of fine floure mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ramme,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goate to make an atonement for you:

31 (Ye shall do [this] besides the continuall burnt offring, & his meat offring:) see they be without blemish, with their drinke offrings.

‡ Ebr. they shal be to you.

## CHAP. XXIX.

1 Of the three principall feastes of the seuenth moneth: to wit, the feast of trumpets. 7 The feast of reconciliation. 12 And the feast of Tabernacles.

1 MOreouer, in the first [day] of the a seuenth moneth ye shall haue an holy conuocation: ye shall doe no seruile worke [therein: it shalbe a day of blowing the trumpets vnto you.

a Which commeth part of September. † part of October. Leuit. 23.24.

2 And ye shall make a burnt offring for a sweete sauour vnto the Lorde: one yong bullocke, one ramme, and seuen lambes of a yeere olde, without blemish.

3 And their meate offring shalbe of fine floure mingled with oile, three tenth deales vnto the bullocke, and two tenth deales vnto the ramme,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hee goate for a sinne offring to make an atonement for you,

6 Beside the burnt offring of the b moneth, and his meat offring, and the continuall burnt offring, and his meate offring and † drinke offrings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

b Which must be offred in the beginning of euery moneth.
c With the for morning and euening.

7 ¶ And ye shal haue in † tenth [day] of the seuenth moneth, an holy d conuocation: and ye shall humble your soules, [and shall not doe any worke therein:]

Leuit. 16.30, 31 & 23.27.
d Which is the feast of reconciliation. Leuit. 16.29.

8 But ye shal offer a burnt offring vnto † Lord for a sweete sauour: one yong bullocke, a ram, & seuen lambes of a yeere olde: see they be without blemish.

9 And

9 And their meate offring shall be of fine floure mingled with oile, three tenth deales to a bullocke, [and] two tenth deales to a ramme,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hee goate for a sinne offring, (beside the sinne offring to make the atonement and the continuall * burnt offring and the meate offring thereof) and their drinke offrings.

* That is, offred euery morning and euening.

12 ¶ And in the fifteenth day of the seuenth moneth ye shal haue an holy † conuocation: ye shall doe no seruile worke [therein,] but ye shall keepe a feast vnto the Lord seuen dayes.

† Meaning the feast of the Tabernacles.

13 And ye shall offer a burnt offring for a sacrifice made by fire of sweete sauour vnto the Lord, thirteene yong bullocks, two rams, [and] fourteene lambes of a yeere olde: they shall be without blemish.

14 And their meate offring shall be of fine floure mingled with oile, three tenth deales vnto euery bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourteene lambes,

16 And one hee goate for a sinne offring, beside the continuall burnt offring, his meat offring and his drinke offring.

17 ¶ And the † second day [ye shall offer] twelue yong bullocks, two rammes, fourteene lambes of a yeere olde without blemish,

† The second day of the feast of Tabernacles.

18 With their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes, according to their nomber, after the maner,

19 And an hee goate for a sinne offring (beside the continuall burnt offring and his meat offring) & their drinke offrings.

20 ¶ Also þ third day [ye shal offer] eleuen bullockes, two rams, & fourteene lambes of a yeere olde without blemish,

† The third day.

21 With their meate offring and their drinke offrings, for the bullocks, for the rams, and for þ lambes after their nomber according to the * maner,

§ According to the ceremonies appointed therunto.

22 And an hee goate for a sinne offring, beside the continuall burnt offring, & his meate offring and his drinke offring.

23 ¶ And þ fourth day [ye shal offer] ten bullockes, two rams, [and] fourteene lambes of a yeere olde without blemish.

† The fourth day.

24 Their meate offring & their drinke offrings, for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

25 And an hee goat for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offring.

26 ¶ In the † fifth day also ye shal offer, nine bullockes, two rammes, and [fourteene lambes of a yeere old without blemish,

† The fifth day.

27 And their meate offring and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

28 And an hee goat for a sinne offring, beside the continuall burnt offring, & his meate offring and his drinke offring.

29 ¶ And in † þ first day ye shall offer] eight bullocks, two rams, & fourteene lambes of a yeere olde without blemish,

† The first day.

30 And their meate offring, and their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

31 And an hee goate for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offrings.

32 ¶ In the † seuenth day also ye shall offer seuen bullocks, two rams & fourteene lambes of a yeere old without blemish,

† The seuenth day.

33 And their meate offring and their drinke offrings for the bullocks, for the rams, and for the lambes according to their nomber, after their maner,

34 And an hee goat for a sinne offring, beside the continuall burnt offring, his meate offring and his drinke offring.

35 ¶ In the † eight day, ye shall haue * a solemne assemblie: ye shall do no seruile worke [therein,]

† The right day. Leuit. 23. 36.

36 But ye shall offer a burnt offring, a sacrifice made by fire for a sweete sauour vnto þ Lord, one bullock, one ram, [and] seuen lambes of a yeere olde without blemish,

37 Their meate offring & their drinke offrings for the bullocke, for þ ram, and for the lambes according to their nomber, after the maner,

38 And an hee goate for a sinne offring, beside the continuall burnt offring, and his meate offring, & his drinke offring.

39 These things ye shall doe vnto the Lord in your feasts, beside your vowes, and your free offrings, for your burnt offrings, and for your meate offrings, and for your drinke offrings & for your peace offrings.

h Beside the sacrifices that you shall bring or offer of your owne motion.

## CHAP. XXX.

3 Concerning vowes. 4 The vowe of the mayde. 7 Of the wife. 10 Of the widowe, & mayden.

Then

AND when Moses spake vnto ỹ children of Israel according to all that the Lorde had commanded him,

2 Moses also spake vnto the heades of the tribes concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoeuer vowbeth a vow vnto the Lorde, or sweareth an othe to binde him selfe by a bonde, he shall not breake his promes, but shall doe according to all that proceedeth out of his mouth.

4 If a woman also vow a vow vnto the Lord, & bind her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe and bonde, wherewith she hath bounde her selfe, and her father hold his peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shall stand.

6 But if her father disalowe her the same day that he heareth all her vowes and bondes wherewith she hath bound her selfe, they shall not be of value, and the Lord will forgiue her, because her father disalowed her.

7 And if she haue an husband when she vowbeth or pronounceth ought with her lippes, wherewith she bindeth her selfe,

8 If her husband heard it, & holdeth his peace concerning her, the same day he heareth it, then her vowe shal stand, and her bonds wherewith shee bindeth her selfe shall stand in effect.

9 But if her husband disalowe her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lippes, wherewith she bound her selfe, of none effect: and the Lord will forgiue her.

10 But euery vowe of a widowe, and of her that is diuorced (wherewith she hath bounde her selfe) shall stand in effect with her.

11 And if she vowed in her husbandes house, or bound her self streightly with an othe,

12 And her husband hath heard it, and held his peace concerning her, not disalowing her, then all her vowes shall stand, and euery bond, wherewith shee bound her selfe, shall stand in effect.

13 But if her husband disanulled the, the same day that he heard them, nothing that proceeded out of her lips concerning her vowes or concerning her bonds, shall stand in effect: for her husband hath disanulled them: and ỹ Lord will forgiue her.

14 So euery vowe, and euery othe or bond, [made to humble the soule] her husband may stablish it, or her husband may breake it.

15 But if her husband holde his peace concerning her from day to day, then he stablisheth all her vowes and all her bondes which she hath made: hee hath confirmed them because he held his peace concerning her the same day that hee heard them.

16 But if he breake them after that he hath heard them, then shall he beare her iniquite.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, [being yong in her fathers house.

## CAP. XXXI.

8 Fiue Kings of Midian and Balaam are slaine, 18 Onely the maides are reserued alue. 19 The pray is equally deuided. 49 A present of Israel.

AND ỹ Lorde spake vnto Moses, saying,

2 Reuenge the children of Israel of the Midianites, and afterward shalt thou be gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord against Midian.

4 A thousand of euery tribe through out all the tribes of Israel, shall ye send to the warre.

5 So there were taken out of ỹ thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to ỹ warre, [euen a thousand of euery tribe, & sent] them with Phinehas the sonne of Eleazar the Priest to the warre: and the holy instruments, that is, the trumpets to blow were in his hand.

7 And they warred against Midian, as the Lorde had commanded Moses, and slue all the males.

8 They slue also the kings of Midian among them that were slaine: Eui and Rekem, and Zur, & Hur and Reba fiue kings of Midian, and they slue Balaam the sonne of Beor with the sword:

9 But the children of Israel tooke the women

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1 Or Moses.

2 Because they ought to declare them to the Israelites.

3 If he haue made them sure by his worde.

4 If she be not yet married.

5 And so doeth, if doeth appoue her.

6 Or not approoning or confirming to her vowe.

7 Either by oth or otherwise promes.

8 For she is in subiection of her husband, and can performe nothing without his consent.

9 For they are not vnder the authoritie of the man.

10 Her husband being aliue.

11 Or the bonds of her soule.

12 To mortifie her selfe by abstinence, or other bodily exercises.

13 And warne her not the same day that he heareth it, as before 9.

14 Not the same day he heard them but some day after, the same shalbe imputed to him and not to her.

15 As he had commanded, Chap. 25 17: declaring also that the iniurie done against the prophetes done against him.

16 For his great zeale that he bare to the Lord, Chap. 25. 13.

17 The false prophet who gaue counsell vnto to cause the Israelites to offende their God.

women of Midian priſoners, and their children, and ſpoyled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ Or palaces and gorgeous buildings.

11 And they tooke all the ſpoyle and all the pray both of men & beaſtes.

12 And they brought the * captiues and that which they had taken, and the ſpoyle vnto Moſes and to Eleazar the Prieſt, & vnto the Congregation of the children of Iſrael, vnto the campe in the plaine of Moab, which was by Iorden [toward Iericho.

* As the women and little children.

13 ¶ Then Moſes & Eleazar ỹ Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angrie with the captaines of the hoſte, with the captaines ouer thouſands, and captaines ouer hundreds, which came from the warre and battel.

15 And Moſes ſaid vnto them, what: haue ye ſaued all the † women?

† As though he ſayd, Ye ought to haue ſpared none. Chap.25.2. 2 Pet.2.15.

16 Behold, * theſe cauſed the children of Iſrael through the * counſell of Balaam to commit a treſpaſſe againſt the Lorde, ‡ as concerning Peor, and there came a plague among the Congregation of the Lord.

* Chap.31.8. ‡ For worſhipping of Peor.

17 Now therefore, * ſlay all the males among the † children, and kill all the women that haue knowen man by carnall copulation.

Iudg.21.11. † That is, all the men children.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your ſelues.

19 And ye ſhall remaine without the hoſte ſeuen dayes, all that haue killed any perſon, * & all that haue touched any dead, & purifie both your ſelues & your priſoners the third day and the ſeuenth.

* Chap.19.11.

20 Alſo ye ſhall purifie euery garment and all that is made of skins and all worke of goates heare, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſayd vnto the men of warre, which went to the battel, This is the ordinance of the law which the Lord * commanded Moſes.

* Or, conteined in the lawe. Chap.19.12.

22 As for golde, & ſiluer, braſſe, yron, tinne, and lead:

23 [Euen] all that may abide the fire, ye ſhall make it go through the fire, and it ſhalbe cleane: yet, it ſhalbe ‖ purified with * the water of purification: and all that ſuffereth not the fire, ye ſhal cauſe to paſſe by the water.

h The third day, and before it be molten. Chap.19.9.

‖ It ſhalbe waſhed.

24 Ye ſhall waſh alſo your clothes the ſeuenth day, & ye ſhalbe cleane: and afterward ye ſhall come into the hoſte.

25 ¶ And the Lord ſpake vnto Moſes, ſaying,

26 Take the ſumme of the pray that was taken, both of perſons and of cattel, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And deuide the pray * betweene the ſouldiers that went to the warre, and all the Congregation.

* The pray is firſt deuided equally among all.

28 And thou ſhalt take a tribute vnto the Lord of the † men of warre, which went out to battell: one perſon of fiue hundreth, [both] of the perſons, & of the beeues, & of the aſſes, and of the ſheepe.

† Of the pray that fallerh to the ſouldiers.

29 Ye ſhall take it of their halfe and giue it vnto Eleazar the Prieſt, [as] an heaue offring of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take ‖ one, taken out of fifte, [both] of the perſons, of the beeues, of the aſſes, and of the ſheepe, [euen] of all the cattell: and thou ſhalt giue them vnto the Leuites, which haue ỹ charge of the Tabernacle of the Lord.

‖ The Iſraelites which had not bene at warre, of euery fiftieth payd one to the Lord: and the ſouldiers, one of euery fiue hundreth.

31 And Moſes & Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the booty, [to wit,] the reſt of the pray which the men of warre had ſpoyled, was ſixe hundreth ſeuentie and fiue thouſand ſheepe,

33 And ſeuentie and two thouſande beeues,

34 And three ſcore and one thouſand aſſes,

35 And two & thirtie thouſand perſons in all, of women that had † lyen by no man.

† Ebr. not knowen the bed of man.

36 And the halfe, [to wit,] the part of them that went out to warre touching ỹ nomber of ſheepe, was three hundreth ſeuen & thirty thouſand, & fiue hundreth.

37 And the * Lords tribute of ỹ ſheepe was ſixe hundreth and ſeuentie & fiue:

* This is the portion that ỹ ſouldiers gaue to the Lord.

38 And the beeues were ſixe & thirtie thouſand, whereof the Lordes tribute [was] ſeuentie and two.

39 And the aſſes were † thirtie thouſand and fiue hundreth, whereof the Lords tribute was three ſcore and one:

40 And * of perſons ſixteene thouſand, whereof the Lordes tribute [was] two and thirtie perſons.

* Hauing of the men no part, no which had not compaſſed with man.

41 And Moſes gaue the tribute of the Lords offring vnto Eleazar the Prieſt, as the Lord had commanded Moſes.

* Of that part which was reſerued vnto them, in deuiding the ſpoyle.

42 And of the * halfe of the children

of Iſrael, which Moſes diuided from the men of warre,

43 (For the halfe that perteined vnto the Congregation, was three hundreth thirtie and seuen thousand sheepe and fiue hundreth)

44 And fiue & thirtie thousand beeues,

45 And thirtie thousand asses, & fiue hundreth,

46 And sixteene thousand persons)

47 Moſes, I say, tooke of the halfe that perteined vnto the children of Iſrael, one taken out of fifte, both of the persons, and of the cattell, & gaue them vnto the Leuites, which haue ỹ charge of the Tabernacle of the Lorde, as the Lord had commanded Moſes.

ỹ Which had not bene at warre.

48 ¶ Then ỹ captaines which were ouer thousands of the hoste, ỹ captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moſes:

49 And said to Moſes, Thy seruants haue taken the summe of the men of warre which are vnder [1] our auctorite, and there lacketh not one man of vs.

[1] The order ouer hands

50 We haue therefore brought a present vnto the Lorde, what euery man found of iewels of golde, bracelets, and chaines, rings, eare rings & ornaments of the legs, to make an atonement for our soules before the Lord.

q The cap. cannot be thus free offering is knowē to come of the great benefite of God, preserueng his people.

51 And Moſes & Eleazar the Prieſt tooke the golde of them, & all wrought iewels.

52 And all the golde of the offering that they offred vp to the Lorde (of the captaines ouer thousands & hundreds) [was sixteene thousand seuen hundred and fifte shekels,

53 (For the men of warre had spoyled, euery man for [r] himselfe)

r And gaue no portiō to these captaines.

54 And Moſes & Eleazar the Prieſt tooke the gold of the captaines ouer the thousands, and ouer the hundreds, and brought it into the Tabernacle of the Congregation, for a memoriall of the children of Iſrael before the Lord.

s That ỹ Lord might remember ỹ children of Iſrael.

## CHAP. XXXII.

1 The request of the Reubenites and Gadites, 16 And their promise vnto Moſes. 20 Moſes graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manaſseh, conquer and build cities on this side Iordan.

[t] NOw ỹ children of [u] Reuben, and the children of Gad had an exceeding great multitude of cattell: & they saw the land of Jazer, & the land of [b] Gilead, that it was an apt place for cattell.

t Reu'E came of Leah & Gad of Zilpah ye handmayde.

b Wherefore was so named of the heape of stones that Iaakob made as a signe of the couenant betweene him and Laban, Gene. 31.47.

2 Then the children of Gad, and the children of Reuben came, & spake vnto Moſes & to Eleazar the Prieſt, and vnto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 Which countrey the Lorde smote before the Congregation of Iſrael, is a land meete for cattell, and thy seruants haue cattell:

5 Wherefore, sayde they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moſes sayd vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tarie here?

7 Wherefore now [1] discourage ye the heart of the children of Iſrael, to goe ouer into the land, which the Lord hath giuen them?

[1] Ebr. breake.

8 Thus did your fathers when I sent them from Kadesh barnea to see ỹ land.

9 For [x] when they went vp euen vnto the riuer of Eshcol, and sawe the land: they discouraged the heart of the children of Iſrael, that they would not goe into the land, which the Lorde had giuen them.

x Chap. 13.24. Or, valley.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,

11 [y] None of the men that came out of Egypt [z] from twentie yeere olde and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iaakob, because they haue not wholly followed me:

y Hebr. any of the men. z Chap. 14.28, 29.

12 Except Caleb the sonne of Iephunneh the Kenesite, and Joshua the sonne of Nun: for they haue constantly followed the Lord.

Or, perfectly followed.

13 And the Lorde was very angrie with Iſrael, and made them wander in the Wildernesse fourtie yeeres, vntill all the generation that had done [c] euil in the sight of the Lord were consumed.

c Because they murmured, neither would beleeue their report which tolde the truth concerning the land.

14 And beholde, ye are risen vp in your fathers stead as an encrease of sinful men, ſtil to augment the fierce wrath of the Lord toward Iſrael.

15 For if ye turne away from following him, he wil yet againe leaue the people in the Wildernesse, and [d] ye shall destroy all this folke.

d By your occasion.

16 And they went neere to him, and sayd, We wil build sheepe foldes here for

vn-

our sheepe, and for our cattell, and cities for our children.

17 But we our selues will be ready armed to goe before the children of Israel, vntil we haue brought them vnto their place: but our children shal dwell in the defenced cities, because of the inhabitants of the land.

c That is, the inhabitants of Canaan.

18 We will not returne vnto our houses, vntil the children of Israel haue inherited euery man his inheritance.

19 Neither will we inherit with them beyond Iorden and on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

Iosh. 1 13.

20 ¶ And Moses sayd vnto them, If ye will doe this thing, and go armed before the Lord to warre:

f Before the Arke of the Lord.

21 And will goe euery one of you in harnesse ouer Iorden before the Lorde, vntil he hath cast out his enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, & toward Israel: and this land shall be your possession before the Lord.

23 But if ye will not doe so, behold, ye haue sinned against the Lord, & be sure, that your sinne will finde you out.

h The Lorde shall reward you this also which ye require. Iosh 2 15.

24 Builde you then cities for your children, and foldes for your sheepe, and doe that ye haue spoken.

i Yor shall suffer for your sinne.

25 Then the children of Gad, and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lorde commandeth:

26 Our children, our wiues, our sheepe, and all our cattell shall remaine there in the cities of Gilead,

Iosh. 4 12.

27 But thy seruants will goe euery one armed to warre before the Lord to fight, as my lord saith.

k Moses gaue charge at his ꝑsonne vnto the Reubenites & others should be performed after his death to that they make not theirs.

28 So concerning them, Moses commanded Eleazar the Priest, & Iosua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel:

29 And Moses said vnto them, If the children of Gad, & the children of Reuben, will go with you ouer Iorden, al armed to fight before the Lord then when ꝑ land is subdued before you, ye shal giue them the land of Gilead for a possession:

30 But if they will not go ouer w̄ you armed, then they shall haue their possessions among you in the land of Canaan.

l That is attributed to the Lorde which his messenger speaketh.

31 And the children of Gad, & the children of Reuben answered, saying, As the Lord hath sayd vnto thy seruants, so will we doe.

32 We will go armed before the Lord vnto the land of Canaan: that the possession of our inheritance may be, to vs on this side Iorden.

33 So Moses gaue vnto them, euen to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manasseh the sonne of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Basban, the land with the cities thereof and coastes, euen the cities of the countrey round about.

Deut. 3 12. Iosh. 13. 8 and 22. 4.

n The Amorites dwelled on both sides of Iorden, but here be manifestly mention of them that dwelt on this side. 2 Iosh. 10. 12. be spareth of them that inhabited beyõd Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, & Jazer, and Jogbehah,

36 And Beth nimrah, and Beth haran, defenced cities: also sheepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, & Kiriathaim,

38 And Nebo, and Baal meon, and turned their names and Shibmah: and gaue other names vnto the cities which they built.

39 And the children of Machir the sonne of Manasseh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

Gen. 50. 23

40 Then Moses gaue Gilead vnto Machir the sonne of Manasseh, and he dwelt therein.

41 And Jair the sonne of Manasseh, went and tooke the small townes thereof, and called them Hauoth Jair.

Deut. 3 14.

42 Also Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

o That is, the villages of Iair.

## CHAP. XXXIIII.

1 Two & fourte journeys of Israel are nombred. 51 They are commanded to kil the Canaanites.

THese are the p iourneys of the children of Israel, which went out of the land of Egypt according to their bands vnder the hand of Moses and Aaron.

p Ful wherein they departed, and whither they came.

2 And Moses wrote their going out by their iourneys according to the commandement of the Lord: so these are the iourneys of their going out.

3 Now they departed from Ramesses the first moneth, euen the fifteenth day of the first moneth, on the morowe after the Passeouer: and the children of Israel went out with an high hand in the sight of all the Egyptians.

Exod. 12 37

4 (For ꝑ Egyptians buried all their first borne, which the Lord had smitten

Pp.ii. among

among them: vpon their [b] gods also the Lord did execution.)

5 And the children of Israel remoued from Rameses, and pitched in Succoth.

Exod.13.20. 6 And they departed from [c] Succoth, and pitched in Etham, which is in the edge of the wildernes.

7 And they remoued from Etham, [d] and turned againe vnto Pi-hahiroth, which is before Baal zephon, and pitched before Migdol.

8 And they departed from before Hahiroth, and [e] went through the mids of the Sea into the wildernesse, and went three dayes iourney in the wildernes of Etham, and pitched in Marah. Exod.15.22.

9 And they remoued from Marah, and came vnto [f] Elim, and in Elim were twelue fountaines of water, & seuentie palme trees, and they pitched there. Exod.15.27.

This mappe declareth the waye, which the Israelites went for the space of fourtie yeeres from Egypt through the wildernesse of Arabia, vntil they entred into the lande of Canaan, as it is mentioned in Exod. Numb and Deuter. It conteineth also the 42. places where they pitched their tents, which are named in the 33. chap. of Nom. with the obseruation of the degrees, concerning the length and the breadth, and the places [illegible] aboue set out by nombers.

10 And they remoued from Elim, and camped by the red Sea.

11 And they remoued from the red Exod.16.1. Sea, and lay in the [g] wildernes of Sin.

12 And they tooke their iourney out of the wildernes of Sin, and set vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Alush.

14 And they remoued from Alush, Exod.17.1 and lay in [h] Rephidim, where was no water for the people to drinke.

15 And they departed frō Rephidim, Exod.19.1. and pitched in the [i] wildernes of Sinai.

16 And they remoued from the desert Chap.11.34. of Sinai, and pitched [k] in Kibroth hattaauah.

17 And they departed from Kibroth Chap.11.35. hattaauah, and lay at [l] Haseroth.

18 And they departed from Haseroth, and pitched in Rithmah.

Chap.13.1. 19 And they departed from [m] Rithmah, and pitched at Rimmon Parez.

20 And they departed from Rimmon Parez, and pitched in Libnah.

21 And they remoued from Libnah, and pitched in Rissah.

22 And they iourneyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remoued from mount Shapher, and lay in Haradah.

25 And they remoued from Haradah, and pitched in Makheloth.

26 And they remoued from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Terah.

28 And they remoued from Terah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and lay in Moseroth.

31 And they departed from Moseroth, and pitched in Bene-iaakan.

32 And they remoued from Bene-iaakan, and lay in Hor hagidgad.

33 And they went from Hor hagidgad, and pitched in Iotbathah.

34 And they remoued from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remoued from Ezion gaber, and pitched in the [n] wildernesse of Zin, which is Kadesh. Chap.20.22.

37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the

the lande of Edom.

c Exo 20.25. nom 22 50. 38 (c And Aaron the Preest went vp vnto mount Hor at the commaundement of the Lorde, and dyed there, in the fourtieth yeere after the children of Israel were come out of the lande of Egypt, in

a Which the Chrisiwes call Ab, and answereth to part of July and part of August. the first day of the a fifth moneth.

39 And Aaron was an hundreth, and three and twentie yeere olde, when hee dyed in mount Hor.

c Exod 21 1. 40 And c king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel)

Chap. 21.4. Iud. 10. 41 And they departed from mount *Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

Chap. 21.11. 44 *And they departed from Oboth, and pitched in Ije-abarim, in the borders of Moab.

45 And they departed from Jim, and pitched in Dibon-gad.

46 And they remoued from Dibon-gad, and lay in Almon diblathaim.

47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.

48 And they departed from the mountaines of Abarim, † pitched in the plaine of Moab, by Jorden toward Jericho.

† Or, fielde.

49 And they pitched by Jorden, from Beth ieshimoth vnto *Abel shittim in the plaine of Moab.

Chap. 25.1.

50 ¶ And the Lord spake vnto Moses in the plaine of Moab, by Jorden [toward Jericho, saying,

51 Speake vnto the children of Israel, and say vnto them, *When ye are come ouer Jorden to enter into the land of Canaan,

Deut. 7 2. iosh. 11.11, 12.

52 Ye shall then driue out all the inhabitants of the land before you, and destroy all their d pictures, and breake asunder all their images of metall, and plucke downe all their hie places.

d Which were set vp in their hie places to worship.

53 And ye shall possesse the lande and dwell therein: for I haue giuen you the land to possesse it.

54 And ye shall inherite the lande by lot according to your families: *to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. where the lot shall fall to any man, that shalbe his: according to the tribes of your fathers shall ye inherite.

Chap. 26.52, 54.

55 But if ye will not driue out the inhabitants of the lande before you, then those which ye let remaine of them, shalbe *pickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

Iosh. 23.13. Iudges 2.3. † Or, kinnes.

56 Moreouer, it shall come to passe, that I shall doe vnto you, as I thought to doe vnto them.

## CHAP. XXXIIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

AND the Lorde spake vnto Moses, saying,

2 Commande the children of Israel, and say vnto them, When ye come into the land of Canaan, this is the land that shall fall vnto your inheritance: [that is, the land of Canaan with the coastes thereof.

2 Meaning the description of the land.

3 *And your Southquarter shalbe from the wildernes of Zin to † borders of Edom: so that your Southquarter shalbe frō the salt Sea coast Eastward:

Iosh 15 1. † Or, ascending up of Scorpions.

4 And the border shall compasse you from the South to Maaleh akrabbim, and reache to Zin, and goe out from the South to Kadesh barnea: there it shall stretche to Hazar addar, and goe along to Azmon.

5 And the border shall compasse from Azmon vnto the † riuer of Egypt, and shall goe out to the Sea.

† Which was Nilus or, as some thinke, Rhinocorura.

6 And your Westquarter shalbe the great sea: euen that border shalbe your Westcoast.

c Which is called Mediterraneum.

7 And this shalbe your Northquarter: ye shal marke out your border from the great sea vnto mount Hor.

d Which is a mounte in neere Tyre & Sidon, and not that Hor in the wilderne, where Aaron dyed.

8 From mount Hor ye shall point out till it come vnto Hamath, and the ende of the coast shalbe at Zedad.

9 And the coast shall reach out to Ziphron, and goe out at Hazar-enan. this shalbe your Northquarter.

10 And ye shall marke out your Eastquarter from Hazar enā to Shepham.

11 And the coast shall go downe from Shepham to Riblah, e from the Eastside of Ain: and the same border shal descend and goe out at the side of the sea of *Chinnereth Eastward.

e Which in the Gospel is called the lake of Genesareth.

12 Also that border shall go downe to Jorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

13 ¶ Then Moses commaunded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to giue vnto nine

tribes and halfe the tribe.

Chap 32.33. vers. 1.2.3.

14 For the tribe of the children of Reuben, according to the households of their fathers, and the tribe of the children of Gad, according to their fathers households, and halfe the tribe of Manasseh, haue receiued their inheritance.

15 Two tribes & an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall deuide the lande vnto you: Eleazar the Priest, & Iosh. 19.51. Iosh. 14.1. Iosh. 21.1. Iosh. 24.33. Eleazar the sonne of Nun.

f One of the heads or chiefe men of euery tribe.

18 And ye shall take also a f prince of euery tribe to deuide the land.

19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Beniamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the prince of Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, þ prince Hanniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, þ sonne of Parnach.

26 So of the tribe of þ sonnes of Issachar, þ prince Paltiel the sonne of Azzan.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

g And he iudged euer euery peece of ground that should fall to any lot, to the intent that all things might be done orderly and without contention.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lord commaunded to deuide the inheritance vnto the children of Israel, in the land of Canaan.

## CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The law of murther. 30 For one mans witnes shall no man be condemned.

AND þ Lorde spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

2 Commaunde the children of Israel, that they giue vnto the Leuites of the inheritance of their possession, cities to dwell in: ye shall giue also vnto the Leuites the suburbes of the cities round about them.

b God would haue them separated through all the land, because the people might be preserued by the iust gouernour of God and his lawe.

3 So they shall haue the cities to dwell in, and their suburbes shalbe for their cattell, and for their substance, and for all their beastes.

4 And the suburbes of the cities, which ye shall giue vnto the Leuites, from the wall of the citie outwarde, shalbe a thousand cubites round about.

5 And ye shall measure without the citie of the Eastside, two thousand cubites: and of the Southside, two thousand cubites: & of the Westside two thousand cubites: and of the Northside, two thousand cubites: and the citie shalbe in the middes. this shalbe the measure of the suburbes of their cities.

c So that in all were three thousand and in the compasse of the seuen thousand yeerly gift plant and some.

6 And of the cities which ye shall giue vnto the Leuites, there shalbe sixe cities for refuge, which ye shall appoint, that hee which killeth, may flee thither: and to them ye shall adde two and fourtie cities mo. Deut 4.41. ioh. 20.2. and 21.3.

7 All the cities which ye shall giue to the Leuites, shalbe eight and fourtie cities: them shall ye giue with their suburbes.

8 And concerning the cities which ye shal giue of the possession of the children of Israel: of many ye shall take mo, and of fewe ye shall take lesse: euery one shall giue of his cities vnto the Leuites, according to his inheritance, which hee inheriteth.

9 ¶ And the Lorde spake vnto Moses, saying,

10 Speake vnto the children of Israel, & say vnto them, when ye be come ouer Iorden into the land of Canaan, Exod. 21.13. deut 19.2. ioh. 20.2.

11 Ye shall appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shalbe for you a refuge from the auenger, that hee which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, from the next of the kindred, who ought to pursue the cause.

13 And of the cities which ye shall giue, sixe cities shall ye haue for refuge.

14 Ye shall appoint three on this side Iorden, and ye shall appoint three cities in the land of e Canaan which shalbe cities of refuge.

e Among the Reubenites, Gadites and halfe the tribe of Manasseh. Deut. 4.41. Iosh. 20.7.

15 These sixe cities shalbe a refuge for the children of Israel, and for the stranger, and for him that dwelleth f among you,

f Hebr. among them.

you, that euery one which killeth any
person vnwares, may flee thither.

Exod. 21. 14. f Deliuer him into my hand.

16 And if one smite another with an
instrument of yron that hee die, he is a
murtherer, and the murtherer shal die
the death.

17 Also if hee smite him by casting a
stone, wherewith he may be slaine, and
he die, he is a murtherer, and the mur-
therer shall die the death.

g That is, with a long and dangerous stone in thy hand, with a stone of thy hand.

18 Or if hee smite him with an hand
weapon of wood, wherewith he may be
slaine, if he die, he is a murtherer, and
the murtherer shall die the death.

19 The reuenger of the blood himselfe
shall slay the murtherer: when he mee-
teth him, he shall slay him.

Deut. 19. 11.

20 But if hee thrust him * of hate, or
hurle at him by laying of waite, y he die,

21 Or smite him through enmitie
with his hand, that he die: he that smote
him shall die the death: for he is a mur-
therer: the reuenger of the blood shal slay
the murtherer when he meeteth him.

§ Or sodenly. Exod. 21. 13. ‖ Ebr. without enemy.

22 But if he pusshed him vnaduised-
ly, and * not of hatred, or cast vpon him
any ‖ thing, without laying of waite,

23 Or any stone, whereby he might
be slaine and saw him not, or cause it to
fall vpon him, and he die, & was not his
enemie, neither sought him any harme,

24 Then y Congregation shall iudge
betweene the slayer and the auenger of
blood according to these lawes.

i. That is, the next kinsman.

25 And the Congregation shall deliuer
the slayer out of the hand of the auenger
of blood, and the Congregation shall
restore him vnto the citie of his refuge,
whither he was fled: and he shall abide
there vnto the death of the ‖ hie Priest,
which is anointed with the holy oyle.

‖ Vnder this figure is declared that our sinnes could not be remoued, but by the death of the hie Priest Iesus Christ.

26 But if the slayer come without the
borders of the citie of his refuge, whi
ther he was fled,

27 And the reuenger of blood finde
him without the borders of the citie of
his refuge, and the reuenger of blood
slay the * murtherer, he shalbe guiltes,

k. By the reuenger, of the Iudge.

28 Because he should haue remained
in the citie of his refuge, vntill the death
of the hie Priest: and after the death of
the hie Priest, the slayer shall returne
vnto the land of his possession.

29 So these things shalbe a ‖ lawe of
iudgement vnto you, throughout your
generations in all your dwellings.

‖ A lawe to iudge murthers none, either of purpose or vnaduisedly. Deut. 17. 6. and 19. 15. Matth. 18. 16. 2. cor. 13. 1.

30 Whosoeuer killeth any person, the
r Iudge shall slay y murtherer, through
* witnesses: but one witnes shall not te-
stifie against a person to cause him to die.

31 Moreouer ye shall take no recom-
pense for the life of the murtherer, which
is * worthie to die: but hee shalbe put
to death.

l. Which purposely and deliberately murthereth another.

32 Also ye shal take no recompense for
him that is fled to the citie of his refuge,
that he should come againe, and dwell in
the land, before y death of the hie Priest.

33 So ye shall not pollute the lande
wherein ye shall dwell: for blood defi-
leth the lande: and the lande can not be
cleansed of the blood that is shed there-
in, but by the blood of him that shed it.

m. Or, murther.

34 Defile not therfore the land which
ye shall inhabite, for I dwell in y middes
thereof: For I the Lord dwell among
the children of Israel.

n. So Christ is in the middes of his Church, and therefore ye ought to feare to offend him.

## CHAP. XXXVJ.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

THen * the chefe fathers of the
family of the sones of Gilead,
the sonne of Machir the sonne
of Manasseh, of the families
of the sonnes of Ioseph, came, and spake
before Moses, and before the princes, the
chefe fathers of the children of Israel,

* Ieremie, that the 12. commanded wholy ought to marie their daughters to haue the inheritance, and therefore the sonnes of Ioseph propheseth contrarie to Moses.

2 And said, * The Lord commanded
my lord to giue the lande to inherite by
lot to the children of Israel: and my lord
was commaunded by the Lord to giue
the inheritance of Zelophehad our bro
ther vnto his daughters.

* Speaking, Hebr.

3 If they be married to any of the
sonnes of the other tribes of the chil-
dre of Israel, then shal their inheritance
be taken away from the inheritance of
our fathers, and shall be put vnto the in-
heritance of the tribe whereof they shal-
be: so shall it be taken away from the lot
of our inheritance.

4 Also when the Iubile of the chil-
dren of Israel commeth then shall their
inheritance be put vnto the inheritance
of the tribe whereof they shalbe: so shall
their inheritāce be taken away from the
inheritance of the tribe of our fathers.

o. Signifieth that at no time it could be, for in the Iubile euery thing is restored to their owne tribes.

5 Then Moses commanded the chil
dren of Israel, according to the word of
the Lord, saying, The tribe of the sones
of Ioseph haue said well.

6 This is the thing that the Lorde
hath commanded, concerning the daugh
ters of Zelophehad saying, They shall
be wiues, to whome they thinke best,
only to the familie of the tribe of their fa
ther shall they marrie:

p. For the tribe could not haue continuance if the inheritance which laye the maintenance thereof should haue bene alienated to others.

7 So shall not the inheritance of the
P.iiii. children

childzen of Iſrael remoue from tribe to tribe, for euery one of the childzen of Iſrael ſhall ioyne hym ſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth [e] any inheritance of the tribes of the childzen of Iſrael, ſhalbe wife vnto one of the familie of the tribe of her father: that the childzen of Iſrael may enioy euery man the inheritance of their fathers.

9 Neither ſhall the inheritance go about from tribe to tribe: but euery one of the tribes of the childzen of Iſrael ſhall ſticke to his owne inheritance.

10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad.

11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers ſonnes,

12 They were wiues [f] to certaine [of] the familes of the ſonnes of Manaſſeh the ſonne of Ioſeph: ſo their inheritance remayned in the tribe of the familie of their father.

13 Theſe are the [f] commaundements and lawes which the Lord commanded by the hand of Moſes, vnto the childzen of Iſrael in the plaine of Moab, by Jorden [toward Jericho.

e When there is no male to inherite. Chap. 27 1.

f Touching the ceremonial and morall lawes.

# The fifth booke of Moſes,

## called * Deuteronomie.

* That is, a ſecond lawe: ſo called, becauſe the Law which God gaue in mount Sinai, is here repeated, as though it were a newe lawe and this booke is a commenterie or expoſition of the ten commaundements.

### The Argvment.

THE wonderfull loue of God toward his Church is lively ſet foorth in this booke. For albeit through the great ingratitude and hardne rebellions againſt God, for the ſpace of fourtie yeres, Deut. 9. 7. they had deſerued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vſe of his holy word, and ſacraments: yet hee did euer preſerue his Church euen for his owne mercies ſake, and wolde ſtill haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, deſtroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whoſe infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moſt tharpely [punished], to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminiſhing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the ſame they ſhould learne to obey him: by his word he would deſtroy the falſe Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and abolith whatſoeuer is not agreeable to his holy will, ſeeme it otherwiſe neuer ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe vp Kings and gouernours, for the ſetting foorth of this word and preſeruation of his Church: giuing vnto them eſpeciall charge for the executing thereof: whom therefore he willeth to exerciſe themſelues diligently in the continuall ſtudie and meditation of the ſame: that they might learne to feare the Lorde, loue their ſubiects, abhorre couetouſnes and vice, and whatſoeuer offendeth the maieſtie of God. And as he had before inſtructed their fathers in all things appertaining, both to his ſpirituall ſeruice, and alſo for the maintenance of that ſocietie which is betweene men: ſo he teacheth here anewe, all ſuch lawes and ordinances, which either concerne his diuine ſeruice, or elſe are neceſſarie for a common weale: appointing vnto euery eſtate and degree their charge and duetie: aſwell, how to rule and liue in the feare of God, as to nourith friendſhip towarde their neighbours, and to preſerue that order which God hath eſtabliſhed among men: threatning withal, moſt horrible plagues to them that tranſgreſſe his commaundements, and promiſing all bleſſings and felicitie to ſuch as obſerue and obey them.

### CHAP. I.

a A briefe rehearſall of thynges done before, from Horeb vnto Kadeſh barnea. 32 Moſes reproueth the people for their incredulitie. 44 The Iſraelites are ouercome by the Amorites becauſe they fought againſt the commaundement of the Lord.

THeſe be the wordes which Moſes ſpake vnto all Iſrael, on this ſide Jorden in the wilderenes, in the plaine, [a] ouer againſt the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di zahab.

2 [b] There are eleuen dayes iourney from [c] Horeb vnto Kadeſh barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeere, that Moſes ſpake vnto the childzen of Iſrael according vnto all that the Lorde had giuen him in commaundement vnto them,

4 After that hee had ſlaine [d] * Sehon the king of the Amorites which dwelt in Heſhbon, and Og king of Bathan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Jorden in the land of Moab [e] began Moſes to declare this lawe, ſaying,

6 The Lord our God ſpake vnto vs in [f] Horeb, ſaying, Ye haue dwelt long ynough in this mount.

7 Turne you and depart, and go vnto the

a In the wilderenes of Moab.

b Or that is a iourney of eleuen dayes.

c In Horeb, or Sinai fourtie yeeres before this the lawe was geuen: but becauſe a whole

There then of age and iudgement were nowe dead, Moſes repeateth the ſame to the youth which either then were not borne, or had not iudgement.

d By theſe examples of Gods fauour their minders are prepared to exercuse the Lawe. Numb. 21. 24.

e The ſecond time.

f In the ſecond yeere and ſecond moneth. Numb. 10. 11.

childzen of Iſrael remoue from tribe to tribe, for euery one of the childzen of Iſrael ſhall ioyne hym ſelfe to the inheritance of the tribe of his fathers.

8 And euery daughter that poſſeſſeth [e] any inheritance of the tribes of the childzen of Iſrael, ſhalbe wife vnto one of the familie of the tribe of her father: that the childzen of Iſrael may enioy euery man the inheritance of their fathers.

9 Neither ſhall the inheritance go about from tribe to tribe: but euery one of the tribes of the childzen of Iſrael ſhall ſticke to his owne inheritance.

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* That is, a ſecond lawe: ſo called, becauſe the Law which God gaue in mount Sinai, is here repeated, as though it were a newe lawe and this booke is a commenterie or expoſition of the ten commaundements.

### The Argvment.

THE wonderfull loue of God toward his Church is lively ſet foorth in this booke. For albeit through the great ingratitude and hardne rebellions againſt God, for the ſpace of fourtie yeres, Deut. 9. 7. they had deſerued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vſe of his holy word, and ſacraments: yet hee did euer preſerue his Church euen for his owne mercies ſake, and wolde ſtill haue his Name called vpon among them. Wherefore hee bringeth them into the land of Canaan, deſtroyeth their enemies, giueth them their countrey, townes and goods, and exhorteth them by the example of their fathers (whoſe infidelitie, idolatrie, adulteries, murmurings and rebellion, he had moſt tharpely [punished], to feare and obey the Lord, to embrace and keepe his Lawe without adding thereunto or diminiſhing therefrom. For by his word he would be knowen to be their God, & they his people: by his word he would gouerne his Church, and by the ſame they ſhould learne to obey him: by his word he would deſtroy the falſe Prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and abolith whatſoeuer is not agreeable to his holy will, ſeeme it otherwiſe neuer ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe vp Kings and gouernours, for the ſetting foorth of this word and preſeruation of his Church: giuing vnto them eſpeciall charge for the executing thereof: whom therefore he willeth to exerciſe themſelues diligently in the continuall ſtudie and meditation of the ſame: that they might learne to feare the Lorde, loue their ſubiects, abhorre couetouſnes and vice, and whatſoeuer offendeth the maieſtie of God. And as he had before inſtructed their fathers in all things appertaining, both to his ſpirituall ſeruice, and alſo for the maintenance of that ſocietie which is betweene men: ſo he teacheth here anewe, all ſuch lawes and ordinances, which either concerne his diuine ſeruice, or elſe are neceſſarie for a common weale: appointing vnto euery eſtate and degree their charge and duetie: aſwell, how to rule and liue in the feare of God, as to nourith friendſhip towarde their neighbours, and to preſerue that order which God hath eſtabliſhed among men: threatning withal, moſt horrible plagues to them that tranſgreſſe his commaundements, and promiſing all bleſſings and felicitie to ſuch as obſerue and obey them.

### CHAP. I.

a A briefe rehearſall of thynges done before, from Horeb vnto Kadeſh barnea. 32 Moſes reproueth the people for their incredulitie. 44 The Iſraelites are ouercome by the Amorites becauſe they fought againſt the commaundement of the Lord.

THeſe be the wordes which Moſes ſpake vnto all Iſrael, on this ſide Jorden in the wilderenes, in the plaine, [a] ouer againſt the red Sea, betweene Paran & Tophel, and Laban, and Hazeroth, and Di zahab.

2 [b] There are eleuen dayes iourney from [c] Horeb vnto Kadeſh barnea, by the way of mount Seir.

3 And it came to paſſe in the firſt day of the eleuenth moneth, in the fourtieth yeere, that Moſes ſpake vnto the childzen of Iſrael according vnto all that the Lorde had giuen him in commaundement vnto them,

4 After that hee had ſlaine [d] * Sehon the king of the Amorites which dwelt in Heſhbon, and Og king of Bathan, which dwelt at Aſhtaroth in Edrei.

5 On this ſide Jorden in the land of Moab [e] began Moſes to declare this lawe, ſaying,

6 The Lord our God ſpake vnto vs in [f] Horeb, ſaying, Ye haue dwelt long ynough in this mount.

7 Turne you and depart, and go vnto the

a In the wilderenes of Moab.

b Or that is a iourney of eleuen dayes.

c In Horeb, or Sinai fourtie yeeres before this the lawe was geuen: but becauſe a whole

There then of age and iudgement were nowe dead, Moſes repeateth the ſame to the youth which either then were not borne, or had not iudgement.

d By theſe examples of Gods fauour their minders are prepared to exercuse the Lawe. Numb. 21. 24.

e The ſecond time.

f In the ſecond yeere and ſecond moneth. Numb. 10. 11.

the mountaine of the Amorites, and vnto all the places neere thereunto: in the plaine, in the mountaine, & in the valley: both Southward, and to the Seaside, to the land of the Canaanites, and vnto Lebanon: euen vnto the great riuer, the riuer Perath.

8 Behold, I haue set the land before you: go in and [a] possesse that land which the Lorde sware vnto your fathers, Abraham, Isaak, and Iaakob, to giue vnto them and to their seede after them.

9 ¶ And I spake vnto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [b] multiplied you: and beholde, ye are this day as the starres of heauen in number:

11 (The Lorde God of your fathers make you a thousand times so many mo as ye are, and blesse you, as he hath promised you)

12 How can I alone [c] beare your cumbrance and your charge, and your strife?

13 Bring you men of wisdome and of vnderstanding, and [d] knowen among your tribes, and I will make them rulers ouer you:

14 Then ye answered me and saide, The thing is good that thou hast commanded vs to doe.

15 So I tooke the chiefe of your tribes [e] wise and knowen men, and made them rulers ouer you, captaines ouer thousands, and captaines ouer hundreds, and captaines ouer fifte, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that same time, saying. Heare the [f] controuersies betweene your brethren, and [g] iudge righteously betweene euery man and his brother, and the stranger that is with him.

17 Ye shall haue no respect of person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for [h] iudgement is [m] Gods: and the cause that is hard for you, bring vnto me, and I will heare it.

18 Also I commanded you the same time all the things which ye should do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible Wildernes (as ye haue seene) by the way of the mountaine of the Amorites, as the Lorde our God commanded vs: and we came to Kadesh barnea.

20 And I said vnto you, Ye are come vnto the mountaine of the Amorites, which the Lorde our God doeth giue vnto vs.

21 Beholde, the Lorde thy God hath layed the land before thee: go vp and possesse it, as the Lorde the God of thy fathers hath saide vnto thee: feare not, neither be discouraged.

22 ¶ Then ye came vnto me euery one, and said, We will send men before vs, to search vs out the land and to bring vs worde againe, what way we must go vp by, and vnto what cities we shall come.

23 So the saying pleased me well, and I tooke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the [i] riuer Eshcol, and searched out the land.

25 And tooke of the fruite of the land in their handes, and brought it vnto vs, and brought vs word againe, and said, It is a good land, which the Lorde our God doeth giue vs.

26 Notwithstanding, ye would not go vp, but were disobedient vnto [k] commandement of the Lord your God,

27 And murmured in your tents, and said, Because the Lord [l] hated vs, therefore hath he brought vs out of the lande of Egypt, to deliuer vs into the hand of the Amorites, and to destroy vs.

28 Whither shall we go vp? our brethren haue discouraged our hearts, saying, The people is greater, and taller then we: the cities [m] are great and walled vp to heauen: and moreouer we haue seene the sonnes of the * Anakims there.

29 But I saide vnto you, Dread not, nor be afraid of them.

30 The Lord your God, [n] who goeth before you, he shall fight for you, according to all that he did vnto you in Egypt before your eyes,

31 And in the wildernes, where thou hast seene how the Lord thy God bare thee, as a man doeth beare his sonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to goe, and in a cloude by day.

34 Then [p] Lord heard [q] voice of your words, & was wroth, and sware, saying,

35 * Surely

a Or, Euphrates.

Gen. 12. 7. & 13. 15. & 17. 8. & 24. 7. & 26. 3. & 28. 13. & 35. 12. & 48. 4. Exod. 32. 13. & 33. 1. Psal. 105. 9. Ezek. 20. 42. & 36. 28. & 37. 25. Luke 1. 73. Acts 7. 5. Heb. 11. 9. 2. Pet. 1. 4. Ye are his heritage.

b Heb. encreased.

c Signifying how great a burden it was, to gouerne the people.

d Of whose gouernement he had knowledge.

e Declaring what sort of men ought to be chosen to beare a publike charge: read Exod. 18. 21.

Leuit. 19. 15. & 24. 22. Deut. 16. 19. 2. Chron. 19. 7. Prou. 24. 23. Ecclus. 42. 1. Iam. 2. 1. 1. Pet. 1. 17.

f Or, matters.

g Or, iudge iustly betweene euery man and his neighbour.

h Or, matter.

m Gods: that the iudge must in them learne that they do not to serue passe sentence vnrighteously.

Exod. 18. 22. Deut. 1. 17. 2. Chron. 19. 6.

i Or, valley of the cluster of grapes.

Num. 13. 24.

k Or, voice.

l To wit, Caleb and Ioshua. Ye see preferred the better part to the greater, that is, vertue before wealth.

m Such were the Iebusites inhabiting the other countrey of Gods chosen call Ierusalem.

n The other two, not Caleb and Ioshua.

Num. 13. 29.

o Declaring to renounce our own power, and constantly to follow our Captaine, and he, euen our Lord Iesus, as true Soldiers, and agreeable to God.

p Or, Lord.

q Or, voice.

Num. 14.23.

35 Surely there shall not one of these men of this froward generation, see that good land, which I sware to giue vnto your fathers,

Iud. 1.36. 36 Saue Caleb the sonne of Iephunneh: he shall see it, and vnto him will I giue the land that he hath troden vpon, and to his children, because he hath constantly followed the Lord.

Num. 20.12. 26.64. Deut. 3.23. 4.21. 32.49. 37 Also the Lord was angrie with me for your sakes, saying, Thou also shalt not go in thither,

38 But Iosshua the sonne of Nun which standeth before thee, he shall goe in thither: incourage him: for he shall cause Israel to inherite it.

39 Moreouer, your children, which ye said should be a pray, and your sonnes, which in that day had no knowledge betweene good and euill, they shall goe in thither, and vnto them will I giue it, and they shall possesse it.

40 But as for you, turne back, and take your iourney vnto the wildernes by the way of the red Sea.

41 Then ye answered and said vnto me, We haue sinned against the Lorde, we will go vp, and fight, according to all that the Lorde our God hath commanded vs: and ye armed you euery man to the warre, and were readie to go vp into the mountaine.

42 But the Lord said vnto me, Say vnto them, Go not vp, neither fight, (for I am not among you) lest ye fall before your enemies.

43 And when I tolde you, ye would not heare but rebelled against the commandement of the Lorde, and were presumptuous, & went vp vnto the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to doe) and destroyed you in Seir, [euen] vnto Hormah.

45 And when ye came againe, ye wept before the Lorde, but the Lorde would not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

## CHAP. II.

1 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon King of Heshbon is destroyed.

Then we turned, & tooke our iourney vnto the Wildernes, (by the way of the red Sea, as the Lord spake vnto me: and we compassed mount Seir a long time.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraide of you: take ye good heede therefore.

5 Ye shall not prouoke them: for I will not giue you of their land so much as a foote breadth, because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall bye meate of them for money to eate, & ye shall also procure water of them for money to drinke.

7 For the Lord thy God hath blessed thee in all the workes of thine hande: he knoweth thy walking through this great wildernes, and the Lord thy God hath bene with thee this fourtie yeere, [and] thou hast lacked nothing.

8 And when we were departed from our brethren the children of Esau which dwelt in Seir, through the way of the plaine, from Elath, and from Ezion gaber, we turned and went by the way of the wildernes of Moab.

9 Then the Lord said vnto me, Thou shalt not vexe Moab, neither prouoke them to battell: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for giants as the Anakims: whom the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their stede: as Israel shall do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, [said I,] and get you ouer the riuer Zered: and we went ouer the riuer Zered. Num. 21.12.

14 The space also wherein we came from Kadesh barnea, vntill we were come ouer the riuer Zered, was eight and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lorde sware vnto them.

15 For in deede the hand of the Lorde was against them, to destroy them from among the hoste, till they were consumed.

16 So

a Edom and Israel were brethren.

b Edom was the seconde sonne, for whom the Israelites were to returne, Num. 20.21. Gene. 36.8.

c This was the reason why God would not haue the Israelites to meddle with them.

d And giuen that meanes wherewith thou mayest make recompence also God will direct thee by his prouidence, as he hath done.

e Which were the Moabites and Ammonites. Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe cannot auoide Gods plagues. Gene. 36.20.

f Or, wilderness.

g Or, besiege.

h Signifying that as these giants were driuen out for their sinnes: so the wicked when their sinnes are ripe cannot auoide Gods plagues. Gene. 36.20.

i Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren then repenting for your sinnes.

k They obeyed not that God had chastised them.

l Or, the hand.

m Signifying that God is true in his promises: so his threatnings are not in vaine.

n This plague & punishment was to destroy all that were twentie yeere olde and aboue.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lorde spake vnto me, saying,

18 Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come neere ouer against þ children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

i Who called themselues Rephaims: that is perfect, or, which desire to be at rest and reioyne vices but were in deede Zamzummims, that is, wicked and abominable.

20 That also was taken for a land of giants: for giants dwelt therin afore time, whom þ Ammonites called Zamzummims:

21 A people that was great, and many, and tall, as the Anakims: but the Lorde destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

‖ Or, Gaza.

23 And the Auims which dwelt in Hazarim euen vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their steade.

k According to his promise made to Abraham, Gen 15. 21.

24 ¶ Rise vp therefore, said þ Lord: take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon, the k Amorite King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

l This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

25 This day will I begin to send thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shall tremble and quake before thee.

26 Then I sent messengers out of the Wildernes of Kedemoth vnto Sihon King of Heshbon, with words of peace, saying,

Num. 21 22.

27 ¶ Let me passe through thy land: I will go by the hie way: I will neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meat for money, for to eate, and shalt giue me water for money for to drinke: onely I will goe through on my foote,

m Because neither entreatie nor examples of others could moue him he could not complaine of his owne destruction.

29 (As the m children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iordan, into the land which the Lord our God giueth vs.

30 But Sihon the king of Heshbon woulde not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as (appeareth) this day.

n God in his election and reprobation doeth moste iustly appoint the ende and the meanes tending to the same.

31 And the Lorde said vnto me, Beholde, I haue begonne to giue Sihon and his land before thee: begin to possesse and inherite his land.

Num. 21 23.

32 Then came out Sihon to meete vs, him selfe with all his people to fight at Jahaz.

33 But the Lorde our God deliuered him ‖ into our power, and we smote him, and his sonnes, and all his people.

‖ Ebr. before vs.

34 And we tooke all his cities the same time, and destroyed euery citie, men and o women, and children: we let nothing remaine.

o God had curssed Canaan and therefore he would not that any of the cursed race should be preserued.

35 Onely the cattell we tooke to our selues, and the spoyle of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, ‖ from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all ‖ before vs.

‖ Or, into our hand.

37 Onely vnto the land of the children of Ammon thou camest not, ‖ nor vnto any place of the riuer Jabbok, nor vnto the cities in the mountaines, nor vnto whatsoeuer þ Lord our God forbade vs.

‖ Or, foorde.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren. 21 Iosua is made captaine. 27 Moses is permitted to see the lande, but not to enter, albeit he desired it.

WHen we turned, and went by the way of Bashan: p and Og king of Bashan q came out against vs, he, and all his people to fight at Edrei.

p Therefore before the inuentement of the Loye. they had all occasion of iust quarell against him. Num. 21 24.

q Therefore before the inuentement of the Loye. they had all occasion of iust quarell against him.

2 And the Lord sayd vnto me, Feare him not, for I will deliuer him, r all his people, and his land into thine hand, and thou shalt doe vnto him as thou diddest vnto s Sihon king of þ Amorites, which dwelt at Heshbon.

r Or, and.

s Num. 21 24.

3 So the Lord our God deliuered also vnto our hand, t Og the king of Bashan, and all his people: and we smote him, vntill none was left him aliue.

t Num. 21 33.

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, euen u threescore cities, ‖ and all the country of Argob, the kingdome of Og in Bashan.

u Or, threescore cities, and all the country of Argob, the kingdome of Og in Bashan.

5 All

5 All these cities [were] fenced with hie walles, gates and barres, beside vnwalled townes a great many.

b As villages and small townes.

6 And we ouerthrewe them, as we did vnto Sihon king of Heshbon, destroying euery citie, [with] men, c women, and children.

c Because this was Gods appointment, therefore it may not be iudged cruel.

7 But all the cattell and the spoyle of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (which Hermon the Sidonians call Sirion, but the Amorites call it Shenir)

10 All the cities of the plaine, and all Gilead, and all Bashan vnto Salchah, and Edrei, cities of the kingdome of Og in Bashan.

11 For onely Og king of Bashan remained of the remnant of the gyants, [d]whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, and foure cubites the breadth of it, after the cubite of a man.

d The more terrible that this mans life was, the greater occasion had they to glorifie God for the victorie.

12 And this land [which] we possessed at that time, frō Aroer [which] is by the riuer of Arnon, and halfe mount Gilead, [e]and the cities thereof, gaue I vnto the Reubenites and Gadites.

Nom. 32.33.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the halfe tribe of Manasseh: [euen] all the countrey of Argob with all Bashan, which is called The land of gyants.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto [f] coastes of Geshuri, and of Maachathai: and called them after his name, Bashan, [g]Hauoth Iair vnto [h] this day.

Nom. 32.41. e Meaning when he wrote this historie.

15 And I gaue [part] of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon:

f Which separateth the Ammonites from the Amorites.

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the sea of the plaine, to wit, the salt Sea [vnder the springs of Pisgah Eastward.

g Or, as Aschoth-pisgah.

18 ¶ And I commanded you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shall goe ouer armed before your brethren the children of Israel, all men of warre.

h That is, the Reubenites, Gadites, and halfe Manasseh, as Nom. 32.21.

19 Your wiues onely, and your children, and your cattell (for I knowe that ye haue much cattell) shall abide in your cities, which I haue giuen you,

20 Vntill the Lorde haue giuen rest vnto your brethrē as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shall ye * returne euery man vnto his possession, which I haue giuen you.

Iosh. 22.4.

21 ¶ *And I charged Ioshua the same time, saying, Thine eies haue seene all that the [i] Lord your God hath done vnto these two kings: so shal the Lord doe vnto all the kingdomes whither thou goest.

Nom. 27.18, 19, 23.

i So that the victories came not by your owne wise dome, strength or multitude. Iosh. 2.9 and 10.8, 25.

22 Ye shall not feare them: for the Lord your God, he shall fight for you.

23 And I besought the Lorde the same time, saying,

24 O Lord God, thou hast begonne to shewe thy seruant thy greatnes & thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, and like thy [k] power?

k He speaketh according to the common & corrupt speach of them which attribute that power vnto idoles that onely appertained vnto God.

25 I pray thee let me go ouer and see the good lande that is beyonde Iorden, that goodly [l] mountaine, and Lebanon.

l Or, wonderful.

26 But the Lorde was angrie with me for your sakes, and would not heare me: and the Lorde said vnto me, Let it suffice thee, speake no more vnto me of this matter.

k He meaneth Zion, where the temple should be built and God honoured.

27 Get thee vp into the top of Pisgah, and [m] lift vp thine eyes westward, and Northward, and Southward, & Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:

l As before he saw by the spirit of prophecie & good mountaine which was Zion: so here his eyes were lifted vp about the order of nature to behold all the pleasant land of Canaan.

28 But charge Ioshua, and encourage him, and bolden him: for he shall go before this people, and he shall deuide for inheritance vnto them, the land which thou shalt see.

29 So we abode in the valley ouer against Beth peor.

## CHAP. IIII.

1 An exhortation to obserue the lawe without adding ought to or diminishing. 6 Therein standeth our wisdome. 9 We must teache it to our children. 15 No image or gods to be made to worship. 26 Threatnings against them that forsake the lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.

NOwe therefore hearken, O Israel, vnto the ordinances and to the lawes which I teach you to do, that ye may liue, & goe in, and possesse the land,

m For this doctrine standeth not in bare knowledge, but in practise of life.

land which the Lorde God of your fathers giueth you.

Chap.12.32.

2 b Ye shal put nothing vnto the word which I command you, neither shall ye take ought therefrom, that yee may keepe the commandements of the Lord your God which I command you.

b Thinke not to be more wise then I am

3 Your eyes haue seene what the Lord did because of Baal peor, for all the men that followed Baal peor, the Lord thy God hath destroyed euery one from among you.

c God will not be serued by fables but will haue full obedience.

4 But yee that did cleaue vnto the Lord your God, are aliue euerie one of you this day.

d Gods iudgements executed vpon other idolaters ought to serue for our instruction Deute. Num.25.1.4.

5 Beholde, I haue taught you ordinances & lawes, as the Lorde my God commanded me, that ye should do euen so within the land whither ye go to possesse it.

e And were not idolaters.

6 Keepe them therefore, and do them: for that is your wisdome & your vnderstanding vnto the sight of the people, which shall heare all these ordinances and shal say, Surely this people is wise, and of vnderstanding and a great nation.

f Because all men naturally desire wisdome, he sheweth how to attaine vnto it.

7 For what nation is so great, vnto whom the gods come so neere vnto thē, as the Lorde our God is neere vnto vs, in all that we call vnto him for?

[Or, purely.

8 And what nation is so great, that hath ordinances and lawes so righteous as all this Law, which I set before you this day?

g Helping vs, and deliuering vs out of all dangers. as 2. Sam. 7.23.

9 But take heede to thy selfe, & h keepe thy soule diligently, that thou forget not the things which thine eyes haue seene, & that they depart not out of thine heart, all the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:

h He willeth al these wordes to shew that we can neuer be carefull enough to keepe the Law of God & to teache it to our posterite.

10 Forget not how that thou stoodest before the Lord thy God in Horeb, whē the Lorde sayde vnto me, Gather mee the people together, & I will cause them heare my wordes, that they may learne to feare me all the dayes that they shall liue vpon the earth, and that they may teach their children:

Exod.19.18.

11 Then came you neere and i stoode vnder the mountaine, and the mountaine burnt with fire vnto the middes of heauen, and there was darkenesse, cloudes and mist.

i The Lawe was ratified with fearefull miracles, to declare both that God was the author thereof, & also to cause the flesh was able to abide the rigour of the same.

12 And the Lorde spake vnto you out of the middes of the fire, and ye heard the voyce of the wordes, but saw no similitude, saue a voyce.

13 Then he declared vnto you his couenant which he cōmanded you to k do, [euē] the ten commandements, & wrote them vpon two tables of stone.

k God vouch eth this couenant to his counsell. [Or, words.

14 ¶ And the Lord cōmanded me that same time, that I should teach you ordinances & lawes, which ye should obserue in the land, whither ye go to possesse it.

15 Take therefore good heede vnto your selues: for ye saw no image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:

l Be sorrie, & go about that reformation is prepared for all them that make any image to represent God.

16 That ye corrupt not your selues, & make you a grauen image or representation of any figure: [whether it be] the likenes of male or female,

17 The likenes of any beast that is on earth, or the likenes of any fethered foule that flieth in the aire:

18 Or the likenes of any thing that creepeth on the earth, [or] the likenes of any fish that is in the waters beneath the earth,

19 And least thou lift vp thine eyes vnto heauen, and when thou seest the sunne and the moone and the starres with all the host of heauen, shouldest be drawen to worship them and serue them, which the Lord thy God hath distributed to all people vnder the whole heauen.

m He hath appointed them for to serue in an.

20 But the Lord hath taken you and brought you out of the n yron fornace: out of Egypt to be vnto him a people and vnheritance, as appeareth this day.

n He hath declared you out of most miserable slauery and feare, chosen you for his children.

21 And the Lord was angrie with me for your wordes, and sware that I should not go ouer Iorden, and that I should not go in vnto that good lande, which the Lord thy God giueth thee for an vnheritance.

22 For I must die in this land, & shall not go ouer Iorden: but ye shall go ouer, and possesse that good land.

o Moses good affection appeareth, in that he, being depriued of so honorable a testimonie, treasure, and dignitie, willeth them that must enioy it.

23 Take heede vnto your selues, lest ye forget the couenant of the Lord your God which he made with you and lest ye make you any grauē image, or likenes of any thing, as the Lord thy God hath charged thee.

p Of those that come not into him with loue and reuerence, but rebell against him, Deut.12.29.

24 For the Lord thy God is a p consuming fire, and a iealous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye q corrupt your selues, & make any grauen image, or likenes of any thing, and worke euill in the sight of the Lord thy God, to prouoke him to anger,

q Meaning by these words all perfection and corruption of the seruice of God.

26 I r call heauen and earth to record against you this day, that ye shal shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shall not

r Though men would abolish out of the memorie all visible creatures, shalbe witnesses of your disobedience.

prolong your dayes therein, but shal vterly be destroyed.

f No curse shall make his former blessings of none effect.

27 And the Lord shall scatter you among the people, and ye shall be left few in number among the nations, whither the Lord shall bring you:

28 And there ye shall serue gods, [euen the worke of mans handes, wood, and stone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine g heart, and with all thy soule.

g Not with outward shew or ceremonie, but with a true confession of thy faults.

30 When thou art in tribulation, & all these things are come vpon thee, h at the length, if thou returne to the Lorde thy God, and be obedient vnto his voice,

h In the latter dayes.

31 (For the Lord thy God is a mercifull God) he wil not forsake thee, neither destroy thee, nor forget i the couenant of thy fathers, which he sware vnto them.

i Or certifie them the more of the assurance of their salvation.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and aske frō the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

a Rare and negligence is partly cause that he knoweth not God.

33 Did euer people heare the voice of God speaking out of the midst of a fire, as thou hast heard, and liued?

34 Or hath God assayed to go and take him a nation from among nations, by k tentations, by signes, and by wonders, and by warre, and by a mightie hande, and by a stretched out arme, and by great feare, according vnto all that the Lorde your God did vnto you in Egypt before your eyes?

k By so many sweet proofes that none could doubt thereof.

35 Vnto thee it was shewed, that thou mightest knowe, that the Lorde hee is God, [ there is none but he alone.

l He sheweth the cause, why God wrought these miracles.

36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, and thou heardest his voyce out of the midst of the fire.

m Freely, and not of their deserts.

37 And because he loued thy fathers, therefore he chose their seed after them, & hath brought thee out of Egypt in his sight by his mightie power,

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, and to giue thee their lande for inheritance: as appeareth this day.

39 Understand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, and vpon the earth beneath: there [is] none other.

40 Thou shalt keepe therefore his ordinances, & his commandements which I command thee this day, that it may n go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

n God promiseth such reward not for our merites, but to incourage vs, & to assure vs that our labor shal not be lost.

41 ¶ Then Moses separated three cities on this side of Iorden towarde the sunne rising:

42 That the slaier should flee thither, which had killed his neighbour o vnwares, and hated him not in time past, might flee, & slay, vnto one of those cities, and liue:

o Vnwares, and not of purpose.

43 That is, p Bezer in the wildernes, Iosh. 20. 8. in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among the of Manasseh.

p Or, Bozrah.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the q witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,

q The articles and points of the couenant.

46 On this side Iorden, in the valley ouer against Beth peor, in the lande of Sihon King of the Amorites, which dwelt at Heshbon, whome Moses and the children of Israel r smote, after they were come out of Egypt: Num. 21. 24. chap. 1. 4.

47 And they possessed his lande, and the land of s Og King of Bashan, two Kings of the Amorites, which were on this side Iorden towarde the sunne rising: Num. 21. 33. chap. 3. 3.

48 From Aroer, which is by the bank of the riuer Arnon, euen vnto mount Sion, which is Hermon,

49 And all the plaine by Iorden eastward, euen vnto the Sea of the plaine, vnder the t springs of Pisgah.

t That is, the salt sea. Chap 3. 17.

## CHAP V

1 Moses is the meane betweene God and the people. 6 The Law is repeated. 7 The people are afraide at Gods voice. 20 The Lorde witheth, that the people would feare him. 32 They must neither decline to the right hand nor left.

Then Moses called all Israel, and sayd vnto them, Heare O Israel the ordinances & the lawes which u I propose to you this day, that ye may learne them, and take heede to obserue them.

u Ebr. I speake in your eares.

2 x The Lord our God made a couenant with vs in Horeb.

x Exod. 19. 5, 6. a Some read, God made not this couenant, that is, in such ample sort and with such signes and wonders.

3 The Lord made not this couenant with our fathers, [onely,] but with vs, [euen]

[euen] with vs all here alyue this day.

b So plainely that you needs not to doubt thereof.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I ſtood betweene the Lorde and you, to declare vnto you the word of the Lord: for ye were afrayd at the ſight of the fire, and went not vp into the mount) and he ſayd.

Exod. 20.2. Ieuit. 26.1. pſal. 97.7.9. [Or ſeruants.

6 ¶ "I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the houſe of bondage.

7 Thou ſhalt haue none [other gods before my face.

c God bindeth vs to ſerue him one, p. without ſuperſtition & ydolatrie.

8 Thou ſhalt make thee no grauen [image, [or any likeneſſe of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou ſhalt neither bowe thy ſelfe vnto them, nor ſerue them: for "I the Lorde thy God am a [celous God, viſiting the iniquite of the fathers vpon the children, euen vnto the third and fourth [generation of them that hate me:

Exod. 34.7. Iere. 32.18. d That is, of his honour, nor permitting it to be giuen to other.

10 And ſhewing mercy vnto thouſands of them that [loue mee, and keepe my commandements.

e The firſt degree to keepe the commandements is, to loue God.

11 Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltleſſe, that taketh his Name in vaine.

12 Keepe the Sabbath day, to ſanctifie it, as the Lorde thy God hath commaunded thee.

13 Sixe dayes [thou ſhalt labour, and ſhalt do all thy worke:

f Meaning, ſince God permitteth ſixe dayes to our labours, that we ought willingly to vacate & ſeuerally to ſerue him wholy.

14 But the ſeuenth day [is the Sabbath of the Lorde thy God: thou ſhalt not do any worke therin, thou, nor thy ſonne, nor thy daughter, nor thy man ſeruant, nor thy maide, nor thine ox, nor thine aſſe, neither any of thy catteli, nor the ſtranger that is within thy gates: that thy man ſeruant and thy maid may reſt aſwell as thou.

15 For, remember that thou waſt a ſeruant in the lande of Egypt and [that] the Lord [thy God brought thee out thence by a mighty hande and a ſtretched out arme: therefore the Lorde thy God commaunded thee to obſerue the Sabbath day.

g Not for a ſhew, but with true obedience and due reuerence.

16 ¶ Honour thy father and thy mother, as the Lorde thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee vpon the land, which the Lord thy God giueth thee.

17 "Thou ſhalt not kill. Matth. 5.21.

18 "Neither ſhalt thou commit adultery. Luke 18.20.

19 "Neither ſhalt thou ſteale. Rom. 13.9.

20 Neither ſhalt thou beare falſe witneſſes againſt thy neighbour.

21 "Neither ſhalt [thou couet thy neighbours wife, neither ſhalt thou deſire thy neighbours houſe, his fielde, nor his man ſeruant, nor his mayd, his ore, nor his aſſe, nor ought that thy neighbour hath. Rom. 7.7. He ſpeaketh not onely of that reſiſtance with our will, but that there is no motion of affection.

22 ¶ Theſe wordes the Lorde ſpake vnto all your multitude in the mount out of the middes of the fire, the cloude and the darkenes, with a great voyce, and added no more thereto: and wrote them vpon two tables of ſtone, and deliuered them vnto me. Exacting of vs by his example to be content with his word, & adde nothing thereto.

23 And when ye heard the voyce out of the middes of the darkenes, (for the mountaine did burne with fire) then ye came to me, all the cheefe of your tribes, and your Elders:

24 And ye ſaid, Behold, the Lord our God hath ſhewed vs his glorie and his greatnes, and "we haue heard his voyce out of the middes of the fire: we haue ſeene this day that God doth talke with man, and he [liueth. Exod. 19.19. Chap. 4.33.

25 Now therfore, why ſhould we die? for this great fire will conſume vs: if we heare the voice of the Lorde our God any more, we ſhall die.

26 For what fleſh [was there euer, that heard the voice of the liuing God ſpeaking out of the middes of the fire as we haue, and liued? [Or, man.

27 Go thou neere and heare all that the Lord our God ſayth: & declare thou vnto vs all that the Lord our God ſaith vnto thee, & we will heare it, and do it. Exod. 20.19.

28 Then the Lord heard the voice of your words, when ye ſpake vnto me: & the Lorde ſaide vnto me, I haue heard the voyce of the wordes of this people, which they haue ſpoken vnto thee: they haue wel ſaid, all that they haue ſpoken.

29 Oh [that there were ſuch an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for euer. k Declareth of vs nothing but obedience, likewiſe alſo that of our fellowe we are vnwilling thereunto.

30 Go, ſay vnto them, Returne you vnto your tents.

31 But ſtand thou heere with me, and I will tel thee all the commandements, and the ordinances, & the lawes, which thou ſhalt teach them: that they may

do them in the land which I giue them to possesse it.

32 Take heede therefore, that yee do as the Lord your God hath commaunded you: turne not aside to the right hand nor to the left.

33 But walke in all the wayes which the Lorde your God hath commanded you, that ye may liue, and that it may go well with you: and that ye may prolong your dayes in the lande which ye shall possesse.

## CHAP. VI.

1 An exhortation to feare God, & keepe his commandements. 5 What it is to loue him with a thine heart. 7 The same must be taught to the posterite. 10 Feare to tempt God. 25 Righteousnes is conteyned in the Law.

1 These now are the commandements, ordinances, and lawes, which the Lorde your God commanded me to teach you, that ye might do them in the lande whither yee goe to possesse it:

2 That thou mightest feare the Lord thy God, and keepe all his ordinances, & his commandements which I command thee thou and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.

3 Heare therefore, O Israel, and take heede to doit, that it may go well with thee, and that ye may increase mightily in the lande that floweth with milke & honie, as the Lorde God of thy fathers hath promised thee.

4 Heare O Israel, The Lorde our God is Lord onely.

5 And thou shalt loue the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 And these wordes which I commaund thee this day, shalbe in thine heart.

7 And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp:

8 And thou shalt binde them for a signe vpon thine hande, and they shalbe as frontlets betweene thine eyes.

9 Also thou shalt write them vpon the postes of thine house & vpon thy gates.

10 And when the Lord thy God hath brought thee into the lande, which hee sware vnto thy fathers, Abraham, Izhak and Iaakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of all maner of goods which thou filledst not, and wells digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art full,

12 Beware least thou forget ᵖ Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lorde thy God, and serue him, and shalt sweare by his Name.

14 Ye shal not walke after other gods, after any of the gods of ᵖ people which are round about you,

15 (For the Lorde thy God is a iealous God among you:) least the wrath of the Lorde thy God bee kindled against thee, and destroy thee from the face of the earth.

16 Ye shal not tempt ᵖ Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the cōmandements of the Lord your God, and his testimonies, and his ordinances which he hath commanded thee,

18 And thou shalt doe that which is right and good in the sight of the Lorde: that thou mayest prosper, and that thou mayest go in, and possesse that good lande which the Lorde sware vnto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath said.

20 When thy sonne shall aske thee in time to come, saying, what meane these testimonies, and ordinances, and lawes, which the Lorde our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bōdmen in Egypt: but the Lorde brought vs out of Egypt with a mighty hand.

22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his household, before our eyes,

23 And brought vs out from thence, to bring vs in, and to giue vs the lande which he sware vnto our fathers.

24 Therfore the Lord hath commanded vs, to do all these ordinances and to feare the Lord our God, that it may go euer well with vs, and that he may preserue vs alive as at this present.

25 Moreouer, this shalbe our righteousnes before the Lorde our God, if we take heede to keepe all these commandements, as he hath commanded vs.

CHAP.

1 Ye shall neither adde nor diminish, Chap. 4. 2.

m As by obedience God giueth vs all felicitie: so of disobeying God, proceede all our miseries.

[Or, iudgements.

a A reuerent feare and loue of God is the first beginning to keepe Gods commandements.

b Which hath abundance of all things appertayning to mans life.

Matth. 22. 37. Marke 12. 30. Luke. 10. 27.

Chap. 11. 18

c Some read, thou shalt whet them vpon thy children, that is, teach them diligently, and make them perfectly to remember.

[Or, spread them abroad.

d That when thou remainest, thou neuer forget them.

n Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

o But because none could fulfil the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They are to destroy the idoles. 6 The election dependeth not vpon desert but of God. 10 The repentance of the wicked is to confirme vs. 25 To auoide all occasion of idolatrie.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shal roote out many nations before thee: the Hittites & the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou, Chap. 31.8.

2 And the Lorde thy God shall giue them * before thee, then thou shalt smite them: thou shalt vtterly destroy them: thou shalt make no couenant with them, nor haue compassion on them, a Into thy power. Exod. 23.32. and 34.12.

3 Neither shalt thou make mariages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they will cause thy sonne to turne away from me, and to serue other gods: then will the wrath of the Lorde ware hote against you and destroy thee suddenly. ‖Or, any of the.

5 But thus ye shall deale with them, b Ye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut downe their groues, and burne their grauen images with fire. b God would haue his seruice pure without all idolatrous ceremonies and superstitions. Chap 12.3. Chap 14.2 and 26.18.19. 1 Kings. 19.5. 2 Chro. 2.9.

6 * For thou art an holy people vnto the Lord thy God, * the Lorde thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chuse you, because yee were mo in number then any people: for yee were the fewest of all people:

8 But because the Lord loued you, & because he would keepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mighty hand and deliuered you out of the house of bondage, from the hand of Pharaoh King of Egypt, c Freely, hauing no cause in you more then in others to do.

9 That thou mayst knowe, d that the Lorde thy God he is God, the faithfull God which keepeth couenant and mercie vnto them that loue him and keepe his commandements, euen to a thousand generations, d And so put difference betweene him and idoles.

10 And rewardeth * them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face. e Meaning, manifestly, of the life.

11 Keepe thou therfore the commandements, and the ordinances, and the lawes, which I commande thee this day to do them.

12 ¶ For if yee hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe vnto thee the couenant, and the mercie which he sware vnto thy fathers. f This couenant is grounded vpon his free promes, & therefore in respecting the performance he hath respect to his owne mercie & not to our merits.

13 And hee will loue thee, and blesse thee, and multiplie thee: hee will also blesse the fruite of thy wombe, and the fruit of thy land, thy corne & thy wine, & thine oyle, and ‖ increase of thy kine, & the flocks of thy sheepe in ‖ land which he sware vnto thy fathers to giue thee.

14 Thou shalt bee blessed aboue all people: * there shalbe neither male nor female baren among you, nor among your cattel. Exod. 23.26.

15 Moreouer, the Lorde will take away from thee all infirmities, and will put none of the euill diseases of * Egypt (which thou knowest) vpo thee, but will send them vpon all that hate thee. 1 Sam. 9.14 and 15.26.

16 Thou shalt therefore consume all people which the Lorde thy God shall giue thee: thine eye shall not spare thē, neither shalt thou serue their gods, for that shall be thy * destruction. g We ought not to be terrified where God commandeth seuerite. 1 Sam. 15.3

17 If thou say in thine heart, These nations are mo then I, howe can I cast them out?

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

19 The great tentatiōs which thine eyes saw, and the signes and wonders, and the mightie hand and stretched out arme, whereby the Lorde thy God brought thee out: so shall the Lorde thy God doe vnto all the people, whose face thou fearest. * Or, plagues, or trials, as Chap. 29.3. Exod. 7.3. and 10.1.

20 * Moreouer, the Lord thy God will sende * hornets among them vntill they that are left, and hide themselues from thee, be destroyed. Exod. 23.28. and 34.11. * There is not so small a creature, which I will not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God ‖ is among you, a God mightie and dreadfull.

22 And the Lord thy God will roote out these nations before thee by litle and litle: thou mayest not consume them at once, least the beastes of the fielde increase vpon thee. h Gather it to your commodite that God accounteth not his promes to come as you would wish.

23 But the Lord thy God shall giue them before thee, and shall destroy them with a mightie destruction, vntill they be brought to nought.

24 And he shall deliuer their kings into thine hande, and thou shalt destroy their name from vnder heauen: there shall no man be able to stand before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye burne with fire, and couet not the siluer and golde, that is on them, nor take it vnto thee, least thou be snared therewith: for it is an abomination before the Lord thy God.

Chap. 12. 7. exod. 23. 24. Iosh. 7. 21. 2. mac. 12. 40.

k And be entised to idolatry.

26 Bring not therefore abomination into thine house, lest thou bee accursed like it, but vtterly abhorre it, and count it most abominable: for it is accursed.

Chap. 13. 17.

## CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be puffe vp for Gods benefites. 19 The forgetfulnesse of Gods benefites causeth destruction.

THE shall keepe all the commandements which I command thee this day, for to do them: that ye may liue, and be multiplyed, and go in, and possesse the land which the Lorde sware vnto your fathers.

a Obeying that is not enough to hear the worde, except we be expressed by example of life.

2 And thou shalt remember all the way which the Lorde thy God led thee this fourtie yere in the wildernes, for to humble thee, to proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, made thee hungry, and fedde thee with MAN, which thou knewest not, neither did thy fathers knowe it, that hee might teach thee that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord doth a man liue.

c Man liueth not by meate onely but by the power of God, which giueth it strength to nourish vs.

4 Thy raiment ward not olde vpon thee, neither did thy foote swell these fourtie yeeres.

d As they that go bare footed.

5 Knowe therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God nourtereth thee.

e So that his afflictions are tokens of his fatherly loue towards vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lorde thy God bringeth thee into a good land, a land in the which are riuers of water and fountaines, and depths that spring out of valleys and mountaines:

Or, meres.

8 A land of wheate and barley, and of vineyards, and figtrees, and pomegranates: a land of oile olive and honie:

9 A land wherein thou shalt eat bread without scarcitie, neither shalt thou lacke any thing therein: a land whose stones are yron, out of whose mountaines thou shalt digge brasse.

f Where there are mines of metal.

10 And when thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God for the good lande, which hee hath giuen thee.

g For to receiue Gods benefites, and not to be thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commãdements, and his lawes, and his ordinãces, which I command thee this day:

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beasts, and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart be lifted vp, thou forget the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage,

h By attributing Gods benefits to thine owne wisdome and labour, or to good fortune.

15 Who was thy guide in the great terrible wildernes (wherein were fiery serpents, scorpions, drought, where was no water,) who brought forth water for thee out of the rocke of flinte:

Nomb. 20, 11.

16 Who fed thee in the wildernes with MANNA, which thy fathers knewe not) to humble thee, and to proue thee, that he might do thee good at thy latter ende.

Exod. 16. 15.

17 Beware least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which giueth thee power to get substance to establish his couenant which he sware vnto thy fathers as appeareth this day.

i All things concerning this life procede onely of Gods mercie: much more spirituall gifts and life euerlasting.

19 And if thou forget the Lorde thy God, walke after other gods, serue them, and worship them, I testifie vnto you this day ye shall surely perish.

k Or, take to witnes the heauen and the earth, as chap. 4. 26.

20 As the nations which the Lorde destroyeth before you, so ye shall perish, because ye would not be obedient vnto the voyce of the Lord your God.

## CHAP. IX.

4 God doeth them not good for their owne righteousnes, but for his owne sake. 7 Moses vnthankfulnes remembred. 17 The two tables are broken. 26 Moses prayeth for the people.

HEare O Israel, Thou shalt passe ouer Jorden this day, to go in and to possesse nations greater and mightier then thy selfe, and cities great walled vp to heauen,

a Meaning, hastily.

2 A people great and tall, euen the children of the Anakims, whome thou knowest,

knowest, & of whom thou hast heard say, Who can stand before the children of Anak?

3 Understand therefore that this day the Lord thy God is he which goeth ouer before thee as a consuming fire: he shall destroy them, and he shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said vnto thee.

4 Speake not thou in thine heart, after that the Lord thy God hath cast them out before thee, saying, For my righteousnesse the Lorde hath brought me in, to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee.

5 For thou entrest not to inherite their lande for thy righteousnesse, or for thy vpright heart: but for the wickednes of those nations, the Lord thy God doeth cast them out before thee, and that he might performe the worde which the Lord thy God sware vnto thy fathers, Abraham, Isaak, and Iaakob.

6 Understand therefore, that the Lord thy God giueth thee not this good lande to possesse it for thy righteousnesse: for thou art a stiffnecked people.

7 ¶ Remember and forget not, how thou prouokedst the Lorde thy God to anger in the wildernesse: since the day that thou didest depart out of the land of Egypt, vntill ye came vnto this place ye haue rebelled against the Lord.

8 Also in Horeb ye prouoked the Lord to anger so that the Lorde was wroth with you, euen to destroy you.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, (I say) of the couenant, which the Lord made with you: then I abode in the mount fourtie dayes and fourtie nights, and I neither ate bread nor yet drancke water:

10 Then the Lorde deliuered me two tables of stone, written with the finger of God, and thē was tōtemed according to all the words which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the assemblie.

11 And when the fourtie dayes and fourtie nyghtes were ended, the Lorde gaue mee the two tables of stone, the tables, I say, of the couenant.

12 And the Lord said vnto me, Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue corrupt their wayes: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, and beholde, it is a stiffnecked people.

14 Let me alone, that I may destroy them, and put out their name from vnder heauen, and I will make of thee a mightie nation, & greater then they be.

15 So I returned, and came downe from the Mount (and the Mount burnt with fire, and the two Tables of the couenant were in my two handes)

16 Then I looked, & beholde, ye had sinned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the way which the Lorde had commanded you.

17 Therefore I tooke the two Tables, and cast them out of my two hāds, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, because of all your sinnes, which ye had committed, in doing wickedly in the sight of the Lorde, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath & indignation, wherewith the Lord was moued against you, euē to destroy him: yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, euen to destroy him: but at that time I prayed also for Aarō.

21 And I took your sinne, I meane, the calfe which ye had made, and burnt him with fire, and stamped him & grounde him small, euen vnto verie dust: & I cast the dust thereof into the riuer, that descended out of the Mount.

22 Also in Taberah, and in Massah and in Kibroth hattaauah ye prouoked the Lord to anger.

23 Likewise when the Lord sent you from Kadesh barnea, saying, Goe vp, & possesse the lande which I haue giuē you, then ye rebelled against the cōmandement of the Lorde your God, & beleeued him not, nor hearkened vnto his voyce.

24 Ye haue bene rebellious vnto the Lorde, since the day that I knewe you.

25 Then I fell downe before the Lord fourtie dayes & fourtie nights, as I fell downe before, because the Lorde had sayde, that he would destroy you.

26 And I prayed vnto the Lord, and sayd, O Lord God, destroy not thy people & thine inheritance, which thou hast

M.iiii. redeemed

b By the report of the spies, Num. 13.29.

c To cume ther and gu uerne ther.

d Man of him self can deserue nothing but Gods anger, and if God spare any, it commeth of his great mercie.

e Like stubburne oxen which will not endure their masters yoke.

f Or, by the length of time, that their rebellion was most great, and intolerable.

Exod 24.18. and 34 28.

Exod 31 18.

g That is miraculously, and not by the hand of man.

Exod. 32 7

h For some man beclouded the obseruance of God, his waies are corrupt.

i Signifying that the prayers of the faithfull are a barre to stay Gods anger, that he consume not all.

k That is his & Lams inheritance declareth what is the cause of our petition.

l Wherby he sheweth what anger they are in, that cease not to resist not wickednesse.

m Horeb, or Sinai. Num. 11 1, 3. Exod. 17 7. Num. 11. 34.

n After returne of the spyes.

o Wherby is signified that God requireth earnest continuance in prayer.

redeemed through thy greatnes, whom thou hast brought out of Egypt by a mightie hande.

p The godly in their prayers confesse ye sinnes of ye people, and confesse their sinnes.

27 Remember thy seruants Abraham, Isshak, and Iaakob: looke not to the stubburnenesse of this people, nor to their wickednesse, nor to their sinne,

28 Lest the countrey, whence thou broughtest me say, "Because the Lorde was not able to bring them into the land which he promised them, or because hee hated them, hee caried them out, to slaye them in the wildernesse.

Nom. 14 16

29 Yet they are thy people, and thine inheritance, which thou broughtest out by thy mightie power, and by thy stretched out arme.

## CHAP. X

1 The seconde Tables put in the Arke. 8 The tribe of Leui is dedicate to the seruice of the Tabernacle. 12 What the Lord requireth of us. 16 The circumcision of the heart. 19 God regarded not a person. 20 The Lord, ye praise of Israel.

Exod 34 1.

AT the same time ꝑ Lord sayde vnto me, "Hew thee two Tables of stone like vnto the first, and come vp vnto me into the mount, and make thee an Arke of wood,

2 And I wil write vpon the Tables, the words that were vpon the first Tables which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two Tables of stone like vnto ꝑ first, & went vp into ꝑ Mountaine, & the two Tables in mine hande.

4 Then hee wrote vpon the Tables according to ꝑ first writing the ten commandements, which ꝑ Lord spake vnto you in the Mount out of the middes of the fire, in the day of the assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 And the children of Israel tooke their iourney from Beeroth of the children of Iaakan to Mosera, where Aaron dyed, and was buried, and Eleazar his sonne became Priest in his steade.

c This mountaine was also called Hor, Nom 20 28.

7 From thence they departed vnto Gudgodah and from Gudgodah to Iotbath a land of running waters.

8 The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord and to stand before the Lord, to minister vnto him, and to blesse in his Name vnto this day.

d That is to offer sacrifices and to teach the Lawe to the people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lorde is his d inheritance, as the Lorde thy God hath promised him.

e So God turned the curse of Iaakob, Gen. 49. into blessing.

10 And I tarryed in the mount, as at the first time, fourtie dayes and fourtie nightes, & the Lorde heard me at ꝑ time also, & ꝑ Lord would not destroy thee.

11 But the Lord sayde vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

f For all our sinnes & transgressions God requireth nothing but to turne to him & obey him.

12 And nowe, Israel, what doeth the Lorde thy God e require of thee, but to feare the Lorde thy God, to walke in all his wayes, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule:

13 That ꝑ keepe the commandements of the Lord, and his ordinances, which I command thee this day, for thy wealthe

14 Beholde, heauen, and the heauen of heauens is the Lords thy God, and the f earth, with all that therein is.

Psal. 24 1.

g Although he was Lord of heauen and earth, yet would he choose none but you.

15 Notwithstanding, the Lorde set his delite in thy fathers to loue them, & did choose their seede after them e aboue all people, as appeareth this day.

Cut off all your euill affections, Iere. 4. 4.

16 Circumcise therefore the foreskin of your heart, and harden your neckes no more.

2. Chron. 19. 7 Iob 34 19. Rom. 2. 11.

17 For the Lorde your God is God of gods, & Lorde of lordes, a great God, mighty, & terrible, which accepteth no g persons nor taketh reward:

18 Who doeth right vnto the fatherlesse and widowe, and loueth the stranger, giuing him foode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap. 6 13. mat 4 10

20 h Thou shalt feare the Lorde thy God: ꝑ shalt serue him, and ꝑ shalt cleaue vnto him, & shalt sweare by his Name.

h Reade Chap. 6. 13.

21 He is thy praise, & he is thy God, ꝑ hath done for thee these great & terrible things, which thine eyes haue seene.

22 Thy fathers went downe into Egypt i with seuentie persons, & nowe the Lorde thy God hath made thee, as the k starres of the heauen in multitude.

Gen. 46. 27. exod. 1. 5. Gen. 15. 5.

## CHAP. XI

1 An exhortation to loue God & keepe his lawe. 10 The praise of Canaan. 18 To meditate continually the word of God. 19 To teach it to the children. 26 Blessing and cursing.

THerefore thou shalt loue the Lorde thy God, & shalt keepe that, which he commandeth to be kept: that is his ordinances, and his lawes, and his commandements allway.

h Ye which haue seene God's graces with your eies, ought rather to be moued, & your children, which haue onely heard of them.

2 And h consider this day (for I speake not)

not (to your children) which haue neither knowen nor seene) the chastisement of ỹ Lord your God, his greatnes, his mightie hand, and his stretched out arme,

3 And his signes, & his actes, which he did in ỹ middes of Egypt vnto Pharaoh the King of Egypt and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses and to their charets, when hee caused the waters of the red Sea to ouerflowe them, as they pursued after you, & the Lorde destroyed them vnto this day:

b Moses declaring his benefites, as his corrections.

5 And what he did vnto you in ỹ wildernes, vntil ye came vnto this place:

6 And what he did vnto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed thē with their households and their tents, and all their substance that [1] they had in the middes of all Israel.

[1] Moses as their seene.

7 For your eyes haue seene all the great actes of the Lord which he did.

c Because ye haue felt both his chastisements and his benefites.

8 Therefore shall yee keepe all the commandements, which I commande you this day, that ye may be strong, and goe in and possesse the land whither yee go to possesse it:

9 Also that yee may prolong [your] dayes in ỹ land, which the Lord sware vnto your fathers, to giue vnto them & to their seede, euen a land that floweth with milke and honie.

10 ¶ For the lande whither thou goest to possesse it, is not as the lande of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy [2] feete as a garden of herbes:

[2] Or, labour.

11 But ỹ land whither ye go to possesse it, [is] a land of mountains & valleys, and [3] drinketh water of the rayne of heauen.

[3] Or, receiueth.

12 This land doth the Lord thy God care for: the eyes of the Lorde thy God [are] alwayes vpon it, from ỹ beginning of the yeere, euen vnto the end of ỹ yeere.

13 ¶ If ye shall hearken therefore vnto my commandements, which I command you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your land in due time, the first raine & the latter, ỹ thou mayest gather in thy wheate, and thy wine, and thine oyle.

e In the first time, and toward harueste.

15 Also I will send grasse in thy fields for thy cattell, that thou mayst eate, and haue ynough.

16 Beware least your heart [4] deceiue you, and least ye turne aside, & serue other gods, and worship them,

[4] By receiuing to your fathers fonde, deuotions accepting to your owne fantasies.

17 And so the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yeelde not her fruite, and yee perish quickly from ỹ good land, which the Lord giueth you.

18 ¶ Therefore shall ye lay vp these my wordes in your heart and in your soule, and [5] binde them for a signe vpon your hand, that they may be as a frontlet betweene your eyes,

[5] Chap 6.6,8,

19 And yee shall [6] teache them your children, speaking of them, when thou sittest in thine house, & when thou walkest by the waye, and when thou liest downe, and when thou risest vp.

[6] Chap 4.10. & 6.6,7.

20 And thou shalt write them vpon ỹ posts of thine house, & vpō thy gates,

21 That your dayes may be multiplied, and the dayes of your children, in the lande which the Lorde sware vnto your fathers to giue them, as long as [7] the heauens are aboue the earth.

[7] As long as the world endureth.

22 ¶ For if yee keepe diligently all these commandements, which I command you to doe: that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will ỹ Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 [8] All the places whereon the soles of your feete shal treade, shalbe yours: your coast shalbe from the wildernes and from Lebanon, and from the River, euen the riuer Perath, vnto the vttermost Sea.

[8] Iosh. 1.3. [9] This was neuer fulfilled in Dauids or Salomons time.

25 No man shall stande against you: for the Lorde your God shall cast the feare and dread of you vpon all the land that ye shal treade vpon, as he hath said vnto you.

[1] Called Mediterraneum.

26 ¶ Beholde, I set before you this day a blessing and a curse:

27 [10] The blessing, if ye obey the commandements of the Lorde your God which I command you this day:

[10] Chap. 28.2. & 30.2.

28 And the [11] curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I cōmande you this day, to go after other gods which ye haue not [12] knowen.

[11] Chap 28.15.

[12] He expresseth the vnkindnes of men [13] to God [14] certaine.

29 ¶ When the Lord thy God therefore hath brought thee into ỹ land whither thou goest to possesse it, then thou shalt put the [13] blessing vpon mount Gerizim, and the curse vpon mount Ebal.

[13] Chap. 27.12, 13, Iosh. 8.33.

30 Are

30 Are they not beyond Iorden on ꝑ part, where the sunne goeth downe in the land of the Canaanites, which dwel in the plaine ouer against Gilgal, beside the groue of Moreh?

31 For ye shall passe ouer Iorden, to goe in to possesse the lande, which the Lord your God giueth you, and ye shal possesse it, and dwell therein.

32 Take heede therefore that ye * do all the commandements and the lawes, which I set before you this day.

CHAP. XII.

1 To destroy the idolatrous places. 5, 8 To serue God where he commaundeth and do he commaundeth, and not as man fantasie. 19 The Leuites must be nourished. 31 To idolaters burne their children to their gods. 32 To adde nothing to God his worde.

THese are the ordinances and the lawes, which ye shal obserue and doe in the lande which the Lorde God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

2 * Ye shall vtterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery greene tree.

3 * Also ye shall ouerthrowe their altars, and breake downe their pillars, and burne their groues with fire: and ye shall hew downe the grauen images of their gods, and abolish their names out of that place.

4 Ye shall * not so do vnto the Lorde your God.

5 But ye shall seeke the place which the Lorde your God shall * chuse out of all your tribes to put his Name there, and there to dwell, and thither thou shalt come,

6 And ye shall bring thither your burnt offrings, and your sacrifices, and your tithes, and the * offring of your handes, and your vowes, and your free offrings and the first borne of your kine and of your sheepe.

7 And there ye shall eate * before the Lord your God, and ye shall reioyce in al that ye put your hand vnto, both ye, and your households, because the Lord thy God hath blessed thee.

8 Ye shall not do after al these things that we do here this day: that is euery man whatsoeuer seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lorde thy God giueth thee.

10 But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherite, and when he hath giuen you * rest from all your enemies round about, and ye dwel in safetie,

11 When there shalbe a place which the Lord your God shall chuse, to cause his Name to dwell there, thither shall ye bring all that I command you: your burnt offrings, and your sacrifices, your tithes, and the offring of your handes, and all your speciall vowes which ye vowe vnto the Lord:

12 And ye shall reioyce before ꝑ Lord your God, ye, and your sonnes and your daughters, and your seruãts, and your maydens, and the Leuite that is within your gates: * for he hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in euery place that ꝑ seest:

14 But in the place which the Lorde shall [b] chuse in one of thy tribes, there ꝑ shalt offer thy burnt offrings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kil and eate flesh in all thy gates, whatsoeuer thine heart desireth, according to the blessing of the Lord thy God which he hath giuen thee: both the vncleane and the cleane may eate thereof, * as of the roe bucke, and of the hart.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou mayest not eate within thy gates the [c] tithe of thy corne, nor of thy wyne, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offrings, nor the offring of thine handes,

18 But thou shalt eate it before the Lorde thy God, in the place which the Lord thy God shal chuse, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lorde thy God, in all that thou puttest thine hand to.

19 * Beware, ꝑ thou forsake not ꝑ Leuite, as long as thou liuest vpon ꝑ earth.

20 ¶ When the Lorde thy God shall enlarge thy border, as * he hath promised thee, & thou shalt saye, I will eate flesh, (because thine heart lõgeth to eate flesh) thou maiest eate flesh, whatsoeuer thine heart desireth.

21 If ꝑ place which ꝑ Lord thy God hath

1 Speaking in Samaria.

‖ Or playne.

Chap 5 32.

a Whereby they are admonished to seeke none other God. Chap 7 5.

Iudg 2 2.

b Wherein they sacrificed to their idols.

c Ye shall not serue the Lord with superstitions.

1 King 8.29. 2 Chr 6.5. and 7.12 16.

d Meaning the first fruites.

e Where his Arke shalbe.

f Not that they sacrifice in other places, but the Lord would be serued more purely in the land of Canaan.

g It was not enough to conquer, except God had maintained them in rest vnder his protection.

h For that which ye chuse out for your vses.

Chap. 10.9.

i As was declared ouer by the placing of the Arke, as in Shiloh 1 Sa. 1. 3. &c. and in other places til the Temple was built.

k As God hath giuen ouer and abilitie.

l Euery one may be free at home after the beast appointed for sacrifice as the other.

m Speaking, whatsoeuer was offred to the Lord might not be eaten, but where he had appointed.

Eccles 7.32.

Gen. 28.14. & cap. 29.8.

hath chosen to put his Name there, bee farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eate in thy gates, whatsoeuer thyne heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eate them: both, the vncleane and the cleane shall eate of them alike.

t Ebr. be strog or constant. u Because the life of beasts is in their bloud.

23 Onely be sure that thou eate not the blood: for the blood is the life, and thou mayest not eat the life with the flesh.

24 Therefore thou shalt not eate it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

x That which thou vowe offer in sacrifice.

26 But thine holy thinges which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offrings of the flesh, and of the bloud vpon the altar of the Lorde thy God, and the bloud of thine offrings shalbe powred vpon the altar of the Lord thy God, and thou shalt eat the flesh.

28 Take heede, and heare all these wordes which I command thee, that it may go well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

y God by promes bindeth him selfe to be good to them that obey his word.

29 ¶ When the Lorde thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

z By forsaking their superstitious idolatries, & ruining to serue the Lord thy God.

30 Beware, lest thou bee taken in a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

31 Thou shalt not doe so vnto the Lorde thy God: for all abomination, which the Lord hateth haue they done vnto their gods: for they haue burned both their sonnes and their daughters with fire to their gods.

a They thought nothing too deare to offer to their idoles.

Chap.4.2. iosh.23.7. prouerb.30.6. reuel.22.18.

32 ¶ Therefore whatsoeuer I command you, take heede you doe it: thou shalt put nothing thereto, nor take ought therefrom.

## CHAP. XIII.

5 The inuicers to idolatrie must be slaine, though they neuer so holy. 6 No neere of kinred or friendship, 12 Nor great in multitude or power,

IF there arise among you a prophete or a dreamer of dreames, (and giue thee a signe or wonder,

a Which seyth that he hath that he hath seene or reuealed vnto him in dreames.

2 And the signe or the wonder, which he hath told thee, come to passe, saying, Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

b Or, hearken vnto the wordes of the false prophets &c.

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God proueth you, to know whether ye loue the Lord your God with al your heart, and with all your soule.

c God exerciseth all these things that he may be known.

4 Ye shal walke after the Lord your God & feare him, & shall keepe his cõmãdements, & hearken vnto his voyce, & ye shall serue him, and cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall be slaine, because he hath spoken to turne you away from the Lord your God which brought you out of the lande of Egypt, and deliuered you out of the house of bondage to thrust thee out of the way, wherein the Lorde thy God commanded thee to walke: so shalt thou take the euill away from of the middes of thee.

d Being cõuict by testimonies and cõdemned by the Iudge.

6 ¶ If thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, that lyeth in thy bosome, or thy friend, which is as thine owne soule, intice thee secretly, saying, Let vs go and serue other gods, which thou hast not known, thou, I say, nor thy fathers)

e All naturall affections must giue place to Gods honour.

f Whom thou lourest as thy life.

7 Any of the gods of the people which are round about you, neere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shall thine eye pitie him, nor shew mercie, nor keepe him secret:

g As the witnes are charged, Chap.17.7.

9 But thou shalt euen kil him: & thine hande shalbe first vpon him to put him to death, and then the handes of all the people.

10 And thou shalt stone him with stones, that he die, because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)

11 That all Israel may heare and feare, and doe no more any such wickednesse as this among you.

Chap.17.13.

12 ¶ If thou shalt heare say (concerning any of thy cities which the Lord thy God

God hath giuen thee to dwell in)

13 'Wicked men are gone out from among you, and haue drawen away the inhabitants of their citie, saying, Let vs goe and serue other gods, which ye haue not knowen,

14 Then thou shalt seeke, and make search and enquire diligently: and if it be true, and þ thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitantes of that citie with the edge of the sworde: destroy it vtterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And thou shalt gather all þ spoyle of it vnto the middes of the streete thereof, and burne with fire the citie & all the spoyle therof euery whit, vnto the Lord thy God: & it shal be an heape for euer: it shall not be built againe.

17 And there shall cleaue nothing of the 'damned thing to thine hand, that þ Lorde may turne from the fiercenes of his wrath & shewe thee mercie, and haue compassion on thee, and multiplie thee, as he hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his cõmandemẽts which I cõmand thee this day, that thou do that which is right in the eyes of the Lorde thy God.

## CHAP XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 19 The tithes for the Leuite, stranger, father, & widowe.

YE are the children of the Lord your God. * Ye shall not cut your selues, nor make you any baldnes betweene your eyes for the dead.

2 * For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen thee to be a peculiar people vnto him selfe, aboue all the people that are vpon the earth.

3 Thou shalt eate no maner of abomination.

4 'These are the beastes, which ye shal eate, þ beefe, the sheepe, & the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the buncome, & the wilde ore, & the chamois,

6 And euery beast that parteth the hoofe, and cleaueth the cleft into two clawes, & is of the beastes that cheweth the cudde, that shall ye eate.

7 But these ye shal not eate, of them that chewe the cudde, and of them that deuide and cleaue the hoofe [onely:] the camell, nor the hare, nor þ cony: for they chewe the cudde, but deuide not þ hoofe: [therfore they shalbe vncleane vnto you:

8 Also the swyne, because he deuideth the hoofe, and cheweth not the cud, shal be vncleane vnto you: ye shall not eate of their flesh, nor touch their dead carkeises.

9 ¶ These yee shall eate, of all that are in the waters: all that haue finnes and scales shall ye eate. Leuit. 11.9.

10 And whatsoeuer hath no finnes nor scales, ye shall not eate: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shal eate:

12 But these are they, whereof ye shal not eate: the egle, nor the gothawke, nor the ospray,

13 Nor the gleade, nor the kyte, nor the vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostrich, nor þ night crowe, nor the semeaw, nor the hawke after her kinde, ‖Or, cuckow.

16 Neither the litle owle, nor þ great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, & the heron in his kinde, nor the lapwing, nor the backe. Leuit. 11.19.

19 And euery creeping thing that fleeth, shall be vncleane vnto you: it shall not be eaten.

20 [But of al cleane foules ye may eat.

21 Ye shall eate of nothing that dyeth alone, but thou shalt giue it vnto the stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lorde thy God. Thou shalt not * seethe a kidde in his mothers milke.

22 Thou shalt ‹ giue the tithe of all þ entreasle of thy seede, that cõmeth forth of the field yeere by yeere.

23 And thou shalt eate before the Lorde thy God (in the place which hee shall chuse to cause his Name to dwell there) the tithe of thy corne, of thy wine, and of thyne oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lorde thy God allway.

24 And if the way be to lõg for thee, so þ thou art not able to carie it, because þ place is far from thee, where the Lorde thy God shall chuse to set his Name, ‹ when þ Lord thy God hal blesse thee,

25 Then

1 Ebr. children of Belial.

b Which are appointed to see faultes punished.

1 Or, ghostly þ no idolatrie is so detestable, nor ought more worthy to be punished, then of them which once professed God.

k Of þ spoyle of that idolatrous & cursed citie, Reade chap 7.26 and Ios. 7.11.

Leuit. 19.28

Chap 7.6 and 26.18, 19.

a Therefore ye ought not to follow þ superstitions of the Gentiles.

b This ceremoniall Lawe inuented the Iewes to teach a spirituall purenes, euen in their meat and drinke.

c Because their bloud was not shed, but remained in them.

d Which is not of the religion.

Exod 23.19. and 34.26.

e The tithes were ordeined for the maintenance of the Leuites, which had none inheritance.

f With he shall giue thee abundance.

[Or, binde vp.

25 Then shalt thou make it in money, and take the money in thine hande, and goe vnto the place which the Lorde thy God shall chuse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it bee ore, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: and shalt eate it there before the Lord thy God, and reioyce, (both) thou, and thine household.

g After the Iewes had returned to Iewry part,

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

h Besides the yeerely tythes that were giuen to the Leuites, there were laid by in Ioye for the poore,

28 At the end of three yere thou shalt bring forth all the tithes of thine increase of the same yeere, and laye it vp within thy gates.

29 Then the Leuite (that hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widowe, which are within thy gates) shall eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hand which thou doest.

## CHAP XV

1 The yeere of releasing of debts. 5 God blesseth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offred to the Lord.

AT the terme of seuen yeeres thou shalt make a freedome.

a Be shal only release his debtors, which are not able to pay his due yeer.

2 And this is the maner of the freedome: euery creditour shall quite the lone of his hand which he hath lent to his neighbour: hee shal not aske it againe of his neighbour, nor of his brother: for the yeere of the Lords freedome is proclaimed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

b If thy brother be rich, he may be constrained to pay.

4 Saue when there shalbe no poore with thee: for the Lord shall blesse thee in the land, which the Lord thy God giueth thee, for an inheritance to possesse it:

5 So that thou hearken vnto the voice of the Lord thy God to obserue and do all these commandementes, which I command thee this day.

Chap.28.12.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and thou shalt lende vnto many nations, but thou thy selfe shalt not borow, and thou shalt reigne ouer many nations, and they shal not reigne ouer thee.

[Or, any of thy cities.

7 If one of thy brethren with thee be poore within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother:

Matth.5.42. Luke.6.34.

8 But thou shalt open thine hande vnto him, and shalt lende him sufficient for his neede which he hath.

i Be thine eye euill,

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yeere, the yeere of freedome is at hand: therefore it grieueth thee to looke on thy poore brother, and thou giuest him nought, and he crye vnto the Lorde against thee, so that sinne be in thee:

k Be thine heart euill,

10 Thou shalt giue him, and let it not grieue thine heart to giue vnto him: for because of this the Lorde thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand to.

l To try your charitie. Matt. 7. 17

11 Because there shall be euer some poore in the land, therefore I command thee, saying, Thou shalt open thine hand vnto thy brother, to thy needy, and to the poore in thy land.

m Thou shalt be liberall.

12 If thy brother an Ebrue be sell him selfe to thee, or an Ebrue welle, and serue thee sire yeere, euen in the seuenth yere thou shalt let him go free frō thee:

Exod.21.2 Iere.34.14.

13 And whē thou sendest him out free from thee, thou shalt not let him goe away emptie,

n In token that thou doest acknowledge the benefite, wherewith God hath graced thee by his labours.

14 But shalt giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherwith the Lord thy God hath blessed thee.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I cōmand thee this thing to day.

16 And if he say vnto thee, I will not go away from thee, because hee loueth thee and thine house, and because he is well with thee,

17 Then shalt thou take a naule, and perce his eare through against the doore, and he shall be thy seruant for euer: and vnto thy mayde seruant thou shalt doe likewise.

Exod.21.6

o To the yeere of iubile. Leuit.25.40.

18 Let it not grieue thee, whē thou letteste him go out free frō thee: for he hath serued thee sixe yeeres, which is the double worth of an hired seruant: and the Lord thy God shall blesse thee in all that thou doest.

g For the hired seruant serued but three yeres, and euill.

19 All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God, Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.

h For they are the Lords.

20 Thou shalt eat it before the Lord thy God yere by yere, in the place which

the Lorde shall chuse, both thou, and thyne houshold.

Leuit.22.20, 22 chap.17.1 ecclus.35.13

21 ¶ But if there be any blemish therein, as if it be lame, or blind, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

22 But shalt eat it within thy gates: the vncleane, and the cleane shal eate it alike, as the roe bucke, and as the hart.

a Thou shalt as well eate them as the roe bucke, and other wilde beastes,

23 Onely thou shalt not eat the blood thereof, but powre it vpon the ground as water.

## CHAP. XVI.

1 Of Easter. 9 Whitsonday. 12 And the feast of Tabernacles. 18 What offices ought to be obserued. 21 Idolatrie forbidden.

a Read Exod. 23.14.

Thou shalt keepe the moneth of Abib, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.

b Thou shalt eate the Easter Lambe. Exod.12.5.

2 Thou shalt therefore offer ye Passeouer vnto the Lorde thy God, of sheepe and bullockes * in the place where the Lorde shall chuse to cause his Name to dwell.

Exod.12.14. 15.

3 Thou * shalt eate no leauened bread with it: but seuen dayes shalt thou eat vnleauened bread therewith, euen the bread of tribulation, for thou camest out of the lande of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

c Which signified their affliction, which thou hadst in Egypt.

4 And there shall be no leauen seene with thee in all thy coastes seuen dayes long: neither shal there remaine ye night any of the flesh vntil the morning which thou offeredst the first day at euen.

d That was the figure of our redemption, when the Temple was built.

5 Thou mayest not offer the Passeouer within any of thy gates, which the Lord thy God giueth thee:

6 But in the place which the Lorde thy God shall chuse to place his Name, there thou shalt offer the Passeouer at euen, about ye going downe of the sunne, in the season ye thou camest out of Egypt.

e Which was instituted to put them in remembrance of their deliuerance out of Egypt, to vnderstande them in the hope of Iesus Christ, of whom this lambe was a figure.

7 And thou shalt roste & eate it in the place which ye Lord thy God shall chuse, and shalt returne on the morow, and go vnto thy tents.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shall be a solemne assemble to the Lord thy God: thou shalt doe no worke therein.

f Beginning at ye next moneth after the Passeouer. Leuit.23.15. Deut. 23.16.

9 ¶ Seuen Weekes shalt thou nomber vnto thee and shalt begynne to nomber the seuen weekes when thou beginnest to put the sickel to the corne:

10 And thou shalt keepe the feast of Weekes vnto the Lord thy God euen a free gift of thyne hande, which thou shalt giue vnto the Lorde thy God, as the Lord thy God hath blessed thee.

g Or, as thou art able, willingly.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, and thy daughter, and thy seruant, and thy maide, and the Leuite ye is within thy gates, and the stranger, and the fatherlesse, & the widow, that are among you, in the place which ye Lord thy God shall chuse to place his Name there,

12 And thou shalt remember ye thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.

13 ¶ Thou shalt obserue ye feast of the Tabernacles seuē dayes, whē thou hast gathered in thy corne, and thy wine.

g That is, the 5 day of the seuēth moneth, Leuit.23.34.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, & thy daughter and thy seruant, & thy maide, & the Leuite, and the stranger, & the fatherlesse and the widowe, that are within thy gates.

15 Seuen dayes shalt ye keepe a feast vnto the Lord thy God in ye place which the Lord shal chuse: when the Lord thy God shal blesse thee in all thine increase, and in all the workes of thine handes, thou shalt in any case be glad.

h Exod.23.15, and 34.23.

16 ¶ Three times in the yere shal all thy males appeare before the Lorde thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the Weekes, & in ye feast of the Tabernacles: and they shall not appeare before the Lord * emptie.

Ecclus 35.4.

17 Euery man shall giue according to the gift of his hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

According to ye ability that God hath giuen him.

18 ¶ Iudges and officers shalt thou make thee in all thy cities, which ye Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

i He gaue warning to that people for a time to chuse them iudges magistrates,

19 Wrest not thou ye iudge, nor respect any person, neither take reward: for the reward doth blinde the eyes of the wise, and peruerteth the words of the iust.

20 That which is iust & right shalt thou follow, that thou mayest liue, and possesse the lande which the Lorde thy God giueth thee.

k The magistrate must constantly followe the truth of the Lawe & in nothing decline from iustice,

21 ¶ Thou shalt plant thee no groue of any trees neere vnto ye altar of ye Lord thy God which thou shalt make thee.

l Or, image.

22 Thou shalt set thee vp no pillar, which thing the Lorde thy God hateth.

CHAP.

CHAP XVII.

2 The punishment of the idolater. 9 Hard controuersies are brought to the Priest & the Iudge. 12 The contemner must die. 14 The election of the King. 16 and 17 Cleane things he ought to auoyde, 18 And what he ought to imbrace.

THOU shalt offer vnto the Lord thy God no bullock nor sheepe wherein is a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

Chap 15 21. a Thou shalt not serue God for lucres sake, as hypocrites doe.

2 If there be found among you in any of thy cities, which ᵖ Lord thy God giueth thee, man or woman that hath wrought wickednes in ᵖ sight of ᵖ Lord thy God, in transgressing his couenant,

b Shewing ᵖ the crime can not be excused by the fraultie of the person.

3 And hath gone & serued other gods, and worshipped thē: as the sunne, or the moone, or any of ᵖ hoste of heauē, which I haue not commanded,

c Whereby he abhorreth all religion & seruing of God which God hath not commanded.

4 And it be told vnto thee, & thou hast heard it, thē shalt thou inquire diligētly: & if it be true, and ᵖ thing certain, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed ᵖ wicked thing) vnto thy gates, (whether it be man or woman, & shalt stone them with stones, till they die.

Numb. 35 30. chap 19 15. matth. 18 16. 2 cor 13 1 Heb 10 28 two witnesses or three witnesses.

6 At the mouth of two or three witnesses shall hee that is worthie of death, die: but at the mouth of one witnesse, he shall not die.

d Whereby they declared that they vrged the truth.

7 The hands of ᵖ d witnesses shalbe first vpon him, to kill him: & afterward ᵖ hands of all ᵖ people: so thou shalt take the wicked away from among you.

e To signifie a common consent to maintayne Gods honour and true religion.

8 If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea & plea, betweene plague and plague, in the matters of cōtrouersie within thy gates, then shalt thou arise, & go vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto ᵖ Priests of ᵖ Leuites, & vnto ᵖ Iudge that shall be in those daies, and aske and they shall shewe thee the sentence of iudgement,

f Who shall giue sentence as the Priests coūsell him by the Lawe of God.

10 And thou shalt do according to that thing which they of that place which the Lord hath chosen, shewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law, which they shal teach thee, & according to the iudgement which they shall tell thee, shalt thou doe: thou shalt not decline frō the thing which they shall shewe thee, neither to the right hand, nor to the left.

g Then shalt obey their sentence that the controuersie may haue an ende,

12 And that man ᵖ will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to minister there, or vnto the iudge, that man shal die and thou shalt take away euill from Israel.

So long as he is a true member of God, & liueth according to his word.

13 So all the people shall heare and feare, and do no more presumptuously.

14 When thou shalt come vnto the lande which the Lorde thy God giueth thee, & shalt possesse it, & dwell therein, if thou say, I will set a King ouer me, like as all the nations that are about me,

15 Then ᵖ shalt make him king ouer thee, whom ᵖ Lord thy God shall chuse: frō among thy brethrē shalt thou make a king ouer thee: ᵖ shalt not set a stranger ouer thee, which is not thy brother.

h He may not take him of his owne, lest he enforce the people to send backe, or bring them vnder seruitude, and so to rebell. He must not be a stranger, lest he bring in newe lawes, and peruert the olde. He must be a King, & rule by Law of God.

16 Inany wise hee shall not prepare him many horses, nor bring the people againe to i Egypt, for to encrease the nomber of horses, seeing the Lord hath saide vnto you, Ye shal henceforth go no more againe that way.

17 Neither shall hee take him many wiues, lest his hart turne away neither shall he gather him much siluer & golde.

i Meaning the Idolatrous nations.

18 And whē he shall sit vpon ᵖ throne of his kingdome, then shal he write him this k Lawe repeted in a booke, by the ᵖ Priests of the Leuites.

k Declaring the Deuteronomie.

19 And it shall be with him & he shall reade therein all daies of his life, that he may learne to feare the Lorde his God, [& to keepe all the words of this Lawe, and these ordinances, for to do them:

How a rule of the princes behauiour ought to be vnto their people.

20 That his heart bee not lifted vp aboue his brethren, & that hee turne not from the commandement, to the right hande or to the left, [but that hee may prolong his dayes in his kingdome hee, and his sonnes in the middes of Israel.

Wherein is taught how brethren ought to behaue themselues one towardes another.

CHAP XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 Of the abominations of ᵖ Gentiles. 14 God will not leade them without a true Prophet. 20 The false prophet shall be slaine. 22 How he may be knowen.

THE Priestes of the Leuites, and al ᵖ tribe of Leui shall haue no part nor inheritance with Israel, but shal eate the offerings of the Lorde made by fire, and his inheritance.

Numb 18 20. Chap 10 9 Chap 12 12

2 Therefore shall they haue no inheritance among their brethren: for the Lorde is their inheritance, as hee hath saide vnto them.

l That is, the Lord reserued out of his inheritance.

3 And this shall be the Priests duetie of ᵖ people, that they, which offer sacrifice, whether it be bullocke or sheepe, shall giue vnto the Priest the m shoulder,

m The right shoulder, Exo 29 28.

And

and the two cheekes, and the mawe.

4 The firſt fruits alſo of thy corne, of thy wine, & of thine oyle, & the firſt of the fleece of thy ſheepe ſhalt thou giue him.

5 For the Lord thy God hath choſen him out of all thy tribes, to ſtand & miniſter in the Name of the Lorde, him, and his ſonnes for euer.

c Meaning, to ſerue God in the ſtabliſhed ſeruice.

6 ¶ Alſo when a Leuite ſhall come out of any of thy cities of all Iſrael, where he remained, and come with all the deſire of his heart vnto the place, which the Lorde ſhall chuſe,

7 He ſhal thē miniſter in ỹ name of the Lord his God, as all his brethrē the Leuites, which remain there before ỹ Lord.

8 They ſhal haue like portions to eat beſide that which commeth of his ſale of his patrimonie.

d Not ſelling, nor to liue of homelyke.

9 When thou ſhalt come into the land which the Lorde thy God giueth thee, thou ſhalt not learne to do after the abominations of thoſe nations.

10 Let none be found among you that maketh his ſonne or his daughter to e go through the fire, or that vſeth witchcraft, or a regarder of times, or a marker of the flying of foules, or a ſorcerer,

e Signifying they were purged by this ceremonie of paſſing betweene two fires. Leuit. 18.21. Leuit. 20.2. 2. Sam 18.7.

11 Or a charmer, or that counſelleth with ſpirits, or a ſoothſayer, or that aſketh counſell at the dead.

12 For all that do ſuch things are abomination vnto the Lord, and becauſe of theſe abominations the Lorde thy God doeth caſt them out before thee.

f Without hypocriſie, or mixture of falſe religion.

13 Thou ſhalt bee g vpright therefore with the Lord thy God.

14 For theſe nations which ỹ ſhalt poſſeſſe, hearkē vnto thoſe that regarde the times, & vnto ſoothſayers: h as for thee, the Lord thy God hath not ſuffred thee ſo.

g Or, without ſpot. h Be thou giuen or addicted. Act. 7. 39.

15 ¶ i The Lord thy God will raiſe vp vnto thee a k Prophet like vnto mee, from among you, euen of thy brethrē: vnto him ye ſhall hearken.

i Speaking a continuall ſucceſſion of the Prophets till Chriſt the ende of all Prophets come. Exod. 20.19.

16 Accordīg to all that thou deſiredſt of the Lorde thy God in Horeb, in the day of the aſſemblie, when thou ſaideſt, l Let mee heare the voyce of my Lorde God no more, nor ſee this great fire any more, that I dye not.

17 And the Lord ſaid vnto me, They haue well ſpoken.

Ioſh. 1.45. & 3.21

18 m I will raiſe them vp a Prophet frō among their brethren like vnto thee, and will put my wordes in his n mouth, and he ſhall ſpeake vnto them all that I ſhall commande him.

m Chriſt onely promiſed to not only made to Chriſt, but to all that preach in his name, Iſa. 59.21.

19 And whoſoeuer will not hearken vnto my wordes, which he ſhal ſpeake in my Name, I will require it of him.

20 But the Prophet that ſhal preſume to ſpeake a word in my Name, which I haue not commanded him to ſpeake, or that ſpeaketh in the name of other gods, euen the ſame prophet ſhall dye.

21 And if thou thinke in thine heart, How ſhall we knowe the word which the Lord hath not ſpoken?

22 When a Prophet ſpeaketh in the Name of the Lord, if ỹ thing o followe not nor come to paſſe, that is ỹ thing which the Lord hath not ſpoken, but the prophet hath ſpoke it preſumptuouſly: thou ſhalt not therefore, be afraide of him.

l Threatning puniſhment vpon him.

k Vnder this figure note he cōpriſe, & all the other tokens.

## CHAP. XIX.

1 The ſanctified cities. 14 Not to remoue the neighbours bounds. 16 The puniſhment of him ỹ beareth falſe witneſſe.

When the Lord thy God p ſhal roote out the nations, whoſe lande the Lorde thy God giueth thee, and thou ſhalt poſſeſſe them, and dwell in their cities, and in their houſes,

p Chap. 12.29.

2 q Thou ſhalt ſeparate three cities for thee in the middes of thy land which the Lord thy God giueth thee to poſſeſſe it.

q Exod. 21.13. Num. 35. 9, 12. Ioſh. 20. 2.

3 Thou ſhalt r prepare thee the way, and deuide the coaſts of the land, which the Lorde thy God giueth thee to inherit, into three partes, that euery s manſlayer may flee thither.

r Spake as open and ready way.

s Which killeth againſt his will, & bare no hatred in his heart.

4 ¶ This alſo is the cauſe wherefore the manſlaier ſhall flee thither, and liue: Who ſo killeth his neighbour ignorantly, and hated him not in time paſſed:

5 As hee ỹ goeth vnto the wood with his neighbour to hew wood, & his hand ſtriketh with ỹ axe to cut downe ỹ tree, & the head ſlip from the helue, & hit his neighbour that he dieth, the ſame ſhall flee vnto one of the cities, and liue,

t That murtherer be not cōmitted vpon murther. Num. 35.12.

6 Leaſt ỹ t auēger of the blood follow after the manſlaier, while his heart is chafed, and ouertake him, becauſe ỹ way is long, and ſlay him, although he be not worthy of death, becauſe he hated him not in time paſſed.

u Or, can not be iudged to death.

7 Wherefore I commande thee, ſaying, Thou ſhalt appoynt out three cities for thee.

8 And when the Lord thy God x enlargeth thy coaſtes (as hee hath ſworne vnto thy fathers) and giueth thee all the lande which hee promiſed to giue vnto thy fathers,

x When thou ſhalt poſſeſſe the whole land of Canaan.

9 (If thou keepe al theſe commandements to doe them, which I command thee

three this dayes to wit, that thou loue the Lord thy God, and walke in his wayes for euer) then shalt thou adde three cities mo for thee besides those three,

Iosh.20.7.

10 That innocent blood be not shed with thy land, which the Lord thy God giueth thee to inherit, lest blood be vpon thee.

e Lest thou be punished for innocent blood

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that he die, and flee vnto any of these cities,

12 Then the Elders of his citie shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

f The Magistrates.

13 Thine eye shal not spare him, but thou shalt put away the crie of innocent blood from Israel, that it may go well with thee.

g The whoredome pardoned murther offended against the lawes of God.

14 ¶ Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land which the Lord thy God giueth thee to possesse it.

Deut.19.15. Chap.17.6. matth.18.16. ioh.8.17. 2 Cor.13.1. heb.10.28.

15 ¶ One witnes shal not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, but at the mouth of two witnesses or at the mouth of three witnesses shall the matter bee stablished.

16 ¶ If a false witnes rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shal stand before the Lord, euen before the Priests and the Iudges, which shall be in those dayes,

18 And the Iudges shall make diligent inquisition: and if the witnesse bee found false, and hath giuen false witnes against his brother,

19 Then shall ye do vnto him as hee had thought to do vnto his brother: so thou shalt take euill away forth of the middes of thee.

h Gods prouidence is where his true ministers are assembled.

Pro.19.5. dan.13.62.

20 And the rest shall heare and feare, and shall henceforth commit no more any such wickednes among you.

21 Therefore thine eye shal haue no compassion, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote.

Exod.21.23. leuit.24.20. matth.5.38.

## CHAP. XX.

1 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should go to battell. 10 Peace must first be proclaimed. 19 The trees that bear fruit, must not be destroyed.

When thou shalt go forth to warre against thine enemies and shalt see horses and chariots, and people mo then thou, dee not afrayde of them: for the Lorde thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battel against your enemies: let not your hearts faint, neither feare, nor be amased, nor adread of them.

Chap.28.7.

4 For the Lorde your God goeth with you, to fight for you against your enemies, and to saue you.

b To present to defend you in his grace and power.

5 ¶ And let the officers speake vnto the people, saying, What man is there that hath built a newe house, and hath not dedicate it? let him go and returne to his house, lest he die in the battell, and an other man dedicate it.

c For when they entred first to inuel in an host they gaue thanks to God, acknowledging that they had that benefite by his grace.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruite? let him go and returne againe vnto his house, least he die in the battel, and another eate the fruite.

d The Elders word is vsually to make common of peace. Leuit. 19.23.

7 And what man is there that hath betrothed a wife, and hath not taken her? let him goe and returne againe vnto his house, least he die in battell, and an other man take her.

8 And let the officers speake further vnto the people, and say, Who soeuer is afraide and faint hearted, let him goe and returne vnto his house lest his brethrens heart faint like his heart.

Iudg.7.3

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest neere vnto a citie to fight against it, thou shalt offer it peace.

Numb.21.22. chap.2.26.

11 And if it answere thee again peaceably, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

e It accept peace.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shal deliuer it vnto thine hãds, & thou shalt smite all y males therof with y edge of the sword.

14 Only the women, and the children, and the cattel, and all that is in the city, euen all the spoyle thereof shalt thou take vnto thy selfe, & shalt eate the spoile of thine enemies, which the Lorde thy God hath giuen thee.

Iosh.8.2.

15 Thus shalt thou do vnto all the cities, which are a great way of frõ thee,

R.iii. which

a Meaning, vpon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

which are not of the cities of these nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: [to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lorde thy God hath commanded thee,

18 That they teach you not to do after all their abominations, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe vpon them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meate, those shalt thou destroy and cut downe, and make forts against the city that maketh warre with thee, vntill thou subdue it.

CHAP. XXI.

1 Inquisition for murther. 22 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 22 The bodie may not hang all night.

IF one be found slaine in the land, which the Lorde thy God giueth thee to possesse it, lying in the fielde, and it is not knowen who hath slaine him,

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slaine.

3 And let the Elders of that citie, which is next vnto the slaine man, take out of the droue an heyfer that hath not beene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a stonie valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui (whom the Lorde thy God hath chosen to minister, and to bleſſe in the name of the Lorde) shall come forth, and by their worde shall all strife and plague be tryed.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands ouer the heifer that is beheaded in the valley:

7 And shal testifie, and say, Our hands haue not shed this blood, neyther haue our eyes seene it.

8 O Lorde, be mercifull vnto thy people Israel, whome thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, & the blood shall be forgiuen them.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, & the Lorde thy God shall deliuer them into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine houle, and she shall shaue her head, and pare her nailes,

13 And she shal put off the garment that she was taken in, and she shall remaine in thine house, and bewaile her father & her mother a moneth long: and after that shalt thou goe in vnto her, and marie her, and she shalbe thy wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither she will, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and an other hated, and they haue borne him children, both the loued and also the hated: if the first borne bee the sonne of the hated,

16 Then when the time commeth, that her appointeth his sonnes to bee heires of that which he hath, hee may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne:

17 But he shal acknowledge the sonne of the hated for first borne, & giue him double portion of all that he hath: for he is the first of his strength, & to him belongeth the right of the first borne.

18 If any man haue a sonne that is stubburne & disobedient, which will not hearke vnto the voyce of his father, nor the voyce of his mother, & they haue chastened him, and he would not obey the,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shal say vnto the Elders of his citie, This our sonne is stubburne & disobedient, [&] he will not obey our admoni-

tion

f For. God had appointed that the Canaanites should be destroyed, & made the Israelites executers of his iudgement, chap. 7.1.

g Some read, For a man is the tree of the field, to come out of the siege against thee.

a That law declareth how horrible a thing murther is, seeing that for one man a whole country shalbe punished except a reuenger be found.

b Or, rough. c That the blood shed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer, which the Priestes made in the audience of the people.

d Signifying that her former life must be changed before they could be ioyned to the people of God.

e As hauing renounced parents & country: This only was permitted in the warres: otherwise the Israelites could not marry strangers.

f This teacheth that the pluralitie of wiues came of a corrupte affection.

[Or, while the sonne of the hated liueth.

g As much as to two of the others.

h Except he be vnworthy, as was Reuben Iaakobs sonne.

i For it is the mothers dutie also to instruct her children.

tion: he is a ryotour, and a drunkard.

21 Then all the men of his citie ſhall ſtone him vñto death: ſo thou ſhalt take awaye euill from among you, that all Iſrael may heare it, and feare.

22 ¶ If a man alſo haue committed a treſpaſſe worthy of death, and is put to death, and thou hangeſt him on a tree,

23 His body ſhall not remayne all night vpon the tree, but thou ſhalt bury him the ſame day: for the curſe of God is on him that is hanged. Defile not therefore thy lande which the Lord thy God giueth thee to inherite.

1 Which death was alſo appointed for blaſphemers & idolaters. ſo that to diſobey the parentes is moſt horrible.

m For Gods ſake by his death is ſatisfied, & nature abhorreth euill doers. Galat. 3 13.

## CHAP XXII.

1 Her commaundeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birdes. 8 Why they ſhould haue battelments. 9 Not to make diuers kindes together. 12 Of the veſt not being found a virgine. 22 The puniſhment of adulterie.

THOV a ſhalt not ſee thy brothers oxe or his ſheepe go aſtray, and b withdraweſt thy ſelfe from them, but ſhalt bring them againe vnto thy brother.

Exod. 23 4.

a As though thou ſawest it not.

2 And if thy brother be not neere vnto thee, or if thou knowe him not, then thou ſhalt bring it into thine houſe, and it ſhall remaine with thee, vntil thy brother ſeeke after it: then ſhalt thou deliuer it to him againe.

b Withdrawing, is hypocrytly aſſented muſt be hewen, not only to them, but alſo to them which are farre off.

3 In like maner ſhalt thou doe with his aſſe, and ſo ſhalt thou doe with his rayment, and ſhalt ſo doe with all loſt thinges of thy brother, which hee hath loſt: if thou haſt founde them, thou ſhalt not withdraweſt thy ſelfe from them.

c Such mayſt not thou helpe to put thy neighbours goodes.

4 ¶ Thou ſhalt not ſee thy brothers aſſe nor his oxe fall downe by the way, & withdraweſt thy ſelfe from them, but ſhalt lift them vp with him.

5 ¶ The woman ſhall not weare that which pertayneth vnto the man, neither ſhall a man put on womans rayment: for all that do ſo, are abominable vnto the Lord thy God.

d For that mens to alter the order of nature, and to deſpite God.

6 ¶ If thou finde a birdes neſt in the way, in any tree, or on the groũd, whether they bee yong or egges, and the damme ſitting vpon the yong, or vpon the egges, thou ſhalt not take the damme with the yong,

7 But ſhalt in any wiſe let the damme goe and take the yong to thee, that thou mayeſt proſper and prolong thy dayes.

8 ¶ When thou buildeſt a newe houſe, thou ſhalt make a battlement on thy roofe, that thou lay not blood vpõ thine houſe, if any man fall thence.

e If God tenteth cruelnes done to brute beaſts, howe much more to man, made accordyng to his image?

9 ¶ Thou ſhalt not ſowe thy vineyarde with diuers kindes of ſeedes, leaſt thou defile the increaſe of the ſeed which thou haſt ſowen, and the fruite of thy vineyard.

f The terme of this Lawe is, to weathe an vineyarde, & not to be curious of ech vnprofitable.

10 ¶ Thou ſhalt not plowe with an oxe and an aſſe together.

11 ¶ Thou ſhalt not weare a garment, of diuers ſorts, as of woollen and linen together.

12 ¶ Thou ſhalt make thee fringes vpon the foure quarters of thy veſture, wherewith thou couereſt thy ſelfe.

Nom. 15 38.

13 ¶ If a man take a wife, and when he hath lyen with her, hate her,

14 And lay ſlaunderous things vnto her charge, and bring vp an euill name vpon her, and ſay, I tooke this wife, and when I came to her, I found her not a mayde,

g That is, be an occaſion that he is ſlaundered.

15 Then ſhall the father of the mayd and her mother take & bring the ſignes of the maydes virginite vnto the Elders of the citie to the gate.

16 And the maydes father ſhall ſaye vnto the Elders, I gaue my daughter vnto this man to wife, & he hateth her:

17 And loe, he layeth ſlaunderous things vnto her charge, ſaying, I found not thy daughter a mayde: loe, theſe are the tokens of my daughters virginite: and they ſhall ſpread the veſture before the Elders of the citie.

h Meaning ſhewe wherein the ſignes of her virginite were.

18 Then the Elders of the citie ſhall take that man and chaſtice him,

19 And ſhall condemne him in an hundreth ſhekels of ſiluer, & giue them vnto the father of the mayde, becauſe he hath brought vp an euill name vpon a maid of Iſrael: and ſhe ſhalbe his wife, and he may not put her away all his life.

For the fault of the elde ro bound vnto the ſhame of the parentes therefore he was re dyenſed when the was ſmitten.

20 ¶ But if this thing be true, that the maide be not founde a virgine,

21 Then they ſhall bring forth the maide to the doore of her fathers houſe, and the men of her citie ſhall ſtone her with ſtones to death: for ſhee hath wrought folly in Iſrael, by playing the whore in her fathers houſe: ſo thou ſhalt put euill away from among you.

22 ¶ If a man be founde lying with a woman married to a man, then they ſhall dye euen both twaine: to wit, the man that lay with the wife, & the wife: ſo thou ſhalt put away euill frõ Iſrael.

Leuit. 20. 10.

23 ¶ If a mayde be betrothed vnto an huſbande, and a man finde her in the towne and lye with her,

24 Then ſhall ye bring thẽ both out

vnto the gates of the same cite, and shal stone thē with stones to death: ꝑ mayde because she cryed not, being in the cite, and the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maide in the fielde, and force her, and lye with her, thē the man that lay with her, shall die alone:

26 And vnto the maide thou shalt do nothing, because there is in the mayde no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so is this matter.

27 For hee founde her in the fieldes: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ * If a man finde a mayde that is not betrothed, and take her, and lye with her, and they be founde,

29 Then the man that lay with her, shall giue vnto the maydes father fifte [shekels of siluer: ℣ she shall be his wife, because he hath humbled her: he can not put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXIII.

1 What men might not be admitted to office. 9 What they ought to auoyde when they go to warre. 15 Of the fugitiue seruant. 17 To see all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

NOne that is hurt by bruising, or that hath his priuie member cut off, shall enter vnto the Congregation of the Lorde.

2 A bastarde shall not enter into the Congregation of the Lorde: euen to his tenth generation shall hee not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lorde: euen to their tenth generation shall they not enter into the cōgregation of the Lord for euer,

4 Because they met you not wt bread and water in the way, when ye came out of Egypt, ℣ * because they hired against thee Balaam the sonne of Beor, of Pethor in Aram naharaim, to curse thee.

5 Nevertheless, the Lorde thy God would not hearken vnto Balaam, but the Lord thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seeke their peace nor their prosperitie all thy dayes for euer.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptiā, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation, shall enter into the Congregation of the Lorde.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednes.

10 ¶ If there be among you any that is vncleane by that which commeth to him by night, he shal go out of the hoste, and shall not enter into the hoste,

11 But at euen he shal wash himself with water, ℣ when the sunne is down, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste, whither thou shalt resort,

13 And thou shalt haue a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt couer thine excrements.

14 For the Lorde thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shalbe holy, that he see no filthie thing in thee and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shall dwell with thee, [euen] among you, in what place he shal choose, in one of thy cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of ꝑ sonnes of Israel.

18 Thou shalt neither bring the hire of a whoore, nor the price of a dogge into the house of the Lorde thy God for any vowe: for euen both these [are] abomination vnto the Lord thy God.

19 ¶ * Thou shalt not giue to vsury to thy brother: [as] vsury of money, vsury of meate, vsury of any thing that is put to vsury.

20 Vnto a stranger thou mayest lend vpon vsury, but thou shalt not lend vpon vsurie vnto thy brother, that the Lorde thy God may blesse thee in all that thou settest thine hande to, in the lande whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lorde thy God, thou shalt not be slacke to pay it: for the Lorde thy God will surely require it of thee, and [so]

[Or, defiled.

[Or, no sinne worthy of death.

k Meaning, that the innocent can not be punished.

Exod. 22. 16.

[ For the necessitie of nature.

g Meaning herebyb his people should be pure both in soule and body.

l He shall not lye with his Neighbother: meaning hereby at other seasons, Leuit. 18.

a Either to beare office, or to marrie a wife.
b Thus was to cause them to liue chastely, whose posteritie might not be receiued. Nehe. 13. 1.

c Hereby he ebenezereth all, that neither nor the children of God in their vocation. Num. 22. 5, 6.

h This is mete for the heathen, who fed for their maisters cruelte, and imbraced the true religion. Ebr. gates.

i Forbidding hereby that any gaine gotten of euill things should be applied to the seruice of God. Such 1 7. Leuit. 22. 25. Leuit. 25, 36.

k This was permitted for a time for the hardnes of their heart.

d Thou shalt haue no, beng to vse but, them.

l If thou helpe thy brother, God will declare his loue toward thee.

[so] it should be sinne vnto thee.

22 But when thou abstenest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lippes, thou shalt keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: [for] thou hast spoken it with thy mouth.

m If the vowe be lawfull and good.

24 ¶ When thou comnest into thy neighbours vineyard, then thou mayest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell.

n Being hired for to labour.

o To bring home to thine house. Mat. 12.1.

25 When thou comest into thy neighbours corne, thou mayest plucke the eares with thine hande, but thou shalt not moue a sickle to thy neighbours corne.

## CHAP XXIIII

1 Diuorcement is permitted. 5 He that is newly married is exempted from warre. 6 The pledge. 14 Wages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widowe.

When a man taketh a wife, and marryeth her, if so bee thee finde no fauour in his eyes, because hee hath espyed some filthinesse in her, a then let him write her a bill of diuorcement, and put it in her hande, and sende her out of his house.

a Hereby God approueth not that light diuorcement, but permitteth it to auoyde further inconueniences, Mat. 19.7.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of diuorcement, & put it in her hande, and sende her out of his house, or if the latter man die which tooke her to wife:

4 [Then her first husbande, which sent her away, may not take her againe to be his wife, after that she is defiled: for that is abomination in the sight of the Lorde, and thou shalt not cause the land to sinne, which the Lorde thy God doeth giue thee to inherite.

b Hereby that by marrying her, he iudged her to be vncleane and defiled,

5 ¶ When a man taketh a new wife, he shall not go a warfare, c neither shall be charged with any businesse, but shall be free at home one yeere, and reioyce with his wife which he hath taken.

c That they might learne to knowe one anothers conditions, and so afterward liue in godly peace.

6 ¶ No man shall take the nether nor the vpper d millstone to pledge: for this gage is his liuing.

d Not any thing, wherewith a man getteth his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, that theefe shall die: so shalt thou put euill away from among you.

Leuit. 23.2.

8 ¶ Take heede of the e plague of leprosie, that thou obserue diligently, and doe according to all that the Priestes of the Leuites shall teach you: take heede ye do as I commanded them.

e Or, sicknesse.

9 Remember what the Lorde thy God did vnto f Miriam by the way after that ye were come out of Egypt.

f Nom. 12. 10.

10 ¶ When thou shalt lende againe of thy neighbour any thing lent, thou shalt not go g vnto his house to fet his pledge.

g As though thou shouldest appoint what to haue, that shalt receiue what he may spare.

11 But thou shalt stande without, and the man that borowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not sleepe with his pledge.

13 [But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his rayment, and bleese thee: and it shall be righteousnesse vnto thee h before the Lord thy God.

h Though he were vnthankefull yet God will not forget it.

14 ¶ Thou shalt not oppresse an hired seruant that is needie & poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 i Thou shalt giue him his hire for his day, neither shall the sunne go downe vpon it: for he is poore, and therwith susteineth his life: least he crie against thee vnto the Lord, and it be sinne vnto thee.

i Leuit 19.13. Iob. 24.14.

16 ¶ k The fathers shall not bee put to death for the children, nor the children put to death for fathers, but euery man shalbe put to death for his own sinne.

k 2 King. 14.6. 2. Chron. 25.4. Ier. 31.29, 30. Ezech. 18.20.

17 ¶ Thou shalt not peruert l right of the stranger, nor of the fatherles, nor take a widowes rayment to pledge.

l Because the world do least reuerence these sorte of people, therefore God hath most care ouer them.

18 But remember that thou wast a seruant in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commande thee to doe this thing.

19 ¶ m When thou cuttest downe thine haruest in thy field, and hast forgotten a sheafe in the fielde, thou shalt not goe againe to fet it, [but it shall be for the stranger, for the fatherlesse, and for the widowe: that the Lorde thy God may bleese thee in all the n workes of thine hands.

m Leuit 19.9. and 23.22.

n Or, gatherest thine olues.

20 When thou beatest thine olive tree, thou shalt not goe ouer the boughes againe, [but it shalbe for the stranger, for the fatherlesse, and for the widowe.

21 When thou gatherest thy o vineyarde, thou shalt not gather the grapes cleane after thee, but they shall be for the straunger, for the fatherlesse, and for the widowe.

o Or, the grapes of thy vineyarde.

22 And remember that thou wast a seruant in the lande of Egypt: therefore I command thee to doe this thing.

p Soe hunger & necessitie of the belly inforceth men to doe euill, they were beneficiall vnto others.

CHAP.

CHAP. XXV.

3 The beating of the offendours. 5 To raise up seede to the kinseman. 11 In what case a womans hande must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

WHen there shall be strife betweene men, and they shall come vnto iudgement, [a] and sentence shall be giuen vpon them, and the righteous shall be iustified, and the wicked condemned,

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lie downe, [b] and to be beaten before his face, according to his trespasse, vnto a certaine nomber.

3 Fourtie stripes shall he cause him to haue and not past, least if he shoulde exceede and beate him aboue that with many stripes, thy brother shoulde appeare despised in thy sight.

4 ¶ Thou shalt not mouzel the ore that treadeth out the corne.

5 ¶ If brethren dwel together, and one of them dye and haue no sonne, the wife of the dead shall not marrie without: that is, vnto a stranger, but his [d] kinseman shall goe in vnto her, and take her to wife, and doe the kinsemans office to her.

6 And the first borne which she beareth, shall succeede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man will not take his kinswoman, then let his kinswoman goe vp to the gate vnto the Elders, and say, My kinseman refuseth to raise vp vnto his brother a name in Israel: hee will not doe the office of a kinseman vnto me.

8 Then the Elders of his citie shall call him, and commune with him: if hee stande and say, I will not take her,

9 Then shall his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foote, and spitte in his face, and answere, and say, So shall it be done vnto that man, that will not builde vp his brothers house.

10 And his name shall bee called in Israel, The house of him whose shooe is put off.

11 ¶ When men strive together, one with another, [e] if the wife of the one come neere, for to rid her husbande out of the handes of him that smiteth him, and put foorth her hande, and take him by his priuities,

12 Then thou shalt cut off her hande: thine eye shall not spare her.

13 ¶ Thou shalt not haue in thy bagge two maner of [f] weights, a great and a small,

14 Neither shalt thou haue in thine house diuers [g] measures, a great and a small:

15 But thou shalt haue a right and iust weight: a perfite and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For all that do such things, and all that doe vnrighteously, are abomination vnto the Lorde thy God.

17 ¶ Remember what Amalek did vnto thee by the way, when ye were come out of Egypt:

18 How he mette thee by the way, and smote the hindmost of you, all that were feeble behinde thee, when thou wast faynted and wearie, and he feared not God.

19 Therefore, when the Lorde thy God hath giuen thee rest from all thine enemies rounde about in the lande, which the Lorde thy God giueth thee for an inheritance to possesse it, [h] then thou shalt put out the remembraunce of Amalek from vnder heauen: forget not.

CHAP. XXVI.

3 The offering of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lorde.

AND when thou shalt come vnto the lād which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 Then shalt thou take of the first of all the fruite of the earth, and bring it out of the lande that the Lorde thy God giueth thee, and put it in a basket, and goe vnto the place, which the Lorde thy God shall chuse to [b] place his Name there.

3 And thou shalt come vnto [i] Priest, that shall bee in those dayes, and say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to giue vs.

4 Then the Priest shall take the basket out of thine hande, and set it downe before the altar of the Lorde thy God.

5 And thou shalt answere and say before [k] Lord thy God, A Synan was my father, who being redy to perish for hunger

a Whether there be a plaintife or none, the magistrate is ought to trie out faultes and punish according to the crime. b When the crime deserueth, not death. c The Iewes of superstition afterwarde tooke one a way. 2 Cor. 11, 24.

1 Cor. 9. 1 Tim. 5. 18. Ruth. 4. 2. cron. 24. 9. 31. 11. 2. Luke. 20. 28.

d Because the Hebrewe worde signifieth not the naturall brother and the word that signifieth a brother, is taken also for a kinseman: it seemeth that it is not meant that the naturall brother shoulde marry his brothers wife, but some other of the kinred that was in that degree which might marry.

e This lawe importeth, that godly chaste fashions be preserued, & not an horrible thing to [ ] a longman past shame.

f This was partly accomplished by Saul, about 450. yeeres afterwarde.

g By this ceremonie they acknowledged that they receiued the lande of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually. Chap. 12. 5.

c Meaning Iaakob, who serued twentie yeeres in Syria

hunger, went downe into Egypt, & ſoiourned there with a ſmall compaine, & grewe there vnto a nation great, mightie [d] and full of people.

d Onely by Gods mercy, & not by ryght fathers deſeruinges.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruell bondage.

7 But when wee [e] cryed vnto the Lorde God of our fathers, the Lorde heard our voyce, and looked on our aduerſitie, and on our labour, and on our oppreſſion.

e Alledging the promiſes made to our fathers Abraham, Iſhak and Iaakob.

8 And the Lorde brought vs out of Egypt in a mightie hande, and a ſtretched out arme, with great terribleneſſe, both in ſignes and wonders.

9 And hee hath brought vs into this place, and hath giuen vs this lande, euen a lande that floweth with milke and honie.

f In token of a thankefull heart & mind, full of this benefite.

10 And nowe, lo, I haue brought the firſt fruites of the lande which thou, O Lorde, haſt giuen me, and thou ſhalt ſet it before the Lorde thy God, and worſhippe before the Lorde thy God:

11 And thou ſhalt reioyce in all the good things which the Lorde thy God hath giuen vnto thee and to thine houſhold, thou and the Leuite, and the ſtranger that is among you.

g Signifying that God giueth vs not goods for our ſelues onely, but for them alſo, which are commited to our charge.

12 ¶ When thou haſt made an ende of tithing all the tithes of thine increaſe, the thirde yeere, which is the yeere of tithing, and haſt giuen it vnto the Leuite, to the ſtranger, to the fatherleſſe, and to the widowe, that they may eate within thy gates, and be ſatisfied,

h Without hypocriſie.

13 Then thou ſhalt ſay before the Lord thy God, I haue brought the halowed thing out of mine houſe, and alſo haue giuen it vnto the Leuites and to the ſtrangers, to the fatherleſſe, and to the widowe, according to all thy [h] commaundements which thou haſt commaunded mee: I haue [i] tranſgreſſed none of thy commaundements, nor forgotten them.

Chap. 14. 27.

i Of malice & contempte.

14 I haue not eaten thereof in my [k] mourning, nor ſuffered ought to perish through vncleanneſſe nor giuen ought thereof for the dead, but haue hearkened vnto the voyce of the Lorde my God: I haue done [l] after all that thou haſt commaunded me.

k Or, for any neceſſitie.

l By putting them to any prophane vſe.

15 Looke downe from thine holy habitation, euen from heauen, and bleſſe thy people Iſrael, and the lande which thou haſt giuen vs, as thou ſwareſt vnto our fathers, the lande that floweth with milke and honie.

m Euen as farre as my ſinfull nature would ſuffer, for elſe, as Dauid and Paul ſay, there is not one iuſt, Pſal. 14. 3. rom. 3. 10.

16 ¶ This day the Lorde thy God doeth commaunde thee to doe theſe ordinances, and lawes: keepe them therefore, and doe them with [m] all thine heart, and with all thy ſoule.

n With a good and ſimple conſcience.

17 Thou haſt ſet vp the Lorde this day to bee thy God, and to walke in his wayes, and to keepe his ordinances, and his commaundements, and his lawes, and to hearken vnto his voyce.

18 And the Lorde hath ſet thee vp this day, to be a [o] precious people vnto him (as hee hath promiſed thee) and that thou ſhouldeſt keepe all his commandements,

o Signifying that there is a mutuall bonde betweene God & his people, Chap. 7. 6. 2. Sam. 7. 24. 2. Chap. 3. 7. 2. Ioh. 28. 1.

19 And to make thee [p] high aboue all nations (which he hath made) in praiſe, and in name and in glory, and that thou ſhouldeſt bee an holy people vnto the Lorde thy God, as he hath ſaid.

p Chap. 7. 6. and 14. 2.

## CHAP. XXVII.

1 They are commanded to write the Lawe vpon ſtones for a remembrance, 5 Alſo to builde an altar, 13 The curſings are giuen on mount Ebal.

[q] Then Moſes with the Elders of Iſrael [r] commaunded the people, ſaying, Keepe all the commaundements, which I commaunde you this day.

q As Gods miniſter and charged with the ſame.

2 And when yee ſhall paſſe [s] ouer Iorden vnto the lande which the Lord thy God giueth thee, thou ſhalt ſet thee vp great ſtones, and plaiſter them with plaiſter,

Ioſh. 4. 1.

3 And ſhalt write vpon them all the wordes of this Lawe, when thou ſhalt come ouer, that thou mayeſt go into the lande which the Lorde thy God giueth thee: a lande that floweth with milke and honie, as the Lorde God of thy fathers hath promiſed thee.

b God would that his Lawe ſhould be ſet vp in the borders of the Lande of Canaan, that all that lookes thereon might be knowen that the land was dedicate to his ſeruice.

4 Therefore when ye ſhall paſſe ouer Iorden, ye ſhall ſet vp theſe ſtones, which I commaunde you this day in mount Ebal, and thou ſhalt plaiſter thē with plaiſter.

5 And there ſhalt thou build vnto [t] Lorde thy God an altar, euen an altar of ſtones: thou ſhalt lift none yron inſtrument vpon them.

Exod. 20. 25. Deut. 8. 11.

c The Altar ſhould not be commaunded to be made of hewen ſtone, leaſt it ſhould continue but for a time: for God would haue but one Altar in Iudah.

6 Thou ſhalt make the altar of the Lorde thy God of whole ſtones, and offer burnt offerings thereon vnto the Lorde thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there and reioyce before the Lorde thy God:

8 And

8 And thou shalt write vpon the stones all the wordes of this Law, [d]wel and plainely.

d That euery one may well reade it, and vnderstande it.

9 ¶ And Moses and the Priestes of the Leuites spake vnto all Israel, saying, Take heede and heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou [e] shalt hearken therefore vnto the voyce of the Lorde thy God, & doe his commandements & his ordinances, which I command thee this day.

e This condition God hath bounde ther vnto, that if thou wilt be his people, thou must keepe his lawes.

11 ¶ And Moses charged the people the same day, saying,

12 These shal stand vpon mount Gerizim, to blesse the people when ye shal passe ouer Iorden: Simeon, and Leui, and Iudah, and Issachar, & [f] Ioseph, and Beniamin.

f Meaning Ephraim and Manasseh.

13 And these shall stand vpon mount Ebal to [g] curse: Reuben, Gad, & Asher, and Zebulun, Dan, and Naphtali.

g Signifying, that if they would not obey God for loue, they should be made to obey for feare.

14 And the Leuites shall answere and say vnto all the men of Israel with a loude voyce,

15 ¶ Cursed bee the man that shall make ame carued or molten [h] image, | which is | an abommination vnto the Lorde, the worke of the handes of the craftesman, and putteth it in a secrete place: And all the people shall answere, and say: So be it.

h Vnder this he condemneth all the corruption of Gods seruice, and the transgression of the first table.

16 Cursed be he [i] that curseth his father & his mother: And all the people shall say: So be it.

i Or contemneth: and this appertaineth to the second table.

17 Cursed be he that remoueth his neighbours [k] marke: And all the people shall say: So be it.

k He condemneth all iniuries and extortions.

18 Cursed be hee that maketh the [l] blinde goe out of the way: And all the people shall say: So be it.

l Meaning, that he leadeth not and counselleth not his neighbour.

19 Cursed be hee that hindreth the right of the stranger, the fatherles, and the widowe: And all the people shall say: So be it.

20 Cursed be he that lyeth with his fathers wife: for he hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

m In committing vncleane actes with her husband, Leuit. 20.11 & Ezech. 22.10, & Chap. 23.30.

21 Cursed bee he [n] that lyeth wt any beast: And all the people shall say: So be it.

22 Cursed be he that lyeth with his sister, the daughter of his father, or the daughter of his mother: And all the people shall say: So be it.

23 Cursed be he that lyeth with his [o] mother in lawe: And all [p] people shall say: So be it.

n Meaning [p] men with women and other.

24 Cursed bee hee that smiteth his neighbour [q] secretly: And all the people shall say: So be it.

o For God, that seeth in secrete, will reuenge it. Ezek. 22.12.

25 [r] Cursed bee hee that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 [s] Cursed be he that confirmeth not all the Wordes of this Law, to do them: And all the people shall say: So be it.

r Deut. 27.8. Galat. 3.10.

## CHAP XXVIII.

1 The promises to them that obey the commandements. 15 The threatnings to the contrary.

IF [a] thou shalt obey diligently the voyce of the Lorde thy God, and obserue and doe all his commaundements, which I commaunde thee this day, then the Lorde thy God will [b] set thee on high aboue all the nations of the earth.

Leuit. 26.3.

a He will make thee the most excellent of all people.

2 And all these blessings shal come on thee, and [c] ouertake thee, if thou shalt obey the voyce of the Lord thy God.

b Ouer thou thinkest thy selfe forsaken.

3 Blessed shalt thou be in the [d] citie, & blessed also in the fielde.

c Thou shalt haue welthy.

4 Blessed shalbe the frute [e] of thy bodie, and the frute of thy ground, and the frute of thy cattell, the increase of thy kine, and the flockes of thy sheepe.

d The chiefest and succession.

5 Blessed shall be thy basket and thy dough.

6 Blessed shalt thou be, when thou [f] commest in, and blessed also whē thou goest out.

e All thine enterprises shall haue good successe.

7 The Lorde shall cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and shall flee before thee [g] seuen wayes.

f Meaning, many wayes.

8 The Lord shal command the blessing [h] to be with thee in thy store houses, and in all that thou settest thine hande to, and will blesse thee in the land which the Lorde thy God giueth thee.

g God will blesse vs, if we be our owne, and not be vile.

9 The Lord shall make thee an holy people vnto himselfe, as he hath sworne vnto thee, if thou shalt keepe the commandements of the Lord thy God, and walke in his wayes.

10 Then all the people of the earth shall see that the Name of the Lorde is [i] called vpon ouer thee, and they shall be afraide of thee.

h In that he is thy God, & thou art his people.

11 And the Lorde shall make thee plenteous in goods, in the frute of thy bodye, and in the frute of thy cattel, and in the frute of thy grounde, in the lande which the Lorde sware vnto thy fathers, to giue thee.

12 The Lorde shall open vnto thee his

his good treasure, [euen] the heauen to giue raine vnto thy land in due season, and to blesse all ỹ worke of thine hands: and thou shalt lend vnto many nations, but shalt not borowe thy selfe.

13 And the Lord shall make thee the head, and not the tayle, and thou shalt be aboue onely, & shalt not be beneath, if thou obey the commaundements of the Lord thy God, which I command thee this day, to keepe and to doe them.

14 But thou shalt not decline from any of the wordes, which I commaund you this day, either to the *right hand or to the left, to goe after other gods to serue them.

15 ¶ But if thou wilt not obey the voyce of the Lorde thy God, to keepe and to doe all his commandements and his ordinances, which I command thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the fielde.

17 Cursed shal thy basket be, and thy ‖dough.

18 Cursed shalbe the frutt of thy body, and the frute of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou commest in, and cursed also when thou goest out.

20 The Lorde shall send vpon thee cursing, trouble, and shame, in all that which thou settest thine hand to doe, vntill thou be destroyed, & perish quickly, because of the wickednes of thy workes whereby thou hast forsaken me.

21 The Lord shal make the pestilence cleaue vnto thee, vntil he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the swoorde, and with ‖ blasting, & with the mildewe, and they shall pursue thee vntill thou perish.

23 And thine heauen that is ouer thine head, shalbe * braste, and the earth that is vnder thee, yron.

24 The Lord shall giue thee for the rame of thy land, dust and ashes: [euen] from heauen shall it come downe vpon thee, vntill thou be destroyed.

25 And the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, & shalt flee seuen wayes before them, and shalt be scattered through all the kingdomes of the earth.

26 And thy [m] carkes shall be meate vnto all foules of the ayre, and vnto the beasts of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emeroids, and with the skab, & with the itch, that thou canst not be healed.

28 And the Lord shal smite thee with madnes, and with blindnes, and with astonying of heart.

29 Thou shalt also grope at noone dayes as the blinde gropeth in darknes, and shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong and be polled euermore, and no man shall succour thee.

30 Thou shalt betrothe a wife, and another man shal lie with her: thou shalt build an house, and shalt not dwel therein: thou shalt plant a vineyarde, & shalt not * eate the frute.

31 Thine ore shalbe slaine before thine eyes, and thou shalt not eate thereof: thine asse shalbe violently taken away before thy face, and shall not be restored to thee: thy sheepe shall be giuen vnto thine enemies, and no man shall rescue [them] for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes * shal stil looke for them, euen till they fall out, & there shalbe no power in thine hand.

33 The frute of thy land & all thy labours shall a people, which thou knowest not, eat, and thou shalt neuer but suffer wrong, and violence alway:

34 So that thou shalt be mad for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, & in the thighs, with a sore botch, that thou canst not be healed: euen from the sole of thy foote vnto the top of thine head.

36 The Lord shal bring thee and thy [p] king (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue knowen, & there thou shalt serue other gods: [euen] wood and stone.

37 And thou shalt * be a wonder, a prouerbe and a common talke among all people, whither ỹ Lorde shal carie thee.

38 * Thou shalt carie out much seede into the fielde, & shalt gather but litle in: for the grashoppers shall destroy it.



* For nothing in the earth is possible, but when God sendeth his blessing from heauen.
Deut. 16.6.
* Or, the lowest.
Iosh. 23.6.
Deut. 26.14. Iuuenal. 2.17. Matth. 23.2. Luke 11.20.
‖ Or, store.
‖ Or, rebuke.
Deut. 26.16.
‖ Or, drought.
k It shall giue thee no more moysture then if it were of dust.
‖ Or, out of the ayre. Deut. 28.24. Exod. 9.9. Reuel. 16.21.
Some reade, thou shalt be a terrour and feare when they shall heare how God hath plagued her.
a Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimonie of the resurrection, which ỹ one for thy wickednesse thou shalt lacke.
b Nothing shall resemble a cleane thou shalt lacke burrection and iudgement.
l For make it common.
n When they shall return from their captiuitie.
p As he did Manasseh, Ioachim, Zedechias and others.
Iere 24.9. and 25.9 exing. 9.7
m Matth. 6.25. Luke 12.6.

39 Thou shalt plant a vineyarde and dresse it, but shalt neither drinke of the wine, nor gather the grapes: for the wormes shall eate it.

40 Thou shalt haue Olyue trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thyne olyues shall ‖fall.

41 Thou shalt beget sonnes, & daughters, but shalt not haue them: for they shall go into captiuitie.

42 All thy trees and fruit of thy land q shall the grashopper consume.

43 The stranger that is among you, shall clyme aboue thee vp on hie, & thou shalt come downe beneath alowe.

44 He shall lend thee, and thou shalt not lend him: he shalbe the head, & thou shalt be the tayle.

45 Moreouer, all these curses shall come vpon thee, and shall pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lorde thy God, to keepe his commandements, & his ordinances, which he commanded thee:

46 And they shall be vpon t thee for signes and wonders, and vpon thy seede for euer,

47 Because thou seruedst not ỹ Lord thy God with ioyfulnes & with a good heart for the abundance of all things.

48 Therefore thou shalt serue thyne enemies which the Lord shall send vpon thee, in hunger & in thirst, and in nakednes, and in neede of all things: and he shal put a yoke of yron vpon thy neck vntill he haue destroyed thee.

49 The Lord shal bring a nation vpon thee from farre, euen from the end of the world, flying swift as an Eagle: a nation whose tongue thou shalt not vnderstand:

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor haue compassion of the yong.

51 The same shall eate the fruite of thy cattel, and the fruit of thy land vntill thou be destroyed, and he shal leaue thee neither wheat, wine, nor oyle, neither ‖ the increase of thy kine, nor the flockes of thy sheepe, vntil he haue brought thee to nought.

52 And he shall besiege thee in all thy cities, vntill thine hie and strong walles fall downe, wherein thou trustedst in all the land: and he shall besiege thee in all thy cities throughout al thy land, which the Lord thy God hath giuen thee.

53 *And thou shalt eate the fruite of thy body: euen the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straines wherein thyne enemie shal inclose thee:

54 So that the man (that is tender and exceeding deintie among you, shall be grieued at his brother, & at his wife, that lyeth in her bosome, and at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whome he shal eate, because he hath nothing left him in that siege, and straines, wherewith thyne enemie shall besiege thee in all thy cities.

56 The tender and deintie t woman among you, which neuer would venture to set the sole of her foote vpon the ground for her softnes and tendernes) shalbe grieued at her husband, that lyeth in her bosome, and at her sonne, and at her daughter,

57 And at her t afterbirth (that shall come out from betweene her feete) and at her children, which she shal beare: for when all things lacke, she shall eat them secretly, during the siege and straines, wherewith thyne enemie shall besiege thee in thy cities.

58 If thou wilt not keepe and doe u all the wordes of this Lawe (that are written in this booke, and feare this glorious and feareful Name THE LORD THY GOD,

59 Then the Lorde will make thy plagues wonderfull, and the plagues of thy seede, euen great plagues & of long continuance, & sore diseases, and of long durance.

60 Moreouer, he will bring vpon thee all the diseases of Egypt, whereof thou wast afrayd, and they shall cleaue vnto thee.

61 And euery sickenes, & euery plague, which is not x written in the booke of this Lawe, will the Lorde heape vpon thee, vntill thou be destroyed.

62 And ye shalbe left feawe in nomber, where ye were as the starres of heauen in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as ỹ Lord hath reioyced ouer you, to doe you good, & to multiplie you, so he will reioyce ouer you, to destroy you, and bring you to nought, & ye shall be rooted out of the land, whither thou goest

Leuit. 26. 29. 2. King. 6. 29. Iere. 19. 9. Ezech. 5. 10.

Chap. 15. 9

t As came to passe in the dayes of Ioram, King of Israel, 2. king. 6. 29. and when the Romanes besieged Ierusalem.

t Hunger shall so bite her, that she shalbe ready to eate her owne braynes as it be deliuered.

u For he that offendeth in one, is guilty of all, Iam. 2. 10.

x Declaring that God hath infinite meanes to plague the wicked, besides them that are written. Chap. 10. 22.

t Gods plagues shalbe euident signes that he is offended with thee

‖Or, he shaken before they be ripe.

q Vnder one kinde he comprehendeth al the vermin which deuoure the fruites of the land: and this is an euident token of Gods curse.

‖Or, his brasen countenance, or impudent.

‖Or, first borne of thy bullocks.

‖Or, gates.

goest to possesse it.

v Signifying that it is a singular gift of God to serue in a place where as we may worship God purely and declare our faith and religion.

64 And the Lord shall v scatter thee among all people, from ỹ one end of the worlde vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, euē wood and stone.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and [looking to returne till thine eyes fall out, and a sorowfull minde.

[Or thou shalt become dout of thy life.

66 And thy life shal hang before thee, and thou shalt feare both night and day, & shalt haue none assurance of thy life.

67 In the morning thou shalt say, would God it were euening, and at euening thou shalt say, would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

68 And the Lord shal bring thee into Egypt agam with shippes by the way, whereof I sayd vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen and bondwomen, and there [shalbe no byer.

CHAP. XXIX.

a The people are exhorted to obserue the commaundements. 10 The whole people from the hest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himselfe in his wickednes. 24 The cause of Gods wrath against his people.

THese are the a wordes of the couenant which the Lorde commanded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made wt them in Horeb.

2 ¶ And Moses called all Israel, and sayde vnto them, Ye haue seene all that the Lorde did before your eyes in ỹ land of Egypt vnto Pharaoh and vnto al his seruants, and vnto all his land,

3 The great tentations which thine eyes haue seene, those great miracles and wonders:

4 Yet the Lord hath not b giuen you an heart to perceiue, and eyes to see, and eares to heare, vnto this day.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed old vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no c bread, neither dronke wine, nor strong drinke, that ye might know how that I am the Lord your God.

7 After, ye came vnto this place, and Sihon king of Heshbon, & Og king of Basan came out against vs vnto battel, and we slewe them,

8 And tooke their land, and gaue it for an inheritance vnto the Reubenites, and to the Gadites, & to the halfe tribe of Manasseh.

9 d Keepe therefore the wordes of this couenant and do them, that ye may prosper in all that ye shall doe.

Chap. 4 6. 1. King. 2, 3.

10 Ye stand this day euery one of you before the Lord your e God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

e Who knoweth your hearts & therefore ye may not thinke to dissemble with him.

11 Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest f passe into the couenant of the Lord thy God, and vnto his othe which the Lorde thy God maketh with thee this day,

f Alluding to them that when they made a sure couenant, bounded a beast to counter, and past betweene the parts deuided. Gen. 15, 10.

13 For to establish thee this day a people vnto himselfe, & that he may be vnto thee a God, as he hath sayde vnto thee, and as he hath sworne vnto thy fathers, Abraham, Isaak, and Iaakob.

14 Neither make I this couenant, and this othe with you onely,

15 But also with him that standeth here with vs this day before the Lord our God, as with him g that is not here with vs this day.

g Meaning their posterite.

16 For ye know, how we haue dwelt in the land of Egypt, & howe we passed through the mids of the nations, which ye passed by.

17 And ye haue seene their abominations & their idoles (wood and stone, siluer and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lorde our God, to goe & serue the gods of these nations, [and that there should not be among you h any roote that bringeth forth gall and wormwood,

h Such sinne, as the barren fruite the rot might choke & destroy you. Act. 8. 24.

19 So that when he heareth ỹ words of this curse, he blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding i drunkennes to thirst.

i For so he that is thirstie, delireth to drinke much, so he that followeth his appetite, feareth by all meanes, and yet can not be satisfied.

20 The Lord will not be merciful vnto him, but then the wrath of the Lorde and his iealousie shall smoke against that man, and euery curse that is written in

this booke, shall light vpon him, and the Lorde shall put out his name from vnder heaueu,

21 And ỹ Lord shal separate him vnto euill out of all the tribes of Israel, accordyng vnto all the curses of the couenant, that is written in ỹ booke of this Lawe.

22 So that the generation to come, euen your children that shall rise vp after you, and the stranger that shall come from a farre land, shall say, when they shal see the plagues of this land, and the diseases thereof, wherewith the Lorde shall smite it:

23 For all that lād shal burne with brimstone and salt: it shall not be sowen, nor bring foorth, nor any grasse shall growe therein, like as in the ouerthrowyng of Sodom, and Gomorah, Admah, and Zeboim, which the Lorde ouerthrewe in his wrath and in his anger)

24 Then shal al nations say, Wherefore hath the Lord done thus vnto this land: howe fierce is this great wrath?

25 And they shall answere, Because they haue forsaken the couenant of the Lorde God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods & worshipped them: euen gods which they knewe not, and which had giuen them nothing,

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it euery curse that is written in this booke.

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as appeareth this day.

29 The secret things belong to the Lord our God, but the things reuealed belong vnto vs, and to our children for euer that we may doe all the wordes of this Lawe.

## CHAP XXX

1 Mercie offered when they repent. 6 The Lorde doeth circumcise the heart. 11 All excuse of ignorance is taken away. 15 Life and death is set before them. 20 The Lord is their life which obey him.

NOwe when all these thinges shal come vpon thee, either the blessing or ỹ curse which I haue set before thee, & thou shalt turne vnto thine heart, among all the nations whither ỹ Lorde thy God hath driuen thee,

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I commaund thee this day: thou, and thy children with all thine heart and with all thy soule,

3 Then the Lord thy God will cause thy captiues to returne, and haue compassion vpon thee, and will returne, to gather thee out of all the people, where the Lord thy God hath scattered thee.

4 Though thou werest cast vnto the vtmost part of heauen from thence will the Lorde thy God gather thee, & from thence will he take thee,

5 And the Lorde thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he will shewe thee fauour, and will multiplie thee aboue thy fathers.

6 And the Lorde thy God will circumcise thine heart, and the heart of thy seede, that thou mayest loue the Lorde thy God with all thine heart, and with all thy soule that thou mayest liue.

7 And ỹ Lord thy God will lay al these curses vpon thine enemies, & on them, that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voyce of the Lorde, and doe all his commandements, which I commaund thee this day.

9 And the Lord thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of the land for thy wealth: for the Lorde will turne againe and reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lorde thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lord thy God with all thine heart and with all thy soule.

11 For this commandement which I commande thee this day, is not hid from thee, neither is it farre off.

12 It is not in heauen, that thou shouldest say, who shall go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the sea, that thou shouldest say, Who shall goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the worde is very neere vnto thee: euen in thy mouth and in thine heart, for to doe it.

15 Beholde Christ.

1 Gods plagues vpon them that rebell against him & abuse his mercie, that all men shalbe astonied.

Gen 19 24, 25

1 Kin 9.8. Jere 22 8.

O which had not giuen them a land to possesse.

m Moses heereby reproueth their curiositie, which seeke after thinges that are onely knowne to God, & their negligence that regard not ỹ, which God hath reuealed vnto them, as the Lawe.

a By calling to remembrance, both his mercies & his plagues.

b In true repentance is none by papistrie.

c Euen to the worldes end.

d And bring thee into thy countrey.

e God will purge all thy wicked affections: which thing is not in thine owne power to doe.

f If we will haue God to worke in vs, we must receiue the holy Spirit, we must turne & come to him by repentance.

g He meaneth not that God is faintest to the petitions, to reioyce or to be glad, but he vseth this maner of speech to declare the loue that he beareth vnto vs.

h The lawe is so cleare that none can pretend ignorance. Rom. 10. 6.

i By heauen & the sea he meaneth farre distant.

k Turn the lawe and the Gospel.

l By faith in

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I command thee this day, [n] to loue the Lord thy God, to walke in his wayes, and to keepe his commandements, and his ordinances, & his lawes, that thou mayest liue and be multiplied, and that the Lorde thy God may blesse thee in the lande, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

Chap 4 26

19 [p] I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing. therefore chuse life, that both thou and thy seede may liue,

20 By louing the Lorde thy God, by obeying his voyce, and by cleauing vnto him: for hee is thy life, and the length of thy dayes: that thou mayest dwell in the land which the Lord sware vnto thy fathers, Abraham, Isshak and Iaakob, to giue them.

n So that to loue and obey God, is euen life and felicitie.

o That is, loue and obey God which thing is not in mans power but Gods spirit onely worketh it in his elect.

## CHAP. XXXI.

1, 7 Moses preparing himselfe to die, appointeth Iosh. to rule the people. 9 He giueth the Lawe to the Leuites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Iosh. 24 Moses deliuereth them that they will rebell after his death.

AND Moses went and spake these wordes vnto all Israel, 2 And saide vnto them, I am an hundreth and twentie yere olde this day: I can no more go out and in: also the Lord hath said vnto me, [q] Thou shalt not go ouer this Iorden.

q I can no longer execute mine office. Num. 20. 12. chap. 3. 26.

3 The Lord thy God he will go ouer before thee: he wil destroy these nations before thee, & thou shalt possesse them. [r] Iosh. 1. 3. Iosh. he shall goe before thee, as the Lord hath said.

Numb. 27 18.

4 And the Lord shall doe vnto them, as he did to [s] Sihon and to Og kings of the Amorites, & vnto their land whome he destroyed.

Numb. 21 24.

s Sihon and Og.

5 And the Lord shall giue them [t] before you that ye may do vnto them according vnto euery [u] commandement, which I haue commanded you.

t Into your handes.

Chap. 7 2.

u Or, be of good courage.

6 Plucke vp your hearts therefore, and be strong: dread not, nor be afraide of them: for the Lord thy God himselfe doth go with thee: he will not faile thee, nor forsake thee.

7 And Moses called Ioshua, and saide vnto him in the sight of all Israel, Be of a good courage and strong: for thou shalt goe with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, & thou shalt giue it them to inherite.

x For he that must ouercome had neede to be valiant & of a good courage.

8 And the Lord him selfe doeth [y] goe before thee: he will be with thee: he will not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

y Signifying that man can neuer be of good courage, except he be perswaded of Gods fauour and assistance.

9 And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui (which bare the Arke of the couenant of the Lorde) and vnto all the Elders of Israel,

10 And Moses commaunded them, saying, [z] Euery seuenth yere [a] when the yeere of freedome shalbe, in the feast of the Tabernacles:

z Deut. 15 1.

a Neuem. 8 2. Chap. 15 1.

11 When all Israel shall come to appeare [b] before the Lorde thy God, in the place which hee shall chuse, thou shalt reade this Lawe before all Israel that they may heare it.

b Before the Arke of the couenant which was the signe of Gods presence and the figure of Christ.

12 Gather the people together: men, and women, and children, and thy stranger that is within thy gates, that they may heare, & that they may learne, and feare the Lorde your God, and keepe, and obserue all the wordes of this Lawe,

13 And that their children [c] which haue not knowne it, may heare it, and learne to feare the Lorde your God, as long as ye liue in the lande, whither ye goe ouer Iorden to possesse it.

c Which were not bo ne vnto the Lawe was giuen.

14 Then the Lord sayd vnto Moses, Beholde, thy dayes are come, that thou must die: Call Ioshua, and stande ye in the Tabernacle of the Congregation that I may giue him a [d] charge. So Moses and Ioshua went, and stoode in the Tabernacle of the Congregation.

d Or, commandement.

15 And the Lord appeared in the Tabernacle, in the pillar of a [e] cloude: and the pillar of the cloude stoode ouer the doore of the Tabernacle.

e In a cloude that was sometimes like a pillar.

16 And the Lord said vnto Moses, Beholde, thou shalt sleepe with thy fathers, and this people will rise vp, and go a whoring after the gods of a strange land (whither they goe to dwell there in) and will forsake me, & breake my couenant which I haue made with them.

f That is, I will take my fauour from them so to turne his face toward vs is to shewe vs his fauour.

17 Wherefore my wrath will waxe hote against them at that day, and I will forsake them, and wil hide my face [f]

from them: then they shalbe consumed, and many aduersities and tribulations shall come vpon them: so then they will say, Are not these troubles come vpon me, because God is not with me?

18 But I will surely hide my face in that day, because of all the euill, which they shall commit, in that they are turned vnto other gods.

19 Now therefore write ye this song for you, and teache it the children of Israel: put it in their mouthes, that this song may be my witnes against the children of Israel.

20 For I will bring them into the land (which I sware vnto their fathers, that floweth with milke and honie, and they shall eate, and fill themselues, and ware fatte: [k] then shall they turne vnto other gods, and serue them, and contemne me, and breake my couenant.

21 And then when many aduersities and tribulations shall come vpon them, this song shall [l] answere them to their face as a witnesse: for it shall not be forgotten out of the mouthes of their posteritie: for I knowe their imagination, which they goe about euen nowe, before I haue brought them into the lande which I sware.

22 ¶ Moses therfore wrote this song the same day and taught it the children of Israel.

23 And God [m] gaue Iosuah the sonne of Nun a charge, and saide, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land, which I sware vnto them, and I will be with thee.

24 ¶ And when Moses had made an ende of writing the words of this Lawe in a booke vntill he had finished them,

25 Then Moses commanded the Leuites, which bare the Arke of the couenant of the Lord, saying,

26 Take the booke of this Law, and put ye it in the side of the Arke of the couenant of the Lorde your God, that it may be there for a [n] witnes against thee.

27 For I knowe thy rebellion and thy stiffe necke: beholde, I being yet aliue with you this day, ye are rebellious against the Lord: howe much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your officers, that I may speake these wordes in their audience, and call heauen and earth to record against them.

29 For I am sure that after my death ye will vtterly be corrupt and turne from the way, which I haue commaunded you: therefore euill will come vpon you at the length, because ye will commit euill in the sight of the Lorde, by prouoking him to anger through the worke of your handes.

30 Thus Moses spake in the audience of all the Congregation of Israel the wordes of this song, vntill hee had ended them.

## CHAP. XXXII.

7 The song of Moses concerning Gods benefites towarde the people, 15 and their ingratitude toward him. 22 God menaceth them. 21 and speaketh of the vocation of the Gentiles. 40 Moses commaundeth to teache the Lawe to the children. 49 God forewarneth Moses of his death.

HEarken, ye [a] heauens, and I will speake: and let the earth heare [b] the words of my mouth.

2 My doctrine shall drop as the raine, [and] my speache shall fall as the dewe, as the showre vpon the herbes, and as the great raine vpon the grasse.

3 For I will publish the Name of the Lord: giue ye glory vnto our God.

4 Perfect is the worke of the [c] mightie God: for all his wayes are iudgement. God is true, and without wickednes: iust, and righteous is he.

5 They haue corrupted themselues towarde him by their vice, not being his children, but a frowarde and crooked generation.

6 Do ye so reward the Lord, O foolish people and vnwise? is not he thy father, that hath bought thee? hee hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: consider the yeeres of so many generations: aske thy father, and he will shewe thee: thine Elders, and they will tell thee.

8 When the most hie God deuided to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the [e] people, according to the nomber of the children of Israel.

9 For the Lords portion [is] his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wildernes, in a waste, and roaring wildernes: hee led him about, hee taught him, [and] kept him as the apple of his eye.

11 As an eagle stereth vp her nest, [and] flotereth ouer her birdes, stretcheth out her wings, taketh them, [and] beareth them on her wings,

a As witnesses of this peoples ingratitude.

b Hee desireth that he may speake to Gods glorie, and that the people, as the greene grasse, may receiue the dewe of his doctrine.

c The Ebrews word is rocker nothing that God onely is mightie, faithfull, and constant in his promes.

d Not accoyding to the common creation, but he hath made thee a newe creature by his Spirit.

e When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

i To preserue you, and your children from idolatrie by remembring Gods benefites.

k For this is the nature of flesh no longer to obey God, then it is vnder the rod.

l That these euils are come vpon them, because they forsooke me.

m Iosh. 1. 6.

n As souereins, iudges, and magistrates.

o Of idolatrie, and worshipping Images, which are the worke of mens handes.

12 So the Lorde alone led him and there was no strange god with him.

13 Hee caryed him vp to the hie places of the earth, that hee might eate the fruites of the fieldes, and hee caused him to sucke honie out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rammes fed in Basan, and goates with the fatte of the graines of wheat, and the red iuice of the grape hast thou drunke.

15 But he that should haue bene vpright, when he waxed fatte, spurned with his heele: thou art fatte, thou art grosse, thou art laden with fatnes: therefore hee forsooke God that made him, and regarded not the strong God of his saluation.

16 They prouoked him with strange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whome they knewe not: newe gods that came newly vp, whom their fathers feared not.

18 Thou hast forgotten the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lorde then sawe it, and was angrie, for the prouocation of his sonnes and of his daughters.

20 And he saide, I will hide my face from them: I will see what their ende shalbe: for they are a frowarde generation, children in whom is no faith.

21 They haue mooued me to iealousie with that which is not God: they haue prouoked me to anger with their vanities: and I will moue them to iealousie with those which are no people: I will prouoke them to anger with a foolish nation.

22 For fire is kindled in my wrath, and shal burne vnto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues vpon them: I will bestow mine arrowes vpon them.

24 They shalbe burnt with hunger, and consumed with heate, and with bitter destruction: I will also sende the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

25 The sword shall kill them without, and in the chambers feare: both the yong man and the yong woman, the sucking with the man of gray heare.

26 I haue said, I would scatter them abroade: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the enemie, lest their aduersaries should ware proude, and lest they should say, Our hie hande and not the Lorde hath done all this.

28 For they are a nation voyd of counsell, neither is there any vnderstanding in them.

29 Oh that they were wise, then they would vnderstād this: they would consider their latter ende.

30 How should one chase a thousand, and two put ten thousande to flight, except their strong God had solde them, and the Lord had shut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, and of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their wine is the poyson of dragons, and the cruell gall of aspes.

34 Is not this layd in store with me, and sealed vp among my treasures?

35 Vengeance and recompense are mine: their foote shall slide in due time: for the day of their destruction is at hande, and the things that shall come vpon them make haste.

36 For the Lord shal iudge his people, and repent toward his seruants, when he seeth that their power is gone, and none shut vp in holde nor left abroade.

37 When men shall say, Where are their gods, their mightie God in whom they trusted,

38 Which did eate the fatte of their sacrifices, and did drinke the wine of their drinke offring: let them rise vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: I kill, I giue life: I wound and I make whole: neither is there any that can deliuer out of mine hande.

40 For I lift vp mine hande to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take hold on iudgement, I will execute vengeance on mine enemies, I will reward them that hate me.

42 I will make mine arrowes drunke with blood, and my sword shall eate flesh, for the blood of the slaine, and of the captiues, when I begunne to take

S. till vengeance

‖ Or, prouoke him to anger.

g Meaning of the land of Canaan which was lar, in respect of Egypt.

h That is, aboundance of all things euen in the very rocke. ‖ Heb. blood.

i The sweetest what is the principall fruite of our vocation.

k By changing his seruice for their superstitions.

l Scripture calleth natiue, whatsoeuer man murdereth or the crow neuer so olde.

m He calleth them Gods children not to honour them, but to shewe them from what dignitie they are fallen.

Rom 10.19.

n Which I haue not layed vnto, nor giuen my lawes vnto them.

o They shall be slaine both in the field and at home.

p Recovering to see the goodnesse of God, and acknowledging that to themselues which is wrought by Gods hand.

q They would consider the seruice that was prepared for them if they had obeyed God. ‖ Or, be ouercome vnto their enemie

r The fruites of the wicked are as poyson, detestable to God and dangerous for man.

s Or, change ‖ Either nether strong nor weake in a manner remaine.

t Sam. 2. 6. Wisd. 16. 13.

u That is, I sweare, reade Gen. 14. 22.

vengeance of the enemie.

Rom. 15. 10. a Whether the blood of Gods people be shed by their enemies, or by all of mercilesse hatred, he promiseth to reuenge it.

43 a Re nations, praise his people: for he will auenge the blood of his seruats, and will execute vengeance vpon his aduersaries, and will be mercifull vnto his land, and to his people.

44 ¶ Then Moses came and spake all the wordes of this song in the audience of the people, hee and Hoshea the sonne of Nun.

45 When Moses had made an ende of speaking all these wordes to all Israel,

Deut. 6. 6. & 11. 18.

46 Then he saide vnto them, a Set your hearts vnto all the wordes which I testifie against you this day, that ye may commaunde them vnto your children, that they may obserue and doe all the wordes of this Lawe.

a For I will performe my promise vnto you, Ie. 55. 10.

47 For it is no a vaine word concerning you, but it is your life, and by this word ye shall prolong your dayes in the lande, whither ye goe ouer Iordan to possesse it.

Numb. 27. 12.

48 a And the Lorde spake vnto Moses the selfe same day, saying,

49 Go vp into this mountaine of Abarim, vnto the mount Nebo, which is in the land of Moab, that is ouer against Iericho: and beholde the land of Canaan, which I giue vnto the children of Israel for a possession,

50 And die in the mount which thou goest vp vnto, and thou shalt be a gathered vnto thy people, as Aaron thy brother died in mount Hor, and was gathered vnto his people,

Gen. 25. 8.

Num. 20. 24. & 27. 13. & 33. 38.

Numb. 20. 12. & 27. 14.

51 Because ye a trespassed against me among the children of Israel, at the waters of Meribah, at Kadesh in the wildernes of Zin: for ye sanctified me not among the children of Israel.

a Or, of the waters of Meribah. b Or, were not earnest to maintaine mine honour.

52 Thou shalt therefore see the lande before thee, but shalt not goe thither, I meane, vnto the land which I giue the children of Israel.

## CHAP. XXXIII.

1 Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel. 29 Many are people like vnto him.

a This blessing conteineth not only a simple prayer, but an assurance of the effect thereof.

NOwe this is the a blessing wherewith Moses the man of God blessed the children of Israel before his death, and sayde,

2 The Lorde came from Sinai, and rose vp from Seir vnto them, and appeared clearely from mount Paran, and he came with tenne b thousandes of Saintes, and at his right hande a fierie Lawe for them.

b Meaning, infinit Angels.

3 Though hee loue the people, [yet] a all thy Saints are in thine handes: and they are humbled at thy feete, to receiue thy wordes.

a Of his saints, that is, the children of Israel.

4 Moses commanded vs a Lawe for an inheritance of the congregation of Iaakob.

a As thy disciples.

5 Then b he was among the righteous people, as king, when the heades of the people, and the tribes of Israel were assembled.

b Or, Moses. c Or, Israel.

6 ¶ Let a Reuben liue, and not die, though his men be a small nomber.

a Reuben shall be one of the tribes of Israel proper, though of his time for honour he be diminished and as famous but small.

7 ¶ And thus hee blessed Iudah, and saide, Heare, O Lorde, the voyce of Iudah, and bring him vnto his people: his handes shalbe a sufficient for him, if thou helpe him against his enemies.

a Signifying that he should hardly obtaine Iaakobs prayers. Genesis 49. 8. Exod. 28. 30.

8 ¶ And of Leui hee saide, Let thy a Thummim and thine Urim be with thine holy one, whome thou didst proue in Massah, and didst cause him to striue at the waters of b Meribah.

a He preferred Gods glorie to all nature all affection. Exod. 32. 29.

9 Who said vnto his father and to his mother, a I haue not seene him, neither knewe hee his brethren, nor knewe his owne children: for they obserued thy word, and kept thy couenant.

10 They shall teach Iaakob thy iudgements, and Israel thy Lawe: they shall put incense before thy face, and the burnt offring vpon thine altar.

11 Blesse, O Lord, his substance, and accept the worke of his handes: a smite through the loynes of them that rise against him, and of them that hate him, that they rise not againe.

a He declareth that the ministers of God haue many enemies, and therefore haue need to be prayed for.

12 ¶ Of Beniamin he saide, The beloued of the Lord shall a dwell in safetie by him: the Lorde shall couer him all the day long, and dwell betweene his shoulders.

a Because the temple should be in it in Ierusalem, which stood in the tribe of Benjamin, hee declareth that God should dwell with him there.

13 ¶ And of Ioseph he saide, Blessed of the Lord is his lande for the sweetenesse of heauen, for the dewe, and for the depth lying beneath,

14 And for the sweete increase of the sunne, and for the sweete increase of the moone,

15 And for a the sweetnesse of the top of the ancient mountaines, and for the sweetenesse of the olde hilles,

a Or, the sweetnesse.

16 And for the sweetnes of the earth, and abundance thereof: and the good will of him that dwelt in the bush, shall come vpon the top of the head of him that was a separated from his brethren.

a Which was, God appearing vnto Moses, Exod. 3. 2. Gen. 49. 26.

17 His

17 His beaute shalbe like his first borne bullocke, and his hornes as the hornes of an vnicorne: with them hee shall smite the people together, [euen] the endes of the worlde: these are also the tenne thousandes of Ephraim, and these are the thousandes of Manasseh.

18 ¶ And of Zebulun hee saide, Reioyce, Zebulun, in thy going out, and [thou,] Issachar, in thy tentes.

19 They shall call the people vnto the mountaine: there they shall offer the sacrifices of righteousnes: for they shall suche of the abundance of the sea, and of the treasures hid in the sand.

20 ¶ Also of Gad he saide, Blessed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And he looked to himselfe at the beginning, because there was a portion of the Lawgiuer hid: yet he shall come with the heades of the people, to execute the iustice of the Lorde, and his iudgements with Israel.

22 ¶ And of Dan he saide, Dan is a lions whelpe: hee shall leape from Bashan.

23 ¶ Also of Naphtali hee saide, O Naphtali, satisfied with fauour, and filled with the blessing of the Lorde, possesse the west and the South.

24 ¶ And of Asher hee saide, Asher [shalbe blessed with children: he shalbe acceptable vnto his brethren, and shall dippe his foote in oyle.

25 Thy shooes shalbe [q] yron and braste, and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, [which rideth vpon the heauens for thine helpe, & on the cloudes in his glory.

27 The eternall God [is thy] refuge, and vnder his armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy them.]

28 Then Israel the fountaine of Iaakob shall dwell alone in safety in a land of wheate, and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lorde, the shielde of thine helpe, and which is the sworde of thy glory? therefore [t] thine enemies shalbe in subiection to thee, and thou shalt treade vpon their hie places.

CHAP. XXXIIII.

1 Moses seeth all the lande of Canaan. 5 He dieth. 8 Israel weepeth. 9 Ioshua succeedeth in Moses roume. 10 The praise of Moses.

THen Moses went from the plaine of Moab vp into mount Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him [a] all the land of Gilead, vnto Dan,

2 And all Naphtali and the lande of Ephraim and Manasseh, and all the land of Iudah, vnto the vtmost [b] sea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, vnto Zoar.

4 And the Lord said vnto him, [c] This is the lande which I sware vnto Abraham, to Isaak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not goe ouer thither.

5 So Moses the seruant of the Lord dyed there in the land of Moab, according to the worde of the Lord.

6 And [c] hee buried him in a valley in the land of Moab ouer against Beth peor, but no man knoweth of his sepulchre vnto this day.

7 Moses was nowe an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in [d] plaine of Moab thirtie daies: so the dayes of weeping and mourning for Moses were ended.

9 And Iosh[e] sonne of Nun was full of the spirit of wisdome: for Moses had put his handes vpon him. And the children of Israel were obedient vnto him and did as the Lorde had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses, [whome the Lord knewe face to face]

11 In all the miracles and wonders which the Lorde sent him to doe in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie [f] hand and all [g] great feare, which Moses wrought in the sight of all Israel.

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m Iaakob prophecieth vpon the Sea, Gen. 49. 13. Deut. 33. 19.

n The tribe of Zebulun.

o So that the portion of the Gabites, and others with him was Gods, though it was not so knowen

p Meaning, nere the sea.

q Thou shalt be strong, or couragious for all aduersaries.

r Who was plentifull in issue as a fountaine.

s Thine enemies for feare shall lye and faune to be in subiection.

a Which was a part of moste Aharon, Num. 27. 12. Deut. 3. 27. & 32. 49. & 34. 4.

b Called, Mediterraneum.

c Gen. 12. 7. & 13. 15.

c To wit, the Angel of the Lord, Exod. 23.

d That the Iewes might haue occasion thereby to commune Iosh. 5.

e Hereby appeareth the fauour of God that toward no man church best sure of a gouernour.

f Vnto whom the Lord did neuer shew face to face, Exod. 33. 11.

g Meaning, the power of God working by Moses in the wilderness.

# The booke of Iosh.

## The Argument.

In this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, in whom he willeth to obey, Deut. 18, 15 so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he raiseth vp Iosh. to be ruler and gouernour ouer his people, that neither they should be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosh. might be confirmed in his vocation, and the people also might haue none occasion to grudge, as though he were not approued of God: he is adorned with most excellent gifts and graces of God, both to gouerne the people with counsell, and to defende them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So hee ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he deuideth among the people and appointeth their borders: he establisheth lawes and ordinances, and putteth them in remembrance of Gods manifolde benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doth represent Iesus Christ the true Iosh., who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the end of this booke are conteyned 2576. yeeres. For from Adam vnto the flood are 1656 from the flood vnto the departure of Abraham out of Caldea, 423 and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40. Iosh. 27. So the whole maketh 2576. yeeres.

### CHAP. I.

a The Lorde encourageth Iosh. to inuade the land. 4 The borders and limits of the land of the Heathen. 5 The Lord promiseth to assist Iosh., & the other his people. 11 Iosh. commandeth the people to prepare victuales to passe ouer Iorden, 12 and exhorteth the Reubenites to execute their charge.

a The beginning of this booke dependeth on the last Chapter of Deut. which was written by Iosh. as a preparation to this history.

NOwe after the death of Moses the seruaunt of the Lorde, the Lorde spake vnto Iosh. the sonne of Nun, Moses minister, saying,

2 Moses my seruant is dead: nowe therefore arise, goe ouer this Iorden, thou, and all this people, vnto the lande which I giue them, that is, to the children of Israel.

Chap. 14. 9.

3 *Euery place that the sole of your foote shall treade vpon, haue I giuen you, as I said vnto Moses.

Deut. 11. 24

4 From the wildernes and this Lebanon euen vnto the great riuer, the riuer Perath: all the land of the Hittites, euen vnto the great sea toward the going downe of the sunne, shalbe your coast.

b Of y^e wildernes and Lebanon.

c Meaning the whole land of Canaan.

d Called, Mediterraneum.

Heb. 13. 5.

5 There shall not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so will I be with thee: *I will not leaue thee, nor forsake thee.

Deut. 31. 23.

6 *Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

7 Onely be thou strong, ‖ and of a most valiant courage, that thou maiest obserue and do according to all the Law which Moses my seruaut hath cõmanded thee: *thou shalt not turne away frõ it to ỹ right hand, nor to ỹ left, ỹ thou maiest prosper whithersoeuer thou goest.

‖ Or, growe stronger and stronger.

Deut. 5. 32. and 28. 14

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maiest obserue and doe according to all that is writtẽ therein: for then shalt thou make thy way prosperous, and then shalt thou ‖ haue good successe.

9 Haue not I commanded thee, saying, Be strong + of a good courage, feare not nor be discouraged + for I the Lorde thy God ‖ will be with thee, whithersoeuer thou goest.

c He shewed wherein consisteth true prosperitie, euen to obey the word of God.

d Shewing that it was not possible to gouerne well without continuall studie of Gods worde.

+ Or, gouerne wisely.

10 ¶ Then Iosh. commanded the officers of the people, saying,

11 Passe through ỹ hoste, + commaund the people, saying, Prepare you vitailes: for + after three dayes ye shall passe ouer this Iorden, to go in to possesse the land, which the Lord your God giueth you to possesse it.

e Meaning from the day that they were proclaimed, Chap. 3. 2.

12 ¶ And vnto the Reubenites, and to the Gadites, + to halfe the tribe of Manasseh spake Iosh. saying,

13 *Remember the word which Moses the seruant of the Lord commanded you, saying, The Lorde your God hath giuẽ you rest, + hath giuẽ you this ‖ land.

Num. 32. 20.

f Which belonged to Sihon the king of the Amorites, and Og king of Basan.

14 ¶ Your wiues, your children, + your cattel shall remaine in ỹ land which Moses gaue you on this side Iorden: but ye shall go ouer before your brethren armed, all ỹ be men of warre, + shal helpe them,

g Or, beyonde Iorden, from Iericho.

15 Vntill the Lorde haue giuen your brethren rest, as well as to you, and vntil they also shall possesse the lande, which the Lorde your God giueth them: then shall ye returne vnto the lande of your possession + shall possesse it, which land Moses the Lordes seruaunt gaue you on this

h By your request, but not by Gods secret appointment, Deut. 33. 21.

this side Jorden toward þ sunne rising.

16 Then they answered Joshua, saying, All that thou hast commanded vs, We will doe, and whithersoeuer thou sendest vs, We will go.

17 As we obeyed Moses in all things, so will we obey thee: onely þ Lord thy God be with thee, as he was with Moses.

18 Whosoeuer shall rebell against thy commaundement, and will not obey thy wordes in all that thou commaundest him, let him be put to death: onely be strong and of good courage.

k They dare not one pronounce to offend him so long as God is with him: but to helpe to punish that rebell against him.

## CHAP. II.

1 Joshua sendeth men to spie Jericho, whom Rahab heareth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Joshua with comfortable tidings.

Then Joshua þ sonne of Nun sent out of Shittim two men to spie secretly, saying, Goe, viewe þ land, & also Jericho: and they went, & a came into an harlots house, named Rahab, and lodged there.

a Which place was in the plaine of Moab neere vnto Jorden. Deut. 34. 1. Num. 22. 1. Josh. 2. 1. came vnto the house of, or harlots

2 Then report was made to the king of Jericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the countrey.

3 And the king of Jericho sent vnto Rahab, saying, b Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

b Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power and policie resist his worthy kings.

4 (But the woman had taken the two men, and hidde them. Therefore said she thus, There came men vnto me, but I wist not whence they were.

5 And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shal ouertake them.

c Meaning, vpon y house-top: for such their houses were flat aboue: so that they might go from house to house vpon the roofe.

6 (But she had brought them vp to the roofe of the house, & hid them with the stalkes of flaxe, which she had spread abroade vpon the roofe)

7 And certaine men pursued after thē, the way to Jorden, vnto the foords, and as soone as they which pursued after them, were gone out, they shut the gate.

8 ¶ And before they were a sleepe, she came vp vnto them vpon the roofe,

9 And said vnto þ men, I know þ the Lord hath giuē you þ land, & that þ feare of you is fallen vpon vs, & that all y inhabitants of the lande faint because of you.

d For, so God spake of him, Deut. 28. 7. chap. 5. 1. Exod. 14. 21, 22. Chap. 4. 23.

10 For we haue heard, how þ Lord dryed vp þ water of the red Sea d before you, whē you came out of Egypt, & what you did vnto the two kings of þ Amorites, þ were on the other side Jorden, vnto e Sihon & to Og, whō ye vtterly destroyed:

e Or, wicked

11 And when we heard it, our hearts did faint, and there remained no more courage in any because of you: for f the Lord your God, he is the God in heauen aboue, and in earth beneath.

f Or, your

12 Now therefore, I pray you, sweare vnto me by þ Lord, g as I haue shewed you mercy, ye will also shew mercy vnto my fathers house, & giue me a true token,

g Hereby appeareth the great mercie of God, that in this common destruction he would make a way of mercie for euery repentant and confessing sinner.

13 And that ye will saue aliue my father and my mother, & my brethren, & my sisters, and all that they haue: and that ye will deliuer our soules from death.

h Or, sisters.

14 And the men answered her, h Our life for you to dye, if ye vtter not this our businesse: & when the Lord hath giuen vs the land, we will deale mercifully and truely with thee.

i Our liues be ready for you in paine of our liues.

15 Then she let them downe by a cord through þ window: for her house was vpon the towne wall, and she dwelt vpon the wall.

16 And she said vnto them, Go you into the mountaine, least the pursuers meete with you, & hide your selues there three dayes, vntill the pursuers be returned: then afterward may ye go your way.

k Which were neere vnto the cave.

17 And the men said vnto her, We will be blameles of this thine othe, which thou hast made vs sweare.

l We shalbe iustly punished of our othe, if thou doest preuent this condition that followeth, for so shalt thou and thine be deliuered.

18 Behold, when we come into þ land, thou shalt binde this cord of redde thriede in the window, whereby thou lettest vs downe, and thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers household home to thee.

19 And whosoeuer then doeth go out at the doores of thine house into þ streete, his blood shalbe vpon his head, and we will be guiltesse: but whosoeuer shalbe with thee in the house, his blood shalbe on our head, if any hand touch him:

m The shalbe guiltie of his owne death.

20 And if thou vtter this our k matter, we will be quit of thine othe, which thou hast made vs sweare.

k Or, that others should thinke to escape by the same meanes.

21 And she answered, According vnto your wordes so be it: then she sent them away, and they departed, and she bound the red corde in the window.

[Or, scarlet coloured.

22 ¶ And they departed, & came into the mountaine, and there abode three dayes, vntill the pursuers were returned: & the pursuers sought thē throughout all the way, but found them not.

23 So the two men returned, and descended frō the mountaine & passed ouer, and came to Joshua the sonne of Nun, & told him al things that came vnto them.

To wit, the riuer Jorden.

24 Also

24 Also they sayd vnto Iosh, Surely the Lorde hath deliuered vnto our handes all the land: for euen all the inhabitants of the countrey faint because of vs.

CHAP III

3 Iosh commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Iosh before the people. 9 Iosh speaketh vnto the people. 10 The waters part asunder whiles the people passe.

[E]Then Iosh rose very early, and they remoued frō Shittim, and came to a Iorden, he, and all the children of Israel, and lodged there, before they went ouer.

a Which accordyng to the Ebrues was xv. furlongs, and about a mile after Eccles beca.

2 And after three dayes the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the couenant of the Lorde your God, and the Priestes of the Leuites bearing it, ye shall depart from your place, and go after it.

b Which time was graunted for to prepare them vitailes, Chap. i. ii.

4 Yet there shalbe a space betweene you and it, about two thousand cubites by measure: ye shall not come neere vnto it, that ye may knowe the way, by the which ye shall go: for ye haue not gone this way in times past.

c Or, a myle.

5 (Nowe Iosh had sayde vnto the people, b Sanctifie your selues: for to morowe the Lorde will do wonders among you)

b Exod. 19.10. Iosh. 7.13. 1 Sam. 16.5

6 Also Iosh spake vnto ꝑ Priestes, saying, Take vp the Arke of the Couenant, and goe ouer before the people: so they tooke vp the Arke of the Couenant, and went before the people.

7 ¶ Then the Lorde sayde vnto Iosh, This day will I begin to magnifie thee in the sight of all Israel, which shal knowe, that c as I was with Moses, so will I be with thee.

c Chap. i. 5

8 Thou shalt therefore command the Priestes that beare ꝑ Arke of the Couenant, saying, when ye are come to the brinke of the waters of Iorden, ye shall stand still in Iorden.

c Euen in the chanell, where the Arke was borne, as verse. 17.

9 ¶ Then Iosh sayd vnto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Iosh said, Hereby ye shall knowe that ꝑ liuing God is among you, and that he will certenely cast out before you the Canaanites, & the Hittites, and the Hiuites, and the Perizzites, and the Gergasshites, and the Amorites, and the Iebusites.

d Both the miracle in deuiding water.

11 Beholde, the Arke of the Couenant of the Lord of all the worlde passeth before you into Iorden.

12 Nowe therefore take from among you d twelue men out of the tribes of Israel, out of euery tribe a man.

d Which shalbe set vp twelue stones in remembrance of the benefite.

13 And as soone as the soles of the feete of the Priestes, that beare the Arke of the Lord God the Lord of al ꝑ worlde, shall stay in the waters of Iorden, the waters of Iorden shalbe cut off: for the waters that come from aboue, e shall stand still vpon an heape.

e Psal. 114.3.

14 ¶ Then when the people were departed from their tentes to goe ouer Iorden, the Priestes bearing the f Arke of the Couenant, went before ꝑ people.

f Acts 7.45.

15 And as they that bare ꝑ Arke came vnto Iorden, and the feete of the Priestes that bare the Arke were dipped in the brinke of the water, (g for Iorden vseth to fill all his h bankes all the time of haruest)

g Eccles. 24.20. h 1 Chron. 12.15.

16 Then the waters that came downe from aboue, stayed, and rose vp on an heape and departed farre from the citie of Adam, that was beside Zaretan: but the waters that came downe towarde the Sea of the wildernes, euen the salt Sea, failed, and were cut off: so the people went right ouer against Iericho.

i Because the riuer was accustomed at this time to be full, the miracle is so much the greater.

17 But the Priestes that bare the Arke of the couenant of the Lorde, stoode dry within Iorden i ready prepared, and all the Israelites went ouer dry, vntill all ꝑ people were gone cleane ouer through Iorden.

CHAP IIII

1 God commanded Iosh to set vp twelue stones in Iorden, 18 The waters returne to their olde course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posterite.

[A]Nd when al the people were wholly gone a ouer Iorden, after the Lorde had spoken vnto Iosh, saying,

a Deut. 27.2.

2 Take you twelue men out of the people, out of euery tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of ꝑ place where the Priestes stood in a b readines, twelue stones, which ye shall take away with you, and leaue them in the c lodging where you shall lodge this nyght.

a Ge. Chap. 3.17.

b Meaning, ꝑ place where they shuld be camped.

4 Then Iosh called the twelue men, whom he had prepared of the children of Israel, out of euery tribe a man,

5 And Iosh sayde vnto them, Goe ouer before the Arke of the Lorde your God, euen through the middes of Iorden, & take vp euery man of you a stone vpon his shoulder according vnto the nomber

nomber of the tribes of the chyldren of Israel,

6 That this may be a signe among you, that when your chyldren shall aske their fathers in time to come, saying, What meane you by these stones?

c God commaundeth, that no, ouslye we our selues prosper by his wonderfull workes, but that our posteritie may knowe y cause thereof, y glorifye his Name.

7 Then ye may answere them, That the waters of Jorden were cut off before the Arke of ỹ couenant of the Lord: for when it passed through Jorden, the waters of Jorden were cut off: therefore these stones are a memoriall vnto the chyldren of Israel for euer.

8 Then the chyldren of Israel did euen so, as Joshua had commaunded, and tooke vp twelue stones out of the middes of Jorden, as the Lord had said vnto Joshua, according to the nomber of the tribes of ỹ chyldren of Israel, and caried them away with them vnto the lodging, and layd them downe there.

d Besides the twelue stones which were caried by ỹ tribes and set vp in Gilgal.

9 And Joshua set vp d twelue stones in the midst of Jorden, in ỹ place where the feete of the Priests, which bare the Arke of the couenant, stoode, and there haue they continued vnto this day.

10 ¶ So the Priests, which bare the Arke, stoode in the middes of Jorden, vntill euery thing was finished that the Lord had commaunded Joshua to say vnto the people, according to all that Moses charged Joshua: then the people hasted and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests e before the people.

e Meaning, in the presence or sight of the people. Num. 32. 27. 29.

12 f And the sonnes of Reuben, and the sonnes of Gad, and halfe the tribe of Manasseh went ouer before the chyldren of Israel armed, as Moses had charged them.

13 Euen fourtie thousande prepared for warre, went before the g Lorde vnto battel, vnto the plaine of Jericho.

f That is before the Arke.

14 That day the Lorde magnified Joshua in the sight of all Israel, ‖ they feared him, as they feared Moses all dayes of his life.

‖ Or, reuerenced him.

15 And the Lord spake vnto Joshua, saying,

16 Commande the Priests that beare the h Arke of the Testimonie, to come vp out of Jorden.

g Because the Arke testified gods presence, y e tables of the Law conteined therein, signified Gods will toward his people.

17 Joshua therefore commaunded the Priestes, saying, Come ye vp out of Jorden.

18 And when the Priestes that bare the Arke of the couenant of the Lorde were come vp out of the middes of Jorden, ỹ assoone as the soles of the Priests feete were set on the drie land, the waters of Jorde returned vnto their place, and flowed ouer all the banks thereof, as they did before.

19 ¶ So the people came vp out of Jorden the tenth day of the first moneth, and pitched in Gilgal, in the East side of Jericho.

h Called Abarim, Deut. 32. 49. Mount Nebo and part of Aqui.

20 Also the twelue stones, which they tooke out of Jorden, did Joshua pitch in Gilgal.

21 And he spake vnto the chyldren of Israel, saying, When your chyldren shal aske their fathers in time to come, ỹ say, What meane these stones?

22 Then ye shal shew your chyldren, and say, Israel came ouer this Jorden on drie land:

23 For the Lorde your God dryed vp the waters of Jorden before you, vntill ye were gone ouer, as the Lorde your God did the red Sea, i which he dryed vp before vs, till we were gone ouer,

Exod. 14. 21. 22.

i Gods benefites serue for a further consummation to be vnderstood, & stirre vp vs to reuerence him, and obey him.

24 That all the people of the world may know that the hand of the Lord is mightie, that ye might feare the Lorde your God continually.

CHAP. V.

1 The Canaanites are afraide of the Israelites. 2 Circumcision is commanded the second time. 6 The Passeouer is kept. 12 Manna ceaseth. 13 The Angel appeareth vnto Joshua.

k The Amorites were on both sides Jorden, wherof two kings were slaine a great way on the one side toward West.

NOwe when all the kings of k the Amorites, which were beyond Jorden westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dryed vp the waters of Jorden before the chyldren of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because of the chyldren of Israel.

2 ¶ That same time the Lord said vnto Joshua, l Make thee sharpe knives, m and returne, ỹ circumcise the sonnes of Israel the second time.

Exod. 4. 25.

l For now they had left it off, about 40. yeeres.

m Or, sit.

3 Then Joshua made him sharpe knives, and circumcised the sonnes of Israel in the hill of the foreskinnes.

n Gilgal was so called, because they were there circumcised.

4 And this is the cause why Joshua circumcised all the people, [euen] the males that came out of Egypt, because all the men of warre were dead in the wildernesse by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that

T.i. were

were borne in the wildernes by the way after they came out of Egypt, were not circumcised.

d For they looked dayly to remoue, at the Lordes commaundement, which thing they that were newe circumcised, could not doe without great danger. Num. 14.23.

6 For the children of Israel walked fourtie yeres in the wildernes, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lord: vnto whome the Lord sware, that he would not shewe them the land, which the Lorde had sworne vnto their fathers, that he would giue vs euen a land that floweth with milke and honie.

7 So their sonnes whome he raised vp in their stead, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an ende of circumcising all the people, they abode in the places in the campe till they were whole.

e For their lore was so great, that they were not able to remoue 1 Why agaynst promise this punishment contrary to the booke of Deuteronomy of the Egyptians of the seconde time, whereof now I make no mention to the Egyptians

9 After, the Lord sayd vnto Ioshua, This day I haue take away the shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal and kept the feast of the Passeouer the fourteenth day of the moneth at euen in the plaine of Iericho.

11 And they did eate of the corne of the land on the morowe after the Passeouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morow after they had eaten of the corne of the land, neither had the children of Israel MAN any more, but did eate of the fruit of the land of Canaan that yeere.

13 ¶ And when Ioshua was by Iericho he lift vp his eyes and looked: and beholde, there stoode a man against him, hauing a sworde drawen in his hand: and Ioshua went vnto him, and sayde vnto him, Art thou on our side, or on our aduersaries?

Exod. 23.20.

14 And he sayd, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fell on his face to the earth and did worship, and said vnto him, What saith my Lord vnto his seruant?

f In that that Ioshua worshipped him, he acknowledged him to be God and in that that he called himselfe the Lords captaine he declared himselfe to be Christ. Exod. 3.6.with Act. 7.33.

15 And the captaine of the Lords hoste sayd vnto Ioshua, Loose thy shoe off thy foote: for the place whereon thou standest, is holy: and Ioshua did so.

## CHAP. VI.

1 The Lord instructeth Ioshua what he should doe at touching Iericho. 6 Ioshua commaundeth the Priestes & warriers what to doe. 20 The wall fall. 22 Rahab is saued. 24 All to burne saue gold & metal. 26 The curse of him that buildeth that citie.

NOw Iericho was shut vp, and closed, because of the children of Israel: none might goe out nor enter in.

a That none could goe out. That none could come in. b Ye, feare of the Israelites.

2 And the Lorde sayd vnto Ioshua, Beholde, I haue giuen vnto thine hand Iericho and the king thereof, and the strong men of warre.

3 All ye therefore that be men of warre, shall compasse the citie, in going round about the citie once: thus shall you doe sixe dayes:

c Euery day once.

4 And seuen Priests shal beare seuen trumpets of rams homes before the Arke: and the seuenth day ye shall compasse the citie seuen times, & the Priests shall blowe with the trumpets.

d That the conquest might not be assigned to mans power, but to the mercy of God, which is moued by weake things rather then by strong, that which seemeth most strong.

5 And when they make a long blast with the rams home, and ye heare the sound of the trumpet, all the people shal shoute with a great shoute: then shall the wall of the citie fall downe flat, and the people shall ascende vp, euery man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests and sayde vnto them, Take vp the Arke of the couenant, & let seuen Priests beare seuen trumpets of rams homes before the Arke of the Lord.

e This is the 6. ip meant by the Israelites, Gentiles and halfe of the tribe of Manasseh.

7 But he sayd vnto the people, Goe and compasse the citie: and let him that is armed, goe foorth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams homes, & went foorth before the Arke of the Lord, and blewe with the trumpets, & the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blewe the trumpets: then the gathering hoste came after the Arke, as they went and blewe the trumpets.

g Meaning the reereward, wherein was the standerd of the tribe of Dan. Num. 10.25.

10 (Nowe Ioshua had commanded the people, saying, Ye shall not shoute, neither make any noyse with your voyce, neither shal a word proceede out of your mouth, vntill the day that I say vnto you, Shout, then shall ye shout)

11 So the Arke of the Lord compassed the citie, & went about it once: then they returned into the hoste, and lodged in the campe.

h For the day.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams homes, & went before the Arke

Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the gathering hoste came after the Arke of the Lord, as they went and blew the trumpets.

i The tribe of Dan was so called, because it multiplied fast and gathered up whosoeuer was left of others.

14 And the second day they compassed the citie once, and returned into the hoste: thus they did sixe dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, and compassed the citie after the same maner seuen times, onely that day they compassed ỹ citie seuen times.

k Before euery day once for the space of six dayes.

16 And when the Priests had blowen the trumpets the seuenth time, Joshua sayd vnto the people, Shoute: for the Lord hath giuen you the citie.

l That is appointed wholy to be destroyed.

17 And the citie shall be an execrable thing, both it, and all that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for ỹ hid the messengers that we sent.

Cap. 2. 4.

18 Notwithstanding, be ye ware of the execrable thing, least ye make your selues execrable, and in taking of the execrable thing, make also the hoste of Israel execrable, and trouble it.

Leuit. 27. 21. Nomb. 21. 2. deut. 13. 15. 17.

m And where they can not be put to any vse, there all must be first molten ỹ they serue to the Tabernacle.

19 But all siluer, and golde, and vessels of brasse, & yron shall be consecrate vnto the Lord, and shall come into the Lords treasurie.

Heb. 11. 30.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shoute: and the wall fell down flat: so the people went vp into ỹ citie, euery man streight before him: and they tooke the citie.

2 Mac. 12. 15. 16

21 And they vtterly destroyed all that was in the citie, both man and woman, yong and olde, and oxe and sheepe, and asse, with the edge of the swoorde.

22 But Joshua had sayde vnto the two men that had spyed out the countrey, Go into the harlots house, & bring out thence the woman, and all that she hath, as ye sware to her.

Chap. 2. 14. heb. 11. 31.

23 So the yong men that were spies, went in, and brought out Rahab, & her father, and her mother, & her brethren, and all that she had: also they brought out all her familie, and put them without the hoste of Israel.

n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

24 After they burnt the citie with fire, and all that was therein: onely the siluer & the golde, and the vessels of brasse and yron, they put vnto the treasure of o the house of the Lord.

o Hebrew, the Tabernacle.

25 So Joshua saued Rahab the harlot, and her fathers household, and all that she had, and she p dwelt in Israel euen vnto this day, because she had hid the messengers, which Joshua sent to spie out Jericho.

p For she was married to Salmon prince of Iudah, Mat. 1. 5.

26 ¶ And Joshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, & buildeth this citie Jericho: q he shall lay the foundation thereof in his eldest sonne, & in his yongest sonne shall he set vp the gates of it.

q He shall build it to the destruction of all his liues, signifying how it should be built at Bethel, 1. King. 16. 34.

27 So the Lord was with Joshua, & he was famous through all the world.

CHAP. VII.

1 The Lordes anger with Achan. 4 They of Ai put the Israelites to flight. 6 Joshua prayeth to the Lord. 10 Joshua inquireth out how the sinner and sinne shall be found out.

BVt ỹ children of Israel committed a trespasse in the r communicate thing: for r Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Judah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

r In taking that which was commanded to be destroyed. s Jos. 22. 20. 1. Chron. 2. 7.

2 And Joshua sent men from Jericho to t Ai, which is beside Beth-haven, on the East side of Beth-el, and spake vnto them, saying, Go vp, and view the countrey. And the men went vp & viewed Ai,

t This was a citie of the Amorites, for there was another so called among ỹ Ammonites. Gen. 14. 5. & ye shall read it so called Neah, Jos. 10. 28.

3 And returned to Joshua, & said vnto him, Let not all ỹ people go vp, but let as it were two or three thousand men go vp, & smite Ai, and make not all the people to labour thither, for they are feble.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the u men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before ỹ gate vnto Shebarim, and smote them in the going dowbne: wherefore the hearts of the people melted away like water.

u God knowth by this ouerthrowe how to make them more feareful to serue out and punish the sinne committed.

6 ¶ Then Joshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lorde, vntill the euentide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Joshua sayd, Alas, O Lorde God, wherefore hast thou brought this people ouer Jorden, to deliuer vs into the hand of the Amorites, & to destroy vs: would God we had bene content to dwell on the x other side Jorden.

x Hebrewe, beyond Jorden.

8 Oh Lorde, what shal I say, when Israel turne their backes before their enemies?

d This instance of the Lord, sheweth how we are vnder the curse of nature to destruct.

T.ii. 9 For

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie Name?

e When they receiue as shall blaspheme thee, and say, that thou wast not able to defend vs from them.

10 ¶ And the Lord sayde vnto Iosh. Get thee vp: wherefore lyest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, & haue also stollen, & dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, but haue turned their backes before their enemies, because they be execrable: neither will I be with you any more, except ye destroy the excommunicate from among you.

f Then to saue their carkeises they consented to rebell against God willingly.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morow: for thus saith the Lord God of Israel, There is an execrable thing among you O Israel, therefore ye can not stand against your enemies, vntil ye haue put the execrable thing from among you.

g Meaning, the man that tooke of the thing forbidden.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shall take, shall come by the households: & the household which the Lord shall take shall come man by man.

h There, found out, either before, or by the ordinance of Gods. Num. 27, 21.

15 And he that is taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Iosh. rose vp early in the morning and brought Israel by their tribes: & the tribe of Iudah was taken.

17 And he brought the families of Iudah, & tooke the familie of the Zarhites, and he brought the familie of the Zarhites, man by man, & Zabdi was taken.

18 And he brought his household, man by man and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh. sayde vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and make confession vnto him, & shewe me now what thou hast done: hide it not from me.

i By declaring the truth for Gods glory is confessed when the cruelty is confessed.

20 And Achan answered Iosh. and sayde, In deede, I haue sinned against the Lord God of Israel, & thus, and thus haue I done.

21 I saw among the spoyle a goodly k Babylonish garment, and two hundreth shekels of siluer, and a wedge of golde of fifty shekels weight, and I coueted them, & tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the siluer vnder it.

k Such rich garment, as the Princes of Babylon did weare.

22 ¶ Then Iosh. sent messengers, which ran vnto the tent, and beholde, it was hid in his tent, & the siluer vnder it.

23 Therefore they tooke them out of the tent, & brought them vnto Iosh. and vnto all the children of Israel, and layd them before the Lord.

24 Then Iosh. tooke Achan the sonne of Zerah, & the siluer, & the garment & the wedge of gold & his sonnes, and his daughters, and his oxen, & his asses, & his sheepe, and his tent, and all that he had: and all Israel with him brought them vnto the valley of Achor.

l Or, nephewes. m Some read, a place others a go, & some a lone vie. n This urgeth nothing against God and to whom he will o vnfaithfully to man he doth commaunders not to punish the children for the fathers fault Deut. 24 16

25 And Iosh. sayd, Iu as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threwe stones at him, and burned them with fire, and stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lord turned from his fierce wrath: therefore he called p name of that place, The valley of Achor, vnto this day.

p He declareth that this is Gods iudgement because he had offended and caused others to be slaine.

## CHAP. VIII.

3 The siege. 10 And warning of Ai. 29 The King thereof is hanged. 30 Iosh. buildeth an altar. 32 He writeth the Lawe vpon stones. 35 And readeth it to all the people.

AFter, the Lorde sayde vnto Iosh. "Feare not, neither be thou faint hearted: take all the men of warre w thee and arise go vp to Ai: behold, I haue giuen vnto thine hand the king of Ai, and his people, and his citie, and his land.

Deu. 1 21, 29. and 7 18.

2 And thou shalt doe to Ai and to the king thereof, as thou didst vnto Ierich and to the king thereof: neuertheless the spoyle thereof and the cattel thereof shall ye take vnto you for a pray: thou shalt lie in waite against the citie on the backeside thereof.

Chap. 6, 21. Deut. 20 14.

q Speaking as in effect, as verse 9. r God would not destroy Ai by miracle, as Iericho, to the intent that other nations might feare the power and puissie of his people.

3 ¶ Then Iosh. arose, and all the men of warre to go vp against Ai: and Iosh. chose out thirtie thousand strong men, and valiant, and sent them away by night.

4 And he commanded them, saying, Beholde, ye shall lie in waite against the

the citie on the backeside of the citie: goe not very farre from the citie, but be ye all in a readinesse.

5 And I and all the people that are with me, will approch vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of ỹ citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and destroye the citie: for the Lord your God will deliuer it into your hande.

a Or, driue out (the inhabitants) of, or the citie.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandement of the Lord shall ye do: beholde, I haue charged you.

9 ¶ Iosh. then sent them forth, and they went to lie in waite, and abode betweene Bethel and Ai, on the westside of Ai: but Iosh. lodged that night among the people.

b With the rest of the armie.

10 And Iosh. rose vp early in the morning, and nombred the people: and he and the Elders of Israel went vp before the people against Ai.

c That is, in order of battell, and set them in aray.

11 And all the men of warre that were with him went vp and drewe neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thousand men, ‖ set them to lie in waite betweene Bethel and Ai, on the Westside of ỹ citie.

d He sent these fewe, that the other might lay the ambush might not be discouered.

13 And the people set all the hoste that was on the Northside against the citie, and the liers in wait on the west against the citie: and Iosh. went the same night into the ‘ middes of the valley.

e To the intent that they on the citie might see the better discouer his armie.

14 ¶ And when the king of Ai saw it, then the men of the citie hasted and rose vp early and went out against Israel to battell, he and all his people at the time appointed, before the plaine: for he knew not that any lay in waite against him on the backside of the citie.

15 Then Iosh. and all Israel ‖ [as] beaten before them, fled by the way of the wildernes.

f As they which feared not for feare.

16 And all the people of the citie were called together, to pursue after them: and they pursued after Iosh., ‖ were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Bethel, that went not out after Israel: and they left the citie open, and pursued after Israel.

18 Then the Lord said vnto Iosh., ‘Stretch out the speare that is in thine hand, toward Ai: for I will giue it into thine hande: and Iosh. stretched out the speare that he had in his hande, toward the citie.

g Or, lift vp the banner, as a sign for when to set vpon the citie.

19 And they that lay in waite, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, ‖ tooke it, and hasted, and set the citie on fire.

20 And the men of Ai looked behinde them, and saw it: for, the smoke of the citie ascended vp to heauen, ‖ they had no power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the pursuers.

h Or, towarde the wildernes, or Araba.

21 When Iosh. and all Israel saw that they that lay in waite, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

22 Also the other issued out of the citie against them: so were they in ỹ midst of Israel, these being on the one side, and the rest on the other side: and they slew them, so that they let none of them ‘remaine nor escape.

i Which came out of the ambuld.

Deut. 7 2.

23 And the king of Ai they tooke aliue, and brought him to Iosh.

24 And when Israel had made an ende of slaying all the inhabitants of Ai in the fielde, that is, in the wildernes, where they chased them, and when they were all fallen on the edge of the sword, vntill they were consumed, all the Israelites returned vnto Ai, and ‘ smote it with the edge of the sword.

k For the fire, which they had before let on the citie, was not to consume it, but to terrifie vnto to doo that they were entred.

25 And all that fell that day, both of men ‖ women, were twelue thousand, euen all the men of Ai.

26 For Iosh. drewe not his hande backe againe which he had stretched out with the speare, vntill he had vtterly destroyed all the inhabitants of Ai.

27 ‘Onely the cattell and the spoile of this citie, Israel tooke for a praye vnto themselues, according vnto the word of the Lord, which he cõmanded Iosh.

Numb. 31 22, 26 verse 2.

28 And Iosh. burnt Ai, and made it an heape for ‘ euer, and a wildernes vnto this day.

l That it could neuer be built againe.

29 And the king of Ai he hanged on a tree, vnto the euening. And as soone as the sunne was downe, Iosh. cõmanded ‘ that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the citie, and laye

m Acco ding as it was commanded, Deu. 21 22. Chap. 7. 25, 26.

T.iij. thereon

thereon a great heape of stones, that remaineth vnto this day.

30 ¶ Then Iosh. built an altar vnto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the booke of the Law of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offred thereon burnt offrings vnto the Lorde and sacrificed peace offrings.

Exod. 20. 25. & cap. 27. 5

32 Also he wrote there vpon the stones, a rehearsal of the Lawe of Moses, which hee wrote in the presence of the children of Israel.

a Meaning the ten commandements, which are the summe of the whole Lawe.

33 And all Israel (and their Elders, and officers and their Iudges stoode on this side of the Arke, and on that side, before the Priestes of the Leuites, which bare the Arke of the couenant of the Lorde) as well the stranger, as hee that is borne in the countrey: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, as Moses the seruant of the Lord had commanded before, that they should blesse the people of Israel.

Deut. 11. 29. and 27. 12, 13

34 Then afterwarde hee read all the wordes of the Lawe, the blessings and cursings according to all that is written in the booke of the Lawe.

35 There was not a word of all that Moses had commanded, which Iosh. read not before all the Congregation of Israel, as well before the women and the children, as the stranger that was conuersant among them.

Deut. 31. 12, 13

a Or neither young nor olde, man nor woman were exempted from hearing the word of the Lord.

## CHAP. IX.

1 Diuers kings assemble themselues against Iosh. 3 The craft of the Gibeonites. 15 Iosh. maketh a league with them. 27 For their craft they are condemned to perpetual slauerie.

a In respect of the plaine of Moab.

b The mayne sea called Mediterraneum.

AND when all the kings that were beyond Iorden, in the mountaines & in the valleys, and by all the coastes of the great sea ouer against Lebanon (as) the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hiuites, and the Iebusites) heard thereof,

2 They gathered themselues together, to fight against Iosh. & against Israel with one accord.

3 ¶ But the inhabitants of Gibeon heard what Iosh. had done vnto Iericho, and to Ai.

4 And therefore they wrought craftily: for they went, and fayned themselues embassadours, & tooke olde sackes vpon their asses, and olde bottels for wine, both rent and bound vp,

5 And olde shoes and clouted vpon their feete: also the rayment vpon them was olde, & all their prouision of bread was dryed, and mouled.

6 So they came vnto Iosh. vnto the hoste to Gilgal, and sayde vnto him, and vnto the men of Israel, We be come from a farre countrey: nowe therefore make a league with vs.

7 Then the men of Israel sayde vnto the Hiuites, It may be that thou dwellest among vs, how then can I make a league with thee?

a Because they were all wayne.

8 And they said vnto Iosh. We are thy seruants. Then Iosh. sayde vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very far countrey thy seruants are come for the Name of the Lord thy God: for We haue heard his fame and all that he hath done in Egypt,

10 And all that hee hath done to the two kings of the Amorites that were beyonde Iorden, to Sihon king of Heshbon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our elders, & all the inhabitants of our countrey spake to vs, saying, Take vitailes with you for the iourney, and goe to meete them, and say vnto them, We are your seruants: now therefore make ye a league with vs.

a For the Gibeonites and the Hiuites were all one people.

12 This our bread We tooke it hote with vs for vitails out of our houses, the day We departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Also these bottels of wine which We filled, were newe, and loe, they be rent, and these our garmentes and our shoes are olde, by reason of the exceeding great iourney.

a Euen the idolaters for feare of death will pretende to honour the true God and receiue his religion.

14 ¶ And the men accepted their vitaile concerning their vitailes, and counseled not with the mouth of the Lord.

15 So Iosh. made peace with them, and made a league with them, that hee would suffer them to liue: also the Princes of the Congregation sware vnto them.

a The wicked lacke no excuse nor spare no lies to set forth their policie, when they will preuent the seruants of God.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, & that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the third day: and their cities were Gibeon, and Chephirah, and Beeroth and Kiriath iearim.

a Some think that the Israelites are of their vitailes, and so made a league with them.

b From Gilgal.

18 And the children of Israel smote them

them not, because the Princes of the Cõgregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then all the Princes saide vnto all the Congregation, We haue sworne vnto them by the Lorde God of Israel: now therefore we may not touch them.

20 But this we will doe to them, and let them liue, least ẏ wrath be vpon vs because of the othe which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shall hewe wood, and drawe water vnto all the Congregation, as the Princes appoint them.

22 Iosh. then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Nowe therefore ye are cursed, and there shall none of you be freed frõ being bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Iosh. and said, Because it was tolde thy seruants, that the Lord thy God had commaunded his seruant Moses to giue you all the lande, and to destroye all the inhabitants of the land out of your sight, therefore we were exceeding sore afraide of our liues at the presence of you, and haue done this thing:

25 And beholde now, we are in thine hande: doe as it seemeth good and right in thine eyes to do vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand of the children of Israel, that they slew them not.

27 And Iosh. appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lorde vnto this day, in the place which he should chuse.

Fearing lest for our sinne the plague of God should haue light vpon them all.

k This doeth not stablish stalle others, but shewe, that Gods mercye toward his, which would not punish them for this faulte.

l For the diet of the Tabernacle, and of the temple when it shalbe built. Deut 17.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for the sacrifices of the temple, as verse 23.

## CHAP. X

1 Fiue kings make warre against Gibeon whome Iosh. discomfiteth. 11 The Lord caused hailestones and slewe many. 12 The sunne standeth at Iosh. prayer. 26 The fiue kings are hanged. 27 Many moe cities and kings are destroyed.

NOw when Adoni zedek king of Ierusalẽ had heard howe Iosh. had taken Ai, and had destroyed it, (for as he had done to Iericho and to the king thereof, so hee had done to Ai and to the king thereof, and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mighte.

3 Wherefore Adoni zedek king of Ierusalem sent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachish, and vnto Debir king of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Iosh. and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebrõ the king of Iarmuth, the king of Lachish, and the king of Eglon gathered themselues together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the men of Gibeon sent vnto Iosh. vnto the hoste to Gilgal, saying, Withdraw not thine hand from thy seruãts: come vp to vs quickly, and saue vs, and helpe vs: for all the kings of the Amorites which dwel in ẏ mountaines, are gathered together against vs.

7 So Iosh. ascended from Gilgal, hee, and all the people of warre with him, and all the men of might.

8 And the Lord said vnto Iosh. Feare them not: for I haue giuẽ them into thine hand: none of them shall stand against thee.

9 Iosh. therefore came vnto them sodenly: for hee went vp from Gilgal all the night.

10 And the Lorde discomfited them before Israel, and slew them with a great slaughter at Gibeon and chased them along the way that goeth vp to Beth horon, and smote them to Azekah and to Makkedah.

11 And as they fled from before Israel, and were in the going downe to Bethhoron, the Lord cast downe great stones from heauen vpon them, vntill Azekah, and they died: they were more ẏ died with ẏ hailestones, then they whom the children of Israel slew with the sword.

12 Then spake Iosh. to ẏ Lord, in the day when the Lorde gaue the Amorites before the childrẽ of Israel, and he saide in the sight of Israel, Sunne stay thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the sunne abode, and the moone stoode still, vntill the people auenged themselues vpõ their enemies: (Is not this written in the booke of Iasher?)

Chap. 6 22.

Chap. 8 3 28, 29.

a That is, Lord, or master, to expresse the excellencie, as God also names himself, in verse 12.

b So continual the warres are, when any departe from their band.

c Lest Iosh. should haue trusted in an God had sent this great power against him for his vnlawfull league with the Gibeonites, ẏ Lorde here strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked. 1 2 28 29.

e Some read, in the booke of the righteous, vz. whom Ioshe, the Stalke reade in the booke of the Lame: but it is like that it was a booke thus named worthy to be read.

Lam. so

so the sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lorde heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Iosh. returned, & all Israel with him vnto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was tolde Iosh. saying, The fiue kings are founde hid in a caue at Makkedah.

18 Then Iosh. saide, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: follow after your enemies, and * smite all the hind most, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Iosh. & the children of Israel had made an ende of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

21 Then all the people returned to the campe, to Iosh. at Makkedah in † peace: no man mooued his tongue against the children of Israel.

22 After, Iosh. sayde, Open the mouth of the caue, and bring out these fiue kings vnto me forth of the caue.

23 And they did so, and brought out those fiue kings vnto him forth of the caue, euen the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, and ‖ king of Eglon.

24 And when they had brought out those kings vnto Iosh. Iosh. called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, set your feet vpon the ‖ necks of these kings: and they came nere and set their feete vpon their necks.

25 And Iosh. said vnto them, Feare not, nor be faint hearted, but be strong and of a good courage: for thus will the Lorde doe to all your enemies, against whom ye fight.

26 So then Iosh. smote them, and slew them, & hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Iosh. gaue commaundement, that they shoulde take * them downe of the trees, and cast them into the caue (wherein they had bene hid) and they laide great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And † same day Iosh. tooke ‖ Makkedah and smote it with the edge of the sword, & the king therof destroyed hee with them, and all the soules that were therein, he let none remaine: for he did to the king of Makkedah * as he had done vnto the king of Iericho.

29 Then Iosh. went from Makkedah, & all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue * it also and the king thereof into the hande of Israel: and he smote it with † edge of the sword, and all the soules that were therein: he let none remaine in it: for he did vnto the king thereof, as hee had done vnto the king of Iericho.

31 ¶ And Iosh. departed from Libnah, and all Israel with him vnto Lachish, and beseige it, and assaulted it.

32 And the Lorde gaue ‖ Lachish in to the hand of Israel, which tooke it the second day, and smote it with the edge of the sworde, and all the soules that were therein, according to all as hee had done to Libnah.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachish: but Iosh. smote him and his people, vntill none of his remained.

34 ¶ And from Lachish Iosh. departed vnto Eglon, and all Israel with him, and they beseige it, & assaulted it,

35 And they tooke it the same day, and smote it with the edge of the sworde and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosh. went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken * it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remayning, according to all as he had done to Eglon: for hee destroyed it vtterly, and all the soules that were therein.

38 ¶ So Iosh. returned, & all Israel with him to Debir, & fought against it.

39 And when hee had taken * it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword,

Deut 21 23. chap 8. 29.

* By taking away the enemies hearts, and destroying them into hailestones.

† Or, the cue off all their name, or race.

† Or in safetie: so that none gaue them an vnkinde or euill word.

‖ Signifying what should become of the rest of Gods enemies for whom kings their liues were not spared.

† Iosh. tooke with Makkedah. ‖ Or, euery person.

Chap. 6. 21.

† Libnah is taken.

‖ Or, persons.

† Lachish is taken.

† The king of Gezer is slaine.

† Eglon is taken.

† Hebron is taken.

† Debir is taken.

swoord, & vtterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, and to the King thereof, as he had also done to Libnah, & to the King thereof.

40 ¶ So Iosh̃ua smote all the hill countreys, and the South countreys, and the valleys, and the hill sides, and al their Kings, and let none remaine, but vtterly destroyed euery soule, as þ Lord God of Israel had commanded.

41 And Iosh̃ua smote them frõ Kadesh barnea euen vnto Azzah, & all the countrey of Goshen, euen vnto Gibeon.

42 And al these Kings, and their land did Iosh̃ua take at [k] one time, because þ Lord God of Israel fought for Israel.

43 Afterward, Iosh̃ua and all Israel with him returned vnto the campe in [l] Gilgal.

[1] Some reade, Abdonah, whose signification is ouerlaying of the valleys.

[k] In one battell.

[l] Where the Arke was, there to giue thankes for their victories.

## CHAP. XI.

a Diuers Kings and Cities, and Countreis ouercome by Iosh̃ua. 15 Iosh̃ua did all that Moses had commanded him. 20 God hardeneth the enemies hearts that they might be destroyed.

AND whẽ Iabin King of Hazor had heard this, then he sent to Iobab King of Madon, & to the King of Shimron, and to the King of Achshaph,

2 And vnto the Kings that were by the North in the mountaines, & plaines toward the Southside of [b] Cinneroth, and in the valleys, and in the borders of Dor westward,

3 And vnto the Canaanites, [both] by East, and by west, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder [c] Hermon in the land of Mizpeh.

4 And they came out & all their hostes with them, many people as þ saude that is on the sea shore for multitude, with horses and charets exceeding many.

5 So all these Kings met together, & came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord saide vnto Iosh̃ua, Be not afraid for them: for to morowe about this time will I deliuer them all slaine before Israel: thou shalt [d] hough their horses, and burne their charets with fire.

7 Then came Iosh̃ua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lorde gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto [e] Misrephothmaim, & vnto þ valley of Mizpeh Eastwarde, and smote them vntill they had none remaining of them.

9 And Iosh̃ua did vnto them as the Lord bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ At that time also Iosh̃ua turned backe, and tooke Hazor, and smote the King thereof with the swoord: for Hazor before time was the head of all those kingdomes.

11 Moreouer, they smote all the [f] persons that were therein with þ edge of the swoorde, vtterly destroying all, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of those Kings and all the Kings of them did Iosh̃ua take, and smote them with the edge of the swoord, and vtterly destroyed them, as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood fast in their strength, saue Hazor only, that Iosh̃ua burnt.

14 And all the spoyle of these cities and the cattel the children of Israel tooke for their pray, but they smote euery man with þ edge of the swoorde vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord [h] had commanded Moses his seruant, so did Moses [i] command Iosh̃ua, and so did Iosh̃ua: he left nothing vndone of all that the Lorde had commanded Moses.

16 So Iosh̃ua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine and the mountaine of Israel, and the lowe countrey of the same,

17 From the mount [k] Halak, that goeth vp to Seir, euen vnto Baal gad in the valley of Lebanon, vnder mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Iosh̃ua made warre long time with all those kings.

19 Neither was there any citie that made peace with the children of Israel, [m] saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lorde, to [n] harden their hearts that they shoulde come against Israel in battell to the intent that they shoulde destroy them vtterly, [o] and shew them no mercy, but that they should bring them to nought: as þ Lord had commanded Moses.

21 ¶ And

[a] The more that Gods power appeareth, the more the heathen rage against it.

[b] Which the Euangelistes call the lake of Gennesereth, or Tiberias.

[c] Which was mount Sion, as Deu. 4 48.

[d] That neither they shal be seruile to the vse of warre, nor the Israelites should put their trust in them.

[e] Which signifieth hote waters, or accounted to some, hyms pits.

[f] Both men, women and children.

Num 33 52. Deut 7 2.

[g] Which were strong by situation and hard by warre.

[h] As mention is made.

Exod. 34 11. Deut. 7. 2.

[i] That is, Iosh̃ua.

[k] So called, because it was couered with trees.

[l] The valley of Gad.

[m] Chap 9.

[n] That is, to giue them ouer to their owne wicked hearts, that they could not repent, and so receiue mercy.

[o] For a iust destruction.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vtterly with their cities.

22 There was no Anakim left in the land of the children of Israel: onely in Azzah, [m] in Gath, and in Ashdod were they left.

[m] Out of the which came Goliath. 1. Sam. 17. 4.

23 So Ioshua tooke the whole land, according to all that the Lorde had said vnto Moses: and Ioshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

Num. 26. 52, 55

## CHAP. XII.

1, 7 What kings Ioshua and the children of Israel killed on both sides of Iorden, 24 Which were in number eleuen and one.

NOw these are the kings of the lande, which the children of Israel smote and possessed their land, on the * other side Iorden towarde the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

* From Gilgal where Ioshua camped.

Num. 21. 24. deut. 2.

2 *Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion frō Aroer, which is beside þ riuer of Arnon, and from the middle of the riuer, & from halfe Gilead vnto the riuer Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the Sea of Cinneroth Eastward, and vnto the Sea of the plaine, euen the salt sea Eastward, the way to Beth ieshimoth, and from the South vnder the [n] springs of *Pisgah.

[n] Or, declinings

[o] Or, declines Deut. 3. 17. Iosh. 13. 27.

4 ¶ They conquered also the coast of Og King of Bashan of the * remnant of the giants, which dwelt at Ashtaroth, and at Edrei,

Deut. 3. 11. chap. 13. 12

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, & halfe Gilead, euen the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, and the children of Israel smote them: *Moses also the seruant of þ Lord gaue [their land] for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

Num. 32. 29. deut. 3. 12. chap. 13. 8.

7 ¶ These also are the kinges of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward, from Baal-gad in the valley of Lebanon, euen vnto þ mount [p] Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

[p] Reade chap. 11. verse 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the hill sides, and in the wilderness, and in the South, [q] where were the Hittites, the Amorites, & the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

[q] Or, in Ashdoth

9 ¶ * The King of Iericho [was] one: * the King of Ai, which is beside Beth el, one:

Chap. 6. 2. Chap. 8. 29,

10 The * King of Ierusalem, one: the King of Hebron, one:

Chap. 10. 23.

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Egion, one: the * King of Gezer, one:

Chap. 10. 33

13 The * King of Debir, one: the King of Geder, one:

Chap. 10. 39.

14 The King of Hormah, one: the King of Arad, one:

15 The * King of Libnah, one: the King of Adullam, one:

Chap. 10. 29, 30.

16 The * King of Makkedah, one: the King of Beth el, one:

Chap. 10. 28.

17 The King of Tappuah, one: the King of Hepher one:

18 The King of Aphek, one: the King of Lasharon, one:

19 The King of Madon, one: þ * King of Hazor, one:

Chap. 11. 10.

20 The King of Shimron-meron, one: the King of Achshaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: þ King of Iokneam of Carmel, one:

[r] Or, neere vnto Carmel.

23 The King of Dor, in the countrey of Dor, one: the * King of the nations of Gilgal, one:

Gene. 14. 1.

24 The King of Tirzah, one. all the kings [were, thirtie and one.

## CHAP. XIII.

3 The borders and coasts of the land of Canaan. 8 The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lord is the inheritance of Leui. 22 Balaam also slaine.

NOw when Ioshua was old, and [a] stricken in yeeres, the Lord saide vnto him, Thou art olde and [b] growen in age, and there remaineth exceeding much land to be [c] possessed:

[a] Being almost an hundreth and ten yeere olde. [b] Ebr. commen into yeeres. [c] Ebr. inherited.

2 This is the land that remaineth, all the * regions of the Philistims, and all Geshuri,

[b] After that the enemies are ouercome. * Or, borders.

3 From [d] Nilus which is [e] in Egypt, euen vnto the borders of Ekron Northward: this is counted of the Canaanites, euen

[d] Ebr. Shihor. [e] Ebr. vpon the face of Egypt.

euen fiue lordships of the Philistims, the Azzathites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Auites:

4 From the South, all the lande of the Canaanites, and the [a] caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

[a] Hebr. Mearah.

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from [b] Baal gad vnder mount Hermon, vntill one come to Hamath.

[b] Or, he-haue of Baal

6 All the inhabitants of the mountaines frō Lebanon vnto [c] Misrephothmaim, and all the Sidonians, I will cast them out from before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherite, as I haue commanded thee.

[c] Reade chap. 11.8.

7 Now therefore deuide this land to inherite, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 [For] With halfe thereof [d] Reubenites & the Gadites haue receiued their inheritance, [e] which Moses gaue them beyond Iorden eastward, euen as Moses [d] seruant of [d] Lord had giuen them,

Num 32.33. deut. 3.12. chap. 22.4.

9 From Aroer that is on the bancke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine of Medeba vnto Dibon,

[f] Or, valley.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with al Bashan vnto Salcah:

12 All [d] kingdome of Og in Bashan, which reigned in Ashtaroth & in Edrei: (Who remained of the [g] rest of [d] giants) for these did Moses smite, and cast them out.

Deut 3.11. chap. 12.4.

[g] Because they destroyed not all, as God had commanded, they that remained, were stirrers of pricks to later them Numb. 33.55. chap. 23.13. iudg. 2.3.

13 But the children of Israel expelled not the Geshurites nor [d] Maachathites: but the Geshurites & the Maachathites dwell among the Israelites euen vnto this day.

[h] Lew shall liue by the sacrifices, Exod. 28.21.

14 Onely vnto the tribe of Leui he gaue none inheritance, but the sacrifices of the Lord God of Israel are [h] his inheritance, as he said vnto him.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben [i] inheritance, according to their families.

16 And their coast was from Aroer, that is on the bancke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and [k] Bamoth baal, and Beth baal meon:

[k] In the places of Baal.

18 And Jahazah, and Kedemoth and Mephaath:

19 Kiriathaim also, and Sibmah, and Zereth shahar in the mount of Emek:

[l] Or, the valley Deut 1.1.

20 And Beth peor, and [l] Ashdoth pisgah, and Beth iesimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote [m] with the Princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, [d] dukes of Sihon, dwelling in the countrey.

Num 31.8.

22 And Balaam the sonne of Beor the southsayer did the children of Israel slay with the sworde, among them that were slaine.

[m] So that both they which obeyed wicked counsell and the wicked counsellers perished by the iust iudgement of God.

23 And the border of the children of Reuben was Iorden with the coastes. This was [d] inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance] vnto the tribe of Gad euen vnto [d] children of Gad according to their families.

25 And their coastes were Jazer, and all the cities of Gilead and halfe the land of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir:

27 And in the valley Beth aram, and Beth nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, beyond Iorden eastward.

[n] That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritāce vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of [d] children of Manasseh according to their families.

30 And their border was from Mahanaim, euen all Bashan, to wit, all the kingdome of Og king of Bashan, and all the townes of Jair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, [o] were giuen vnto the children of Machir the sonne of Manasseh,

Num 32.39. [o] Meaning, his nephewes and posterite.

to

to halfe of the children of Manasse after their families.

32 These are the heritages, which Moses did distribute in ꝓ plaine of Moab beyonde Iorden, towarde Ierusalem Eastward.

Chap 18 7. 33 But vnto the tribe of Leui Moses gaue none inheritance: for the Lorde God of Israel is their inheritance, as he said vnto them.

Num 18 20.

## CHAP. XIII.

a The land of Canaan was deuided among the nine tribes and the halfe. b Caleb receiueth the heritage that was promised him. c Hebron was giuen him.

NOw these also are ꝓ places which the children of Israel inherited in the lande of Canaan, Num 34 17. which Eleazar the Priest, and Iosh ua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel distributed to them,

2 By ꝓ lot of their inheritance, as the Lorde had cõmanded by ꝓ hand of Moses, to giue to ꝓ nine tribes, and ꝓ halfe tribe. Num 26 55 and 33 54.

3 For Moses had giuen inheritance vnto a two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites hee gaue none inheritance among them.

a As Reuben and Gad and halfe the tribe of Manasseh, Deut. 3. 15.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto ꝓ Leuites in the lande, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

b she though I run backe, perceiue either Moses or else Iosh ua to haue erred by this account.

5 As the Lorde had commanded Moses, so the children of Israel did when they deuided the land. Num 35 2. compare 21 1,3

6 Then the children of Iudah came vnto Iosh ua in Gilgal: and Caleb the sonne of Iephunneh ꝓ Kenezite said vnto him, Thou knowest what the Lorde said vnto Moses the man of God, concerning me and thee in Kadesh barnea.

c Which was, that they two only ꝓ should enter into the land, Num. 14. 24.

7 Fourtie yere old was I, when Moses ꝓ seruant of the Lord sent me from Kadesh barnea to espie the lande, and I brought him worde againe, as I thought in mine heart.

8 But my d brethren ꝓ went vp with me, discouraged the heart of the people: yet I followed fully the Lord my God.

d Which were the ten other sp. 29.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feete haue troden, shalbe thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde now, the Lorde hath kept me aliue, as he promised: thus is the fourtie and fifth yeere since ꝓ Lord spake this thing vnto Moses, while the children of Israel wandred in the wildernesse: and nowe loe, I am this day fourescore and fiue yeere old:

11 And yet am as e strong at this time, as I was whē Moses sent me: as strõg as I was then, so strong am I now, either for warre, or for gouernement.

e Able to go out and come in.

12 Now therefore giue me this mountaine whereof ꝓ Lord spake in ꝓ day for thou heardest in ꝓ day, how ꝓ Anakims (were there, & the cities great & walled) if so be the Lord will be with me, that I may driue them out, as the Lord said.

f Or, gyants.

g This be spake of modestie, and not of doubting.

13 Then Iosh ua blessed him, & gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 h Hebron therefore became ꝓ inheritance of Caleb ꝓ sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

h Chap. 21 12. 1. Sam. 25. 3.

15 And the name of i Hebron was before time, Kiriath arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

Chap. 15. 13.

i Either for his power or person.

CHAP.

CHAP XV.

1 The lot of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion. 18 The request of Achsah.

THis then was the lot of the tribe of the children of Iudah by their families: euen | to the border of Edom and the wildernes of Zin, South-

Numb. 34.3. Nom. 33.36.

ward on the Southcoast.

2 And their Southborder was the salt Sea coast, from the point that looketh Southward.

a The Chebrew maybe signified eth tongue, wherby is ment either the arme of the Sea that commeth into the land or a rocke by cape that goeth into the Sea.

3 And it went out on the South side toward Maaleth akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh barnea, and went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the end of that coast was on the Westside: this shalbe your Southcoast.

b Meaning, the mouth of the riuer where it runneth into the salt Sea.

5 Also the Eastborder shall be the salt Sea, vnto the end of Iorden: and the border on the Northquarter from the point of the Sea, and, from the ende of Iorden.

6 And this border goeth vp to Bethhogla, and goeth along by the Northside of Beth arabah: so the border from thence goeth vp to the stone of Bohan the sonne of Reuben.

c Which was a marke to part their countreys.

7 Againe this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of Enshemesh, and endeth at En rogel.

‖ Or, the fountaine of the sonne. 2. King. 1 9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Westwarde, which is by the ende of the valley of the ‖ gyants Northward.

‖ Eb. Rephaim.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is Kiriath iearim.

‖ Or, the citie of woods.

10 Then this border compasseth frō Baalah Westwarde vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the North side: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northwarde: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the ends of this coast are to the Sea.

d Meaning toward Syria.

12 And the Westborder is to the great Sea: so this border shalbe the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh ua giue a part amōg the children of Iudah, as the Lord commanded him, euen Kiriath arba of the father of Anak, which is Hebron.

Chap. 14.15.

14 And Caleb droue thence three sonnes of Anak, Sheshai, and Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Iehoshua. Iudg. 1.20,20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath sepher.

16 Then Caleb said, He that smiteth Kiriath sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

f Or, cousin.

18 And as shee went in to him, shee moued him to aske of her father a field: and she lighted off her asse, and Caleb said vnto her, What wilt thou?

19 Then shee answered, Giue mee a blessing: for thou hast giuen mee the South countrey: giue me also springs of water. And hee gaue her the springs aboue and the springs beneath.

g Because her husband carried too long. h Or, giue me the dispatch. i Because her countrey was barren if he desired of her father a field that had springs. Iudg. 1.14,15.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, toward the coasts of Edom Southward [were] Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, hadattah, and Kerioth, Hezron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth palet,

28 And Hazar shual, and Beersheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

h Which before was called Zephath. Iudg. 1.17.

31 And Ziklag, and Madmanna, and Sansannah,

Vi. 32 And

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities [are] twentie and nine with their villages.

33 ¶ In the low countrey [were] Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenan, and Hadashah, and Migdal gad,

38 And Dilean, and Mizpeh, & Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

41 And Gederoth, Beth dagon, and Naamah, and Makkedah: sixteene cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Iphtah, & Ashnah, & Nezib,

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron with her [a] townes and her villages,

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes & her villages, vnto the riuer of Egypt, and the great sea, was their coast.

48 ¶ And in the mountaines [were] Shamir, and Jattir, and Socoh,

49 And Dannah, & [b] Kiriath sannah (which is Debir)

50 And Anab, and Eshtemoh, & Anim,

51 And Goshen, and Holon, & Giloh: eleuen cities with their villages,

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth tappuah, and Aphekah,

54 And Humtah, and [c] Kiriath arba, (which is Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, & Ziph, & Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Kain, Gibea, and Timnah: ten cities with their villages.

58 Halhul, Beth zur, and Gedor,

59 And Maarah, and Beth anoth, & Eltekon: six cities with their villages.

60 Kiriath baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.

61 ¶ In the wildernes [were] Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the citie of salt, & En gedi: six cities with their villages.

63 Neuerthelesse, the Iebusites that were the inhabitants of Ierusalē, could not the children of Iudah cast [them] out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lot of part of Ephraim. 10 The Canaanite dwelled among them.

AND the lot fell to the children of Ioseph from Iorden by Iericho vnto the water of Iericho eastward, and to the wildernes that goeth vp from Iericho by the mount Beth el:

2 And goeth out frō Beth el to [c] Luz, and runneth along vnto the borders of Archataroth,

3 And goeth downe westward to the coast of Japhleti, vnto ye coast of Beth-horon the nether, and to Gezer: and the endes [d] thereof are at the Sea.

4 So the children of Ioseph, Manasseh & Ephraim tooke their inheritance.

5 ¶ Also the borders of the children of Ephraim according to their families, eue the borders of their inheritance on the Eastside, were Ataroth addar, vnto Beth horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, & this border returneth Eastwarde vnto Taanath shiloh, and passeth it on the Eastside vnto Janohah,

7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah westward vnto the riuer Kanah, and the ends therof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 7 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh & Ephraim require a greater portion of inheritage.

THIS was also the lot of the tribe of Manasseh: for hee was the [f] first borne of Ioseph, [to wit,]

of

a Ebr. daughters.

b Meaning Kiriath-sepher, as chap. 15.15.

c Which is also called Kiriath-sepher, vers. 15.

Chap. 14.15.

1 Of them cast the lake sea hath his name.

c That is, verily, though they slewe the most part, and burnt their cities, Iudg. 1.8

2 That is, to Ephraim and his children: for Manasseh portion fell lowerth.

Iudg. 1.26.

b Of their inheritance.

c Generally, for all Ephraim, and ouer Manasseh.

d For to saue the coastes reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore hee had mo cities.

Gen. 41.51. and 46.20. and 50.23. Num 26.29

of Machir the first borne of Manasseh, [and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

Num 26.29. a For the other halfe tribe had their portion beyond Iordan.

2 And also of the a rest of the sonnes of Manasseh by their families, euen of the sonnes of Abiezer, and of the sonnes of Helek, and of the sonnes of Asriel, and of the sonnes of Sychem, and of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Numb. 26.33 and 27.1. and 36.2, 11.

3 ¶ But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah & Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lorde commanded Moses to giue vs an inheritance among our brethren: therefore according to the commaundement of the Lorde he gaue them an inheritance among the brethren of their father.

b Among the males only.

5 And there fell ten portions to c Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden,

c In the lande of Canaan: this to the males & other four to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherite among his sonnes: and Manasseh his other sonnes had the lande of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lieth before Shechem, and this border goeth on the right hande, euen vnto the inhabitants of En tappuah.

8 The land of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the city it selfe.

9 Also this border goeth downe vnto the riuer Kanah southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, and the ends of it are at the e Sea.

f Or, the brook of reedes.

e That is, towards the maine sea.

10 The South pertaineth to Ephraim, and the North to Manasseh, and the Sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

f In the tribe of Asher and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of En dor with the townes thereof, and the inhabitants of Thaanach with her townes, and the inhabitants of Megiddo with the townes of the same, euen three countreys.

12 Yet the children of Manasseh could not destroy those cities, but the Canaanites dwelled still in that land.

g Say at the first they lacked courage, and after agreed with this condition, content to Gods commandement.

13 Neuertheless, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen mee but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lorde hath blessed me hitherto?

According to my father Iacobs prophesie Gen. 48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the Wood, & cut trees for thy self there in the land of the Perizzites, and of the giants, if mount Ephraim be too narow for thee.

h This mocke he not large enough, why do it not thou remoue by destroying Gods enemies as he hath commanded?

16 Then the children of Ioseph sayd, The mountaine will not be enough for vs: and all the Canaanites that dwel in the lowe country haue charets of yron, as well they in Beth shean, and in the townes of the same, as they in the valley of Iezreel.

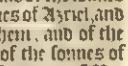
17 And Ioshua spake vnto the house of Ioseph, to Ephraim & to Manasseh, saying, Thou art a great people, & hast great power, & shalt not haue one lot.

18 Therefore the mountaine shall bee thine: for it is a wood, and thou shalt cut it downe: and the ends of it shalbe thine, h and thou shalt cast out the Canaanites, though they haue yron charets, and though they be strong.

k So that thou hast enlarged a portion thereby.

## CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certeine are sent to describe the land to the other seuen tribes. 11 The lot of the children of Beniamin.



AND the whole Cõgregation of the children of Israel came together at Shiloh: for they set vp the i Tabernacle of the Cõgregation there, after the land was subdued vnto them.

i For they had now recouered it from Gilgal and set it vp in Shiloh.

2 Howbeit there remained among the children of Israel seuen tribes, to whom k they had not deuided their inheritance.

k As Eleazar, Ioshua & the heades of the tribes had done to Iudah, Ephraim and halfe of Manasseh.

3 Therefore Ioshua sayde vnto the children of Israel, Howe long are ye so slacke to enter and possesse the lande which the Lorde God of your fathers hath giuen you?

4 Giue from among you for [euerie] tribe

tribe three men, that I may send them, and that they may rise, & walke through the land, and describute it according to
c That is, into seuē portions, ech euery tribe one.
c their inheritance, and returne to me.

5 And that they may deuide it vnto them into seuen parts. Iudah shall abide in his coast at the South, and the house of Ioseph shall stande in their coasts at the North)

d For the se had their auncient enheritance alreadie appointed.

6 Ye shall describe the land therefore into seuen parts, and shal bring them hither to me, and I will cast lots for you here before the Lord our God.

e Before the arke of the Lord & Christ, the sacrifices and offerings, chap. 13. 14.

7 But the Leuites shall haue no part among you: for the Priesthoode of the Lord is their inheritance: also Gad and Reuben & halfe the tribe of Manasseh haue receiued their inheritance beyonde Iorden Eastwarde, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, and went their way: and Ioshua charged them that went to describe the lande, saying, Depart, and go through the lande, and
f By writing the names of euery countrey and citie.
f describe it, and returne to me, that I may here cast lottes for you before the Lord in Shiloh.

9 So the men departed, and passed through the land, & described it by cities into seuen parts in a booke, & returned to Ioshua into the campe at Shiloh.

h That euery one should be content with Gods appointment.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, & there Ioshua deuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their
i Their inheritance lot lay betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northpart, and went vp through the mountaines Westward, and the ends thereof are in the wildernes of Beth auen:

13 And this border goeth along from thence to Luz, euen to the Southside
k Which was in the tribe of Ephraim: an other Beth el was in the tribe of Beniamin.
of Luz (the same is k Beth el) and this border descendeth to Atroth addar, nere the mount, that lyeth on the Southside of Beth horon the nether.

14 So the border turneth, and cōpasseth the corner of the Sea Southward, from the mount that lieth before Beth horon Southward: and the ends thereof are at Kiriath baal (which is Kiriath iearim a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is frō the end of Kiriath iearim, and this border goeth out Westwarde, and commeth to
Or, to the Sea
the fountaine of Waters of Nephtoah.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben humom, which is in the valley of the giants Northwarde,
l Or, Rephaim.
& descendeth into the valley of Hinnom by the side of m Iebusi Southwarde, and
m Or, Ierusalem.
goeth downe to En rogel,

17 And compasseth from the North, and goeth forth to En shemesh, and
n Which is in the tribe of Ephraim.
stretcheth to Geliloth, which is toward the going vp vnto Adummim, and go-
eth downe to the o stone of Bohan the
o Chap. 15. 6.
sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and go-
eth downe into the plaine.

19 After, this border goeth along to the side of Beth hoglah Northwarde: and the ends thereof, that is, of the border, reach to the point of the salt Sea North
p To the very straite, where the riuer runneth into the salt Sea.
ward, & to the end of Iorden South
ward: this is the Southcoast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Beniamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Beniamin according to their families, are Iericho, & Beth hoglah, and the valley of Keziz,

22 And Beth arabah, and Zemaraim, and Beth el,

23 And Auim, & Parah, and Ophrah,

24 And Chephar Ammonai, & Ophni, and Gaba: twelue cities with their villages.

25 Gibeon, and Ramah, & Beeroth,

26 And Mispeh, and Chephirah, and Mozah,

27 And Rekem, & Irpeel, & Taralah,

28 And Zela, Eleph, & Iebusi (which is Ierusalem) Gibeath, and Kiriath:
q Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.
fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

## CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Aser, 32 Of Naphtali, 40 Of Dan, 49 The possession of Ioshua.

AND the second lot came out to Simeon, euē for the tribe of the children of Simeon according to their families: and
r According to Iaakobs prophesie, that he should be scattered among the other tribes, Gen. 49. 7.
their inheritance was in the midst of the inheritance of the children of Iudah.

2 Now

2 And they had in their inheritance, Beer sheba, and Sheba, and Moladah,
3 And Hasar shual, & Balah, & Azem,
4 And Eltolad, & Bethul, & Hormah,
5 And Ziklag, and Beth marcaboth, and Hasar susah,
6 And Beth lebaoth, and Sharuhen: thirteene cities with their villages.
7 Ain, Remmon, & Ether, & Ashan: foure cities with their villages.
8 And al the villages that were round about these cities vnto Baalath beer, & ‖ Ramath Southwarde: this is the inheritance of the tribe of the children of Simeon according to their families.

‖ Or, Ramah negeb.

9 Out of the portion of the children of Judah came the inheritance of ỹ children of Simeon: for the part of the children of Judah was too much for them: therfore ỹ children of Simeon had their inheritance within their inheritance.

b But this large portion was given the by Gods prouidence to declare their increase in time to come.

10 ¶ Also the thirde lot arose for the children of Zebulun according to their families: and the coasts of their inheritance came to Sarid,
11 And their border goeth vp ‹ Westward euen to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Jokneam,
12 And turneth fro Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberath, and ascendeth to Japhia,
13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Ittah kazin, and goeth forth to Rimmon, and turneth to Neah.

c Meaning, toward the great Sea.

14 And this border compasseth it on ỹ North side to Hannathon, and the endes thereof are in the valley of Jiphtah el,
15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth lehem: twelue cities with their villages.

d There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.
17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.
18 And their coast was Jzreelah, and Chesulloth, and Shunem,

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

19 And Hapharaim, and Shion, and Anaharath,
20 And Rabbith, & Kishion, & Abez,
21 And Remeth, and ‹ En gannim, and Enhaddah, and Beth pazzez.
22 And this coast reacheth to Tabor, and Shahazumah, and Beth-themesh, and the ends of their coast reach to Jorden: sixtene cities with their villages.
23 This is the inheritance of the tribe of the children of Issachar according to their families: that is, the cities, and their villages.
24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, & Misheal, & came to Carmel westward, and to Shihor Libnath,
27 And turneth toward the sunne rising to Beth-dagon, and commeth to ‹ Zebulun, and to the valley of Jiphtah el, toward the North side of Beth emek, and Neiel, and goeth out on the left side of Cabul,

‹ Towards ỹ tribe of Zebulun, which lay more Eastward.

28 And to Ebron, and Rehob, and Hammon, & Kanah, vnto great Zidon.
29 Then the coaste turneth to Ramah and to the strong citie of ‹ Tzor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib,

‹ Which was Tyrus a strong citie in ỹ Sea.

30 Ummah also & Aphek, & Rehob: two & twentie cities with their villages.
31 This is the inheritance of the tribe of the childrē of Asher according to their families: that is, these cities and their villages.
32 ¶ The sixte lot came out to ỹ children of Naphtali, euen to the children of Naphtali according to their families.
33 And their coast was from Heleph, [and from Allon in Zaanannim, and Adamanekeb, and Jabneel, euen to Lakum, & the endes thereof are at Jorden.

‹ These cities were in the territorie of Zaanannim.

34 So this coast turneth Westward to Aznoth tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, & to Judah by Jorden toward the sunne rising.

‹ Or, euen vnto Iorden.

35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, and ‹ Cinnereth,

‹ Of the riuer there so called of Gennazareth had his name.

36 And Adamah, & Ramah, & Hazor,
37 And Kedesh, & Edrei, & En hazor,
38 And Jron, & Migdal el, Horem, and Beth anah, & Beth shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities & their villages.
40 ¶ The seuenth lot came out for

the tribe of the childrē of Dan accordīg to their famulies.

41 And the coast of their inheritance was Zorah, & Eshtaol, & Ir shemesh,

42 And Shaalabbin, and Aialon, and Ithlah,

43 And Elon, and Timnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath rimmon,

46 And Me iarkon, & Rakkon, with the border that lieth before [k] Iapho.

47 But the coastes of the children of Dan fel out too little for them: therfore the children of Dan went vp to [l] fight against Leshem, and tooke it, and smote it with the edge of the sword, & possessed it, and dwelt therein, & called Leshem, [m] Dan, after ỹ name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their famulies: that is, these cities and their villages.

49 ¶ When they had made an ende of deuiding the land by the coasts thereof, then the children of Israel gaue an inheritance vnto Iosh̃ua the sonne of Nun among them.

50 According to the word of the Lord they gaue him the cite which he asked, euen [n] Timnath serah in mount Ephraim: & he built ỹ cite & dwelt therein.

51 [o] These are the heritages which Eleazar the Priest, and Iosh̃ua the sonne of Nun, & the chefe fathers of the tribes of the childrē of Israel deuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of deuiding ỹ cōtrey.

[k] Called Ioppe.

[l] According as Iaakob had prophecied, Gen. 49. 17.

Iud. 18. 29.

Chap. 24. 30.

Numb. 34. 17.

## CHAP. XX.

2 The Lord commandeth Iosh̃ua to appoint cities of refuge.
3 The vse thereof. 7 and their names.

THe Lorde also spake vnto Iosh̃ua, saying,

2 Speake to the children of Israel, and say, [a] Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

3 That the slaier that killeth any person [b] by ignorance, and vnwittingly, may flee thither, and they shall bee your refuge from the auenger of blood.

4 And he that doeth flee vnto one of those cities, shall stand at the entring of the gate of the cite, and shall shewe his cause to the Elders of the cite: and they shal receiue him into the cite vnto them, and giue him a place, that he may dwell with them.

5 And if the [c] auenger of blood pursue after him, they shall not deliuer the slayer into his hande because hee smote his neighbour ignorantly, neither hated he him before time:

6 But he shall dwell in that cite vntill he stande before the Congregation in [d] iudgement, or vntill the death of the hye Priest that shall bee in those dayes: then shall the slayer returne, and come vnto his owne cite, and vnto his owne house, euen vnto the cite from whence he fled.

7 ¶ Then they appointed Kedesh in Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

8 And on the other side Iorden [e] toward Iericho Eastward, they appointed [f] Bezer in the wildernesse vpon the playne, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [g] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, & for the stranger that sojourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not dye by the hand of the auenger of blood, vntill hee stoode before the [h] Congregation.

a Ebr. as I commanded you.
b That is, the next kinsman of him that is slayne.
c Ebr. the redeemer. Num. 35. 25.
d Ebr. the cares of the Elders.
e Ebr. the iudges.

## CHAP. XXI.

1 The cities giuen to the Leuites, 41 in number eight and fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

THen came ỹ [i] principal fathers of ỹ Leuites vnto Eleazar ỹ Priest, & vnto Iosh̃ua ỹ sonne of Nun, & vnto the chefe fathers of ỹ tribes of ỹ children of Israel,

2 And spake vnto them at Shiloh in the land of Canaan, saying, [k] The Lord commanded by the hand of Moses, to giue vs cities to dwell in, with the suburbes thereof for our cattel.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandemēt of the Lord these cities with their suburbes.

4 And ỹ lot came out for ỹ famulies of the [l] Kohathites: & the children of Aarō the Priest, which were of the Leuites, had by lot, out of ỹ tribe of Iudah, & out of the tribe of Simeon, & out of the tribe of Benamin thirteene cities.

5 And ỹ rest of the childrē of Kohath had by lot out of the famulies of ỹ tribe of E-

f Ebr. on the other side Iordan.
g Out of the halfe tribe of Manasseh beyond Iorden.
h Before the iudges.
i [Or, the chefe of the fathers.]
k Num. 35. 2.
l 3 By Moses, by whose ministerie God shewed his power.
m He meaneth them that were Kohathites for some were but Leuites.
n Euery tribe gaue mo or fewer cities, according as their inheritance was great or litle, Num. 35. 8.

Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2.

of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, tenne cities.

6 Also the children of Gershon [had] by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of ỹ tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lorde had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of [a] Aaron being of ỹ families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath arba of the father of Anak which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

12 (But the lande of the citie, and the villages thereof, gaue they to [b] Caleb the sonne of Iephunneh to be his possessiõ)

13 ¶ Thus they gaue to the children of Aaron the Priest, a citie of refuge for the slaier, euen Hebron with her suburbes, and Libnah with her suburbes,

14 And Iattir with her suburbes, and Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, and Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Benamin [c] they gaue Gibeon with her suburbes, Geba with her suburbes,

18 Anathoth with her suburbes, and Almon with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, [d] Shechem with her suburbes in mount Ephraim, and Gezer with her suburbes,

22 And Kibzaim with her suburbes, and Beth horon with her suburbes: foure cities.

23 And out of the tribe of Dan, Elteke with her suburbes, Gibethon with her suburbes,

24 Aialon with her suburbes, Gath-rimmon with her suburbes: foure cities.

25 And out of the halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbes: two cities.

26 All the cities for the other families of the children of Kohath were tenne with their suburbes.

27 ¶ Also vnto the children of Gershon of ỹ families of the Leuites they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, [e] Golan in Bashan with her suburbes, & Beeshterah with her suburbes: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbes, Daberah with her suburbes,

29 Iarmuth with her suburbes, Engannim with her suburbes: foure cities,

30 And out of the tribe of Asher, Mishal with her suburbes, Abdon with her suburbes,

31 Helkah with her suburbes, and Rehob with her suburbes: foure cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in Gall with her suburbes, and Hammoth dor with her suburbes & Kartan with her suburbes: three cities.

33 All the cities of the Gershonites according to their families were thirteene cities with their suburbes.

34 ¶ Also vnto the families of the children of Merari the rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbes, [and Kartah with her suburbes,

35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.

36 And out of the tribe of Reuben, [f] Beser with her suburbes, and Iahzah with her suburbes,

37 Kedemoth with her suburbes, & Mephaath with her suburbes: foure cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbes, and Mahanaim with her suburbes,

39 Heshbon with her suburbes and Iazer with her suburbes: foure cities in all.



a Ex) Aaron came of Kohath, & therefore the parties after remayned in their familie.

Chap.14.14. & Chron.6.56.

b That is the Priest of the familie of the Kohathites, of whom Aaron was chiefe.

c The suburbes were a thousand cubites from the wall of ỹ citie round about, Numb. 35.4

d That were not Priests. h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

e Which dwelt in Canaan.

f Golan & Beeshterah were the cities of refuge vnder the Gershonites.

g Or, Gaale.

They are here rehearsed vnperfect, because many are left vnhyred & vnplaced in the ioynted booke of Gen.46.11.

h Bezer & Ramoth were the cities of refuge vnder the tribe of Reuben, Iosh.20.8.

40 So all ꝑ cities of the childrē of Merari according to their families (which were the rest of the families of the Leuites, were by their lot, twelue cities.

41 And all the cities of the Leuites n within the possession of the children of Israel, were eyght and fourtie with their suburbes.

42 These cities lay euery one [ seuerally] with their suburbes round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel al the land, which he had swore to giue vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lorde gaue them rest round about according to all that he had swore vnto their fathers: and there stoode not a man of all their enemies before them: for ꝙ the Lorde deliuered all their enemies into their hande.

45 * There fayled nothing of all the good things, which the Lord had saide vnto the house of Israel, but ꝙ all came to passe.

## CHAP XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They builde an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the same.

THen a Iosh̄ua called ꝑ Reubenites, ꝙ the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept al that Moses the seruant of the Lorde b commanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethē as he promised them: therefore now returne ye and go to your tentes, to the lande of your possession, which Moses the seruant of the Lorde *hath giuen you beyonde Iorden.

5 But take diligent heede, to doe the commandement and Law, which Moses the seruant of the Lord commanded you: that is, c that ye loue the Lorde your God, and walke in all his wayes, and keepe his commandementes, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Iosh̄ua d blessed them and sent them away, and they went vnto their tentes.

7 ¶ Now vnto [ one ] halfe of the tribe of Manasseh Moses had giuen [ a possession in Basshan: and vnto the other ] halfe thereof gaue Iosh̄ua among their brethē on this side Iorden westward: therfore when Iosh̄ua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of rayment: deuide the spoile of your enemies with your brethren.

9 ¶ So the children of Reuben, and the childrē of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the lande of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obteined, according to the worde of the Lorde by the hande of Moses.

10 ¶ And when they came vnto e the borders of Iorden (which are in ꝑ lande of Canaan) then the childrē of Reuben, and the childrē of Gad, and the halfe tribe of Manasseh, builte f there an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Behold, the childrē of Reuben, and the childrē of Gad, and the halfe tribe of Manasseh haue built an altar in the foreffront of the lande of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When ꝑ children of Israel heard it, then ꝑ whole Congregation of the children of Israel gathered thē together at Shiloh to go vp to warre against thē.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chiefe house a prince, according to all the tribes of Israel: for euery one [ was ] chiefe of their fathers houshold among the thousandes of Israel.

15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manasseh, vnto the lande of Gilead, and spake with them, saying,

16 Thus saith ꝑ whole Congregation of the Lord, What transgression is this that yee haue transgressed against the God of Israel, to turne away this day frō the Lorde, in ꝑ ye haue built you an

n Their according to Iacobs prophesie, they were scattered throughout the countrey, which God sted to this end, that his people might be instructed in the true religion by them.

Chap 23.14, 15.

a After that Israel was conquered the land of Canaan.

b Which was to go armed before their brethren, Numb. 32.29.

Numb. 32 33. chap 13 8.

Deut. 10.12 c He shewed wherein consisteth the fulfilling of the Law.

d He commended them to God and prayed for them.

e Which remayned at home & went not to ꝑ warre, Num. 31.27. 1. Sam. 30.24.

f Eb Gelloth, which is called of vs Galilee of Canaan, because the Amorites dwelling there were called Canaanites.

g That is, beyond Iorden: for sometyme ꝑ whole countrey on both sides of Iorde is meant by Canaan.

g Such name was there vsed, that they would neuer lose their lands, both suffer the true religion to be changed & corrupted.

h Or, multitude.

h Not onely al the princes, but also of the common people.

an altar for to rebell this day against the Lord?

17 Haue we to little for the wickednesse* of Peor, wherof we are not cleansed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lorde: and seeing ye rebell to day against the Lord, euen to morow he will be wroth with al the Congregation of Israel.

19 Notwithstanding if the lande of your possession be vncleane, come yee ouer vnto the lande of the possession of the Lorde, wherein the Lordes Tabernacle dwelleth, and take possession among vs: but rebell not against the Lorde, nor rebell not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespasse grieuously in the execrable thing, and wrath fell on all the Congregation of Israel? & this man alone perished not in his wickednes.

21 Then the children of Reuben & the children of Gad, and halfe the tribe of Manasseh answered, and saide vnto the heades ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel him selfe shall knowe: if by rebellion or by transgression against the Lord wee haue done it, saue thou vs not this day.

23 If we haue buylt vs an altar to returne away from the Lorde, either to offer thereon burnt offring, or meate offering, or to offer peace offrings theron, let the Lorde him selfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to doe with the Lord God of Israel?

25 For the Lord hath made Iorden a border betweene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lorde: so shall your children make our children cease from fearing the Lord.

26 Therefore we said, We will now goe about to make vs an altar, not for burnt offring, nor for sacrifice,

27 But it shalbe a witnes betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offrings, and in our sacrifices, and in our peace offrings, and that your children should not say to our children in time to come, Yee haue no part in the Lord.

28 Therefore saide we, If so be that they should so say to vs or to our generations in time to come, then will we answere, Beholde the fashion of the altar of the Lord, which our fathers made, not for burnt offring nor for sacrifice, but it is a witnes betweene vs and you.

29 God forbid, that we should rebell against the Lord, and turne this day away from the Lord to build an altar for burnt offring, or for meat offring, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 And when Phinehas the Priest, and the princes of the Congregation and heades ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were well content.

31 And Phinehas the sonne of Eleazar the Priest saide vnto the children of Reuben and to the children of Gad, and to the children of Manasseh, This day we perceiue, that the Lorde is among vs, because ye haue not done this trespasse against the Lorde: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, and from the children of Gad, out of the lande of Gilead, vnto the lande of Canaan, to the children of Israel, & brought them answere.

33 And the saying pleased the children of Israel: and the children of Israel blessed God, and minded not to goe against them in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, & the children of Gad called the altar Ed: for it shal be a witnes betweene vs, that the Lord is God.

## CHAP. XXIIII.

Iosh. 22. 1 Iosh. exhorteth the people, that they ioyne not them selues to the Gentiles. 7 that they marie not their wiues. 14 The promise, if they feare God. 15 And threatnings if they forsake him.

AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, & Iosh. was old, & stricken in age,

2 Then Iosh. called all Israel, & their Elders, and their heads, and their iudges, and their officers, and said vnto them,

Num. 25. 4. * Meaning, God is not fully pacified, for although no punishment can be sufficient for so horrible wickednes and blasfemie.

k In your iudgement.

l To vse any other seruice then God hath appointed, is to rebel against God, 2. Sam. 15. 23.

Chap. 7. 1, 5.

m Signifying, that if many suffred for one mans fault, for the fault of many it should suffer.

n Let him require it.

o Or, to cause back from the true God.

Gen. 31. 48. chap. 24. 27. verf. 34.

p They signify a wonderful care they bare toward their posterite & ment might liue in the true seruice of god.

q Or, prayfed. r Ebr. land.

s Or, witnes.

t Ebr. comen into yeres.

u Ebr. went in dayes.

q By preferring vs & gouerning vs. r Whom if ye had offended, he would haue punished with you.

them I am olde, and stricken in age.

3 And ye haue seene all that the Lord your God hath done vnto all these nations before you, how ye Lord your God him selfe hath fought for you.

4 Beholde, I haue deuided vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea, Westward.

5 And the Lorde your God shall expell them before you and cast them out of your sight, and ye shall possesse their lande, as the Lord your God hath saide vnto you.

6 Be ye therfore of a valiant courage, to obserue and doe all that is written in the booke of the lawe of Moses, that ye turne not therefrom to the right hande nor to the left,

7 Neither company with these nations: that is, with them which are left with you, neither make mention of the name of their gods, nor cause to sweare by them, neither serue them nor bowe vnto them:

8 But cleke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lorde hath cast out before you great nations and mightie, and no man hath stand before your face hitherto.

10 One man of you shal chase a thousand: for the Lord your God, he fighteth for you as he hath promised you.

11 Take good heede therefore vnto your selues, that ye loue the Lord your God.

12 Else if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remaine with you, and shall make marriages with them, and go vnto them, and they to you,

13 Knowe yee for certaine, that the Lord your God will cast out no more of these nations from before you: but they shall be a snare and destruction vnto you, and a whippe on your sides, and thornes in your eyes, vntill ye perish out of this good land, which the Lorde your God hath giuen you.

14 And beholde, this day do I enter into the waye of all the worlde, and yee knowe in all your hearts and in all your soules, that nothing hath failed of all the good things which the Lorde your God promised you, but all are come to passe vnto you: nothing hath failed thereof.

15 Therefore as all good things are come vpon you, which the Lorde your God promised you, so shall the Lorde bring vpon you euery euill thing, vntill he haue destroyed you out of this good lande, which the Lorde your God hath giuen you.

16 When ye shall transgresse the couenant of the Lord your God, which he commanded you, and shal goe and serue other gods, and bowe your selues to them: then shall the wrath of the Lorde ware hote against you, and ye shall perish quickely out of the good land which he hath giuen you.

### CHAP. XXIIII.

1 Ioshua rehearseth Gods benefites. 14 and exhorteth the people to feare God. 25 The league renued betweene God and the people. 29 Ioshua dieth. 32 The bones of Ioseph are buried. 33 Eleazar dieth.

AND Ioshua assembled all the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their Iudges, and their officers, and they presented them selues before God.

2 Then Ioshua said vnto all the people, Thus saith the Lord God of Israel, Your fathers dwelt beyonde the flood in olde time, euen Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyonde the flood, and brought him through all the lande of Canaan, and multiplied his seede, and gaue him Isshak.

4 And I gaue vnto Isshak, Iaakob and Esau: and I gaue vnto Esau mount Seir, to possesse it: but Iaakob and his children went downe into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt: and when I had done among them, I brought you out.

6 So I brought your fathers out of Egypt, and ye came vnto the Sea, and the Egyptians pursued after your fathers with charets and horsemen vnto the red Sea.

7 Then they cryed vnto the Lorde, and he put a darkenes betweene you and the Egyptians, and brought the Sea vpon them, and couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wildernes a long season.

8 After, I brought you into the land of the Amorites, which dwelt beyonde Iorden, and they fought with you: but I gaue them into your hand, and ye possessed their countrey, and I destroyed them

a Your eyes bearing witnes
b Or, ouercome such nations.
c Be ye not yet remaine: are not ouercome as chap. 13, 2.
Deut 5.32 and 28.14.
c And not yet subdued. Psa. 16.4.
d Let not the Iudges admit an oth vnlesse any shall sweare by their gods
Leuit. 26.8. deut. 32.30.
f Or, soules.
g Or, be of their alliance. h Or, haue conuersation with them.
Iosh. 23.13. num. 33.55. deut. 7.16.
i Meaning, they shalbe a cause vnto you, & to the cause of your destruction.
k Or, according to the course of nature
g Shall certainly. Chap. 23.45.
l Or, promises
m That is, the nine tribes and the halfe.
b Before the Arke, which was brought to Shechem, that they might to bring Iosephs bones, Gen. 12.32. and 50.7.
c Euphrates in Mesopotamia, Ge. 11.26
Gen. 25.26.
Gen. 21.2.
Gen 36.8.
Gen. 46.6.
Exod. 3.20.
Exod. 12.37.
Exod 14.9.
n Or a cloude.
d Euen fourty yeeres.
Num. 21.29.

them out of your sight.

Nom.22.5. deut.23.4. 9 *Also Balak the sonne of Zippor King of Moab arose & warred against Israel, & sent to call Balaam the sonne of Beor for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I delyuered you out of his hand.

11 And yee went ouer Jorden, and came vnto Jericho, and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hiuites and the Jebusites, and I delyuered them into your hand.

a Because it was the cheefe citie, vnder it he conteineth all the countrey els: for of the citie fought not. Exod 23.28. deut 7.20. chap. 11.20.

12 And I sent * hornets before you, which cast them out before you, euen ‖ two kings of the Amorites, and ‖ not with thy sworde, nor with thy bowe.

13 And I haue giuen you a lande, wherein yee did not labour, and cities which ye built not and ye dwell in them, and eate of the vineyardes & olive trees, which ye planted not.

14 Nowe therefore b feare the Lord, & serue him in vprightnes and in trueth, & put away the gods, which your fathers serued beyonde the flood and in Egypt, and serue ye the Lorde.

15 And * if it seeme euill vnto you to serue the Lorde, chuse you this daye whome ye will serue, whether the gods which your fathers serued * that were beyonde the flood, or the gods of the Amorites, in whose lande ye dwell: * but I and mine house will serue the Lord.

b Chiefe the true vse of Gods benefites to learne thereby to feare & serue him with an vpright conference. * Or, if it be euill in your sight.

g This teacheth vs that if all the world would go frō God, yet euery one of vs particularly is bound to cleaue vnto him.

16 Then the people answered and sayde, God forbid, that wee shoulde forsake the Lorde, to serue other gods.

17 For the Lord our God, he brought vs and our fathers out of the lande of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserued vs in all the way that we went, and among all the people through whome we came.

18 And the Lorde did cast out before vs all the people, euen the Amorites which dwelt in the lande: therefore, will we also serue the Lorde, * for hee is our God.

h How much more are we bound to serue God, in Christ, by whom we haue receiued the redemption of our soules?

19 And Joshua said vnto the people, Ye can not serue the Lorde: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lorde and serue strange gods, * then he will returne and bring euill vpon you, and consume you, after that he hath done you good.

Chap 23.15

21 And the people said vnto Joshua, Nay, but we will serue the Lord.

22 And Joshua said vnto the people, Ye are witnesses against your selues, that yee haue chosen you the Lorde, to serue him: and they sayd, We are ‖ witnesses.

i If you do the contrary your owne mouthes shal condemne you.

23 Then put away nowe, sayd he, the strange * gods which are among you, & bowe your hearts vnto the Lord God of Israel.

k Out of your hearts and otherwise.

24 And the people said vnto Joshua, The Lord our God will we serue, and his voyce will we obey.

25 So Joshua made a couenant with the people the same day, and gaue them an ordinance and lawe in Shechem.

l By serueing God and the people together also be reproued the vnfaithfulnes of the Israelites out of the lawe.

26 And Joshua wrote these wordes in the booke of the Lawe of God, and tooke a great stone, and pitched it there vnder an ‖ oke that was in the Sanctuarie of the Lord.

‖ Or, elme.

27 And Joshua sayde vnto all the people, Behold, this stone shalbe a witnes vnto vs: for it * hath heard all the words of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye denie your God.

m Rather then means diffimulation should not be, particular, & euerme creatures shall crie for vengeance.

28 Then Joshua let the people depart, euery man vnto his inheritance.

29 And after these thinges Joshua the sonne of Nun, the seruant of the Lorde dyed, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath serah, which is in moūt Ephraim, on ‖ North side of mount Gaash.

Chap.19.50. 24.9.

31 And Israel * serued the Lorde all the dayes of Joshua, and all the dayes of the Elders that ouerliued Joshua, and which had knowen all the workes of the Lorde that hee had done for Israel.

n Such are the people commonly as their rulers are.

32 And the * bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Jaakob bought of * the sonnes of Hamor the father of Shechem, for an hundreth peces of siluer, and the children of Joseph had the in their inheritance.

Gen 50.25. exod.13.19. Gen.33.19.

33 Also Eleazar the sonne of Aaron dyed, whom they buried in * the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

If or Gibeath Phinehas.

The

# The booke of Iudges.

## The Argvment.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and heynous that can turne backe Gods loue from his Church. For nowe when the Israelites were entred into the land of Canaan, and sawe the trueth of Gods promes performed, instead of acknowledging his great benefites and giuing thankes for the same, they fell to most horrible abhominations of Gods graces, contrarie to their solemne promes made vnto Ioshua, and so prouoked his vengeance (as much as in them stood) to their vtter destruction. Whereof as they had most euident signes by the miserable state of their state (for he suffred them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, to the intent they might feele their owne miseries and so call vnto him and be deliuered) So to shewe that his mercies endure for euer, hee raysed vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repentance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were fourteene in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 377 yeeres. In this booke are many notable points declared, but two especially: first, the battell that the Church of God hath for the maintenance of true religion against idolatrie and superstition: next, what great danger that cõmon wealth is in, whē as God giueth not a magistrate to retaine his people in the pureness of religion & his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute capitaine. 6 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 18 The Canaanites are made tributaries but not destroyed.

AFter that Iosua was dead, the children of Israel a asked the Lorde, saying, who shall goe vp for vs against ſ Canaanites, to fight first against them?

a By the iudgment of Urim: read Exo. 28. 30. nom. 27. 21. 1 sam. 28 6.

b Who shalbe our Capteine?

2 And the Lorde sayd, Iudah shall goe vp: beholde, I haue giuen the land into his hande.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, that wee may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

c For the tribe of Simeon had their inheritance within ſ tribe of Iudah, Ioſh. 19 1.

4 Then Iudah went vp, and the Lorde deliuered the Canaanites and the Perizzites into their handes, and they slewe of them in Bezek ten thousand men.

5 And they founde ‖ Adoni bezek in Bezek: & they fought against him, and slew the Canaanites, & the Perizzites.

‖Or, the lord of Bezek.

6 But Adoni bezek fled, & they pursued after him, & caught him, & cut off the thumbes of his hands & of his feete.

d This was gods iust iudgment as the tyrant himselfe confesseth, that as he had done, so did he receiue, 1 cron. 24 19, 20.

7 And Adoni bezek sayde, Seuentie Kings hauing the thūbes of their hāds & of their feete cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me. So they brought him to Ierusalem, and there he dyed.

8 ¶ Nowe the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the swoorde, and had set the citie on fire.)

e Which was after warde puld againe, & possessed by the Iebusites, 2. Sam. 5 6.

9 ¶ Afterwarde also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine and toward the South, and in the low countrey.

10 And Iudah went against the Canaanites, that dwelt in Hebron, which Hebron before time was called e Kiriath arba: and they slewe Sheshai, and Ahiman and Talmai.

Ieſh. 15. 14.

f These three were giants, & the children of Anak.

11 And from thence he went to the inhabitants of Debir, & the name of Debir in olde time was Kiriath sepher.

12 And Caleb saide, Hee that smiteth Kiriath sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yoger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moued him to aske of her father a field, & she lighted off her asse, and Caleb said vnto her, What wilt thou?

g Read, Ioſh. 15. 18.

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue & the springs beneath.

16 ¶ And the children of h Kem Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wildernes of Iudah, that lieth in the South of Arad, & went and dwelt among the people.

h This was one of ſ names of Moſes father in law, read Numb. 10. 29.

17 But Iudah went with Simeon his

his brother, ‡ they slew the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the cite * Hormah.

Num.21.3. ‡ These cities & others were afterward possessed of the Philistims, 1. Sam.6.17.

18 Also Judah tooke Azzah with the coastes thereof, and Askelon with the coastes thereof, and Ekron with the coasts thereof.

19 And the Lord was with Judah, ‡ he possessed þ mountaines: for he could not drive out the inhabitants of the valleys, because they had charets of yron.

Numb.14.24. Ios. 14.13. & 15.14.

20 And they gaue Hebron vnto Caleb, as * Moses had sayde, and hee expelled thence the three sonnes of Anak.

21 But the children of Benamin did not cast out the Iebusites, that ‖ inhabited Jerusalem: therefore the Iebusites dwell with the children of Benamin in Jerusalem vnto this day.

‖ For after þ the tribe of Iudah had burnt it, they built it again.

22 ¶ They also that were of the house of Joseph, went vp to Beth el, and the Lord was with them,

23 And the house of Joseph caused to viewe Beth el (and the name of the cite beforetime was * Luz)

Gene.28.19.

24 And the spies saw a man come out of the cite, and they sayde vnto him, Shewe vs, we pray thee, the way into the cite, * and we will shew thee mercie.

Iosh.2.14.

25 And when he had shewed thē the way into the cite, they smote the cite with the edge of the sworde, but they let the man and all his household depart.

26 Then the man went into the land of the Hittites, and built a cite, and called the name thereof Luz, which is the name thereof vnto this day.

Iosh.17.11.

27 ¶ * Neither dyd Manasseh destroy Beth shean with her townes, nor Taanach with her townes, nor the inhabitantes of Dor with her townes, nor the inhabitantes of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled still in that land.

‖ Wherefore God permitted the Canaanites to dwell still in the land, read, Chap. 3.4. Iosh.16.10.

28 Neuertheless when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

30 ¶ Neither dyd ᵐ Zebulun expell the inhabitants of Kitron, nor the inhabitantes of Nahalol, but the Canaanites dwelt among them, and became tributaries.

ᵐ That is, the tribe of Zebulun, as is also to be vnderstād of the rest.

31 ¶ Neither did Asher cast out the inhabitantes of Accho, nor the inhabitantes of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitantes of the land: for they did not driue them out.

33 ¶ Neither did Naphtali driue out the inhabitantes of Beth anath, nor the inhabitāts of Beth anath, but dwelt among the Canaanites the inhabitants of the land: neuertheles the inhabitants of Beth shemesh, and of Beth anath became tributaries vnto them.

34 And the Amorites droue the children of Dan vnto the mountaine: so that they suffred them not to come downe to the valley.

35 And the Amorites dwelt still in mount Heres in Aualon, and in Shaalbim, and when the hand of Josephs family preuailed, they became tributaries:

36 And the coast of the Amorites was from Maaleh akrabbim, ‖ euen from ‖ Selah and vpward.

‖ Or, vnder. ‖ Which was a cite in Arabia, or, as some read, from the rocke.

## CHAP. II.

1 The Angel rebuketh the people because they had made peace with the Canaanites. 11 The Israelites fell to idolatrie after Joshua's death. 14 Therefore they were vnto the enemies hands. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

AND ª Angel of the Lord came vp from Gilgal to Bochim, and sayde, I made you to goe vp out of Egypt, and haue brought you vnto the land which I had sworne vnto your fathers, and sayde, I will neuer breake my couenant with you.

ª Or, messenger, or, prophet, as some think, Phinehas.

2 * Yee also shall make no couenant with the inhabitants of this land, * but shall breake downe their altars: but yee haue not obeyed my voyce. Why haue ye done this?

Deut.7.2. Deut.12.3.

3 Wherefore I sayde also, I will not cast them out before you but they shalbe ‖ * as thornes vnto your sides, and their gods shalbe your destruction.

Iosh.23.13. ‖ Or, snare.

4 And when the Angel of the Lord spake these wordes vnto all the children of Israel, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place, Bochim, and offered sacrifices there vnto the Lord.

‖ Or, weeping.

6 ¶ Nowe when Joshua had ᵇ sent the people away, the children of Israel went euery man into his inheritance to possesse the land.

ᵇ After that he had deuided to euery man his portion by lot, Iosh. 24.28.

7 And the people had serued þ Lord

L.i. all

all the dayes of Ioshua, & all the dayes of the Elders that outliued Ioshua, which had seene all the great c woorkes of the Lord that he did for Israel.

c Meaning, the wonders and miracles.

8 And Ioshua the sonne of Nun the seruant of the Lord dyed, when he was an hundreth and tenne yeeres olde:

9 And they buried him in the coastes of his inheritaunce, in Timnath heres in mount Ephraim, on the Northside of mount Gaash.

d Heere by turning the letters backward is Sereb. as Ioseph. 24.30.

10 And so all that generation was gathered vnto their fathers, and an other generation arose after them, which neyther knewe the Lord, nor yet the woorkes, which he had done for Israel.

11 ¶ Then the children of Israel did wickedly in the sight of the Lorde, and serued Baalim,

e Ebe is, all maner of Idoles.

12 And forsooke the Lorde God of their fathers, which brought them out of the land of Egypt and followed other gods, euen the gods of the people that were rounde about them, and bowed vnto the and prouoked the Lord to anger.

13 So they forsooke the Lorde, and serued Baal, and Ashtaroth.

Chap. 10.6.

f These were Idoles, which had the forme of a man or of sheepe among the Sidonians. Psalm. 44.13 Ier. 50.1.

14 And the wrath of the Lorde was hote against Israel, & he deliuered them into the handes of spoylers, that spoyled them and he solde them into the handes of their enemies rounde about them, so that they coulde no longer stande before their enemies.

g In all their enterprises. h The dengeance.

15 Whithersoeuer they went out, the h hande of the Lorde was sore against them, as the Lord had saide and as the Lord had sworne vnto them: so he punished them sore.

16 ¶ Notwithstanding, the Lord raised vp Iudges, which deliuered them out of the handes of their oppressours.

[Or, Magistrates. ‖Deliuered.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, and turned quickly out of the way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.

i Meaning, from the true religion.

18 And when the Lord had raised them vp Iudges, the Lorde was with the Iudge, and deliuered them out of the hand of their enemies all the daies of the Iudge: for the Lorde had compassion of their groninges, because of them that oppressed them and tormented them)

k Heere is noted the Lords cruelties.

19 But when the Iudge was dead, they returned and did worse then their fathers, in following other gods to serue them and worshippe them: they ceased not from their owne inuentions, nor from their rebellious way.

Chap. 3.12 ‖Heere begin the infirmities.

20 Wherefore the wrath of the Lord was kindled against Israel, and he said, Because this people hath transgressed my couenant, which I commaunded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more cast out before them any of the nations, which Ioshua left when he dyed,

22 That through the I may proue Israel, whether they will keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.

l As the Heathens, Iebusites, Ammonites, &c.

m So by both our wanderinges and false prophets are we tryed all to proue our faith. Deut. 13.3.

23 So the Lord left those nations, and driue them not out immediatly, neither deliuered the into the hand of Ioshua.

## CHAP. 2.

1 The Canaanites were left to the Israel. 9 Othniel deliuereth Israel. 11 Ehud killeth King Eglon. 31 Shamgar. 33 [illegible] the Philistines.

NOw these are they nations which the Lorde left, that he might proue Israel by the, euen as many of Israel as had not knowen all the warres of Canaan.

a Which were attempted by the hande of God & not by the power of man.

2 Only to make the generations of the children of Israel to knowe, and to teach the warre, which doubtlesse their predecessors knewe not,

b) they trusted God, and he fought for them.

3 Fiue princes of the Philistims, and all the Canaanites, and the Sidonians, and the hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath).

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which hee commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the hittites, and the Amorites, and the Perizzites, and the hiuites, and the Iebusites,

c Contrarie to Gods commandement, Deut. 7.3.

6 And they tooke their daughters to be their wiues, & gaue their daughters to their sonnes, and serued their gods.

d Trees of woods erected for Idolatrie.

7 ¶ So the childe of Israel did wickedly in the sight of the Lorde, and forgat the Lord their God, and serued Baalim and Asheroth.

8 Therefore the wrath of the Lorde was kindled against Israel, and he solde them into the hande of Chushan rishathaim King of Aram naharaim, and the childe of Israel serued Chushan rishathaim eyght yeeres.

[Or, Mesopotamia.

9 ¶ And when the children of Israel cryed vnto the Lorde, the Lorde stirred vp a sauiour to the childe of Israel, and he

he saued them, euen Othniel the sonne of Kenaz, Calebs younger brother.

e He was stirred up by the Spirit of the Lord.

10 And the e Spirit of the Lord came vpon him, and he iudged Israel, & went out to warre: and the Lorde deliuered Chushan rishathaim king of ‖ Aram into his hand, and his hand preuailed against Chushan rishathaim.

f That is, 32. vnder Ioshua and eight vnder Othniel.

11 So the land had rest fourtie yeres, and Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe committed wickednesse in ye sight of the Lorde: and the Lord strengthened Eglon king of Moab against Israel, because they had committed wickednesse before the Lord.

g So that the enemies of Gods people haue no power ouer them, but by Gods appointment.

13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of Palme trees.

14 So the children of Israel serued Eglon king of Moab eighteene yeeres.

15 But when ye children of Israel cried vnto the Lord, the Lord stirred the vp a sauiour, Ehud ye sonne of Gera the sonne of ‖ Jemini, a man ‖ lame of his right hand: & the children of Israel sent a present by him vnto Eglon king of Moab.

‖ Or, Beniamin.

‖ Or, left handed.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did girde it vnder his rayment vpon his right thigh,

‖ Or, caused a dagger to be made.

17 And he presented the gift vnto Eglon king of Moab (and Eglon ‖ was a very fat man)

18 And when he had nowe presented the present, he sent away the people that bare the present,

h Or, as some read, from the places of idoles.

19 But he turned again from ye ‖ quarries, that were by Gilgal, & saide, I haue a secret errand vnto thee, O king. Who saide, Keepe silence: and all that stoode about him, went out from him.

i Or, all be departed.

20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud saide, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hand, and tooke the dagger from his right thigh, and thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out into the ‖ porch, and shut the doores of the parler vpon him, and locked them.

‖ Or, hall.

24 And when hee was gone out, his seruants came: who seeing that ye doores of the parler were locked, they sayde, k Surely hee doeth his easement in his sommer chamber.

k Ebr. he couereth his heele.

25 And they taried till they were ashamed: and seeing hee opened not the doores of the parler, they tooke the key, and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud escaped (while they tarried) and was passed the quarries, and escaped vnto Seirath.

27 And when he came ‖ home, ‖ he blew a trumpet in mount Ephraim, and the children of Israel went downe with him from the mountaine, and hee went before them.

‖ Or, caused the trumpet be blowne, Nom. 10. 9.

28 Then said he vnto them, Follow me: for the Lord hath deliuered your enemies, euen Moab vnto your hande. So they went downe after him, & tooke the passages of Jorden toward Moab, and suffred not a man to passe ouer.

29 And they slewe of the Moabites the same time about ten thousand men, all ‖ fed men, and all were warriours, and there escaped not a man.

‖ Or, strong, and big boned.

30 So Moab was ‖ subdued that day, vnder the hand of Israel: and the ‖ land had rest fourescore yeeres.

‖ Heb. humbled. ‖ Or, countrey.

31 ¶ And after him was Shamgar the sonne of Anath, which slewe of the Philistimes fiue hundreth men with an oxe ‖ goade, and he also deliuered Israel.

‖ Or, prickle, or sharpe rod to driue oxen.

## CHAP. IIII.

1 Israel sinne and are giuen into the hands of Jabin. 4 Deborah iudgeth Israel & exhorteth Barak to deliuer ye people. 15 Sisera fleeth. 17 and is killed by Jael.

1 AND the children of Israel ‖ began againe to do wickedly in the sight of the Lorde when Ehud was dead.

‖ Or, added, or went on to do sinne.

2 And the Lord sold them into ye hand of l Jabin king of Canaan, that reigned in Hazor, whose chiefe captaine was called Sisera, which dwelt in l Harosheth of the Gentiles.

l There was an other Iabin whom Iosua slewe, and burnt his citie Hazor. Ios. 11. 11.

l That is in a wood or rough place.

3 Then the children of Israel cried vnto the Lorde: (for he had nine hundreth charets of yron, & twentie yeres he had vexed the children of Israel verie sore)

4 ¶ And at that time Deborah a Prophetesse the wife of Lapidoth iudged Israel.

5 And she Deborah dwelt vnder a Palme tree, betweene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then shee sent and called Barak the sonne of Abinoam out of Kedesh of

Nap-

Naphtali, and saide vnto him, Hath not the LORDE God of Israel commanded, saying, Go, and drawe toward mount Tabor, & take with thee ten thousande men of the children of Naphtali and of the children of Zebulun?

7 And I will drawe vnto thee to the riuer Kishon Sisera, the captaine of Iabins armie with his charets, and his multitude, and will deliuer him into thine hande.

8 And Barak said vnto her, If thou wilt goe with me, I will go: but if thou wilt not goe with me, I will not goe.

9 Then she answered, I will surely go with thee, but this iourney that thou takest, shall not be for thine honour: for the LORD shal sel Sisera into ye hand of a woman. And Deborah arose and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh, and hee went vp on his feete with ten thousand men, and Deborah went vp with him.

11 (Nowe Heber the Kenite, which was of the children of Hobab ye father in law of Moses, was departed frō the Kenites, & pitched his tent vntill the plaine of Zaanaim, which is by Kedesh)

12 Then they shewed Sisera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sisera called for all his charetes, euen nine hundreth charets of yron, & all the people that were with him from Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, Vp: for this is the day that the LORDE hath deliuered Sisera into thine hande. Is not the LORDE gone out before thee? so Barak went downe from mount Tabor, and ten thousand men after him.

15 And the LORDE destroyed Sisera and all his charets, and all his hoste with the edge of the swoorde, before Barak, so that Sisera lighted downe of his charet, and fled away on his feete.

16 But Barak pursued after the charets, and after the host vnto Harosheth of the Gentiles: and all the host of Sisera fell vpon the edge of the swoord: there was not a man left.

17 Howbeit, Sisera fled away on his feete to the tent of Iael the wife of Heber ye Kenite: for peace was betweene Iabin the king of Hasor, and betweene the house of Heber the Kenite)

18 And Iael went out to meete Sisera, & saide vnto him, Turne in, my lorde, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a mantell.

19 And he saide vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirsty. And she opened a bottell of milke, & gaue him drinke: & couered him.

20 Againe he said vnto her, Stand in the doore of the tent, and when any man doth come & enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a naple of the tent, and tooke an hammer in her hande, and went softly vnto him, and smote ye naile into his temples, and fastned it vnto ye ground, (for he was fast a sleepe, and weary) and so he dyed.

22 And behold, as Barak pursued after Sisera, Iael came out to meete him, and said vnto him, Come, & I will shewe thee the man, whom thou seekest: & whē he came into her tent, beholde, Sisera lay dead, and the naile in his temples.

23 So God brought downe Iabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel prospered, and preuailed against Iabin the king of Canaan, vntill they had destroyed Iabin king of Canaan.

## CHAP. V.

1 The song and thankes giuing of Deborah and Barak, after the victorie.

Then sang Deborah, & Barak the sonne of Abinoam ye same day, saying,

2 Praise ye the LORD for the auenging of Israel, and for the people that offred themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto ye LORD: I will sing praise vnto ye LORD God of Israel.

4 LORDE, when thou wentest out of Seir, when thou departedst out of the fielde of Edom, the earth trembled, and the heauens rained, the cloudes also dropped water.

5 The mountaines melted before the LORDE, as did that Sinai before the LORDE God of Israel.

6 In the daies of Shamgar ye sonne of Anath, in the dayes of Iael the hye wayes were vnoccupied, and the trauelers walked through by wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntil I Deborah came vp, which rose vp a mother in Israel.

8 They

c And ruleth vnto me by the spirit of prophesie.

Psal. 83. 9, 10.

[Or, valley.

e Fearing his aduersaries & his enemies power, he deserueth the prophetesse to go with him to assure him of Gods will & time to time.

[Or, he went after him, 10000 men

[Or, possesse Nomb. 10. 29

[Heb. the Kam. f Meaning that he possessed a great part of that countrey.

g She still encourageth him to this enterprise, by a liuing hope of Gods fauour and aide.

Psalm. 83. 10.

h Whose ancestors were strangers, but now, in processe of time, Gods people, & ioyned vnto Israel.

i That is, the pinne or stake, wherewith it was fastened to the ground.

k So he setteth that a woman had the honour, as Deborah prophesied.

l He went and was strong.

[Or, blankets.

Chap. 5. 25

[Or, Sera.

1 That is, the prince of Hasor, vnder whō it was fallen to the ground.

2 To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.

Deut. 2. 1.

Psalm. 97. 5.

Exod. 19. 18.

Chap. 3. 31.

Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to plete them and deliuer them.

d They had no heart to resist their enemyes.

8 They chose newe gods: then was warre in the gates. Was there a shield or speare seene among fourtie thousand of Israel?

9 Mine heart is set on the gouerners of Israel, & on them that are willing among the people: prayse ye the Lord.

e ye gouernours

10 Speake ye that ride on white asses, ye that dwell f by Middin, and that walke by the way.

11 For the noise of the archers [appased] among the drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lord go downe to the gates.

f As in danger of your enemyes.

g For nowe you may draw water without feare of your enemyes.

12 Up Deborah, vp, arise, [and] sing a song: arise Barak, and lead thy captiuitie captiue, thou sonne of Abinoam.

h To me, them that kept thy people in captiuitie.

13 For they that remaine, haue dominion ouer the mightie of the people: the Lord hath giuen me dominion ouer the strong.

14 Of Ephraim their roote [arose] against Amalek: and after thee, Benjamin shall fight agaynst thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the writer.

i Iosua first fought against Amalek, and Saul destroyed him.

15 And the Princes of Issachar were with Deborah, and Issachar, and also Barak: he was set on his feet in the valley: for the diuisions of Reuben were great thoughts of heart.

k Euen the learned did helpe to fight.

l Euen the whole tribe.

16 Why abodest thou among the sheepfolds, to heare the bleatings of the flocks? for the diuisions of Reuben [were] great thoughts of heart.

m They murmured, that they came not ouer Jordan to helpe them.

17 Gilead abode beyond Jorden: and why doth Dan remaine in shippes? Asher sate on the seashore, and tarryed in his decayed places.

n She reproueth all them that came not to helpe their brethren in their necessitie.

o Either by hearing of the Sea, or by mining.

18 But the people of Zebulun and Naphtali haue ieopard their liues vnto the death in the hie places of the field.

19 The Kings came and fought: the fought the Kings of Canaan in Taanach by the waters of Megiddo: they receiued no gaine of money.

p They won nothing, but lost all.

20 They fought from heauen, [euen] the starres in their courses fought against Sisera.

q As a beleme doth the filth of the house.

21 The riuer Kishon swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

r It was a citie neere Taboi, where they fought.

22 Then were the horsehooffes broke with the oft beating together of their mightie men.

23 Curse ye Meroz: (said the Angel of the Lord) curse the inhabitants therof, because they came not to help the Lord, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall be blessed aboue other women: blessed shall she be aboue women [dwelling in tentes.

25 He asked water, and she gaue him milke: she brought forth butter in a lordly dish.

Some reade, thickened milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded, and pearced his temples.

27 She bowed him downe at her feete, he fell downe, and lay still: at her feete he bowed him downe, and fell: and when he had sunke downe, he lay there dead.

t He, as if he would.

28 The mother of Sisera looked out at a window, & cryed through the latteise, Why is his charet so long a comming? why tary the wheeles of his charets?

u Dejecte.

29 Her wise ladies answered her, Yea. She answered her selfe with her owne words,

x That is, she comforted her selfe.

30 Haue they not gotten, and they deuide the spoyle? euery man hath a maide or two. Sisera hath a prayse of diuers coloured garments, a prayse of sundry colours made of needle worke: of diuers colours of needle worke on both sides, for the cheefe of the spoyle.

y Because he was cheefe of the armie.

31 So let all thine enemies perish, O Lord: but they that loue him shall be as the sunne when he riseth in his might. And the land had rest fourtie yeeres.

z Shall grow daily more and more in Gods fauour.

## CHAP. vj.

1 Israel is oppressed out of the Midianites for their wickednes. 14 Gideon is sent to be their deliuerer. 17 He asketh a signe

AFterwarde the children of Israel committed wickednes in the sight of the Lord, and the Lord gaue them into the handes of Midian seuen yeeres.

a For feare of the Midianites, [as some] of them dwelt in the mountaines.

2 And the hand of Midian preuailed against Israel, and because of the Midianites the children of Israel made them dennes in the mountaines, and caues, and strong holdes.

3 When Israel had sowen, then came vp the Midianites, the Amalekites, and they of the East, and came vpon them,

Or, of heauen.

4 And camped by them, and destroyed the fruit of the earth, euen till thou come vnto Azzah, and left no food for Israel, neither sheepe nor ore, nor asse.

b Eate almost the whole, &c.

5 For they went vp, and their cattel, & came with their tentes as grashoppers

F.iij. in mul-

m multitude: so that they and their ca-
mels were without number: and they
came into the land to destroy it.

6 So was Israel exceedingly impo-
uerished by the Midianites: therefore
the children of Israel cried vnto ℘ Lord.

c That is the
ende of Gods
punishments,
to call them
to repentance
that they may
seke for help
of him.

7 ¶ And when the children of Israel
cried vnto the Lorde because of the Mi-
dianites,

8 The Lord sent vnto the children of
Israel a Prophet, who said vnto them,
Thus saith the Lord God of Israel, I
haue brought you vp frō Egypt, & haue
brought you out of the house of bōdage,

9 And I haue deliuered you out of
the hande of the Egyptians, and out of
the hande of all that oppressed you, and
haue cast them out before you, and giuen
you their land.

10 And I saide vnto you, I am the
Lord your God: * feare not the gods of
the Amorites in whose land you dwell:
but you haue not obeyed my voyce.

2.King 17.35.
38.ezec.20.2.

11 ¶ And the Angel of the Lord came,
and sate vnder the oke which was in Oph-
rah, that pertained vnto Joash the fa-
ther of the Ezrites, and his sonne Gide-
on threshed wheate by the winepresse,
‖to hide it from the Midianites.

‖Or, to prepare
his flight.

12 Then the Angel of the Lord appea-
red vnto him, and saide vnto him, The
Lord is with thee, thou valiant man.

d This came
not of pride,
but of weake-
nes of faith,
whereunto the
most perfect
(for no man in
this life can
haue a per fect
faith yet the
child ℘ of God
haue a true
faith wherby
they be iustifi-
ed).

13 To whom Gideon answered, d Ah
my Lord, if the Lorde be with vs, why
then is all this come vpon vs? & where
bee all his miracles which our fathers
tolde vs of, and said, Did not the Lorde
bring vs out of Egypt? but now ℘ Lord
hath forsaken vs, and deliuered vs into
the hand of the Midianites.

e That is,
Christ appea-
ring in visible
forme.

14 And the e Lord looked vpon him,
and said, Go in this thy might, and thou
shalt saue Israel out of the hands of the
Midianites: haue not I sent thee?

f Which I
haue giuen
thee.

15 And he answered him, Ah my Lord,
wherewith shall I saue Israel? behold,
my father is poore in Manasseh, and I
am the least in my fathers house.

‖Or, familie.

16 Then the Lorde said vnto him, I
will therefore be with thee, & thou shalt
smite the Midianites, as one man.

17 And he answered him, I pray thee,
if I haue founde fauour in thy sight,
then shewe me a signe, that thou talkest
with me.

g So that we
see, haue the
flesh in enemie
vnto Gods vo-
cation, which
cannot be per-
swaded with-
out signes.

18 Depart not hence, I pray thee, vn-
till I come vnto thee, and bring mine of-
fring and lay it before thee. And he said,
I will tary vntill thou come againe.

19 ¶ Then Gideon went in, & made
ready a kid, and vnleauened bread of an
h Ephah of floure, and put the flesh in a
basket, and put the broth in a pot, and
brought it out vnto him vnder the oke,
and presented it.

h Of Ephah,
reade Exod.
16.36.

20 And the Angel of God saide vnto
him, Take the flesh and the vnleauened
bread, and lay them vpon this stone, and
powre out the broth: and he did so.

21 ¶ Then the Angel of the Lorde
put forth the ende of the staffe that hee
held in his hande, and touched the flesh
and the vnleauened bread: and there
arose vp fire out of the stone, and consu-
med the flesh & the vnleauened bread:
so the Angel of the Lorde departed out
of his sight.

i By the pow-
er of God only,
as in the sacri-
fice of Helias,
1.King 18.38.

22 And when Gideon perceiued that
it was an Angel of the Lorde, Gideon
then said, Alas, my Lord God: * for be-
cause I haue seene an Angel of ℘ Lorde
face to face, I shall die.

Exod.33.20.
chap.13.22.

23 And ℘ Lord said vnto him, Peace
be vnto thee: feare not, ℘ shalt not die.

24 Then Gideon made an altar there
vnto the Lord, and called it, Jehouah
shalom: vnto this day it is in Ophrah,
of the father of the Ezrites.

‖Or, the Lord
of peace.

25 ¶ And the same night the Lorde
said vnto him, Take thy fathers yong
bullocke, and an other bullocke k of seuen
yeeres olde, & destroy the altar of Baal
that thy father hath, and cut downe the
groue that is by it,

k That is, as
the Chalderes
write, ten se-
uen yeeres.

26 And buyld an altar vnto the Lord
thy God vpon the top of this rocke, in a
plaine place: and take the second bul-
locke, and offer a burnt offring with
the wood of ℘ l groue, which thou shalt
cut downe.

l Which grow-
ed about Ba-
als altar.

27 Then Gideon tooke ten men of
his seruants, and did as the Lorde bade
him: but because hee feared to doe it by
day for his fathers houshold and the me
of the citie, he did it by night.

28 ¶ And when the men of the citie
arose early in the morning, behold, the
altar of Baal was broke, and the groue
cut downe that was by it, and the se-
cond bullocke offred vpon the altar that
was made.

m Spreading,
the same tree,
which vsed
kept to be of-
fred vnto Baal.

29 Therefore they sayde one to ano-
ther, who hath done this thing? and
when they inquired and asked, they
sayde, Gideon the sonne of Joash hath
done this thing.

30 Then ℘ men of this citie said vnto
Joash, Bring out thy sonne, ℘ he may
die:

die: for thee hath destroyed the altar of Baal, and hath also cut downe the grove that was by it.

31 And Joash said vnto all that stood by him, Will ye pleade Baals cause? or Will ye saue him? he that will contende for him, let him die or the morning. If he be God, let him plead for himselfe against him that hath cast downe his altar.

a This was ought to suffise them that are seasons of Gods cause, though all the multitude be against vs.

32 And in that day was Gideon called Jerubbaal, that is, Let Baal pleade for himselfe because he hath broke downe his altar.

33 Then all the Midianites and the Amalekites and they of the East, were gathered together, and went & pitched in the valley of Jezreel.

34 But the spirit of the Lorde † came vpon Gideon, and he blewe a trumpet, and Abiezer was ioyned with him.

† Ebr. cladde Gideon. Nomb 10 3. chap. 6.34.

35 And hee sent messengers throughout all Manasseh, which also was ioyned with him, & he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meete them.

b Abiezer, kinsmen of he was.

36 Then Gideon said vnto God, b If thou wilt saue Israel by mine hande, as thou hast sayde,

37 Behold, I will put a fleece of wool in the threshing place: if the dewe come on the fleece onely, and it be drie vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hande, as thou hast sayde.

p This request proceeded not of infidelitie, but that hee might be confirmed in his vocation.

38 And so it was: for he rose vp early on the morowe, and thrust the fleece together, and wringed the dewe out of the fleece, and filled a bowle of water.

39 Againe, Gideon sayde vnto God, Be not angrie with mee, that I may speake once more: let mee proue once againe, I pray thee, with the fleece: let it nowe be drie onely vpon the fleece, and let dewe be vpon all the ground.

Gene. 18.32.

40 And God did so that same nyght: for it was drie vpon the fleece only, and there was dewe on all the ground.

q Whereby he was assured that it was a worke of God.

## CHAP. VII.

1 The Lord commaundeth Gideon to send away a great part of his companie. 12 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slaine.

Then † Jerubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside † the well of Harod, so that the host of the Midianites was on the Northside of them in the valley by the hill of Moreh.

Chap. 8.35.

† Ebr. En-harod.

† Ebr. Hammoreh.

2 And the Lord said vnto Gideon, The people that are with thee, are to many for me to giue the Midianites into their hãds, least Israel make their vaunt against me, and say, Mine hand hath saued me.

r God will not that any creature deprive him of his glorie. Deut. 20.8. 1. Mac. 3 56.

3 Nowe therefore proclaime in the audience of the people, and say, r Who so is timerous or fearfull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twenty thousande: so ten thousand remained.

4 And the Lorde said vnto Gideon, The people are yet too many: bring them downe vnto the water, and I will b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoeuer I say vnto thee, This man shall not goe with thee, the same shall not goe.

b I will giue thee a signe to knowe him, that shall goe with thee.

5 So he brought downe the people vnto the water. And the Lord said vnto Gideon, As many as lap † water with their tongues, as a dog lappeth, thē put by themselues, & euery one † that bowe downe his knees to drinke, put apart.

c Let them departe as vnmeete for this enterprise.

6 And the nomber of them that lapped [by putting] their handes to their mouthes, were three hundreth men: but all the remnant of the people kneeled down vpon their knees to drink water.

7 ¶ Then the Lorde saide vnto Gideon, By these three hundreth men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let all the other † people goe euery man vnto his place.

d That is, the one & thirtie thousande and fourth seuerely. Looke before 5 and 6. † Ebr. men.

8 ¶ So the people tooke vitailes † with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and retained the three hundreth men: and the hoste of Midian was beneath him in a valley.

9 ¶ And the same night the Lorde sayde vnto him, Arise, s get thee downe vnto the hoste: for I haue deliuered it into thine hande.

e Thus the Lord by degrees encreases heeth strengthen him, that he should not go to great an enterprise.

10 But if thou feare to goe downe, [then] goe thou, and Phurah thy seruant downe to the hoste.

11 And thou shalt hearken what they say, and so shall thine handes be strong to go downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, & the Amalekites and all † they of the East, lay in † valley like grashoppers in multitude, & their camels [were] without nomber,

Chap 6 33

as the sande which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and sayde, Beholde, I dreamed a dreame, and loe, a cake of barley bread tumbled frō aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and sayd, This is nothing els saue the sword of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israel, and sayde, Vp: for the Lord hath deliuered into your hand the hoste of Midian.

16 And he deuided the three hundreth men into three bandes, and gaue euerie man a trumpet in his hande with empte pitchers, and lampes within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on euery side of the hoste, and say, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came vnto the outside of the hoste, in the beginning of the middle watch, and they raysed vp the watchmen, and they blewe with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blow withall: and they cryed, The sword of the Lord and of Gideon.

21 And they stoode, euery man in his place rounde about the hoste: and all the hoste ranne, and cryed and fled.

22 And the three hundreth blew with trumpets, and the Lorde set euery mans sword vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth hashittah in Zererah, and to the border of Abel meholah, vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, and take before them the waters vnto Beth barah, and Iordan. Then all the men of Ephraim gathered together and tooke the waters vnto Beth barah, and Iordan.

25 And they tooke two princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at the winepresse of Zeeb, and pursued the Midianites, and brought the heades of Oreb and Zeeb to Gideon beyonde Iordan.

## CHAP VIII.

1 Ephraim murmureth against Gideon. 2 Who appeaseth them. 4 He passeth the Iordan. 5 He requesteth bim selfe on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

AND the men of Ephraim said vnto him, Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 And whome he sayde, what haue I nowe done in comparison of you? is not the gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hāds the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? Then when he had thus spoke, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe ouer, he, and the three hundreth men that were with him, weary, yet pursuing [them.]

5 And he saide vnto the men of Succoth, Giue, I pray you, morsels of bread vnto the people that followe me, [for they be weary] and I may folowe after Zebah, and Zalmunna kings of Midian.

6 And the princes of Succoth sayde, Are the hands of Zebah and Zalmunna nowe in thine hands, that we should giue bread vnto thine armie?

7 Gideon then saide, Therefore when the Lorde hath deliuered Zebah and Zalmunna vnto mine hād, I will teare your flesh with thornes of the wildernesse and with briers.

8 ¶ And he went vp thence to Penuel, and spake vnto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Penuel, when I come againe in peace, I will breake downe this towre.

10 ¶ Nowe

f Some read, a trembling maple of barly bread: meaning, that one of no reputacon should make their great armie to tremble.

g Or, gaue god thankes, as it is in the Chalde text.

h Or, firebrands. h These weake meanes God vsed, to shewe that the whole victorie came of him.

i That is, the victorie shalbe the Lords and Gideons his seruant.

k Ebel is: stop the enemies.

l Or, broke their array.

Iud. 9. 4. 1 The Lorde caused the Midianites to kill one another

m Speaking, the passagen of the Iordan, that they should not escape. Iud. 8. 3. 11. 12. 10. 26.

n These places had their names of the actes that were done there.

a They began to rayle, because he had the glorie of the victorie.

b Which beam flame two princes, Oreb and Zeeb.

c This tell not of the whole tribe as more famous then the whole enterprise of one man of one tribe.

d Or, some small portion. If he, that are at my feete.

e Because they had ouercome and ouerthrowen them, thinked them to haue ouercome the whole? f He beat us in pieces.

g Shewing goodwill & victorie.

g A citie Eastward beyond Jordan.

10 ¶ Nowe Zebah and Zalmunna [were] in Karkor, and their hostes with them, about fifteene thousande, all that were left of all the hostes of the of the East: for there was slaine an hundreth and twentie thousande men, that drewe swordes.

h He went by the wilderneſs where the Arabians woũ in tents.

11 ¶ And Gideon went through them that dwelt in h Tabernacles on the Eastside of Nobah and Jogbehah, and smote the hoste: for the hoste was careleſſe.

12 And when Zebah and Zalmunna fledde, he followed after them, and tooke the two Kinges of Midian, Zebah and Zalmunna, and discomfited all the hoste.

i Some read, before the ſunne roſe vp.

13 ¶ So Gideon the sonne of Joash returned from battell, i the sunne being [yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he wrote to him the princes of Succoth and the Elders thereof, [euen] seuentie and seuen men.

‖Or, deſcribed

15 And he came vnto the men of Succoth, and said, Behold Zebah and Zalmunna, by whome ye vpbrayded me, saying, Are the handes of Zebah and Zalmunna already in thine handes, that wee shoulde giue bread vnto thy wearie men?

16 Then he tooke the Elders of the citie, and thornes of the wildernesse and briers, and k did teare the men of Succoth with them.

k Ebr. brake in peeces, as one shredderth corne.

17 Also hee brake downe the towre of l Penuel, and slewe the men of the citie.

l 1.King.12.25.

18 ¶ Then sayde he vnto Zebah and Zalmunna, What manner of men were they, whome ye slewe at Tabor? and they answered, m As thou art, so were they: [euery] one was like the children of a king.

‖Or, they were like vnto thee.

19 And he sayde, They were my brethren, euen my n mothers children: as the Lorde liueth, if ye had saued their liues, I would not slay you.

n We came all out of one belly: therefore I will be reuenged.

20 Then he sayde vnto Jether his first borne sonne, Vp, and slay them: but the boy drewe not his sworde: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna sayde, Rise thou, and fall vpon vs: for as the man is, [so is] his strength. And Gideon arose and slewe Zebah and Zalmunna, and tooke away the ornaments, that were on their camels

‖Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.

‖Or, collers.

22 ¶ Then the men of Israel sayde vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, o and thy sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

o That is, thy posterite.

23 And Gideon sayde vnto them, I will not reigne ouer you, neither shall my child reigne ouer you, but the Lord shall reigne ouer you.

24 Againe Gideon sayde vnto them, p I would desire a request of you, that you woulde giue me euery man the earings of his pray (for they had golden earings because they were Jſmaelites)

p This intent was to please them all thank fully for his victorie before he refuſing of religion, because it was not according to Gods commandement, and vnto their destruction.

25 And they answered, We will gaue them. And they spred a garmẽt, and did cast thereon euery man the earings of his pray.

26 And the weight of the golden earings that he required, was a thousand and seuen hundreth shekels of golde, beside tollers, and iewels, and purple raiment that was on the Kings of Midian, and beside the chaines that were about their camels neckes.

‖Or, le ſerre vallets.

27 And Gideon made an q Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

q That is, such images as were vſed to aſk counſell of God. Look more of this matter, Exod. 28.6. & 39.2. Leuit. 8.7. Judg. 8.14. & 18.14. 1 Sam. 23.9. & 30.7.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 Then Jerubbaal the sonne of Joash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes r begotten of his body: for he had many wiues.

‖Ebr. which came out of his thigh.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Joash died in a good age, and was buryed in the sepulchre of Joash his father in Ophrah, of the s father of the Ezrites.

s Which citie he ought to the ſurname of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away t went a whoring after Baalim, and made u Baal berith their god.

t Thatis, Baalim or many Baals: for they had bound themſelues by couenant vnto many gods.

u That is the god of couenant or bond, for they had bound themſelues vnto him by a ſolemne couenant.

34 And the children of Israel remembred not the Lorde their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neither shewed they mercie on Jerubbaal, or Gideon according

ding to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech murdereth the kingsome and parteth his brethren to death. 7 Iotham propoſeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conſpireth againſt him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the ſonne of Ierubbaal went to Shechē vnto his mothers brethren, and communed with them, and with all the kindred, and house of his mothers father, ſaying,

a To practiſe with his kinſfolkes for the attayning of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the ſonnes of Ierubbaal, which are ſeuentie perſons, reigne ouer you, either that one reigne ouer you? Remember alſo, that I am your bone, and your fleſh.

b Of your kinred by my mothers ſide.

3 Then his mothers brethren ſpake of him in the audience of all the men of Shechem, all theſe wordes: and their hearts were moued to followe Abimelech: for ſaid they, He is our brother.

4 And they gaue him ſeuentie pieces of ſiluer out of the house of Baal berith, wherewith Abimelech hired vaine and light fellowes which followed him.

‖Or, idle ſluggards and vagabonds.

5 And he went vnto his fathers house at Ophrah, and ſlewe his brethren, the ſonnes of Ierubbaal, about ſeuentie perſons vpon one ſtone: yet Iotham the youngeſt ſonne of Ierubbaal was left: for he hid him ſelfe.

c This tyrants, to eſtabliſh their deſpite power, ſpare no the tendeſt blood. 2. King. 10. 7. 1. Chron. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the house of Millo, and came and made Abimelech king in the plaine, where the ſtone was erected in Shechem.

d Which was as the common house or common hall, which he calleth the towne of Shechem, verſe 49.

7 And when they told it to Iotham, he went and ſtoode in the toppe of mount Gerizim and lift vp his voice, and cried, and ſaide vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

e By this parable he declareth that thoſe that are not ambitious, are moſt worthy of honour, contrarie the ambitious deſire their hurt to their owne deſtruction and others.

8 ¶ The trees went foorth to anoint a King ouer them, and ſaide vnto the olue tree, Reigne thou ouer vs.

9 But the olue tree ſaide vnto them, Should I leaue my fatneſſe, wherewith by me they honour God and man, and goe to aduaunce me aboue the trees?

10 Then the trees ſaid to the fig tree, Come thou, and be King ouer vs.

11 But the figge tree anſwered them, Should I forſake my ſweetneſſe, and my good fruite, and goe to aduaunce me aboue the trees?

12 Then ſayde the trees vnto the vine, Come thou, and be King ouer vs.

13 But the vine ſaide vnto them, Should I leaue my wine, wherewith I cheare God and man, and go to aduaunce me aboue the trees?

14 Then ſaide all the trees vnto the ‖bramble, Come thou, and reigne ouer vs.

‖Or, thiſtle, or breere.

15 And the bramble ſayde vnto the trees, If ye will in deede anoint me king ouer you, come, and put your truſt vnder my ſhadowe: and if not, the fire ſhall come out of the bramble, and conſume the Cedars of Lebanon.

f Abimelech ſhall deſtroy the nobles of Shechem.

16 Now therefore, if ye do truely and vncorruptly to make Abimelech king, and if yee haue dealt well with Ierubbaal and with his houſe, and haue done vnto him according to the deſeruing of his handes,

17 (For my father fought for you, and ‖ aduentured his life, and deliuered you out of the hands of Midian.

‖Ebr. he caſt his life farre from him.

18 And ye are riſen vp againſt my fathers houſe this day, and haue ſlaine his children, about ſeuentie perſons vpon one ſtone, and haue made Abimelech the ſonne of his mayde ſeruaunt, king ouer the men of Shechem, becauſe he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his houſe this day, then reioyce ye with Abimelech, and let him reioyce with you.

g That he is your King, and you his ſubiects.

20 But if not, let a fire come out from Abimelech, and conſume the men of Shechem and the houſe of Millo: alſo let a fire come forth from the men of Shechem, and from the houſe of Millo, and conſume Abimelech.

21 And Iotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God h ſent an euill ſpirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promiſe to Abimelech,

h Becauſe the people conſented with the King in ſhedding innocent blood therefore God deſtroyed both the one and the other.

24 That the cruelty toward the ſeuentie ſonnes of Ierubbaal and their blood might come and be laid vpon Abimelech their brother, which had ſlaine them, and vpon the men of Shechem, which had aided him to kill his brethꝛē.

25 So the men of Shechem ſet men in wait for him in the tops of the mountaines: who robbed all that paſſed that way by them: and it was told Abimelech.

26 Then

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

27 Therefore they went out vnto the fielde, and gathered in their grapes and troade them, and made merry, and went into the house of their gods, and did eate and dranke, & cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and Who is Shechem that we should serue him? Is he not the sonne of Jerubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he said to Abimelech, Increase thine army & come out.

30 ¶ And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech prively, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, and lie in wayte in the fielde.

33 And rise early in the morning, as soone as the sunne is vp, and assault the citie: and when he and the people that is with him, shall come out against thee, do to him what thou canst.

34 ¶ So Abimelech rose vp, and all ỳ people that were with him by night: and they lay in waite against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went out and stoode in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the toppes of the mountaines: and Zebul sayde vnto him, The shadowe of the mountaines seeme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the lande, and another bande commeth by the way of the plaine of Meonenim.

38 Then sayde Zebul vnto him, Where is nowe thy mouth, that sayde, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were ouerthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Aruma: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 ¶ And on the morowe, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the people, and deuided them into three bandes, and layde waite in the fieldes and looked, and beholde, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him rushed forwarde, and stoode in the entring of the gate of the citie: and the two other bandes ran vpon all the people that were in the field and slewe them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slewe the people that was therein, and destroyed the citie and sowed salt in it.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of ỳ house of ỳ god Berith.

47 And it was told Abimelech that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: & Abimelech tooke axes with him and cut downe boughes of trees and tooke them, and bare them on his shoulder, and sayd vnto the folke that were with him, What yee haue seene me do, make haste & doe like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the hold, and set the holde on fire with them: so all the men of the towre of Shechem dyed also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong towre within the citie, & thither fled all the men and women, and all the chiefe of the citie, and

a Before they were afraid of Abimelechs power and durst not go out of the citie.

b Bragging ly, as though he had done great exploits, or, to his captaine Zebul.

c Ebr. craftily.

d Ebr. what thine hande can finde.

e Thou art afraid of a shadowe.

f Ebr. by the way.

g Or, charmers.

h As their captaine.

i Which were of his companie.

k That is, should be more fruitfull and neuer serue to any vse.

l That is, of Baal berith, as chap. 8. 33.

m Meaning, that all were destroyed as well they in the towre as the other.

and shut it to them, and went vp to the toppe of the towre.

52 And Abimelech came vnto the towre & fought against it, & went harde vnto ꝑ doore of the towre to set it on fire.

53 But a certaine woman * cast a piece of a milstone vpon Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnels, and sayd vnto him, Draw thy sworde and slay me, ꝑ men say not of me, A womā slewe him. And his page thrust him through, and he dyed.

55 And when the men of Israel saw that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuēty brethrē.

57 Also all the wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the curse of Iotham the sonne of Ierubbaal.

1.Sam.11.21.

† Thus God by such miserable death taketh vengeance on tyrants euen in this life.

† For making a tyrant their king.

CHAP. X.

2 Tola dyeth. 5 Iair also dyeth. 7 The Israelites are punished for their sinnes. 10 They cry vnto God. 16 And he hearth pitie on them.

AFter Abimelech there arose to defend Israel, Tola, ꝑ sonne of Puah, ꝑ sonne of Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

2 And hee iudged Israel three and twentie yeere and dyed, and was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two & twentie yeere.

4 And hee had thirtie sonnes that rode on thirtie asseeolles, and they had thirtie cities, which are called Hauoth-Iair vnto this day, and are in the lande of Gilead.

5 And Iair dyed, and was buryed in Kamon.

6 ¶ * And the children of Israel wrought wickednesse againe in ꝑ sight of the Lorde, and serued Baalim and * Ashtaroth, and the gods of Aram, & ꝑ gods of Zidon, and ꝑ gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lorde and serued not him.

7 Therefore the wrath of the Lorde was kindled against Israel, and hee ꝑ solde them into the handes of the Philistims, and into the handes of the children of Ammon:

8 Who from that yere vexed and oppressed the children of Israel eighteene yeeres, euen all the children of Israel that were beyond Iorden, in the land of the Amonites, which is in Gilead.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel cryed vnto ꝑ Lorde, saying, We haue sinned against thee, euē because we haue forsaken our owne God, and haue serued Baalim.

11 And the Lorde sayd vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you and ye cryed to me, and I saued you out of their handes.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and cry vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lorde, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs this day.

16 Then they put away the strange gods from among them and ‡ serued the Lorde: and his soule was grieued for the miserie of Israel.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Mizpeh.

18 And ꝑ people [&] princes of Gilead saide one to another, Whosoeuer will begunne the battell against the children of Ammon, the same shalbe * head ouer all the inhabitants of Gilead.

a Signifieng, they were men of authoritie. ‖Or, the princes of Iair. as Deu.3.14.

Chap.2.11. and 3.7. & 4.1 & 6.1 & 13.1. Chap.2.13 ‖Or, Syria.

‖Or, vexed.

Deut.32.15. Iere.2.13.

‡ That is, from this present danger

‡ This is true repentance, to put away the guilt and to serue God aright.

‖Or, he priest.

Chap.11.6.

CHAP. XI.

1 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 20 He maketh a rash vowe. 32 He vanquisheth the Ammonites. 39 And sacrificeth his daughter according to his vow.

NOw Gilead begate Iphtah, & Iphtah the Gileadite was a valiant man, but the sonne of an harlot.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, & sayd vnto him, Thou shalt not inherite in our fathers house: for thou art ꝑ sonne of

b As the Reubenites, Gadites, and halfe the tribe of Manasseh.

c They prayed to the Lord & confessed their sinnes.

d By sterring them vp some Prophet, as Chap.6.8.

‖Or, by the meanes of.

‡ Ebr. a man of mighty force.

‖Or, ruler.

of a strange woman.

3 Then Iphtah fledde from his brethren, and dwelt in the land of Tob: & there gathered idle fellowes to Iphtah, and went out with him.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to fet Iphtah out of the land of Tob.

6 And they said vnto Iphtah, Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and expell me out of my fathers house: howbe then come you vnto me nowe in time of your tribulation?

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee nowe, that thou mayest go with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayd vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead sayd to Iphtah, The Lorde be witnesse betweene vs, if we doe not accordingly to thy wordes.

11 Then Iphtah went with the Elders of Gilead, & the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, Because Israel tooke my land, when they came vp from Egypt, from Arnon vnto Jabbok, and vnto Jorden: nowe therefore restore those lands quietly.

14 Yet Iphtah sent messengers again vnto the king of the children of Ammon,

15 And sayde vnto him, Thus sayth Iphtah, Israel tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Israel came vp from Egypt, and walked through the wildernesse vnto the red Sea, then they came to Kadesh.

17 And Israel sent messengers vnto the king of Edom, saying, Let me, I pray thee, go through thy land: but the king of Edom would not consent: and also they sent vnto the king of Moab, but he would not: therefore Israel abode in Kadesh.

18 Then they went through the wildernesse, and compassed the land of Edom, and the land of Moab, & came by the Eastside of the land of Moab, and pitched on the other side of Arnon, and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel sent messengers vnto Sihon, king of the Amorites, the king of Heshbon, and Israel sayde vnto him, Let vs passe, we pray thee, by thy land vnto our place.

20 But Sihon consented not to Israel, that he shoulde goe through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the hands of Israel, & they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey:

22 And they possessed all the coast of the Amorites, from Arnon vnto Jabbok, & from the wildernes euen vnto Jorden.

23 Now therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou possesse it?

24 Wouldest not thou possesse that which Chemosh thy god giueth thee to possesse? So whomsoeuer the Lorde our God driueth out before vs, them will we possesse.

25 And art thou nowe farre better then Balak the sonne of Zippor king of Moab? did he not striue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundreth yeeres? why did ye not then recouer them in that space?

27 Wherefore, I haue not offended thee: but thou doest me wrong to warre against me. The Lorde the Judge be iudge this day betweene the children of Israel, and the children of Ammon.

28 Howbeit the king of the children of



a That is, of an harlot, as Iosue 1.

b Where the gouernour of the countrey was called Tob.

c Iopned with him, as some thinke, against his owne nation.

d Or, against Laodoure sent for that purpose.

e Men oftimes are constrained to desire helpe of them, whome before they haue refused.

f Oftentimes chose things, which men reiect, God chooseth to doe great enterpryses by.

g Or, countrey.

h Or, trauelled that it was not to go through his countrey.

i Ebr. be the hearer.

k Ebr. in peace.

l For we ought more to beleeue and obey God then thou the idoles. Num. 21 2. Iudg. 11 4. Iosh. 24 9.

m Meaning their cowards.

n To punish the offender.

Num. 20. 14.

Num. 21 13. and 22 14.

Deut. 2. 26.

Deut. 2 36.

Num. 21. 13.

Deut. 2. 9.

of Ammon hearkened not vnto ỹ words of Iphtah, which he had sent him.

29 ¶ Then the Spirit of the Lorde came vpon Iphtah and he passed ouer to Gilead and to Manasseh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead hee went vnto the children of Ammon.

30 And Iphtah [m] vowed a vowe vnto the Lord, & said, If thou shalt deliuer the children of Ammon into mine hands,

31 Then that thing that commeth out of the doores of mine house to meete me, when I come home in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offring.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lorde deliuered them into his hands.

33 And he smote them from Aroer euen till thou come to Minnith, twentie cities, and so foorth to Abel of the vineyards, with an exceeding great slaughter. Thus the children of Ammon were humbled before the children of Israel.

34 ¶ Nowe when Iphtah came to Mizpeh vnto his house, beholde, his daughter came out to meete him with [n] timbrels and dances, which was his onely childe: he had none other sonne, nor daughter.

35 And when he saw her, he [o] rent his clothes, & said, Alas my daughter, thou hast brought me lowe, and art of them that trouble me: for I haue opened my mouth vnto the Lord & can not go back.

36 And she sayd vnto him, My father, if thou hast opened thy mouth vnto the Lorde, doe vnto me as thou hast promised, seeing the Lord hath auenged thee of thine enemies ỹ children of Ammon.

37 Also she said vnto her father, Doe this much for me: suffer me two moneths, that I may go to the mountaines, and bewaile my virginitie, I and my fellowes.

38 And he sayd, Go: and he sent her away two moneths: so she went with her companions, and lamented her virginitie vpon the mountaines.

39 And after the end of two moneths, she turned againe vnto her father, who did [p] her according to his vowe which he had vowed, and she had knowen no man. And it was a custome in Israel:

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gileadite, foure dayes in a yere.

l That is the spirite of strength and zeale.

m As the Apostle commendeth Iphtah for his vowe the contrarie in deede, that the people had, 1 Sa. 14. 39. doe his rash vow and wicked perfourmance of the same be reproued, detested and vtterly abolished: and yet the Lord vseth the same to good purpose, but neuer commaunded them to doe it. Or, in the praise.

n According to the maner after the battel.

o Being ouercome with blind zeale & not considering whether the vow was lawful or no.

p For it was counted as a sin in no Israelite to liue vnmarried, therefore they reioyced to be maryed.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites, 8 After Iphtah succeedeth Ibzan, 11 Elon, 13 And Abdon.

AND the men of Ephraim gathered themselues together, and went [a] Northward and said vnto Iphtah Wherefore wentest thou to fight against the children of Ammon, and diddest not call [b] vs to go with thee? We will therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my people were at great strife with the children of Ammon, and when I called you, ye deliuered me not out of their hands.

3 So when I sawe that ye deliuered me not, I put my life in mine hands, and went vpon the children of Ammon: so the Lorde deliuered them into mine hands. wherefore then are ye come vpon me nowe to fight against me?

4 Then Iphtah gathered all the men of Gilead, & fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim among ỹ Ephraimites, and among the Manassites.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, sayde, Let me passe, then the men of Gilead sayd vnto him, Art thou an Ephraimite? If he sayd, Nay,

6 Then said they vnto him, Say nowe [c] Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: & there fell at that time of the Ephraimites two and fourtie thousand.

7 And Iphtah iudged Israel sixe yeere: then dyed Iphtah the Gileadite, and was buried in [one] of the cities of Gilead.

8 ¶ [d] After him Ibzan of Beth-lehem iudged Israel,

9 Who had thirtie sonnes and thirtie daughters, which he sent out, & tooke in thirtie daughters from abroad for his sonnes. and he iudged Israel seuen yere.

10 Then Ibzan dyed, and was buried at Beth lehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite dyed, and was buried in Aialon in the country of Zebulun.

13 ¶ And after him Abdon the sonne of

a After they had passed Iorden.

b Thus ambition ceaseth Gods worke in others as they did also against Gideon, Chap. 8. 1.

c That is, I perceiue ỹ my life, and whether mine be put failed, I put my trust onely in God.

d Perceiue from hence ỹ these Gileadites, ỹ now in respect of vs, ye are nothing.

e Which signifieth the full of waters, or an eare of corne.

f Some thinke that this was Boaz the husband of Ruth.

of Hillel the Pirathonite iudged Israel.
14 And he had fourtie sonnes & thirtie nephewes that rode on seuentie asse colts: and he iudged Israel eight yeres.
15 Then dyed Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

& Ebronnes sonnes.
* Or, asse colts.

## CHAP. XIII.

1 Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit wickednes in the sight of the Lorde, and the Lord deliuered them into the hands of the Philistims fourtie yeere.
2 ¶ Then there was a man in Zorah of the family of the Danites, named Manoah, whose wife was * baren, and bare not.
3 And the Angel of the Lorde appeared vnto the woman, and said vnto her, Beholde nowe, thou art baren, and bearest not: but thou shalt conceiue, & beare a sonne.
4 And nowe therefore beware * that thou drinke no wine, nor strong drinke, neither eate any vncleane thing.
5 For loe, thou shalt conceiue & beare a sonne, and no raso: shall * come on his head: for the childe shalbe a * Nazarite vnto God from his birth: and he shall begin to saue Israel out of the hands of the Philistims.
6 ¶ Then the wife came, & tolde her husband, saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God exceeding * fearefull, but I asked him not whence he was, neither tolde he me his name,
7 But he said vnto me, Beholde, thou shalt conceiue, and beare a sonne, & now thou shalt drinke no wine, nor strong drinke, neither eate any vncleane thing: for the childe shall be a Nazarite to God from his birth to the day of his death.
8 Then Manoah prayed to the Lord and sayd, I pray thee, my Lorde, let the man of God, whome thou sentest, come againe nowe vnto vs, and teach vs what we shall doe vnto the childe when he is borne.
9 And God heard the voyce of Manoah, and the Angel of God came again vnto the wife, as she sate in the fielde, but Manoah her husbande was not with her.
10 ¶ And the wife made haste and ran, and shewed her husband and sayd vnto him, Beholde the man hath appeared vnto me, that came vnto me to day.
11 And Manoah arose and went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he sayd, Yea.
12 Then Manoah sayd, Nowe let thy saying come to passe: but howe shall we order the childe, and doe vnto him?
13 And the Angel of the Lord said vnto Manoah, The woman must beware of all that I sayd vnto her.
14 She may eat of nothing that commeth of the vinetree: she shal not drinke wine nor strong drinke: nor eat any vncleane thing: let her obserue all that I haue commanded her.
15 Manoah then sayd vnto the Angel of the Lord, I pray thee, let vs retaine thee, vntill we haue made ready a kid for thee.
16 And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eate of thy bread, and if thou wilt make a burnt offring, offer it vnto the * Lord: for Manoah knewe not that it was an Angel of the Lord.
17 Againe Manoah sayde vnto the Angel of the Lorde, What is thy name, that when thy saying is come to passe, we may honour thee?
18 And the Angel of the Lorde sayde vnto him, Why askest thou thus after my name, which is secret?
19 Then Manoah tooke a kid with a meate offring, and offred it vpon a stone vnto the Lord: & the Angel did wonderously, whiles Manoah and his wife looked on.
20 For when the flame came vp towarde heauen from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.
21 (So the Angel of the Lord did no more appeare vnto Manoah & his wife) Then Manoah knewe that it was an Angel of the Lord.
22 And Manoah sayd vnto his wife, * We shall surely dye, because we haue seene God.
23 But his wife said vnto him, If the Lord would kill vs, he would not haue receiued a burnt offring, and a meat offring of our handes, neither would he haue shewed vs all these thinges, nor would nowe haue tolde vs any such.

P.ii. 24 And

a Iudg. 11. 17 & 13. 2 & 4. 1 & 7. 12 & 10. 6

b Signifying that there is deliuerance vnto men by Gods power.

Num. 6. 2, 3.

c Samuel. 1. 11.

d Hebrewe, he shall be separate from the vse of wine and vncleane to God.

e If flesh be not able to abide the sight of an Angel, howe much lesse the presence of God.

f He sheweth himselfe ready to obey Gods will, & therefore desireth to know further.

g It seemeth that the Angel appeared vnto her alone at one time.

h Or, rashly him man, but he was Christ the eternall worde, who had not yet vnsupported became man.

i Any thing forbidden by the Lawe.

k Shewing that he sought not his owne honour, but Gods as one messenger of him.

l Or, marueilous.

m God sent fire from heauen to consume their sacrifice, to confirme their faythe in his promise.

n Exod. 33. 20 Iudg. 6. 22 & 13. 22

o These graces of diuine [illegible] of our sinnes, & [illegible] that nothing can hurt vs.

24 And the wife bare a sonne, and called his name Samson: and the childe greewe, and the Lord blessed him.

25 And the Spirit of the Lord began to strengthen him in the hoste of Dan, betweene Zorah, and Eshtaol.

Or, at one season or other times.

CHAP. XIV.

1 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lion. 11 He proposeth a riddle. 19 He killeth thirtie men. 20 His wife is taken by and taketh another.

1 AND Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims.

2 And he came vp and told his father and his mother, and sayd, I haue seene a woman in Timnath of the daughters of the Philistims: nowe therefore a giue me her to wife.

a That take her for mine wife.

3 Then his father and his mother sayde vnto him, Is there b neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she pleaseth me well.

b Though his parents did euill to reproue him yet it appeareth that they were of the secret seede of the Lord, verse 4.

4 But his father & his mother knewe not that it came of the Lorde, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

c To fight a quarrell against the oppressours of Israel.

5 Then went Samson & his father and his mother downe to Timnath and came to the vineyards at Timnath: and beholde, a yong Lion roared vpon him.

6 And the Spirit of the Lord came vpon him, & he tare him, as one should haue rent a kid, and had nothing in his hand, neither tolde he his father nor his mother what he had done.

c Whereby he had strength & boldnesse.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 And within a few dayes, when he returned to receiue her, he went aside to see the carkes of the lion: and beholde, there was a swarme of bees, and honie in the body of the Lion.

d Pleasant or comfortable for to his wife.

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honie out of the body of the Lion.

10 So his father went downe vnto the woman, & Samson made there a feast: for so vsed the yong men to doe.

d Meaning, when he was married.

11 And when e they sawe him, they brought thirty companions to be with him.

e That is, her parents or friends.

12 Then Samson sayd vnto them, I will nowe put forth a riddle vnto you: and if you can declare it me within seuen dayes of the feast, and finde it out, I will giue you thirty sheetes, & thirtie change of garments.

f To weare at feasts or solemne dayes.

13 But if you can not declare it me, then shall ye giue me thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetenes: and they could not in three dayes expound the riddle.

15 And when the seuenth day was come, they sayd vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, least we burne thee and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

g Or, the seuenth day, for it was the fourth day.

16 And Samsons wife wept before him, and sayde, Surely thou hatest me and louest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Beholde, I haue not tolde it my father, nor my mother, & shal I tel it thee?

h Or, impoueriseth vs.

17 Then Samsons wife wept before him seuen dayes while their feast lasted: and when the seuenth day came, he told her, because she was importunate vpon him: so she tolde the riddle to the children of her people.

i Vnto them who were of my nation.

18 And the men of the citie sayde vnto him the seuenth day before the sunne went downe, What is sweeter then honie? and what is stronger then a Lion? Then sayde he vnto them, k If ye had not plowed with my heifer, ye had not found out my riddle.

k Or, to the seuenth day, beginning at the fourth.

19 And the Spirit of the Lord came vpon him, and he went downe to Ashkelon, and slewe thirty men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

l If ye had not wed the people of my wife.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

m Which was one of the chiefe rulers of the Philistims.

CHAP. XV.

4 Samson setteth firebrands to the foxe tailes. 6 The Philistims burne his father in lawe and his wife. 11 Whit the iawebone of an asse he killeth a thousand men. 17 Out of a great tooth with the God gaue him water.

1 BUt within a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I will go vnto

a That is, I will lie by her as my wife.

my wife vnto the chamber: but her father would not suffer him to go in.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companiō. Is not her younger sister fayrer then she? take her, I pray thee, in steade of the other.

3 Then Samson sayde vnto them, Nowe am I more blameles then the Philistims: therefore will I doe them displeasure.

b For though his father in lawes occasiō, he was moued against him to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, & tooke firebrands, & turned them taile to taile, and put a firebrande in the middes betweene two tailes.

5 And when he had set the brands on fire, hee sent them out into the standing corne of the Philistims, & burnt vp both the shockes and the standing corne with the vineyards and olues.

c Or that which was reaped and gathered.

6 Then the Philistims sayd, Who hath done this? And they answered, Samson the sonne in law of the Timnite, because hee had taken his wife, and giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked giue ouer themselues to all kinde of sinne, & so fall into the feare of hunger, warre, or pestilence, which is sent to them for their sinnes.

7 And Samson sayde vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them hippe and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and were spred abroad in Lehi.

f Or, camped.

10 And the men of Iudah sayde, Why are ye come vp vnto vs? And they answered, To bynde Samson are wee come vp, and to doe to him as hee hath done to vs.

f And so being ouer ye other, to punish him,

11 Then three thousande men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers ouer vs? wherefore thē hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they said vnto him, We are come to bynde thee, & to deliuer thee into the hande of the Philistims. And Samson sayde vnto them, Sweare vnto me, that ye wil not fall vpon me your selues.

g Such was their rotte ignorance, that they regarded Gods great benefite to be a plague vnto them.

13 And they answered him, saying, No, but we will bynde thee and deliuer thee vnto their hand, but we will not kill thee. And they bound him with two newe cordes, and brought him from the rocke.

h Thus they had rather betray their brother then vse the meanes that God had giuen for their deliuerance.

14 When he came to Lehi, the Philistims shouted against him, and the Spirite of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fire: for the bandes loosed from his handes.

15 And he founde a newe iawbone of an asse, and put forth his hand, and caught it, and slewe a thousande men therewith.

i That is of the asse lately slaine.

16 Then Samson said, With the iaw of an asse are heapes vpō heapes. With the iawe of an asse haue I slaine a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath Lehi.

k Or, a hill or rocke.

18 And he was sore a thirst, and called on the Lorde, and sayde, Thou hast giuen this great deliuerance into the hande of thy seruant: and nowe shall I die for thirst, and fall into the handes of the vncircumcised?

l Or, the hollow of the iawbone.

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had drunke, his spirite came againe, and hee was reuiued: wherefore the name thereof is called En hakkore, which is in Lehi vnto this day.

m Or, the hearth of him that prayed.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

## CHAP XVI.

1 Samson carrieth away the gates of Azah. 4 Her wife betrayed it to Dalila. 5 He playeth mockes vpon the Philistims, and discouereth them.

a One of the fiue cities of the Philistims.

b That is, he lodged with her.

c Or, at the morning.

THen went Samson to a Azzah, and sawe there an harlot, and b went in vnto her.

2 And it was tolde to the Azzahites, Samson is come hither. And they went about, and layde waite for him all night in the gate of the citie, and were quiet all the night, saying, Abide till the morning early, and we shall kill him.

3 And Samsō slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie, & the two postes and left them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountaine that is before Hebron.

4 ¶ And after this hee loued a woman by the riuer of Sorek, Whose name was Delilah:

5 Unto whome came the Princes of the Philistims, and said vnto her, Entise him, and see wherein his great strength

P.m. lyeth,

lyeth), and by what meane we may ouercome him, that we may binde him, and punish him, and euery one of vs shall giue thee eleuen hundreth shekels of siluer.

6 ¶ And Delilah saide to Samson, Tell me, I pray thee, wherein thy great strength lyeth, and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they binde mee with seuen greene cordes that were neuer dryed then shall I be weake, and be as an other man.

8 And the princes of the Philistims brought her seuē greene cordes that were not dry, and she bound him therewith.

9 And she had men lying in waite with her in the chamber. Then she said vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a threede of towe is broken, when it feeleth fire: so his strength was not knowen.

10 ¶ After, Delilah saide vnto Samson, See, thou hast mocked me and tolde mee lyes. I pray thee nowe, tell mee wherewith thou mightest be bound.

11 Then hee answered her, If they binde me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: and men lay in waite in the chamber. And hee brake them from his armes as a threede.

13 ¶ Afterward Delilah said to Samson hitherto thou hast beguiled me, and tolde me lyes: tell me howe thou mightest be bound. And he said vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woufe.

14 And she fastened it with a pume, and said vnto him, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and went away with the pume of the web and the woufe.

15 Againe she saide vnto him, Howe canst thou say, I loue thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde me wherein thy great strength lyeth.

16 And because she was importunate vpon him with her wordes continually, and vexed him, his soule was pained vnto the death.

17 Therefore hee tolde her all his heart, and saide vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shall be weake and be like all other men.

18 And whē Delilah saw that he had tolde her all his heart, she sent, and called for the princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their handes.

19 And she made him sleepe vpon her knees, and she called a man, and made him to shaue off the seuen lockes of his head and she began to vexe him, and his strength was gone from him.

20 Then she saide, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and thought, I will go out nowe as at other times, and shake my selfe, but he knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bounde him with fetters: and hee did grinde in the prison house.

22 And the heare of his head began to growe againe after that it was shauen.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagon their god, and to reioyce: for they saide, Our god hath deliuered Samson our enemie into our handes.

24 Also when the people sawe him, they praised their god: for they said, Our god hath deliuered into our handes our enemie and destroyer of our countrey, which hath slaine many of vs.

25 And whē their hearts were merry, they saide, Call Samson, that hee may make vs pastime. So they called Samson out of the prison house, and he was a laughing stocke vnto them, and they set him betweene the pillars.

26 Then Samson saide vnto the seruant that led him by the hande, Leade me, that I may touche the pillars that the house standeth vpon, that I may leane to them.

27 (Nowe the house was full of men and women, and there were all the Princes of the Philistims: also vpon the roofe were about three thousand men and women that beheld while Samson played)

28 Then Samson called vnto the Lord,

a Of the value of a shekel, see Gen. 23. 15.

b Or, seuen greene withes.

c Or, tow.

d Or, tow.

e When fire commeth nere it.

f Though her falshode ceased not to moue him to suspect yet he suffered not to be ouercome with her enticements, because he could not beware.

g This vnpossibilitie was but a parable of the vnbelieued affections, but at length he shalbe ouercome.

h Or, wife. i Or, hath not shewed it me. k Or, I loue thee not. l Thus he vsed a vehement forme of speech to make her more carefull to seeke Gods preseruation, & bring him to shame vnto him, wherein hee knew he should haue failed.

k Not for the losse of his heare, but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength again till he had called vpon God, and repented himselfe.

m Thus by Gods iust iudgements they are made a figure to mislead which neglect their vocation and do hate the faithfull.

[Or, was mocked.

Lord, and saide, O Lord God, I pray
thee, thinke vpon me: O God, I beseech
thee, strengthen me at this time onely,
that I may be † at once auenged of the
Philistims for my two eyes.

29 And Samson layde holde on the
two middle pillars whereupon ‖ house
stoode, and on which it was borne vpon
the one with his right hand, and on the
other with his left.

30 Then said Samson, Let me lose
my life with the Philistims: ‡ he bowed
him with all his might, ‡ the house fell
vpon the Princes, and vpon all the peo-
ple that were therein. So ‡ dead which
he slew at his death were more then they
which he had slaine in his life.

31 Then his brethrē and all the house
of his father came downe ‡ tooke him,
and brought him vp and buried him be-
tweene Zorah and Eshtaol, in the sepul-
chre of Manoah his father: now he had
iudged Israel twentie yeres.

CHAP. XVII.

3 Micha maketh according to her vowe made her foure two
idoles. 5 He maketh a house a Priest to his idoles. 10 And
after he hireth a Leuite.

a Some thinke this is
that same which is
called Micah the
Morasthite, Ier. 26.
18. and Micheas the
Prophet, Micah. 1.
1. Ionathan, Iudg.
18. 30.

THere ‡ was a man of mount
Ephraim, whose name was
Michah,

2 And hee sayde vnto his
mother, The eleuen hun-
dreth shekels of siluer that were taken
from thee, for the which thou cursedst,
and spakest it, euen in mine hearing, be-
holde, the siluer is with me, I tooke it.
Then his mother saide, Blessed be my
sonne of the Lord.

b Contrarie to
the commaun-
dement of
God and true
religion prac-
tised vnder
Ioshua: they
so tooke the
Lord and fell
to idolatrie.
Exod. 20. 4.
Deut. 5. 8.

3 And whē he had restored the eleuen
hundreth shekels of siluer to his mo-
ther, his mother saide, I had dedicate
the siluer to the Lorde of mine hande for
my sonne, to make ‖ a grauen and mol-
ten image. Nowe therefore I will giue
it thee againe.

c He would
seeme both God
and idoles.
Gen. 31. 19.
Iosh. 24. 14.

4 And when he had restored the mo-
ney vnto his mother, his mother tooke
two hundreth shekels of siluer, & gaue
them to the founder, which made there
of a grauen and molten image, and it
was in the house of Michah.

d By Teraphim some vnder-
stand some cer-
taine idoles
hauing the li-
knes of a man,
but others vn-
derstand there-
by all maner
of things and
instruments
belonging vn-
to those that
sought to any
answere at
Gods handes,
as Ch. 18. 5. 6.

5 And this mā Michah had an house
of gods, & made an * Ephod, and * Te-
raphim, and consecrated one of his
sonnes, who was his Priest.

e For where
there is no magistrate fearing God, there can be no true religion, nor order.

6 * In those dayes there was no king
in Israel but euery mā did that which
was good in his owne eyes.

7 ¶ There was also a young man out
of Bethlehem Iudah, of the familie
of Iudah: who was a Leuite, and so
iourned there.

f Which
Bethlehem
was in the tribe of Iudah.

8 And the man departed out of the ci-
tie, euen out of Bethlehem Iudah, to
dwell where he could finde a place: and
as he iourneyed, hee came to mount E-
phraim to the house of Michah.

9 And Michah said vnto him, whēce
commest thou? And the Leuite answe-
red him, † I come from Bethlehem
Iudah, and goe to dwell where I may
finde a place.

g For further proofe of the reuerence of God
that was in all ages, and
the Leuites were ordained vnto.

10 Then Michah sayde vnto him,
Dwell with me, and be vnto me a father
and a Priest, and I will giue thee ten she
kels of siluer by yere, and a sute of appa
rell, and thy meate and drinke. So the
Leuite went in.

h For considering that hee
forsooke the
true vse and dignitie of Gods
ordinance, to main-
taine his owne
lustes,
Thus the
wicked per-
uerte the ordinances of God
to their owne
destruction, if
they repent not.

11 And the Leuite was ‖ content to
dwell with the man, and the yong man
was vnto him as one of his owne sonnes.

12 And Michah consecrated the Le
uite, and the yong man was his Priest,
and was in the house of Michah.

13 Then said Michah, Now I know
that the Lord will be good vnto me, see-
ing I haue a Leuite to my Priest.

CHAP. XVIII.

1 The children of Dan send men to search the land. 11 Then
come six hundreth men armed to the same land. 14 The Priest of
Micha is wrapt. 27 They destroy Laish. 28 They builde it
and dwell in it. 30 And set vp their idoles.

i Meaning no
gathering to-
gether, but a
ioyning to Gods
word.

IN ‖ those dayes there was no
king in Israel, and at the
same time the tribe of Dan
sought them an inheritāce to
dwell in: for vnto that time
all their inheritance had not fallen vn-
to them among the tribes of Israel.

2 Therefore the children of Dan sent
of their familie, fiue men out of their
coastes, euen men expert in warre, out
of Zorah and Eshtaol, to view the land
and search it out, & said vnto them, † Go,
and searche out the lande. Then they
came to mount Ephraim to the house of
Michah and lodged there.

k For the pro-
tection which
Micah found
against the
Danites was not
sufficient for
all their strength.

3 When they were in the house of Mi
chah, they knewe the ‖ voyce of the yong
mā the Leuite, and being turned thi-
ther, they saide vnto him, Who brought
thee hither? or what makest thou in this
place? and what hast thou to do here?

l They knewe
him by his
speech, he
was a stranger
here.

4 And he answered them, Thus and
thus dealeth Michah with me, and hath
hyred me and I am his Priest.

5 Againe they saide vnto him, Aske
counsel now of God, that we may know

whether the way which we goe, shalbe prosperous.

6 And the Priest said vnto them, d Go in peace: for the Lord guideth your way which ye go.

7 Then the fiue men departed and came to Laish, and sawe the people that were therein, which dwelt careles, after the maner of the Zidonians, quiet and sure because no man [1] made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no businesse with other [1] men.

8 ¶ So they came againe vnto their brethren to Zorah & Eshtaol: and their brethren saide vnto them, What haue ye [1] done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land and surely it is very good, and do ye sit still? be not slouthfull to go and enter to possesse the land:

10 [e] If ye will go, ye shall come vnto a careles people, and the countrey is large, for God hath giuen it into your handes. It is a place which doth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and from Eshtaol, fiue hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath iearim in Iudah: wherefore they called that place, Mahaneh Dan vnto this day: and it is behinde Kiriath iearim.

13 And they went thence vnto mount Ephraim, & came to ỹ house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and saide vnto their brethren, [f] Knowe ye not, that there is in these houses an Ephod, and Teraphim, and a grauen and a molten image? Nowe therefore consider what ye haue to do.

15 And they turned thitherward and came to the house of ỹ yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the fiue hundreth men appointed with their weapõs of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fiue men that went to spye out the land, went in thither, and, tooke the [1] grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the fiue hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house and fette the grauen image, the Ephod, and the Teraphim, and the molten image. Then saide the Priest vnto them, What do ye.

19 And they answered him, Holde thy peace: lay thine hande vpon thy mouth, and come with vs to be our father and Priest. Whether is it better ỹ thou shouldest be a Priest vnto ỹ house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priestes heart was glad, and hee tooke the Ephod and the Teraphim, and the grauen image, and went among the people.

21 And they turned and departed, and put the children, and the cattell, and the substance before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cried vnto the children of Dan: Who turned their faces, and saide vnto Michah, What ayleth thee, that thou makest an outcrie?

24 And he said, Ye haue taken away my [k] gods, which I made, & the Priest, and go your wayes: and what haue I more? how then say ye vnto me, What ayleth thee?

25 And the children of Dan said vnto him, Let not thy voyce be heard among vs, lest [l] angrie fellowes run vpon thee, and thou lose thy life with the liues of thine household.

26 So the children of Dan went their wayes: and when Michah sawe that they were to strong for him, hee turned, and went backe vnto his house.

27 And they tooke the things which Michah had made and the Priest which he had, & came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sworde, and burnt the citie with fire:

28 And there was none to [m] helpe, because [n] Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lyeth by Bethrehob. After, they built the citie, and dwelt therein,

29 * And called the name of the citie Dan, after the name of Dan their father which was borne vnto Israel: howbeit the

a That God commeth the Israelites some comfort the reuelation to their dispersion in the captiuitie, g.

b Euen so

c Lose not this good occasion by ouer slouthfulnes.

d Whether the Priest knowe good or euill, he commeth to the purpose, and doth not refuse the offer, but is allured by hearing the same things.

e So superstition blindeth them that enjoy thinges of Gods prouision in their houses, and thinketh those goods to come by the deuill, though by violence and robberie they be taken away.

f Or, deliuer vp.

g Which after was called Cesarea Philippi.

h With the fiue hundreth men.

i Suspecting them to be set to pursue them.

k This wicked reply shewes what opinion the idolatrous haue of their idoles.

l For who haue their heart bitter.

m Hearing the wolues, as verse 18.

n Or, deliuer vp.

o Which after was called Cesarea Philippi.

Ioel. 19.47.

the name of the cite was Laish at the beginning.

3 Then the children of Dan set them vp the grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites vntil the day of the captiuitie of the land.

31 So they set them vp the grauen image, which Michah had made, al the while the house of God was in Shiloh.

CHAP. XIX.

1 A Leuites wife being an harlot, forsaketh her husband and he fetcheth her again. 15 At Gibeah he was not receiued of an old man. 22 The Leuite entreth in peeces and sendeth one to the twelue tribes.

AND in those dayes, when there was no King in Israel, a certaine Leuite dwelt on the side of mount Ephraim, and tooke to wife a concubine out of Beth lehem Judah,

2 And his concubine played the whore there, and went away from him vnto her fathers house to Beth lehem Judah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake friendly vnto her, and to bring her again: he had also his seruant with him and a couple of asses: and she brought him vnto her fathers house, and when the yong womans father saw him, he reioyced of his comming.

4 And his father in law, the yong womans father retayned him: and he abode with him three dayes: so they did eate and drinke, and lodged there.

5 And when the fourth day came, they arose early in the morning, and he prepared to depart: then the yong womans father said vnto his sonne in law, Comfort thine heart with a morsell of bread, and then go your way.

6 So they sate downe, and did eate and drinke both of them together. And the yong womans father said vnto the man Be content, I pray thee, and tarie all night, and let thine heart be merie.

7 And when the man rose vp to depart, his father in law was earnest: therefore he returned and lodged there.

8 And he arose vp early the fifth day to depart, and the yong womans father said, Comfort thine heart, I pray thee: and they tarried vntil after noonday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father saide vnto him, Beholde now, the day draweth toward the euen: I pray you, tarie all night: beholde the sunne goeth to rest: lodge here, that thine heart may be merie, and to morowe get you early vpon your way, and go to thy tent.

10 But the man would not tarie, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, and his concubine were with him.

11 When they were neere to Jebus, the day was farre spent, and the seruant saide vnto his master, Come, I pray thee, and let vs turne into this cite of the Jebusites, and lodge all night there.

12 And his master answered him, We will not turne into the cite of strangers that are not of the children of Israel, but we will go forth to Gibeah.

13 And he said vnto his seruant, Come, and let vs draw neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward vpon their way, and the sunne went downe vpon them neere to Gibeah, which is in Beniamin.

15 Then they turned thither to go in and lodge in Gibeah: and when hee came, hee sate him downe in a streete of the cite: for there was no man that tooke them into his house to lodging.

16 And behold, there came an old man from his worke out of the fielde at euen, and he was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of Jemam.

17 And when he had lift vp his eyes, he saw a wayfaring man in the streetes of the cite: then this old man saide, Whither goest thou, and whence camest thou?

18 And hee answered him, We came from Beth lehem Judah, vnto the side of mount Ephraim: from thence am I: and I went to Beth lehem Judah, and go now to the house of the LORD: and no man receiueth me to house,

19 Although we haue straw and prouander for our asses, and also bread and wine for me and thine handmaide, and for the boy that is with thy seruant: wee lacke nothing.

20 And the old man said, Peace be with thee: as for all thou lackest, shalt thou finde with me: only abide not in the streete all night.

21 So

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Then in stead of Gershom, some haue put Manasseh, but without warrant, for the Hebrue text readeth, Moses sonne, and he and his sonnes were Priestes, &c. Chasing vntil the Arke was taken, 1. Sam. 4. 11.

Chap. 17. 6. & 18. 1.

Gen. 25. 6.

Or, he spake to her heart.

Or, to bring her again.

Or, gathered them.

Or, to Shiloh, where the Arke was.

21 ¶ So hee brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eat and drinke.

22 And as they were making their hearts merie, beholde, the men of the citie, wicked men beset the house rounde about, and smote at the doore, and spake to the olde man the master of the house, saying, Bring forth the man that came into thine house that wee may knowe him.

23 And this man the master of the house went out vnto them, and said vnto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

24 Beholde, here is my daughter, a virgine, and his concubine: them will I bring out now, humble them, and do with them what seemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and fell downe at the doore of the mans house, where her lord was, till the light day.

27 And her lorde arose in the morning, and opened the doores of the house, and went out to go his way and beholde, the woman his concubine was dead at the doore of the house and her handes [lay vpon the threshold.

28 And he saide vnto her, Vp and let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his place.

29 And when hee was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in peces with her bones into twelue partes, and sent her through all quarters of Israel.

30 And all that sawe it, saide, There was no such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

## CHAP. XX.

1 The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 12 They send for them the villenie. 25 The Israelites are twise ouercome, 46 And at length get the victorie.

Then all the children of Israel went out, and the Congregation was gathered together as one man, from Dan to Beersheba, with the land of Gilead, vnto the Lord in Mizpeh.

2 And the chiefe of all the people, and all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that drewe sword.

3 (Now the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel saide, Howe is this wickednes committed?

4 And the same Leuite, the womans husband that was slaine, answered and saide, I came vnto Gibeah of Beniamin with my concubine to lodge,

5 And the men of Gibeah arose against me, and beset the house rounde about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in peeces, and sent her through out all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduise & counsell heerein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his house.

9 But nowe this is that thing which We will do to Gibeah: We will go vp by lot against it,

10 And We will take ten men of an hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring victuale for the people that they may do whē they come to Gibeah of Beniamin according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent men through all the tribe of Beniamin, saying, What wickednes is this that is committed among you?

13 Now therfore deliuer vs those wicked men which are in Gibeah, that We may put them to death, and put away euill from Israel: but the children of Beniamin would not obey the voyce of

Hose. 10. 9.

a That is, all with one consent.

b To aske counsell. Ebr. corners.

c Meaning, men able to handle their weapon.

d To the Lorde.

e Or, chiefe, or lords.

f That is, he purposeth to cutte a piece, chap. 19. 29.

g Before we haue reuenged this wickednes.

h These meny thinke he haue the charge to prouide for victuale for the rest.

i That is, euery familie of the tribe. Because they would not suffer the wicked to be punished they declared them selues to maintaine them in their euill, and therefore were all iustly punished.

of their brethren the children of Israel.
14 But the children of Benjamin gathered themselues together out of the cities vnto Gibeah, to come out & fight against the children of Israel.
15 ¶ And the children of Benjamin were nombred at that time out of the cities six and twentie thousand men that drewe swoorde, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.
16 Of all this people [were] seuen hundreth chosen men, being * left handed: all these could sling stones at an heare breadth, and not faile.
17 ¶ Also the men of Israel, beside Benjamin, were nombred foure hundreth thousand men that drewe swoorde, euen all men of warre.
18 And the children of Israel arose, and went vp * to the house of God, and asked of God, saying, Which of vs shall go vp first to fight against the children of Benjamin? And the Lord saide, Judah [shalbe first.
19 Then the children of Israel arose vp early and camped against Gibeah.
20 And the men of Israel went out to battell against Benjamin, and the men of Israel put them selues in aray to fight against them beside Gibeah.
21 And the children of Benjamin came out of Gibeah, and slewe downe to the ground of the Israelites that day two and twentie thousand men.
22 And the people, the men of Israel plucked vp their hearts, & set their battaile againe in aray in the place where they put them in aray the first day.
23 (For ỹ children of Israel had gone vp and wept before the Lorde vnto the euening, and had asked of the Lord, saying, Shal I go againe to battell against the children of Benjamin my brethren? and the Lord said, Go vp against them)
24 ¶ Then the children of Israel came neere against the children of Benjamin the second day.
25 Also ỹ second day Benjamin came forth to meete them out of Gibeah, and slewe downe to the grounde of the children of Israel againe eighteene thousand men: * all they could handle the swoord.
26 Then all the children of Israel went vp and all the people came also vnto the house of God, and wept and sate there before the Lorde and fasted that day vnto the euening, & offred burnt offrings & peace offrings before the Lord.
27 And the children of Israel asked the Lord, for there was the Arke of the couenant of God in those dayes,
28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time, saying, Shall I yet go any more to battell against the children of Benjamin my brethren, or shall I cease? And the Lord said, Go vp: for to morow I will deliuer them into your hand.
29 And Israel set men to lie in waite rounde about Gibeah.
30 And the children of Israel went vp against the children of Benjamin the third day, and put them selues in aray against Gibeah, as at other times.
31 Then the children of Benjamin comming out against the people, were * drawen from the citie: and they began to smite of the people and kill as at other times, [euen by the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.
32 (For the children of Benjamin said, They are fallen before vs, as at the first. But the children of Israel saide, Let vs flee and plucke them away from the citie vnto the high wayes)
33 And all the men of Israel rose vp out of their place, and put themselues in aray at Baal tamar: and the men that lay in waite of the Israelites came forth of their place, [euen, out of ỹ meadowes of Gibeah,
34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, and the battell was sore: for they knew not that the euil was neere them.
35 ¶ And the Lorde smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites ỹ same day fiue and twentie thousand and an hundreth men: al they could handle ỹ swoord.
36 So the children of Benjamin saw that they were stricken downe: for the men of Israel gaue place to the Benjamites, because they trusted to the men that lay in waite, which they had laide beside Gibeah.
37 And they that lay in waite hasted, and brake forth vpward Gibeah, and the embushment drewe them selues along, and smote all the citie with the edge of the swoord.
38 Also the men of Israel had appointed a certaine time with ỹ embushments, that they shoulde make a great flame, [and

Chap 3.15

k That is, to the Arke, which was in Shiloh: some thinke, in Bethel, as verse 18.

l This God permitted because the Israelites partly trusted too much in their strength and partly to bring them by this meanes to punish their sinne.

* Ebr all they drew sword.

m To wit, in Shiloh.

n Or, serued in the office at those dayes: for the Iewes write, that he vsed three hundreth pieces.

o By the policie of the children of Israel.

p Meaning of watches or places.

q They knew not what Gods purpose was to do by them.

r Returned, to bryng them after.

s Or, made a [illegible]

and smoke rise vp out of the citie.

39 And when the men of Israel retired in the battell, Benjamin began to smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before vs, as in the first battell.

40 But when ỹ flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend vp to heauen.

41 Then the men of Israel turned again, and the men of Benjamin were astonied: for they sawe that euill was neere vnto them.

42 Therefore they fled before the men of Israel vnto ỹ way of the wildernes, but the battel ouertooke them: also they which came out of the cities, slew them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and ouerranne them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rocke of Rimmon: and the Israelites gleaned of them by the way fiue thousand men, and pursued after them vnto Gidom, and slewe two thousand men of them.

46 So that all that were slaine that day of Beniamin, were fiue and twentie thousand men that drewe swoorde, which were all men of warre:

47 But sixe hundreth men turned and fled to the wildernes vnto the rocke of Rimmon, & abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the swoorde from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all ỹ cities that they could come by.

## CHAP. XXI.

1 The Israelites sweare that they will not marrie their daughters to the Beniamites. 10 They slay them of Jabesh Gilead and giue their virgines to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreouer, the men of Israel sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God and abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And said, O Lorde God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morowe the people rose vp and made there an altar, and offred burnt offrings & peace offrings.

5 Then the children of Israel saide, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lorde? for they had made a great othe concerning him that came not vp to the Lorde to Mizpeh, saying, Let him die the death.

6 And the children of Israel were sorie for Beniamin their brother, & said, There is one tribe cut off from Israel this day.

7 How shall we do for wiues to them that remaine, seeing we haue sworne by the Lord, that we will not giue them of our daughters to wiues?

8 Also they saide, Is there any of the tribes of Israel that came not out to Mizpeh to the Lord? and behold, there came none of Jabesh Gilead vnto the hoste and to the Congregation.

9 For when the people were nombred, beholde, none of the inhabitants of Jabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of ỹ most valiant, and commanded them, saying, Go, and smite the inhabitants of Jabesh Gilead with the edge of the swoord, both women and children.

11 And this is it that ye shall do: ye shall vtterly destroy all the males and all the women that haue lien by men.

12 And they founde among the inhabitats of Jabesh Gilead foure hundreth maides, virgines that had knowne no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.

13 ¶ Then the whole Congregation sent and spake with ỹ children of Beniamin that were in the rocke of Rimmon, and called peaceably vnto them:

14 And Beniamin came againe at that time, and they gaue them wiues which they had saued aliue of the women of Jabesh Gilead: but they had not so enough for them.

15 And the people were sorie for Beniamin, because the Lorde had made a breach

For they were watched here by the two former bands, &c.

a This ofte came of rashnes and not of iudgement for after they brake it in shewing secretly the meanes

b According to their custome when they would consult with the Lorde.

c Or, repented that they had destroyed their brethren, as appeareth, verse. 15.

d Concerning them to be fauourers of that which would not put their hand to punish it.

e Heb. children of strength.

Num. 31. 17.

f Or, friendly.

g For there lacked two hundreth.

h Or, to wit, about foure moneths after the discomfiture, Chap. 20. 47.

i And with-stoode their enemies.

k For they were compassed on euery side.

l Or, chased them downe the hill.

m They slewe them by one and one, as they were scattered abroade.

n Besides them mentioned that did bend sworde to the former battels. Chap. 20. 15

o This belonged to the Beniamites.

breath in the tribes of Israel.

16 Therefore the Elders of the Congregation sayde, Howe shall We doe for Wiues to the remnant? for the Women of Benamin are destroyed.

17 And they sayd, There must be, ans inheritance for them that be escaped of Benamin, that a tribe be not destroyed out of Israel.

18 Howbeit We may not giue them Wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Benamin.

19 Therefore they sayde, Beholde, there is a feast of the Lorde euery yeere in Shiloh [in a place,] which is on the h Northside of Beth-el, and on the Eastside of [the] way that goeth vp from Bethel to Shechem, and on the South of Ledonah.

20 Therefore they commanded the children of Benamin, saying, Go, and lie in waite in the vineyardes.

21 And When ye see that the daughters of Shiloh come out to daunce in daunces, then come ye out of the vineyards, and catch you euery man a Wife of the daughters of Shiloh, and goe into the land of Benamin.

22 And When their fathers or their brethren come vnto vs to complaine, We will say vnto them, Haue pity on them for our sakes, because We reserued not to euery man his Wife in Warre, or that ye haue not giuen vnto them herto, ye haue sinned.

23 And the children of Benamin did so, and tooke Wiues of them that danced according to their ‖ nomber: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.

25 *In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

g Benamin must be reserued to haue the twelfe portion in the inheritance of Iaakob.

Though they thought here to persuade men that they kept their oth, yet before God it was broken.

h He describeth the place where the maidens vsed yeerely to daunce, as the manner then was, & to sing Psalmes and songes of Gods woorke among them.

i Heb. two hundreth.

Chap. 17 6. & 18 1 & 19. 1.

# The booke of Ruth.

## The Argument.

THis booke is intituled after the name of Ruth, which is the principall person spoken of in this treatise. Wherein albeit gurat iately is set forth the state of the Church [of Christ] vnder two maner of persons, and yet at length God giueth good and ioyfully shue teaching vs to abide with patience till Gods deliuerance out of troubles. Herein also is described how Iesus Christ, as touching the flesh, shuld become of Dauid, proceeded of Ruth, of whome the Lorde Iesus did vouchsafe to come, now a stranger, now a banished man, as a Moabite of base condition, and a stranger from the people of God, declaring vnto vs how he shuld be the Gentiles shuld be sanctified by him, and ioyned with his people, and that there shuld be but one sheepefolde, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

### CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 2 Hee and his sonnes die. 19 Naomi & Ruth come to Beth-lehem.

IN the time that the iudges [ruled], there was a dearth in the a land, & a man of Beth-lehem [Iudah] went for to sojourne in the countrey of Moab, he, and his wife, and his two sonnes.

2 And the name of the man [was] Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, and Chilion, Ephrathites of [of] Beth-lehem Iudah: and When they came into the land of Moab, they continued there.

3 Then Elimelech the husbande of Naomi dyed, and she remained with her two sonnes,

4 Which tooke them wiues of the [Moabites: the ones name] was [Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also both [of them]: so the woman was left [destitute] of her two sonnes, and of her husband.

6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, & her two daughters in lawe with her, and they went on their way to returne vnto the land of Judah.

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a In the land of Canaan.

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Lord shew fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord grant you, that you may finde rest, either of you in the house of her husbande. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi sayd, Turne againe, my daughters: for what cause will you go with me? are there any moe sonnes in my wombe, that they may be your husbands?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, and if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tarie for them, till they were of age? would ye be deferred for them from taking of husbands? nay my daughters: for it grieueth me much for your sakes that the hand of the Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah kissed her mother in lawe, but Ruth abode still with her.

15 And Naomi sayd, Beholde, thy sister in lawe is gone backe vnto her people and vnto her gods: returne thou after thy sister in lawe.

16 And Ruth answered, Intreate me not to leaue thee, nor to depart from thee: for whither thou goest, I will go: and where thou dwellest, I will dwell: thy people shall be my people, and thy God my God.

17 Where thou dyest, will I dye, and there will I be buried. the Lorde doe so to me and more also, if ought but death depart thee and me.

18 When she sawe that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went both vntill they came to Beth lehem: and when they were come to Beth lehem, it was noysed of them through all the citie, and they sayd, Is not this Naomi?

20 And she answered them, Call me not Naomi, but call me Mara: for the Almightie hath giuen me much bitternes.

21 I went out full, and the Lord hath caused me to returne emptie: why call ye me Naomi, seeing the Lord hath humbled me, and the Almightie hath brought me vnto aduersitie?

22 So Naomi returned and Ruth the Moabitesse her daughter in lawe with her, when she came out of the countrey of Moab: and they came to Beth lehem in the beginning of barly haruest.

## CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentlenes of Boaz toward her.

THen Naomies husband had a kinsman, one of great power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabitesse sayde vnto Naomi, I pray thee, let me go to the fielde, and gather eares of corne after him, in whose sight I finde fauour. And she said vnto her, Go my daughter.

3 And she went, and came and gleaned in the fielde after the reapers, and it came to passe, that she met with the portion of the fielde of Boaz, who was of the familie of Elimelech.

4 And beholde, Boaz came from Beth lehem, and sayd vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then sayd Boaz vnto his seruant that was appointed ouer the reapers, whose maide is this?

6 And the seruant that was appointed ouer the reapers, answered, and sayd, It is the Moabitish maide, that came with Naomi out of the countrey of Moab:

7 And she sayd vnto vs, I pray you, let me glean and gather after the reapers among the sheaues: so she came, and hath continued from that time in the morning vnto nowe, saue that she taried a litle in the house.

8 Then sayde Boaz vnto Ruth, Hearest thou, my daughter? go to none other fielde to gather, neither go from hence: but abide here by my maidens.

9 Let thine eyes be on the fielde that they doe reape, and goe thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art athirst, go vnto the vessels, and drinke of that which the seruants haue drawen.

10 Then she fell on her face, and bowed her selfe to the ground, and sayd vnto him, How haue I found fauour in thine eyes, that thou shouldest know me, seeing I am a stranger?

11 And Boaz answered, and said vnto her All is told and shewed me that thou hast done vnto thy mother in lawe since the death of thine husband, and howe thou

e Hereby it apeareth that Naomi by dwelling among idolaters was not growen in the feare and of God, which rather hath respect to the ease of the body then to the comfort of the soule.

[Or, more then you.

f When she tooke leaue & departed.

g No perswasions can preuaile to returne them backe from God, whom he hath chosen to be his.

h Whereby appeareth that she was of a great familie and of good reputation.

[a] pleasant. [b] bitter.

i Much wast in the vnmeeth time, that conteineth part of March and part of Aprel.

a Both for pouertie, and oppression & slaues.

b This her humilitie declareth her great affection toward her mother in law, & as much as she could to purchase her diligence to get both their liuings.

[c] Or certaine yong maides.

c That is take heede in what fielde they doe reape.

d Corn of the Moabites, which are enemies to Gods people.

thou haſt left thy father and thy mother, & the land where thou waſt borne, and art come vnto a people which thou knewеſt not in time paſt.

12 The Lord recompence thy worke and a full reward be giuen thee of the Lorde God of Iſrael, vnder whoſe [c] wings thou art come to truſt.

13 Then ſhe ſayd, Let me find fauour in thy ſight, my lorde: for thou haſt comforted me, and ſpoken comfortably vnto thy maide, though I be not like to one of thy maides.

14 And Boaz ſayd vnto her, At the meale time come thou hither, and eate of the bread, and dip thy morſel in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corne: and ſhe did eate, and was ſuffiſed, and [f] left thereof.

15 ¶ And when ſhe arоſe to gleane, Boaz commanded his ſeruants ſaying, Let her gather among the ſheaues, and doe not rebuke her.

16 Alſo let fall ſome [g] of the ſheaues for her, and let it lie, that ſhe may gather it vp, and rebuke her not.

17 So ſhe gleaned in the fielde vntill euening, and ſhe threſhed that ſhe had gathered, and it was about an [*] Ephah of barly.

18 ¶ And ſhe tooke it vp, & went into the citie, and her mother in law ſawe what ſhe had gathered: Alſo ſhe tooke foorth, and gaue to her that which ſhe had reſerued, when ſhe was ſuffiſed.

19 Then her mother in law ſayd vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knewe thee. And ſhe ſhewed her mother in law, with whome ſhe had wrought, and ſayde, The mans name, with whom I wrought to day, is Boaz.

20 And Naomi ſayd vnto her daughter in law, Bleſſed be he of the Lorde: for he ceaſeth not to doe good to the liuing and to the [h] dead. Againe Naomi ſayd vnto her, The man is neere vnto vs, and of our affinitie.

21 And Ruth the Moabiteſſe ſayd, He ſayd alſo certainely vnto me, Thou ſhalt be with my ſeruants, vntill they haue ended all my haruеſt.

22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt my daughter, that thou goe out with his maides, that they [i] meete thee not in an other fielde.

23 Then ſhe kept her by the maides of Boaz, to gather vnto the end of barly haruеſt, and of wheat haruеſt, & dwelt with her mother in lawe.

## CHAP. III.

1 Naomi ſeeketh Ruth a reſtyng place. 8 She ſlepeth at Boaz feete. 12 & acknowledgeth herſelfe to be her kinſman.

[illegible] Afterwarde Naomi her mother in lawe ſayde vnto her, My daughter, ſhall not I ſeeke reſt for thee, that thou mayeſt proſper?

2 Nowe alſo is not Boaz our kinſman, with whoſe maides thou waſt: beholde, he winoweth barly to night in the floore.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy rayment vpon thee, and get thee downe to the floore: let not the man knowe of thee, vntill he haue left eating and drinking.

4 And when he ſhall ſleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feet, and lay thee downe, and he ſhall tel thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten, and drunken, and cheered his heart he went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, & vncouered the place of his feete, and lay downe.

8 And at midnight the man was afraide and caught holde: and lo, a woman lay at his feete.

9 Then he ſayd, Who art thou? And ſhe anſwered, I am Ruth thine handmaide: ſpread therefore the wing of thy garment ouer thine handmaid: for thou art the kinſman.

10 Then ſayd he, Bleſſed be thou of the Lorde, my daughter: thou haſt [l] ſhewed more goodneſſe in the latter end, then at the beginning, in as much as thou followedeſt not yong men, whether they poore or riche.

11 And nowe, my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinſman, howbeit there is a kinſman neerer then I.

13 Tarie to night, and when morning is come, if he will do the ducte of a kinſman vnto thee, wel, let him doe the kinſmans



[illegible] reuerenced [illegible] mother [illegible]

[illegible] Meaning, that ſhe would [illegible] vpon the heir of an husband, to [illegible] ſome ſhe might haue [illegible] the barne.

[illegible] Boaz, nor yet any other.

[illegible] That is had [illegible] him [illegible] among his ſeruants.

[illegible] [illegible] [illegible] [illegible] other.

[illegible] Thou haſt [illegible] thy ſelfe from time to time more vertuous.

[illegible] If he will take vpon him the office of a kinſman, by the title of a kinſman recouering his Gods lawe Deut. 25.5.

[c] Signifying, that ſhe ſhall neuer want any thing if ſhe put her truſt in God and liue vnder his protection.

[f] Which ſhe brought home to her mother in lawe.

[g] To wit, of her ſaggats as in the Chalde text.

[*] Or 1 bu. 36.

[h] To my husband and children, when they were aliue, and nowe to vs.

[i] Or, fall vpon thee

[l] Or, ſhewed

mans duetie: but if he will not doe the kinsmans part, then will I doe the duetie of a kinsman, as the Lorde liueth: sleepe vntill the morning.

14 ¶ And she lay at his feete vntill the morning: and she arose before one could knowe another: for he sayd, Let no man knowe, that a woman came into the floore.

15 Also he said, Bring the [1] sheete that thou hast vpon thee, and holde it. And when she held it, he measured six measures of barly, and layed them on her, and she went into the citie.

16 And when she came to her mother in lawe, she sayde, Who art thou, my daughter? And she tolde her all that the man had done to her,

17 And sayd, These six [f] measures of barly gaue he me: for he sayde to me, Thou shalt not come empte vnto thy mother in lawe.

18 Then sayd she, My daughter, sit still, vntill thou knowe howe the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

[1] Or, mantel.

[f] Perceiuing by her coming home, that he had not taken her to his wife, she vseth diligence.

## CHAP. IIII.

1 Boaz speaketh to Ruths next kinsman touching her marryage. 7 The ancient custome in Israel. 10 Boaz marrieth Ruth, of whome he begetteth Obed. 18 The generation of Pharez.

THen went Boaz vp to the [a] gate, and sate there, and behold, the kinsman, of whom Boaz had spoken, came by: and he said, Ho such one, come, sit downe here. And he turned, and sate downe.

[a] Which was the place of iudgement.

2 Then he tooke ten men of the Elders of the citie, and sayd, Sit ye downe here. And they sate downe.

3 And he sayde vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcel of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Bye it before the [1] assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I knowe that there is none [c] besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

[b] The Ebrewes here obserue two points which haue no proper signification, but serue to note a certaine pronounciation, as we say, ho, (stay,) or ho, such one.

[1] Or, inhabitants.

[c] For thou art the next of the kinne.

5 Then sayd Boaz, What day thou byest the field of [d] Naomi, thou must also bye it of Ruth the Moabitesse the wife of the dead, to stirre vp [e] the name of the dead, vpon his [1] inheritance.

[d] That his inheritance might beare his name that is dead.

[e] That he had obtayned the right Deut. 25.9.

6 And the kinsman answered, I can not redeeme it, lest I destroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming and changing, for to stablish all things: a man did plucke off his shooe, and gaue it his neighbour, and this was a sure [g] witnes in Israel.

[g] That he had obtayned the right Deut. 25.9.

8 Therefore the kinseman sayde to Boaz, Bye it for thee: and he dreiwe off his shooe.

9 And Boaz sayde vnto the Elders and vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, & all that was Chilions & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse [h] wife of Mahlon, haue I bought to be my wife, to sterre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his [1] place: ye are witnesses this day.

[h] Of the citie where he remained.

11 And all the people that were in the gate, and the Elders sayd, We are witnesses: the Lorde make the wife that commeth into thine house, like Rahel and like Leah, which twaine did build the house of Israel: and that thou mayest doe worthily in [i] Ephrathah, and be famous in Beth lehem.

[i] Ephrathah and Beth lehem are both one.

12 And that thine house be like [k] house of Pharez (whom Thamar bare vnto Judah) of the seede which the Lorde shall giue thee of this yong woman.

Gen 38.29.

13 ¶ So Boaz tooke Ruth, and she was his wife: and when he went in vnto her, the Lorde gaue, that she conceiued, and bare a sonne.

14 And the women said vnto Naomi, Blessed be the Lorde, which hath not left thee this day without a kinsman, and [l] his name shalbe continued in Israel.

[l] He shal leaue a continuall posteritie.

15 And this shal bring thy life againe, and cherish thine old age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then [1] seuen sonnes.

[1] Meaning, many sonnes.

16 And Naomi tooke the childe, and layed it in her lappe, and became nource vnto it.

17 And [1] the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Jhai, the father of Dauid.

[1] Chro. 2.4 part 1.

18 ¶ These now are the generations of [*] Pharez: Pharez begate Hezron,

[k] The generalogie is brought in, to proue that Dauid was of succession come of the house of Judah.

19 And

19 And Hezron begate Ram, & Ram begate Amminadab,
20 And Amminadab begate Nahshon, and Nahshon begate Salmah,
21 And Salmon begate Boaz, and Boaz begate Obed,
22 And Obed begate Jshai, & Jshai begate Dauid.

# The first booke of Samuel.

## The Argvment.

ACcording as God had ordeined, Deut. 17. 14. that when the Israelites should be in the land of Canaan, hee would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, whom (because he ruled vnder, and not God and the appointed for the gouernement of his Church) God ended a King, to the intent they might be as the nations round about a greater assurance as they thought: but because they kept not the better thereby serue God, as he required, therefore the fatherhood of him, which did represent Iesus Christ the true deliuerer thereof, hee gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the perfect Kingdome of their redemption, except God by his power preserue and keepe them. And the same appeareth all the rest of the booke of his people, and seuereth them continually from the nations and abhominations of nothing God had prefer'ed to the Forme of a King, did not acknowledge Gods mercies and [illegible] but rather disobeyed the word of God and was for zealous of his glorie, he was by the voice of God put downe from his state and Dauid the true figure of Messiah placed in his steade, which past once in deede [illegible] perfection by his sufferings, and ended his dayes and dolorous miseries, are left to the Church and to euery member of the same, as a paterne and example to beholde their state and vocation.

### CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 3 Hannah was barren and prayed to the Lord. 18 Her answere to Eli. 20 Samuel is borne. 24 She deuotedh him to the Lord.

THere was a man of one of the two a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah b the sonne of Jeroham, the sonne of Elihu, b the sonne of Tohu, the sonne of Zuph, an Ephrathite:

a There were two Ramaths, so that in the text in mount Ephraim there Zophim that is, the learned men and Prophets.

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Deut. 16. 16.

3 And this man went vp out of his c citie euery yere, to worship and to sacrifice vnto the Lord of hostes in Shiloh, where were b the two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

5 But vnto Hannah he gaue a worthie d portion: for he loued Hannah, and the Lord had made her baren.

c Some reade, a portion with an heaue therre.

6 And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her baren.

7 (And so did he yere by yere) [and] as oft as she went vp to the house of the Lord, thus she vexed her, that she wept and did not eate.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten sonnes?

d Let these Arrogant, that [illegible] to [illegible] in [illegible], of [illegible] vnfruitfulnesse [illegible] Arke was.

9 So Hannah rose vp after that they had eaten & dranke in Shiloh and Eli the Priest sate vpon a stoole by one of the postes of the Temple of the Lord.

10 And she was troubled in her minde, and prayed vnto the Lord, & wept sore:

11 Also she vowed a vow and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaide, but giue vnto thine handmaide a manchilde, then I will giue him vnto the Lord all the dayes of his life, e and there shall no rasor come vpon his head.

e Numb. 6. 5. and 8. 3. 5.

12 And as she continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lippes did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.

14 And Eli saide vnto her, How long wilt thou be dronken? Put away f thy dronkennes from thee.

f Heb. thy wine.

15 Then Hannah answered and said, Nay my lorde, but I am a woman g troubled in spirit: I haue dronke neither wine nor strong drinke, but haue h powred out my soule before the Lord.

g Heb. of an [illegible] spirit.
h Psal. 42. 5.

16 Count not thine handmaide i for a wicked woman: for of the abundance of my complaint and my griefe haue I spoken hitherto.

i Heb. a daughter of Belial.

17 Then Eli answered, and saide, Go in peace, and the God of Jsrael graunt thy petition that thou hast asked of him.

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17 Then Eli answered, and saide, Go in peace, and the God of Jsrael graunt thy petition that thou hast asked of him.

18 She saide againe, Let thine handmaide finde f grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

19 Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord g remembred her.

20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, saide she, I haue asked him of the Lord.

21 So the man Elkanah and all his house went vp to offer vnto the Lord the yerely sacrifice, and his vowe:

22 But Hannah went not vp: for she saide vnto her husbande, I will tarie vntill the childe be weined, then I will bring him that he may appeare before the Lord, and there abide for euer.

23 And Elkanah her husband saide vnto her, Do what seemeth thee best: tarie vntill thou haste weined him: onely the Lord accomplish his word. So the woman abode, and gaue her sonne sucke vntill she weined him.

24 And when she had weined him, she tooke him with her with three bullocks and an *Ephah of floure and a bottell of wine, and brought him vnto the house of the Lorde in Shiloh, and the childe was yong.

25 And they slewe a bullocke, and brought the childe to Eli.

26 And she saide, Oh my lord, as thy i soule liueth, my lord, I am the woman that stoode with thee here praying vnto the Lord.

27 I prayed for this childe, and the Lord hath giuen me my desire which I asked of him.

28 Therefore also I haue k giuen him vnto the Lorde: as long as he liueth he shalbe giuē vnto the Lord: and he l worshipped the Lord there.

f That is, pray vnto the Lord for me.

g According to her petition.

h This Elkanah was a Leuite, 1. Chro. 6. 27. and an honest man, and a verie godly accustomed to appeare before the Lord with their families.

1 Because her prayer tooke effect, therefore it was called the Lords promise.

Exod. 16. 36.

* Ebr. a measure.

i That is, most certainly.

k Ebr. lent.

l Meaning, Eli gaue thanks to God for her.

## CHAP. II.

1 The song of Hannah. 12 The sonnes of Eli wicked. 17 The newe custome of the Priestes. 18 Samuel ministreth before the Lord. 20 Eli blesseth Elkanah and his wife. 23 Eli reproueth his sonnes. 27 God sendeth a Prophet to Eli. 31 Eli is menaced for correcting his children.

a After that she had obteined a former by prayer, she giueth thankes.

b Is made reconcured strength and glorie, by the benefite of the Lord.

c That answereth them, that reproche my barrennes.

AND Hannah a prayed, & saide, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is enlarged ouer mine enemies, because I reioyce in thy saluation.

2 There is none holy as the Lorde: yea, there is none besides thee, and there is no God like our God.

3 Speake no more presumptuously: let not arrogancie come out of your mouth: for the Lorde is a God of knowledge, and by him enterprises are established.

4 The bowe and the mightie men are broken, and the weake haue girded themselues with strength.

5 They that were full, are hired forth for bread, and the hungrie are no more hired, so that the baren hath borne seuen: and she that had many children, is feeble.

6 The Lorde killeth and maketh aliue: bringeth downe to the graue and raiseth vp.

7 The Lorde maketh poore and maketh rich: bringeth low, and exalteth.

8 He raiseth vp the poore out of the dust, & lifteth vp the begger frō the dounghill, to set them among princes, and to make them inherit the seate of glorie: for the pillars of the earth are the Lords, and he hath set the world vpon them.

9 He will keepe the feet of his Saints, and the wicked shall keepe silēce in darknes: for in his owne might shall no man be strong.

10 The Lords aduersaries shalbe destroyed, and out of heauen shal he thunder vpon them: the Lord shall iudge the endes of the world, and shall giue power vnto his King, and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his house, and the childe did minister vnto the Lord before Eli the Priest.

12 Now the sonnes of Eli were wicked men and knew not the Lord.

13 For the Priestes custome toward the people was this: When any man offred sacrifice, the Priestes boy came, while the flesh was seething and a flesh hooke with three teeth in his hand,

14 And thrust it into the kettle, or into the caldron, or into the panne, or into the pot: all that the flesh hooke brought vp, the Priest tooke for him selfe: thus they did vnto all the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the m fat, the Priestes boy came and saide to the man that offred, Giue me flesh to roste for the Priest: for he will not haue sodden flesh of thee, but raw.

16 And if any man said vnto him, Let them burne the fat according to the custome, then take as much as thine heart n desireth: then he would answere, No, but

d In that ye condemne my barrennes ye shewe your pride against God.

e They set their labor to gaine necessarie foode.

Deut. 32. 39. 1. Sam. 2. 6. Iob 33. 22.

Psal. 113. 7.

f He preferreth to honour and authority, power, riches, or worldly pleasures, the true knowledge of God.

g The ground of all true prayer on Gods promise, which is neuer vaine.

h Shall that I commanded him.

i That is, they neglected his commaundement.

k Or, shame.

l Transgressing the Law, appointed in the Law, Leuit. 7. 22. for their priuate sake.

m Which was commaunded first to haue some offred to God.

n For passing for the rowme power, so that God may be serued aright.

but

but thou shalt giue it nowe: and if thou wilt not, I will take it by force.

17 Therefore ỹ sinne of the yong men was very great before the Lorde: for men abhorred the offring of the Lord.

o Seeing the horrible abuse thereof.

18 ¶ Nowe Samuel being a yong childe ministred before the Lord, girded with a linen Ephod.

Exod. 28. 4.

19 And his mother made him a litle coate, and brought it to him from yere to yeere, when she came vp with her husband, to offer the yerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, the Lord giue thee seede of this woman, for the petition that she asked of the Lorde: and they departed vnto their place.

21 And the Lord visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the childe Samuel grewe before the Lord.

‖ Or, for the petition that she had made to the Lord, to haue it of him.

22 ¶ So Eli was very olde, & heard all that his sonnes did vnto all Israel, and how they lay with the women that assembled at the doore of the Tabernacle of the Congregation.

p Which was an vnspeakable shame and dishonour, when they came to be purified, & offer Gods sacrifices. Leuit. 12. 6.

23 And he saide vnto them, Why doe ye such things? for of all this people I heare euill reportes of you.

24 Do no more, my sonnes: for it is no good report ỹ I heare. Which is, that ye make the Lords people to trespasse.

25 If one man sinne against another, the iudge shall iudge it: but if a man sinne against the Lorde, who will pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lord would slay them.

q Because they contemned their father to God ward. 17.

26 ¶ Now the childe Samuel profited and grewe and was in fauour both with the Lord and also with men.

r Got hatred to obey good admonitions of Gods word, and to obey them is himself a iudge meet for sinne.

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lorde, Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

f To wit, Aaron.

28 And I chose him out of all ỹ tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and I gaue vnto ỹ house of thy father all ỹ offrings made by fire of the children of Israel.

Leuit. 10. 14.

29 Wherefore haue you kicked against my sacrifice and mine offring which I commanded in my Tabernacle, and honourest thy children about me, to make your selues fat of the first fruites of all the offrings of Israel my people?

t Why haue you contemned my sacrifices, and not were rode them vnder foote?

30 Wherefore the Lorde God of Israel saith, I saide, that thine house and the house of thy father should walke before me for euer. but nowe the Lord saith, It shall not be so: for them that honour me, I will honour, and they that despise me, shalbe despised.

u Gods promises are only effectuall to faithfull people that constantly continue, to feare and obey him.

31 Beholde, the dayes come, that I will cut off thine arme, and the arme of thy fathers house, that there shall not be an olde man in thine house.

x Thy power and authority.

32 And thou shalt see thine enemie in the habitation of ỹ Lord in all things wherewith God shall blesse Israel, and there shall not bee an olde man in thine house for euer.

y Or, prosperity, as shall be the portion of the godly: and declared to another sense, Esay. 65. 20.

33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to faile & to make thine heart sorowfull: and all the multitude of thine house shall die whē they be men.

z Or, when they shall come to mans age.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a ỹ faithfull Priest, that shall doe according to mine heart and according to my minde: and I will builde him a sure house, and he shall walke before mine Anointed for euer.

a Meaning, Zadok who descended of Aaron, and was the figure of Christ.

36 And all that are left in thine house, shall come and bowe downe to him for a piece of siluer and a morsell of bread, and shall say, Appoint me, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

b That is, find be intercessour vnto you.

## CHAP. III.

1 There was no manifest vision in the time of Eli. 4 The Lorde calleth Samuel three times, 11 And threateth what shall come vpon Eli and his house. 18 The same declareth Samuel to Eli.

AND the childe Samuel ministred vnto the Lorde before Eli: and the word of the Lord was precious in those dayes: for there was no manifest vision.

a The Chalde text readeth, while Eli liued.

2 And at that time, as Eli lay in his place, his eyes began to waxe dimme that he could not see.

b Because there were fewer visions or reuelations declared.

3 And yer the light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

c In the court next to the Tabernacle.

4 Then the Lorde called Samuel: and he said, Here I am.

d Ouerthe lampes which burnt in the night.

5 And he ran vnto Eli, and said, Here am I, for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

e Iosephus writeth that Samuel was twelue yere old when the Lord appeared to him.

6 And the Lorde called once againe, Samuel. And Samuel arose, & went to Eli, and said, I am here: for thou diddest

call me. And he answered, I called thee not, my sonne: go againe and sleepe.

6 Vision.

7 Thus did Samuel, before hee knew the Lord, and before the word of the Lord was reuealed vnto him.

8 And the Lorde called Samuel againe the thirde time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceiued that the Lord had called the childe.

g Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

9 Therefore Eli saide vnto Samuel, Go & sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lorde came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I will doe a thing in Israel, whereof whosoeuer shal heare, his two eares shall tingle.

2 Kng. 21. 12. Ier. 19. 3.

12 In that day I will raise vp against Eli all things which I haue spoken concerning his house: when I begin, I will also make an ende.

h God declareth what to punish, are the chiefe causes that come vpon men, whē they shall see that the Arke is taken, and also see Elies house destroyed.

13 And I haue told him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slaunder, & he stayed them not.

14 Now therefore I haue sworne vnto the house of Eli, that the wickednesse of Elies house, shall not be purged with sacrifice nor offering for euer.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, and Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, and said, Samuel my sonne. And he answered, Here I am.

i Meaning, that no posterity should succeed in the chiefe Priestes office.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

k God punisheth euen after this maner, except thou tell me truely, Ruth, 1. 17.

18 So Samuel told him euery whit, and hid nothing from him. Then he said, It is the Lord: let him doe what seemeth him good.

l The Lord accomplished whatsoeuer he had said.

19 ¶ And Samuel grewe, and the Lord was with him, and let none of his wordes fall to the ground.

20 And all Israel from Dan to Beersheba knewe that faithfull Samuel was the Lords Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed him selfe to Samuel in Shiloh by his word.

## CHAP. IIII.

1 Israel is ouercome by the Philistims. 4 They do fet the Arke, wherefore the Philist. maie do feare. 11 The Arke of the Lord is taken. 11 Ofnni his children die. 19 The death of the wife of Phinehes the sonne of Eli.

AND Samuel spake vnto all Israel: and Israel went out against the Philistims to battell and pitched beside Eben ezer: and the Philistims pitched in Aphek.

m From the departure of the Israelites out of Egypt, vnto the time of Samuel are about 597. yeres.

n Some of the chap. 7. 12.

2 And the Philistims put themselues in aray against Israel: and when they ioyned the battell, Israel was smitten downe before the Philistims: who slew of the armie in the fielde about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel saide, Wherefore hath the Lorde smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lorde out of Shiloh vnto vs, that whē it commeth among vs, it may saue vs out of the hand of our enemies.

o For he vsed to appeare to the Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. verse 17.

4 Then the people sent to Shiloh, and brought from thence the Arke of the couenant of the Lorde of hostes, who p dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lorde came into the hoste, all Israel shouted a mighty shout, so that the earth rang againe.

6 And when the Philistims heard the noyse of the shout, they saide, What meaneth the sound of this mighty shout in the hoste of the Ebrewes? and they vnderstoode, that the Arke of the Lorde was come into the hoste.

7 And the Philistims were afraide, and said, God is come into q hoste: therefore saide they, Wo vnto vs: for it hath not bene so heretofore.

q Before hee fought vnderstand against men, as he now God is come to fight against vs.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wildernes.

r Or in the wildernes.

9 Be strong & play the men, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

s Or, as men that are desperate, and bent to fight.

10 And the Philistims fought and Israel was smitten downe, and fled euery man into his tent: and there was an exceeding great slaughter: for there fell of Israel thirtie thousand footemen.

t Psal. 78. 61. Iere. 7. 12. Ezech. 24. 21. Ioel. 3. 5. Amos. 6. 8. Hebr. 2. 3. Iosephus lib. 6. cap. 12. writeth, that the Israelites were ouercome by the Philistims, because they were fallen from God.

11 And the Arke of God was taken, and

and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Beniamin out of the armie, and came to Shiloh the same day with his clothes f rent, and earth vpon his head.

f In token of sorowe and mourning.

13 And when he came, lo, Eli sate vpon a seate by the wayside, wayting: for g his heart was feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noyse of the crying, he saide, what meaneth this noyse of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli was | fourescore and eighteene yeere olde and his eyes were dimme that he could not see)

Chap.3.2.

16 And the man said vnto Eli, I came from the armie, and I fled this day out of the hoste: and he saide, what thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, and there hath bene also a great slaughter among the people: and moreouer thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had afore said.

18 ¶ And when he had made mention of the Arke of God, Eli fell from his seate backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had iudged Israel fourtie yeeres.

|Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe neere her trauell: and when she heard the report that the Arke of God was taken, i and that her father in law and her husband were dead, she bowed her selfe, and trauelled: for her paines came vpon her.

|Or, to the out.

i And stretched her body toward her trauell.

20 And about the time of her death, the women that stoode about her, saide vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe |Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

|Or, No glory, or, where is the glorie.

22 She saide againe, k The glory is departed from Israel: for the Arke of God is taken.

k She vttered her great sorowe by repeating her woordes.

## CHAP. V.

1 The Philistims bring the Arke into the house of Dagon, which fell twise before it. 6 The men of Ashdod are plagued. 8 The Arke is caried into Gath and after to Ekron.

THen the Philistims tooke the Arke of God and caried it from Eben-ezer vnto a Ashdod,

a Which was one of the fiue principall cities of the Philistims.

2 Euen the Philistims tooke the Arke of God, and brought it into the house of b Dagon, and set it by Dagon.

b Which was their chiefe idole and of forme, mans, from the nauil downeward was like a fish, and vpward like a man.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp earely in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, & the head of Dagon and the two palmes of his hands were cut off vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagons house c treade not on the threshold of Dagon in Ashdod vnto this day.

c This is a token of acknowledging the true God by this miracle they fall to a further superstition. Psa. 78.66.

6 But the hand of the Lord was heauie vpon them of Ashdod, and destroyed them, and smote them with d emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they saide, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, e what shall we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.

e Though they knewe Gods power and were afraid therof, yet they would further trie him, which thing God ouerthrew to their destruction and his glorie.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had Emerods in their secret partes.

10 ¶ Therefore they sent the Arke of God to Ekron: and assone as the Arke of God came to Ekron, the Ekronites cried out, saying, They haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and saide, Send f away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our

f The wicked, while they feele the hand of God, grudge and resist him, where the godly humble themselues and crie for mercie.

our people: for there was a destruction and death throughout all y citie, and the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

1 The time that the Arke was with the Philistims which they sent againe with gifts. 11 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of y Lorde was in the countrey of the Philistims seuen moneths.

2 And the Philistims called the Priestes & the southsayers, saying, What shall we do with the Arke of the Lorde? tell vs wherewith we shall send it home againe.

3 And they said, If you send away the Arke of the God of Israel, send it not away empte, but giue vnto it a sinne offring: then shall ye be healed, and it shall be knowen to you, Why his hand departeth not from you.

4 Then saide they, What shalbe the sinne offring, which we shall giue vnto it? And they answered, Fiue golde emerods and fiue golden mice, according to the nomber of the princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and the similitudes of your mice that destroy y lande: so ye shal giue glory vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

6 Wherefore then shoulde ye harden your hearts as y Egyptians & Pharaoh hardened their hearts? whe he wrought wonderfully among them, did they not let them go, and they departed?

7 Nowe therefore make a newe cart, and take two milche kine, on whō there hath come no yoke: and tye the kine to the cart, & bring the calues home from them.

8 Then take the Arke of the Lorde, and set it vpon the cart, and put the iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may go.

9 And take heede, if it go vp by the way of his owne coast to Beth shemesh, it is he that did vs this great euil: but if not, we shall know then, that it is not his hand that stroke vs, but it was a chance that happened vs.

10 And the men did so: for they tooke two kine that gaue milke, and tied them to the cart, and shut the calues at home.

11 So they let the Arke of the Lorde vpon the cart, and the coffer with y mice of gold, and with the similitudes of their emerods.

12 And the kine went y streight way to Beth shemesh, and kept one path and lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth shemesh.

13 Now they of Beth shemesh were reaping their wheate harueste in the valley, and they lift vp their eies, and spied the Arke, & reioyced when they saw it.

14 ¶ And the cart came vnto the field of Joshua a Beth shemite, and stoode still there. there was also a great stone, and they claue the wood of the cart, and offered the kine for a burnt offring vnto the Lord.

15 And the Leuites tooke downe the Arke of the Lord, and y coffer that was with it, wherein the iewels of golde were, and put them on the great stone, and the men of Beth shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

16 And when the fiue Princes of the Philistims had seene it, they returned to Ekron the same day.

17 ¶ So these are y golden emerods, which the Philistims gaue for a sinne offring to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mice, according to the nomber of all y cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto y great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the fielde of Joshua the Beth shemite.

19 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fifte thousand men and three score and ten men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth shemesh saide, Who is able to stand before this holy Lord God? and to whom shal he go from vs?

21 And they sent messengers to the inhabitants

a They thought by conuenience of time the plague would haue ceased if he would haue kept the Arke still.

b The idolatrous Philistims confesse there is a true God, who punisheth sinne iustly.

c This is Gods commandement to the idolatrous, that knowledge the true God they honour him in their hearts. Exod. 12. 31.

d Meaning for golden emerods and golden mice.

e The God of Israel

f The wicked attributeth all that things to fortune, and chance where as Gods prouidence is and worke.

g For the triall of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

i These were the fiue principalities of the Philistims which were all conquered vnto Dauid.

k A heaplame, or a mutation.

l For it was not lawfull to any other to touch or to see it, saue only to Aaron and his sonnes, from 4. 15. and 20.

inhabitants of Kiriath iearim, say vn
The Philistims haue brought againe
the Arke of the Lorde: come ye downe
[and] take it vp to you.

CHAP. VII.

1 The Arke is brought to Kiriath iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel and are ouercome. 16 Samuel iudgeth Israel.

a A citie in the tribe of Iudah, called also Kiriath baal Iosh. 15. 60.

THen the men of a Kiriath iearim came, and tooke vp the Arke of the Lord, & brought it into the house of Abina dab in the hill: & they sanctified Eleazar his sonne, to keepe ỹ Arke of the Lord.

b Lamented for their sinnes and followed the Lord.

2 (For while the Arke abode in Kiriath iearim, ỹ time was long, for it was twentie yeeres, and all the house of Israel lamented b after the Lord.

Ioth. 24. 15, 23. Iudg. 2. 15.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto ỹ Lord with all your heart, * put away the strange gods frō among you, and * Ashtaroth, and direct your hearts vnto the Lorde, and serue him * onely, and hee shall deliuer you out of the hand of the Philistims.

* Deut. 6. 4. 10. 12. 20. 13. 4. 10.

4 Then ỹ children of Israel did put away * Baalim and Ashtaroth, and serued the Lord only.

Iudg. 2. 12, 13.

5 And Samuel saide, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke

6 And they gathered together to Mizpeh and drewe water and powred it out before ỹ Lorde, and fasted the same day, and saide there, We haue sinned against the Lord. And Samuel iudged the children of Israel in Mizpeh.

d The Chaldee text saith, that they drew water out of their hearts: that is, wept abundantly for their sins.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, ỹ princes of the Philistims went vp against Israel: and whē the children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel saide to Samuel, Cease not to * crie vnto ỹ Lord our God for vs, that he may saue vs out of the hand of the Philistims.

e Signifying that in ỹ prayers of the godly there ought to be a vehement zeale.

9 Then Samuel tooke a sucking lambe, & offred it altogether for a burnt offring vnto the Lord: and Samuel cried vnto the Lord for Israel, and ỹ Lord heard him.

10 And as Samuel offered the burnt offring, the Philistims came to fight against Israel: but the Lorde * thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

f According to the prophecie of Hannah Samuels mother, Chap. 2. 10.

11 And the men of Israel went from Mizpeh & pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh & Shen, and called the name thereof, Eben ezer, and he saide, Hitherto hath the Lorde holpen vs.

g Which was a great rocke out against Mizpeh.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims al the dayes of Samuel.

14 Also ỹ cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the Amorites.

h Weening the Philistims.

15 And Samuel iudged Israel all the dayes of his life,

16 And went about yeere by yeere to Beth-el, and Gilgal, and Mizpeh, and iudged Israel in all those places.

i Which was not conuenient to the Lawes for as yet a certaine place was not appointed.

17 Afterward he returned to Ramah: for there was his house, and there hee iudged Israel: also hee built an altar there vnto the Lord.

CHAP. VIII

1 Samuel maketh his sonnes Iudges ouer Israel, who follow not his steppes. 4 The Israelites aske a king. 10 Samuel declareth in what state the houshold is vnder the King. 19 Notwithstanding they aske one still, and the Lorde willeth Samuel to graunt vnto them.

a Because he was vnable to beare the charge.

WHen Samuel was olde he * made his sonnes Iudges ouer Israel.

b This was also called Vashni, 1. chro. 6. 28.

2 And the name of his eldest sonne was Ioel, and the name of the second Abiah) euen iudges in Beer sheba.

3 And his sonnes walked not in his wayes, but turned aside after lucre, and * tooke rewardes, and peruerted the iudgement.

Deut. 16. 19.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto Ramah,

c For there the house was, Chap. 7. 17.

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations.

Ose. 13. 10. actes 13. 21.

d Because they were not contented with the order that God had appointed, but would be gouerned as were the Gentiles.

6 But the thing * displeased Samuel, whē they saide, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord saide vnto Samuel, Heare the voyce of the people in all that they shall say vnto thee: for they haue not

not cast thee away, but they haue cast me away, that I should not reigne ouer them.

8 As they haue euer done since I brought them out of Egypt euen vnto this day, hauing forsaken me, and serued other Gods: euen so do they vnto thee.

9 Now therefore hearken vnto their voyce: howbeit yet testifie vnto them, and shewe them the maner of the King that shall reigne ouer them.

e To proue if they will for sake thy ministery purpose.

10 ¶ So Samuel told all the wordes of the Lorde vnto the people that asked a King of him.

11 And he said, This shalbe the maner of the King that shall reigne ouer you: he will take your sonnes, and appoint them to his charets, and to be his horsemen, and some shall runne before his charet.

f Not that kings haue this authoritie or office: but such as reigne in gods wrath, shall vse it so.

12 Also hee will make them his captaines ouer thousands, and captaines ouer fiftes, and to eare his ground, and to reape his harueste, and to make instruments of warre, and the thinges that serue for his charets.

13 He will also take your daughters and make them apoticaries, and cookes and bakers.

14 And he will take your fieldes and your vineyardes, and your best Olive trees, and giue them to his seruants.

15 And he will take the tenth of your seede, and of your vineyardes, and giue it to his Eunuches, and to his seruants.

g Or, oyle cellers.

16 And he will take your men seruāts, and your maide seruants, and the chefe of your young men, and your asses, and put them to his worke.

17 He will take the tenth of your sheepe, and ye shall be his seruants.

18 And ye shall crie out at that day, because of your King, whom ye haue chosen you, and the Lorde will not heare you at that day.

h Because ye repented not for your sinnes, but be cause ye smart for your afflictions, wherewith ye cal your selues willingly.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also will be like all other nations, and our King shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lorde saide to Samuel, Hearken vnto their voyce, and make them a King. And Samuel saide vnto the men of Israel, Go euery man vnto his citie.

i Or, greatly reuerenced.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel hyngeth Saul to the feast.

THere was now a man of Benjamin, a mighty in power named Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Jemini.

a That is, both valiant and riche. Chap. 14. 52. 1. Chron. 8. 33.

2 And he had a sonne called Saul, a goodly yong man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpwarde he was hier then any of the people.

b So that it might seeme that God appointed them rather, to punish our sinne, then to prouide such a person.

3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, go, and seeke the asses.

c All these circumstances were ordeined to serue vnto Gods ouerrewling by Saul bought not the gift of God was made King.

4 So he passed through mount Ephraim, and went through the land of Shalishah, but they founde them not. Then they went through the land of Shalim, and there they were not: he went also through the land of Jemini, but they found them not.

5 When they came to the lande of Zuph Saul said vnto his seruant that was with him, Come, and let vs returne, least my father leaue the care of asses, and take thought for vs.

d Where was Ramah. 1. Sam. 1. 19. place memorable of Samuel.

6 And he said vnto him, Behold now, in this citie is a man of God, and he is an honorable man: all that he saith commeth to passe: let vs now go thither, if so be that he can shew vs what way we may go.

7 Then said Saul to his seruant Well then, let vs go: but what shall we bring vnto the man? For the bread is spent in our vessels, and there is no present to bring to the man of God: what haue we?

k Or, vitailes.

8 And the seruant answered Saul againe, and said, Behold I haue found about me the fourth part of a shekel of siluer: that will I giue the man of God, to tell vs our way.

e Which was about fiue pence. read Gen. 23. 15.

9 (Beforetime in Israel when a man went to seeke an answere of God, thus he spake, Come, and let vs go to the Seer: for he that is called now a Prophet, was in the olde time called a Seer.)

l So called, because he foresaw things to come.

10 Then saide Saul to his seruant, Well saide, come, let vs go: so they went vnto the citie where the man of God was.

11 ¶ And as they were going vp the hie

the way to the citie, they founde maides that came out to draw water, and saide vnto them, Is there here a Seer?

12 And they answered them, & sayd, Yea: lo, he is before you: make haste now, for he came this day to the citie: for there is an offring of the people this day in the hie place.

g That is, a feast after the offring which should be kept in an hie place of the citie appointed for that vse.

13 When ye shall come into the citie, ye shall find him straight way per he come vp to the hie place to eate: for the people will not eat until he come, because he wil h bielsse the sacrifice: & then eat they that be bidden to the feast: now therefore go vp: for euen now shall ye find him.

h That is, giue thankes, & distribute the meate accopanying to their custome.

14 Then they went vp into the city, & when they were come into the midst of the citie, Samuel came out against thē, to go vp to the hie place.

15 ¶ Now the Lorde had reuealed to Samuel secretly (a day before Saul came) saying,

Chap.14.1. acts 13.21 Heb. this eare

16 To morow about this time, I will send thee a man out of the lande of Benjamin: him shalt thou anoint to be gouernour ouer my people Israel, that he may saue my people out of the hands of the Philistims: for I haue looked vpon my people, & their crie is come vnto me.

i Notwithstanding their backeslyding, yet doth God euer mindfull of his inheritance.

17 Whē Samuel therfore saw Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the midst of the gate, & said, Tell me, I pray thee where the Seers house is.

19 And Samuel answered Saul, and sayde, I am the Seer: go vp before mee vnto the hie place: for ye shall eate with me to day. and to morow I will let thee go, and will tell thee all that is in thine k heart.

k Meaning, all that most desirest to know.

20 And as for thine asses that were lost three dayes ago, care not for them: for they are found. and on whom is set all the desire of Israel? is it not vpon thee and on all thy fathers house?

l Whom doeth Israel desire to be their king but thee?

21 ¶ But Saul answered, and sayde, Am not I the sonne of Jemini of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Benjamin. wherefore then speakest thou so to me?

22 And Samuel tooke Saul and his seruant, & brought them into the chamber, and made them sitte in the chiefest place among them that were bidden: which were about thirtie persons.

m Where the feast was.

23 And Samuel saide vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it with thee.

24 And the cooke tooke vp the shoulder, and that which was vpon it, and let it before Saul. And Samuel sayd, Beholde, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I haue called the people. So Saul did eate with Samuel that day.

That is, the shoulder with the breast which the priest had for his portion, as the law of sacrifices did appoint. Exo. 29.14. Leui. 7.14.

n That both by the assembling of the people, & by the meate prepared for the feast thou mightest vnderstand that I knewe of thy comming.

25 And when they were come downe frō the hie place vnto the citie, he communed with Saul vpō the top of the house.

o To make mens houses secretly to the houses were flat aboue.

26 And when they arose earely about the spring of the day, Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out, both he, and Samuel.

27 And when they were come downe to the ende of the citie, Samuel saide to Saul, Bid thy seruant go before vs, (& he went, but stand thou still now, that I may shew thee the worde of God.

p Gods commandement concerning thee

CHAP. X.

1 Saul is anointed King by Samuel. 7 God changeth Sauls heart and he prophecieth. 17 Samuel assembleth the people, and by lot doth cast lottes. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office

THen Samuel tooke a viole of oyle and powred it vpon his head, and kissed him, and said, Hath not the Lorde anointed thee to be gouernour ouer his inheritance?

q In the Law also a seruant was wont to be anointed of the high Priest, where there was a figure of Christ to come.

2 When thou shalt depart from mee this day, thou shalt finde two men by r Rahels sepulchre in the border of Benjamin, euen at Zelzah, and they will say vnto thee, The asses which thou wentest to seeke, are found: and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my sonne?

Gen.35.20.

r Samuel signifieth him by these tokens p God has appointed him king.

3 Then shalt thou goe forth from thence and shalt come to the plaine of Tabor, and there shall meete thee three men going vp to God to Beth el: one carying three kiddes, and another carying three loaues of bread, and another carryed a bottle of wine:

s Or, oke.

4 And they will aske thee t if all bee well, and will giue thee the two loaues of bread, which thou shalt receiue of their hands.

t Heb. of peace.

5 After that shalt thou come to the u hil of God, where is the garisons of the Philistims: and whē thou art come thither to the citie, thou shalt meete a com

u Which was an hie place in the mountaines where the Arke was, chap.7.1.

pame of Prophets cõming downe from the hie place with a viole, and a tymbrel, and a pipe, and an harpe before them, and they shall prophesie.

6 Then the Spirit of the Lorde will come vpon thee, and thou shalt prophesie with them, and shalt be turned into another man.

7 Therefore when these signes shall come vnto thee, do as occasiõ shal serue: for God is with thee.

8 And thou shalt go downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offrings, and to sacrifice sacrifices of peace. Tarie for me seuen dayes til I come to thee and shew thee what thou shalt do. Chap. 13. 8.

9 And when he had turned his ‖backe to go from Samuel, God gaue him another heart: and all those tokens came to passe that same day. ‖Eb. shoulder. a He gaue him such vertues as were meete for a king.

10 ¶ And when they came thither to the hill, beholde, the compame of prophets met him, and the Spirit of God came vpon him, and he ‖prophesied among them. ‖Or, sang praises.

11 Therefore all the people that knewe him before, When they sawe that he prophesied among the Prophetes, sayde eche to other, What is come vnto the sonne of Kish? Is Saul also among the Prophets? Chap. 19. 24.

12 And one of the same place answered, and said, But who is their father? Therefore it was a prouerbe, Is Saul also among the Prophets? c Meaning y prophesie commeth not by succession, but is giuen to whom it pleaseth God.

13 And when he had made an ende of prophesying, he came to the hie place.

14 And Sauls vncle sayde vnto him, and to his seruant Whither went yee? And he said, to seeke the asses: And whe we sawe that they were no where, wee came to Samuel. d Noting therby how that from low degree commeth lowlynesse to honour.

15 And Sauls vncle said, Tell me, I pray thee, What Samuel said vnto you.

16 Then Saul saide to his vncle, he told vs plainly that the asses were found: but concerning the kingdome whereof Samuel spake, told he him not.

17 ¶ And Samuel ‖assembled the people vnto the Lord in Mispeh, e Both to declare vnto the their fault in asking a king, & also to shewe Gods sentence therein.

18 And he said vnto the children of Israel, Thus saith y Lord God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hand of the Egyptians, and out of the handes of all kingdomes that troubled you.

19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No but appoint a king ouer vs. Now therefore stand ye before y Lorde according to your tribes, and according to your thousands.

20 And when Samuel had gathered together al the tribes of Israel, the tribe of Benjamin was taken. h That is, by casting of lot.

21 Afterward he assembled the tribe of Benjamin according to their families, and the family of Matri was taken. So Saul the sonne of Kish was taken, and when they sought him, he could not be found.

22 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Beholde, he hath hid himselfe among the stuffe. As though he were vnworthy and vnapt to reigne.

23 And they ran, & brought him thence: and when he stoode among the people, he was hier then any of the people from the shoulders vpward.

24 And Samuel said to al the people, See ye not him, whom the Lorde hath chosen, that there is none like him among all the people? And al the people shouted and said, God saue the king. ‖The Iewes vse to write the K. as it is written in Deu. chap. 17. 15.

25 Then Samuel told the people the dume of the kingdome, and wrote it in a booke, and laid it vp before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a bande of men, whose heart God had touched,

27 But the wicked men sayd, Howe shall he saue vs? So they despised him, and brought him no presents: but he held his tongue. Both to vnderstand, and also to will the vnapt.

## CHAP. XI.

1 Nahash the Ammonite warreth against Jabesh Gilead, who asketh peace of the Israelites. 6 Saul by ministerie helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

THen Nahash the Ammonite came vp, and besieged Jabesh Gilead: and all the men of Jabesh saide vnto Nahash, Make a couenant with vs, and we will be thy seruants. a After that Saul was chosen king for feare of whom they asken a king, as Chap. 12. 12.

2 And Nahash the Ammonite answered them, On this condition will I make a couenant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel. b This declareth that the more vere that tyrants are to their destruction, be more cruel they are.

3 To whome the Elders of Jabesh said, Giue vs seuen dayes respet, that we may send messengers vnto all the coasts of Israel: and then if no man deliuer vs, we will come out to thee.

4 ¶ Then came y messengers to Gibeah

beah of Saul, and tolde these tidings in the eares of the people: and all the people lift vp their voices and wept.

5 And beholde, Saul came following the cattell out of the field, and Saul said, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Jabesh.

c God gaue him the spirit of strength and courage to go against this tyrant.

6 Then the Spirit of God came vpon Saul, when he heard those tidings, and he was exceeding angrie,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the handes of messengers, saying, Whosoeuer commeth not forth after Saul, and after Samuel, so shall his oxen be serued. And the feare of the Lord fell on the people, and they came out with one consent.

d He calleth Samuel because Saul was not yet approued of all, for he was one man.

8 And when he nombred them in Bezek, the children of Israel were three hundreth thousand men: and the men of Judah thirtie thousand.

9 Then they saide vnto the messengers that came, So say vnto the men of Jabesh Gilead, To morowe by then the sunne be hote, ye shall haue helpe. And the messengers came and shewed it to the men of Jabesh, which were glad.

e Meaning, Saul and Samuel.

10 Therefore the men of Jabesh said, To morowe we will come out vnto you, and yee shall doe with vs all that pleaseth you.

11 And whē the morowe was come, Saul put the people in three bands, and they came in vpon the hoste in the morning watch, and slewe the Ammonites vntill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

f That is, to Ammonites, insteadde that they had hope of ayde.

12 Then the people sayde vnto Samuel, Who is he that sayd, Shal Saul reigne ouer vs: bring those men that we may slay them.

g By these words proue the Lorde wonne the hearte of the people to Saul

13 But Saul said, There shal no man h die this day: for to day the Lorde hath saued Israel.

h By shewing mercie he thought to ouercome their malice.

14 Then said Samuel vnto the people, Come, that wee may go to Gilgal, and renue the kingdome there.

15 So all the people went to Gilgal, and made Saul king there before the Lorde in Gilgal: and there they offred peace offrings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victorie.

## CHAP XII

1 Samuel declaring to the people his integritie, reproueth their vngratefulnes. 7 God by miracle causeth the people to confesse their sinne. 16 Samuel exhorteth y people to folow the Lord.

SAmuel then said vnto all Israel, Beholde, I haue hearkened vnto your voyce in all that ye sayd vnto me, and haue appointed a King ouer you.

a I haue granted your petition.

2 Nowe therefore behold, your king walketh before you, and I am old and gray headed, and beholde, my sonnes are with you: and I haue walked before you from my childhoode vnto this day.

b to gouerne with peace and warre.

3 Behold, here I am: beare recorde of me before the Lorde and before his Anoynted. Whose oxe haue I taken? or whose asse haue I taken? or whome haue I done wrong to? or whom haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes there with and I will restore it you?

Deut. 16. 19.

c God vrgeth that it is cõmonly seene, that they that haue any charge, do offend.

4 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

5 And he said vnto them, The Lorde is witnes against you, and his Anoynted is witnes this day, that ye haue found nought in mine hands. And they answered, He is witnes.

d Your King, whom I anoynted by the commaundement of the Lord.

6 Then Samuel said vnto the people, It is the Lorde that made Moses and Aaron, and that brought your fathers out of the land of Egypt.

e Or, exalted.

7 Nowe therefore stand still, that I may reason with you before the Lorde according to all the e righteousnes of the Lorde which hee shewed to you and to your fathers.

f Or, benefites.

8 *After that Jaakob was come in to Egypt, and your fathers cryed vnto the Lorde, then the Lorde *sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

Gen. 46. 1, 6. Exod. 4. 16.

9 *And when they forgate the Lord their God, he sold them into the hand of Sisera g captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hande of the king of Moab, and they fought against them.

Iudg. 4. 2.

g Captaine of Iabins hoste king of Hazor.

10 And they cried vnto the Lord, and saide, We haue sinned, because we haue forsaken the Lorde, and haue serued Baalim and Ashtaroth. Nowe therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lorde sent Jerubbaal and Bedan and *Jphtah, and *Samuel, and deliuered you out of the hãds of your enemies on euerie side, and yee dwelled safe.

* That is, Samson. Iudg. 13. 25. Chap. 11. Chap. 4. 1.

12 Notwithstanding when you saw,

Aa.ii. that

3 The Philistims are smitten of Saul & Jonathan. 13 Saul beyng disobedient to Gods commandement is the cause of Samuel that he shall not reigne. 19 The great sinnes, whereof the Israelites be guiltie. 20 The Israelites kept.

SAul nowe had beene kyng one yeere, and hee reigned two yeeres ouer Israel.
2 Then Saul chose him three thousād of Israel: and two thousād were with Saul in Michmash, and in mount Beth-el, & a thousand were with Jonathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.
3 And Jonathan smote the garison of the Philistims, that was in the hill: and it came to the Philistims eares: and Saul blewe the trumpet throughout all the lande, saying, Heare, O yee Ebrewes.
4 And all Israel heard saye, Saul hath destroyed a garison of the Philistims. Wherefore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.
5 ¶ The Philistims also gathered theselues together to fight with Israel, thirtie thousand charets, and sixe thousand horsemen: for the people was like the sand which is by the sea side in multitude, and came vp, & pitched in Michmash Eastward from Beth auen.
6 And when the men of Israel sawe that they were in a strait, (for the people were in distresse) the people hid themselues in caues, and in holdes, & in rocks, and in towers, and in pittes.
7 And some of the Ebrewes went ouer Jorden into the lande of Gad and Gilead: and Saul was yet in Gilgal, & all the people forfeare followed him.
8 And he taryed seuen dayes, according vnto ꝓ time that Samuel had appoynted: but Samuel came not to Gilgal, therefore the people were scattered from him.
9 And Saul saide, Bring a burnt offring to me and peace offrings: and hee offred a burnt offring.
10 And assoone as he had made an end of offring the burnt offring, behold, Samuel came: & Saul went forth to meete him, to ᵗ salute him.
11 And Samuel said, What hast thou done? then Saul saide, Because I sawe that the people was scattered from mee, and that thou camest not within the dayes appoynted, and that the Philistims

that Nahash the kyng of the children of Ammon came against you, ye sayde vnto me, No, but a kyng shall reigne ouer vs: When yet the Lorde your God was your kyng.
13 Nowe therefore beholde the kyng whome ye haue chosen, and whome ye haue desired: lo therfore, the Lord hath set a kyng ouer you.
14 If ye wil feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, both ye, and the kyng that reigneth ouer you, shall ʰ follow the Lord your God.
15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, and on your fathers.
16 Now also stande and see this great thing which the Lorde will doe before your eyes.
17 Is it not now wheate harnest? I will call vnto the Lord, and he shal send thunder and raine, that ye may perceiue and see, howe that your wickednesse is ᵏ great, which ye haue done in the sight of the Lord in asking you a kyng.
18 Then Samuel called vnto ꝓ Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lord and Samuel exceedingly.
19 And all the people sayd vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for wee haue ˡ ioined in asking vs a kyng, beside all our other sinnes.
20 ¶ And Samuel said vnto the people, Feare not, ye haue in deede done all this wickednesse, ᵐ yet depart not from following the Lord, but serue the Lord with all your heart,
21 Neither turne ye backe: for ⟨ that should be after vaine things which can not profite you, nor deliuer you, for they are but vaintie)
22 For the Lord will not forsake his people for his great names sake: because it hath pleased the Lorde to make you ⁿ his people.
23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I will shewe you the good and right way.
24 Therfore feare you the Lord, and serue him in the trueth with all your ᵒ hearts, and consider how great things he hath done for you.
25 But if ye do wickedly, ye shall perish, both ye, and your kyng.

g Leauing god to seeke helpe of man, chap. 8 5

h We shall be preserued as they that follow the Lords will.

i Preaching, the gouernors.

k In that ye haue forsaken him, who hath all power in his h. no fayre mortall man.

l Not only at other times, but nowe chiefly

m He sh wed that their. o. was sinne so great, but it shall be forgiuen, if the sinner turne against God.

n Of his free mercie & not of your merites & therfore he will not forsake you.

o Vnfeynedly, and without hypocrisie.

a Whiles these thinges were done.

b Before he tooke vpon him the state of a kyng.

c Of Kiriath iearim, where the Arke was, Chap 10 5.

d That euery one should prepare themselues to warre.

e Which was also called Beth el, in the tribe of Beniamin.

f Where the two tribes and the halfe remained.

g Thinking ꝓ the absence of the Prophet was a signe, ꝓ they should lose the victorye.

h To blesse him. Though these causes seeme sufficient in Sauls iudgement yet because they saw not the worde of God, they turned to his destruction.

bilshims gathered themselues together to Michmash,

12 Therefore said I, The Philistims will come downe nowe vpon me to Gilgal, and I haue not made supplication vnto the Lord. I was bold therfore and offred a burnt offring.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lorde thy God, which he commanded thee: for the Lorde had nowe stablished thy kingdome vpon Israel for euer.

14 But nowe thy kingdome shall not continue: the Lorde hath sought him a man after his owne heart, and the Lorde hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lorde had commanded thee.

15 ¶ And Samuel arose, and gat him vp from Gilgal vn to Gibeah of Benamin: and Saul nombred the people that were founde with him, about sixe hundreth men.

16 And Saul & Ionathan his sonne, and the people that were founde with them, had their abyding in Gibeah of Benamin: but the Philistims pitched in Michmash.

17 And there came out of the host of the Philistims three bandes to destroy, one bande turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth horon, and the thirde bande turned towarde the way of the coast that looketh toward the valley of Zeboim, toward the wildernes.

19 Then there was no smith founde throughout all the land of Israel: for the Philistims said, Least þ Ebrewes make them swords or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euerie man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattocks, and for the pickforkes, and for the axes, and for to sharpen the goades.

22 So when the day of battell was come, there was neither sworde nor speare found in the handes of any of the people that were with Saul and with Ionathan: but onely with Saul and Ionathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

1.4 Ionathan and his armour bearer put the Philistims to flight. 24 Saul binder the people by an oth, not to eate vntil euening. 32 The people eate with the blood. 36 Saul would put Ionathan to death. 45 The people deliuer him.

NOw on a day Ionathan the sonne of Saul sayde vnto the yong man that bare his armour, a Come and let vs goe ouer toward þ Philistims garison, that is ponder on the other side, but he tolde not his father.

a By this example God would declare to Israel, that the victorie dooth not consist in multitude of armour, but onely came of his grace.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, [were] about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, *Ichabods brother, the sonne of Phinehas, the sonne of Eli, was þ Lordes Priest in Shiloh, and ware an Ephod: and the people knewe not that Ionathan was gone.

* Chap. 4. 21.

4 ¶ Now in the way whereby Ionathan sought to goe ouer to the Philistims garison, there was a sharpe rocke on the one side, & a sharp rock on þ other side: the name of þ one was called Bozez, and the name of the other Seneh.

b Or, like a tooth.

5 The one rocke stretched from the North toward Michmash, & the other was from the South toward Gibeah.

6 And Ionathan said to the yong mã that bare his armour, Come, and let vs go ouer vnto the garison of these vncircumcised: it may be that the Lorde will worke with vs: for it is not hard to the Lord to saue with many, or with fewe.

b To wit, the Philistims.

7 And he that bare his armour, said vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, c I am with thee as thine heart desireth.

c Or, no one can restrayne the Lord. 1. Chron. 14. 11.

8 Then said Ionathan, Behold, we go ouer vnto those men, and will shewe our selues vnto them.

c I will followe thee whether soeuer thou goest.

9 If they say on this wise to vs, Tary vntil we come to you, thẽ we wil stãd still in our place, and not go vp to them.

d This he spake by the Spirit of prophecie, forasmuch as hereby God gaue him assurance of the victorie.

10 But if they say, Come vp vnto vs, then we will go vp: for e the Lorde hath deliuered them into our hand: and this shalbe a signe vnto vs.

1. Mac. 4. 30.

11 So they both shewed themselues vnto the garison of the Philistims: and the Philistims sayde, See, the Ebrewes come out of the holes wherin they had hid themselues.

e This they spake contemptuously and by derision.

12 And the men of þ garison answered Ionathan, and his armour bearer, and sayde, Come vp to vs: for we will shew

A a.m. you

1 Who willeth them to obey him, & reckoneth the word spoken by his Prophet.

h That is, Dauid.

i And went to his owne Ramah.

[Or, the destroyer. I wot, the captaine came out with three bands.

m So that to mãs iudgement these three armies would haue ouerrun the whole countrey.

n To declare that the victorie onely came of God & not by their force.

you a thing. Then Ionathan saide vnto his armour bearer, Come vp after me: for the Lorde hath deliuered them vnto the hand of Israel.

13 So Ionathan went vp vpon f his handes and vpon his feete, and his armour bearer after him: and some fell before Ionathan, and his armour bearer slewe others after him.

14 So the first slaughter which Ionathan and his armour bearer made, was about twentie men, as it were within halfe an acre of lande which two yoken plowe.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoyle, were afrayd themselues: and the earth g trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin saw: and behold, the multitude was discomfited, h smitten as they went.

17 Therefore said Saul vnto the people that were with him, Search nowe and see, who is gone from vs. And when they had nombred, beholde, Ionathan and his armour bearer were not there.

18 And Saul sayd vnto Ahiah, Bring hither the Arke of God, (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noyse, that was in the hoste of the Philistims spread farther abroad, & encreased: therefore Saul said vnto the Priest, Withdrawe thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, *euerie mans swoorde was agaynst his fellowe, and i there was a verie great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistimes before time, and were come with them into all partes of the hoste, euen they also turned to bee k with the Israelites that were with Saul and Ionathan.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battell.

23 And so the Lorde saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed l with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth m foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpō the ground.

26 And the people came into p wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the othe.

27 But Ionathan heard not when his father charged the people with the othe: wherefore he put forth the end of p rod that was in his hand, and dipt it in an home combe, and put his hand to his mouth, and his eyes receiued sight.

28 Then answered one of the people, and said, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were faint.

29 Then said Ionathan, My father hath troubled the land: see nowe howe mine eyes are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eaten to day of the spoyle of their enemies which they founde? for had there not bene nowe a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: & the people were exceeding faint.

32 So the people turned to p spoyle, & tooke sheepe, and oxen, and calues, and slewe them on the ground, and the people did eate them * with the blood.

33 Then men told Saul saying, Beholde, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespassed. roule a great stone vnto me this day.

34 Againe Saul said, Go abroade among the people, and bid them bring me euery man his ore, and euery man his sheepe and slay them here, and eate and sinne not against p Lord in eating with the blood. And p people brought euery man his ore in his hand that night, and slewe them there.

35 Then Saul made an altar vnto the Lord. and that was the first altar that he made vnto the Lord.

36 ¶ And Saul said, Let vs go downe after p Philistims by night & spoile them vntill the morning shine, and let vs not leaue a man of them. And they sayde,

f Or, he crept vp, or went vp with all haste.

g The second was while they slewe one another, and the third when the Israelites chased them.

h In that the sun shall be darkened, & the earth tremble for feare of God, it is to vnderstand, how terrible & vengeance shall be against sinners.

i Let p Lord alone for I haue no leisure now to aske counsell of God, Exod. 27.21. Iud. 20.18,22 2 Sa.5.20.23

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

l Such was his hypocrisie & arrogancie, that he thought to attribute to his policie that which God had giuen vp the hand of Ionathan.

* Ebr bread.

m That is, the punishment, if they brake that othe.

n Which were feinte before for wearinesse and hunger.

* Or, wearie.

o By making this cruel law.

Leuit. 7.26. & 19.26. deut. 12.16.

p That p blood of the beastes that shall be slayne, may be powred out vpon it.

* Or, of that stone he gan here to buylde an altar.

Doo

Doe what ſo euer thou thinkeſt beſt.
9 To aſke counſell of him.
Then ſayde the Prieſt, Let vs draw neere hither vnto God.

37 So Saul aſked of God, [ſaying,] Shall I goe downe after the Philiſtims? wilt thou deliuer them into the hands of Iſrael? But he anſwered him not at that time.

Iudg 20.2.
38 And Saul ſaid, All ye chefe of the people, come ye hither, & knowe, and ſee by whom this ſinne is done this day.

39 For as the Lorde liueth, which ſaueth Iſrael, though it be done by Ionathan my ſonne, he ſhall dye the death. But none of all the people anſwered him.

40 Then he ſayde vnto all Iſrael, Bee yee on one ſide, and I and Ionathan my ſonne will bee on the other ſide. And the people ſayde vnto Saul, Doe what thou thinkeſt beſt.

41 Then Saul ſayde vnto the Lord God of Iſrael, Giue a perfect lot. And Ionathan and Saul were taken, but the people eſcaped.
r Cauſe the lot to fal on him & hath broke the other, but he doth not conſider his preſumption in commanding the ſame othe.

42 And Saul ſayde, Caſt [lot] betweene mee and Ionathan my ſonne. And Ionathan was taken.

43 Then Saul ſaid to Ionathã, Tell me what thou haſt done. And Ionathã tolde him, and ſayde, I taſted a little hony with the ende of the rod, that was in mine hand, and lo, I muſt dye.

44 Againe Saul anſwered, God doe ſo and more alſo, vnleſſe thou dye the death, Ionathan.

45 And the people ſayde vnto Saul, Shal Ionathã die, who hath ſo mightily deliuered Iſrael? God forbid. As the Lorde liueth, there ſhall not one heare of his head fall to the grounde: for hee hath wrought with God this day. So the people deliuered Ionathã that he dyed not.
s The people thought it their duetie to reſcue him, who of ignorance had but broken a raſh law, & by whō they had receiued ſo great a benefite.

46 Then Saul came vp frō the Philiſtims: and the Philiſtims went to their owne place.

47 So Saul held the kingdome ouer Iſrael, and fought againſt all his enemies on euery ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the Kings of Zobah and againſt the Philiſtims: and whitherſoeuer hee went, hee handled them as wicked men.
Or, ouercame them.

48 He gathered alſo an hoſte & ſmote Amalek, & deliuered Iſrael out of the hands of them that ſpoyled them.
t As the Lorde had commanded, Deut. 25. 17.

49 Nowe the ſonnes of Saul were Ionathan, and Iſhui, & Malchiſhua: and the names of his two daughters, the elder was called Merab, & the yonger was named Michal.
u Called alſo Abinadab, Chap. 31. 2.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: & the name of his chiefe captaine was Abner the ſonne of Ner Sauls vncle.
x Which was the wife of Dauid, Chap. 18. 27.

51 And Kiſh was Sauls father: & Ner the father of Abner was the ſonne of Abiel.
y Of whom Ioab the captaine of Dauid ſlewe, 2. Sam 3. 27.

52 And there was ſore warre againſt the Philiſtims all the dayes of Saul: & whomſoeuer Saul ſaw to be a ſtrong man, and meete for the warre, he tooke him vnto him.
z As Samuel had foretolde, Chap. 8. 11.

CHAP. XV.

3 Saul is commanded to flay Amalek. 9 He ſpareth Agag & the beſt things. 12 Samuel reproueth him. 20 Saul is excuſed of the Lorde: and his kingdome giuen to another. 31 Samuel heweth Agag in peeces.

Afterwarde Samuel ſayde vnto Saul, The Lord ſent me to anoint thee king ouer his people ouer Iſrael: now therefore obey the voyce of the wordes of the Lorde.
Chap. 9. 16.
a Becauſe he hath preferred rule to ruin honour, thou art bounde to obey him. Iere. 17. 14. nom. 24. 20.

2 Thus ſayeth the Lord of hoſtes, I remember what Amalek did to Iſrael, how they laid wayte for them in the way, as they came vp from Egypt.

3 Nowe therefore goe, and ſmite Amalek, and deſtroye all that pertaineth vnto them, and haue no compaſſion on them, but ſlay both man and woman, both infant and ſucking, both oxe, and ſheepe, both camell, and aſſe.
b That this might be an example of gods vengeance againſt them that deale cruelly with his people.

4 And Saul aſſembled the people, and nombred them in Telaim, two hundreth thouſande footemen, and ten thouſand men of Iudah.

5 And Saul came to a citie of Amalek, and ſet watch at the riuer.
Or, aſwaged.

6 And Saul ſayde vnto the Kenites, Goe, depart, and get you downe from among the Amalekites, leaſt I deſtroy you with them: for ye ſhewed mercy to all the children of Iſrael, when they came vp from Egypt: & the Kenites departed from among the Amalekites.
c Which were the poſteritie of Iethro Moſes father in lawe.
d For Iethro came to viſite them & gaue them good counſell, Exod. 18, 19.

7 So Saul ſmote the Amalekites from Hauilah as thou comeſt to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites aliue, and deſtroyed all the people with the edge of the ſwoorde.

9 But Saul and the people ſpared Agag, and the better ſheepe, and the oxen, and the fatte beaſtes, and the lambes, and all that was good, and they would not deſtroy them: but euery thing

was vile and nought worth, that they destroyed.

10 ¶ Then came ᵖ the Word of the Lord vnto Samuel, saying,

11 It repenteth me that I haue made Saul king: for he is turned from mee, and hath not performed my commandements. And Samuel was moued, ᵍ and cryed vnto the Lord all night.

12 And when Samuel arose early to meete Saul in the morning, one tolde Samuel, saying, Saul is gone to Carmel: ʳ behold he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul sayde vnto him, ˢ Blessed bee thou of the Lorde, I haue fulfilled the ᵗ commandement of the Lorde.

14 But Samuel sayde, what meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lorde thy God, and the remnant haue we destroyed.

16 Againe Samuel sayde to Saul, Let mee tell thee what the Lorde hath sayde to me this night. And he sayde vnto him, Say on.

17 Then Samuel sayde, When thou wast little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lorde anoynted thee king ouer Israel.

18 And the Lorde sent thee on a iourney, and said, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.

19 Why wherefore hast thou not obeyed the voyce of the Lorde, but hast turned to the pray, and hast done wickedly in the sight of the Lorde?

20 And Saul sayde vnto Samuel, Yea, I haue obeyed the voyce of the Lorde, and haue gone the way which the Lorde sent me, and haue brought Agag the king of Amalek, and haue destroyed the Amalekites.

21 But the people tooke of the spoyle, sheepe and oxen, the chiefest of the things which should haue byn destroyed, to offer vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great pleasure in burnt offrings and sacrifices, as whē the voyce of the Lord is obeyed? beholde, ᵘ to obey is better then sacrifice, and to hearken ⌊is better⌋ then the fatte of rammes.

23 For rebellion is as the sinne of witchcraft, and transgression is wickednesse ✠ idolatrie. Because thou hast cast away the worde of the Lord, therefore he hath cast away thee frō being king.

24 Then Saul sayd vnto Samuel, I haue sinned: for I haue transgressed the commaundement of the Lorde, and thy words, because I feared the people, and obeyed their voyce.

25 Now therefore, I pray thee, take away my ˣ sinne, and turne againe with me, that I may worshippe the Lorde.

26 But Samuel sayd vnto Saul, I will not returne with thee: for thou hast cast away the worde of the Lorde, and the Lord hath cast away thee, that thou shalt not be king ouer Israel.

27 And as Samuel turned him selfe to goe away, he caught the lappe of his coate, and it rent.

28 Then Samuel sayde vnto him, The Lorde hath rent the kingdome of Israel from thee this day, and hath giuen it to thy ʸ neighbour, that is better then thou.

29 For in deede the ᶻ strength of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he said, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worshippe the Lorde thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lorde.

32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him pleasantly, and Agag sayde, Truely the bitternesse of death is passed.

33 And Samuel sayd, ᵃ As thy sword hath made women childelesse, so shall thy mother be childelesse among other women. And Samuel hewed Agag in peeces before the Lorde in Gilgal.

34 ¶ So Samuel departed to ᵇ Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, and the Lorde ᶜ repented that he made Saul king ouer Israel.

CHAP.

r God hath eternal counsel neuer chaged nor preuerted, as verse 29, though he, for merit to vs to repent, that is, ye thing, goeth contrary to his temporal election.

s This is the nature of hypocrites to be impudent against truth, to condemne others, & iustifie themselues.

t Hebr. a voice of the commandement.

u Speaking of bare condition, as Chap. 3. 11.

x He standeth most impudently in his owne defence both against God & his owne conscience.

y That is, to Dauid.

z Speaking God who manifesteth & preferreth him.

a Or, as bonds, or the sharpenes nothing lesse then death, or as some write, he pitied not for death. Exod. 17. 11. Num. 14. 45.

b Where his house was.

c Though Saul came where Samuel was, Chap. 19. 22.

d As verse 11.

Deut. 4. 17. 10. 6. 7. Iosh. 7. 13. 22. 20.

CHAP. XVI.

1 Samuel is reproued of God, and is sent to anoynt Dauid. 7 God regardeth the heart. 13 The Spirit of the Lorde commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

THe Lord then said vnto Samuel, Howe long wilt thou mourne for Saul, seeing I haue cast him away frō reigning ouer Israel? fill thine horne with oyle and come, I will sende thee to Iishai the Bethlehemite: for I haue prouided mee a King among his sonnes.

a Signifying that we ought not to shew our selues mayrtirful vnto men, but to lament them, as home he calleth vs.

2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer with thee, and say, I am come to doe sacrifice to the Lord.

3 And call Iishai to the sacrifice, and I will shewe thee what thou shalt doe, & thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lorde bade him, and came to Beth lehem, and the Elders of the towne were afrayed at his cōming, and said, Commest thou peaceably?

5 And he answered, Yea: I am come to doe sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Iishai and his sonnes and called them to the sacrifice.

6 And when they were come, he looked on Eliab, & said, Surely the Lordes Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the heart.

8 Then Iishai called Abinadab, and made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Iishai made Shammah come. And he said, Neither yet hath the Lord chosen him.

10 Againe Iishai made his seuen sonnes to come before Samuel: & Samuel said vnto Iishai, The Lorde hath chosen none of these.

11 Finally, Samuel said vnto Iishai, Are there no more children but these? And he said, there remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel said vnto Iishai, Send and fet him: for we will not sit downe, til he be come hither.

12 And he sent, & brought him in: and he was ruddie, & of a good countenance, and comely visage. And the Lord said, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, and anointed him in the middes of his brethren. And the Spirit of the Lord came vpon Dauid, from that day forwarde: then Samuel rose vp, & went to Ramah.

Act. 7. 46. and 13. 22. Or, prospered

14 But the Spirit of the Lord departed from Saul, and an euill spirite sent of the Lord vexed him.

c The wicked spirits are at Gods commandement to execute his will against the wicked.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our Lord therefore command thy seruants, that are before thee, to seeke a man, that is a cunning player vpō the harpe: that when the euill spirit of God cōmeth vpō thee, he may play with his hande, and thou mayest be eased.

17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play well, and bring him to me.

18 Then answered one of his seruāts, and said, Behold, I haue seene a sonne of Iishai, a Bethlehemite, that can play, and is strong, valiant, a man of warre and wise in matters, and a comely person, and the Lord is with him.

Though Dauid was anointed king by Samuel, yet god would euer, for term of sundrie yeres before he had the vse of his kingdome.

19 Wherefore Saul sent messengers vnto Iishai, & said, Send mee Dauid thy sonne, which is with the sheepe.

20 And Iishai tooke an asse laden with bread and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, & stood before him: and he loued him very well, and he was his armour bearer.

Or, feruent mind.

22 And Saul sent to Iishai, saying, Let Dauid now remaine with me: for he hath found fauour in my sight.

23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harp and played with his hande, and Saul was refreshed, and was eased: for the euill spirit departed from him.

CHAP. XVII.

1 The Philistines make warre against Israel. 10 Goliah defieth Israel. 11 Dauid is sent to the battell. 15 The diligence and boldnes of Dauid. 47 The Lorde saueth not by weapons. 50 Dauid hath Goliahs head in the Philistines sheepe.

NOw the Philistims gathered their armies to battell, and came together to Shochoh, which is in Iudah, & pitched betweene Shochoh and Azekah, in the coast of Dammim.

Or, in Ephes-dammim.

2 And

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put them selues in battel aray to meete the Philistims.

3 And the Philistims stoode on a mountaine on the one side, and Israel stoode on a mountaine on the other side: so a valley was betweene them.

4 ¶ Then came a man betweene the [a] both out of the tentes of the Philistims, named Goliath of Gath: his height [b] was fue cubites and an hand breadth,

5 And had an helmet of brasse vpon his head, and a [c] brigandine vpon him: and the weight of his brigandine was [d] fiue thousand shekels of brasse.

6 And he had bootes of brasse vpon his legges, and a shield of brasse vpon his shoulders.

7 And the shaft of his speare [was] like a weauers beame: and his speare head weyed [e] six hundreth shekels of yron: and one bearing a shield went before him.

8 And he stoode, and cryed against the hoste of Israel and said vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chuse you a man for you, and let him come downe to me.

9 If he be able to fight with mee, and [f] kill me, then will we be your seruants: but if I ouercome him, and [f] kill him, then shall ye be our seruants, and serue vs.

10 Also the Philistim said, I defie the hoste of Israel this day: giue me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistim, they were discouraged, and greatly afrayed.

12 ¶ Now this Dauid was [the] [g] sonne of an Ephratite of Bethlehem Judah, named Iishai, which had eight sonnes: and this man was taken for an old man in the dayes of Saul.

13 And the three eldest sonnes of Iishai went and followed Saul to the battell: and the names of his three sonnes that went to battel, were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So Dauid was the least: and the three eldest went after Saul.

15 Dauid also went, but he returned [h] from Saul to feede his fathers sheepe in Bethlehem.

16 And the Philistim drewe neere in the morning, and euening, and [i] tooke his fourtie dayes.

17 And Iishai [k] said vnto Dauid his sonne, Take now for thy brethren an [l] Ephah of this parched corne, and these [m] tenne cakes, and run to the hoste to thy brethren.

18 And carie these ten [n] fresh cheeses vnto the captaine, and looke how thy brethren fare, and receiue their [o] pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims,

20 ¶ So Dauid rose vp early in the morning, and left the sheepe with a keeper, and tooke and went as Iishai had commanded him, and came vnto the [p] compasse of the hoste: and the hoste [q] went out in aray, and shouted in the battel.

21 For Israel and the Philistims had put themselues in aray, army against army.

22 And Dauid left the things which he bare, vnder the handes of the keeper of the [r] carriage, and ran into the hoste, and came, and asked his brethren how they did.

23 And as he talked with them, behold, the man that was betweene the two armies, came vp, whose name was Goliath the Philistim of Gath) out of [s] army of the Philistims, and spake [t] such words, and Dauid heard them.

24 And all the men of Israel, when they saw the man, ran away from him, and were sore afrayed.

25 For euery man of Israel said, Saw ye not this man that commeth vp? cuen to reuile Israel is he come vp: and to him that killeth him, will the King giue great riches, and will giue him his [u] daughter, yea, and make his fathers house [x] free in Israel.

26 ¶ Then Dauid spake to the men that stoode with him, and said, What shall be done to the man that killeth this Philistim, and taketh away the shame from [y] Israel? for who is this [z] vncircumcised Philistim, that he should reuile the hoste of the liuing God?

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliabs wrath was very angry with Dauid, and said, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wildernesse? I know thy [a] pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then Dauid sayd, What haue I now done? Is there not a cause?

30 And

a Betweene the two campes.

b He came of Gath.

c That is, 156 lib. 9 ounces, after halfe an ounce the shekel, 11 gr. the lib. weight 4 monneth to 18. lib. 3 quarters.

d Or, greaues.

e Eb. seuen.

f Eb. smite me.

g Or, hand to hand.

h Or, he was counted among them that bare office.

i To serue Saul as chap. 16. vers. 19.

k Or, sayde.

l As are aboue rehearsed, vers. 8 and 9.

m Or, vallet.

n Or, cheese.

o Though Iishai sent one thing, yet God's prouidence directed Dauid to another end.

p If they were lazy and tyring to gape for their necessitie, redeeme it out.

q Eb. reseiles.

r Ebr. of peace.

s As are aboue rehearsed, vers. 8 and 9.

t From races, & payments.

u This doth noate that he both to Israel.

x For his fathers sending was a iust occasion, & also he felt himselfe inwardly moued by Gods Spirit.

30 And hee departed from him vnto the presence of another, and spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they ꝑ heard ꝑ words which Dauid spake, rehearsed them before Saul, which caused him to be brought.

32 So Dauid sayde to Saul, Let no mās heart faile him, because of him: thy seruant wil go, & fight w̄ this Philistim.

33 And Saul said to Dauid, Thou art not able to go against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan preuenteth Dauids fayth, by the affection of Saul.

34 And Dauid answered vnto Saul, Thy seruant kept his fathers sheepe, & there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

l Dauid by the experience that he hath had in some part of Gods helpe, nothing troubleth to ouercome any danger, seeing he liues zealous for Gods honour.

35 And I went out after him and smote him, & tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy seruant slue both the lyon, and the beare: therefore this vncircumcised Philistim shall be as one of them, seeing he hath rayled on the hoste of the liuing God.

37 ¶ Moreouer Dauid saide, The Lord that deliuered me out of the pawe of the lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philistim. Then Saul sayde vn to Dauid, m Goe, and the Lord be with thee.

m By by these examples he saw that the power of God was with him.

38 And Saul put his rayment vpon Dauid, and put an helmet of brasse vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his sworde vpon his rayment, and began to goe, for he neuer proued it: and Dauid said vnto Saul, I can not goe with these: for I am not accustomed. Wherefore Dauid put them off him.

‖ Or, assayed.

n To the intent that by these weake meanes God might onely be knowen to be the autour of the victorie.

40 Then tooke he his n staffe in his hande, & chose him fiue smooth stones out of a brooke, and put them in his shepheards bag or scrippe, and his sling was in his hande, and he drewe neere to the Philistim.

41 ¶ And the Philistim came & drew neere vnto Dauid, and the mā that bare the shield went before him.

42 Nowe when the Philistim looked about and sawe Dauid, hee disdeyned him: for he was but yong, ruddie, & of a comely face.

43 And ꝑ Philistim said vnto Dauid, Am I a dog, that thou comest to me with staues? And the Philistim cursed Dauid by his gods.

o He sweare by his gods that he would destroy him.

44 And the Philistim said to Dauid, Come to mee, and I will giue thy flesh vnto the foules of the heauen, and to the beastes of the field.

45 ¶ Then saide Dauid to the Philistim, Thou cōmest to me w̄ a sworde, & with a speare, and with a shield, but I come to thee in the Name of the Lorde of hostes, the God of the host of Israel, whom thou hast rayled vpon.

46 This day shall the Lorde close thee in mine hande, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the hoste of the Philistims this day vnto the foules of the heauen, and to the beastes of the earth, that all the world may know that Israel hath a God.

p Dauid being assured both of his calling, and protection of the destruction of the Philistims,

47 And that all this assembly may knowe, that the Lorde saueth not with sworde nor with speare (for the battell is the Lordes) and hee will giue you into our handes.

48 And when the Philistim arose to come and drawe neere vnto Dauid, Dauid hasted and ran to fight against the Philistim.

q Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

49 And Dauid put his hand in his bag and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, & he fell groueling to the earth.

50 So Dauid o ouercame the Philistim with a sling & with a stone, & smote the Philistim, and slew him, when Dauid had no sworde in his hand.

o Ecclus.47.4. 1.mac.4.30.

51 Then Dauid ran and stoode vpon the Philistim, and tooke his sworde and drew it out of his sheath, and slew him, and cut off his head therewith. So whē the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, vntill they came to the valley, & vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ Or, Ga. the cane.

53 And the children of Israel returned from pursuing the Philistims, and spoyled their tents.

54 And Dauid tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his tent.

‖ Or, house of Beth-lehem.

55 ¶ Whē Saul saw Dauid go forth against

against the Philistim he sayde vnto Abner the captaine of his hoste. Abner, whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I can not tell.

56 Then the King said, Enquire thou whose sonne the yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, the Abner tooke him and brought him before Saul with the head of the Philistim in his hand.

58 And Saul said to him whose sonne art thou, thou yong man? And Dauid answered I am the sonne of thy seruãt Jshai the Bethlehemite.

CHAP. XVIII.

1 The loue of Jonathan and Dauid. 8 Saul enuieth Dauid for the prayse that women gaue him. 11 Saul woulde haue slayne Dauid. 17 He proffereth him Merab to wife, but giueth him Michal. 20 Dauid beloued to Saul two hundreth foreskins of the Philistims. 29 Saul feareth Dauid. 30 He behaueth him wisely.

AND when hee had made an end of speaking vnto Saul, the soule of Jonathã was knit vnto the soule of Dauid, & Jonathan loued him, as his owne soule.

2 And Saul tooke him that day and woulde not let him returne to his fathers house.

3 Then Jonathan and Dauid made a couenant: for he loued him as his owne soule.

4 And Jonathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bowe and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, and behaued himselfe wisely: so that Saul set him ouer the men of warre, and he was accepted in the sight of all the people, and also in the sight of Sauls seruants.

6 ¶ When they came, & Dauid returned from the slaughter of the Philistim, the women came out of all cities of Jsrael, singing and dauncing to meete King Saul, with tabrets, with instruments of ioy, and with rebecks.

7 And the women sang by course in their play and said, Saul hath slaine his thousand, & Dauid his ten thousand.

8 Therefore Saul was exceeding wroth, and the saying displeased him, & he said They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can hee haue more saue the kingdome?

9 Wherefore Saul had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euill spirite of God came vpon Saul, and hee prophecied in the middes of the house: and Dauid played with his hande like as at other times, & there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afrayed of Dauid, because the Lord was with him, & was departed from Saul.

13 Therefore Saul put him frõ him, and made him a captaine ouer a thousand, & he went out & in before ỹ people.

14 And Dauid behaued himself wisely in all his waies: for ỹ Lord was with him.

15 Wherfore when Saul saw that he was very wise, he was afrayed of him.

16 For all Jsrael & Judah loued Dauid, because he went out & in before thẽ.

17 ¶ Then Saul said to Dauid, Behold mine eldest daughter Merab, her I will giue thee to wife: onely be a valiant sonne vnto me, & fight the Lords battels: for Saul thought, Mine hande shall not be vpon him but the hande of the Philistims shalbe vpon him.

18 And Dauid answered Saul, what am I? and what is my life, or the famine of my father in Jsrael, ỹ I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuẽ to Dauid, she was giuẽ vnto Adriel a Beholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: and they shewed Saul, & the thing pleased him.

21 Therefore Saul said, I will giue him her that she may be a snare to him, and that the hãd of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in law in the one of the twaine.

22 And Saul cõmanded his seruãts, Speake with Dauid secretly, and saye, Behold, the king hath a fauour to thee, and all his seruants loue thee: be nowe therefore the Kings sonne in law.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid sayde, Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man and of small reputation?

24 And thẽ Sauls seruants brought him woorde agayne, saying, Such woordes

a His affection was fully bent toward him.

b That is, he prospered in al his doings.

c To wit, Goliath.

‡ Eb. answered, playing. Chap. 21. 11 and 29. 5. ec. his 47 6, 7

d Because he bare him enuy and enuied.

e That is, of what familie & tribe he is, or els he had forgotten Dauid, albeit he had receiued so great a benefit by him.

f That is, spake as a man beside himselfe: for so the people abused this woorde, when they could not vnderstand.

g Meaning, he was captaine ouer ỹ people.

h Fight against the Philistims, which were against Gods people.

i By whom he had six sonnes which Dauid put to death at the request of ỹ Gibeonites, 2 Sam. 21. 8.

k Meaning, that he was not able to endowe his wife with riches.

wordes spake Dauid.

25 And Saul sayde, This wise shall ye say to Dauid, The king desireth no dowre, but an hundreth foreskinnes of the Philistims, to bee auenged of the kings enemies: for Saul thought to make Dauid fall into the handes of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the kings sonne in lawe: and the dayes were not expired.

l Because he thought him fitte able to accomplish the kings request.

27 Afterward Dauid arose with his men, and went and slewe of the Philistims two hundreth men: and Dauid brought their foreskinnes, and m they gaue them wholy to the king that hee might be the kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

m Meaning, Dauid and his souldiers.

28 Then Saul saw, and vnderstood that the Lorde was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more n afraide of Dauid, and Saul became alway Dauids enemie.

n To be deprued of his kingdome.

30 And when the Princes of the Philistims went forth, at their going forth o Dauid behaued him selfe more wisely then all the seruants of Saul, so that his name was much set by.

o That is, Dauid had better successe against the Philistimes then Sauls men.

## CHAP. XIX.

1 Jonathan declareth to Dauid the wicked purpose of Saul. 11 Michal her wife saueth him. 18 Dauid commeth to Samuel. 22 The spirit of prophesie commeth on Saul.

Hen Saul spake to Jonathan his sonne, and to all his seruants, that they shoulde a kill Dauid: but Jonathan Sauls sonne had a great fauour to Dauid.

a Before Dauid fought with Goliath Saul secretly, but now his hypocrisie hurrieth him to open cruelty.

2 And Jonathan told Dauid, saying, Saul my father goeth about to slaye thee: nowe therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret [place,] and hide thy selfe.

b That Jonathan gaue Dauid warning what to doe.

3 And I will goe out, and stande by my father in the fielde where thou [art,] and will commune with my father of thee, and I will see what he saith, [and] will tell thee.

4 ¶ And Jonathan spake good of Dauid vnto Saul his father, and sayde vnto him, Let not the king sinne against his seruant, against Dauid: for hee hath not sinned against thee, but his workes haue bene to thee very good.

c Whatsoeuer he pretended outwardly, yet his heart was full of malice.

5 For he did *put his life in daunger, and slewe the Philistim, and the Lorde wrought a great saluation for all Israel: thou sawest it, & thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay Dauid without a cause?

*Heb. he put his soule in his hand. Iudg. 12. 3. 1. chap. 28. 21. psal. 119. 109.

6 Then Saul hearkened vnto the voyce of Jonathan, and Saul sware, As the Lord liueth, he shall not dye.

7 So Jonathan called Dauid, & Jonathan shewed him all those wordes, and Jonathan brought Dauid to Saul, and he was in his presence as in times past.

8 ¶ Againe the warre began, & Dauid went out and fought with the Philistims, & slew them with a great slaughter, and they fled from him.

9 ¶ And the euill spirit of the Lorde was vpon Saul, as hee sate in his house hauing his speare in his hande, and Dauid [played with his hand.

d He placed on his hope to mitigate the rage of the euill spirit, as chap. 16. 23.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watche him, & to slay him in the morning: and Michal Dauids wife tolde it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal e let Dauid downe through a windowe: and he went, and fled, and escaped.

e Thus God moued both the sonne & daughter of the tyrant to fauour Dauid against their father.

13 Then Michal tooke an image, and layed it in the bed, and put a pillowe of fethers with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, she said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the [bed, that] I may slay him.

f Behold, how the tyrants to accomplish their rage, & their regarde of the maiestie of God, they vse many waies.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillowe of goates [heare] vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked mee so, and sent away mine enemie, that hee is escaped? And Michal answered Saul, He saide vnto me, Let me go, or else I will kill thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: & he and Samuel went & dwelt in [Naioth.]

g Naioth was a schole where the sonnes of the prophets were brought vp, neere to Ramah.

19 But one tolde Saul, saying, Behold, Dauid is [at Naioth in Ramah.]

20 And Saul sent messengers to take

Dauid: and when they sawe a compaine of Prophets prophecying, and Samuel standing as appoynted ouer them, the Spirit of God fell vpon the messengers of Saul, and they also prophecied.

21 And when it was tolde Saul, hee sent other messengers, and they prophecied like wise: againe Saul sent the third messengers, and they prophecied also.

22 Then went he himself to Ramah, and came to a great well that is in Sechu, and he asked, and sayde, where are Samuel and Dauid? and one saide, Behold, they be at Naioth in Ramah.

23 And he [k] went thither, euen to Naioth in Ramah, & the Spirit of God came vpon him also, & he went prophecying vntil he came to Naioth in Ramah.

24 And he [l] stript off his clothes, and he prophecied also before Samuel, and fell downe naked all that day and all that night: therefore they say, [m] Is Saul also among the Prophets?

CHAP. XX.

a Ionathan confoteth Dauid. 3 They renue their league, 24 Saul would haue killed Ionathan. 28 Ionathan aduertiseth Dauid by three arrowes of his father's furie.

AND Dauid [a] fled from Naioth in Ramah, & came and said before Ionathan, what haue I done? what is mine iniquitie? & what sinne haue I committed before thy father, that he seeketh my life?

2 And he saide vnto him, God forbid, thou shalt not dye: beholde, my father will doe nothing great nor small, but he will [b] shewe it me: and why should my father hide this thing from me? he will not doe it.

3 And Dauid sware againe and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not know it, lest he be sorie: but in deede, as the Lord liueth, and as thy soule liueth, there is but a [b] steppe betweene me and death.

4 Then saide Ionathan vnto Dauid, Whatsoeuer thy soule [c] requireth, that I will doe vnto thee.

5 And Dauid sayde vnto Ionathan, Beholde, to morowe is the first day of the moneth, and I should sit with the King at meate: but let me goe, that I may hide my selfe in the fieldes vnto the third [d] day at euen.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might go to Bethlehem his owne citie: for there is a yeerely sacrifice for all that familie.

7 And if he say thus, It is well, thy seruant shall haue peace: but if he be angrie, be sure that wickednesse is concluded of him.

8 So shalt thou shewe mercie vnto thy seruant: [e] for thou hast ioyned thy seruant vnto a couenãt of the Lord with thee, and if there bee in me iniquitie, slay thou mee: for why shouldest thou bring me to thy father?

9 And Ionathan answered, God keepe that from thee: for if I knewe that wickednesse were [f] concluded of my father to come vpon thee, would not I tell it thee?

10 Then sayde Dauid to Ionathan, who [g] shall tell me? how shal I know, if thy father answere thee cruelly?

11 And Ionathan sayde to Dauid, Come and let vs goe out into the fielde: and they twaine went out into the field.

12 Then Ionathan sayde to Dauid, O Lorde God of Israel, when I haue groped my father about to morowe at this time, or within this three dayes, and if it be well with Dauid, and I then sende not vnto thee, and shewe it thee,

13 The Lorde [h] do so and much more vnto Ionathan: but if my father haue minde to do thee euill, I will shewe it thee also, & sende thee away, that thou mayest goe in peace: and the Lorde bee with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: [i] for I dout not but thou wilt shewe me the mercy of the Lord, [k] that I dye not.

15 But I require that thou cut not off thy mercie from mine house for euer: no, not when the Lorde hath destroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the house of Dauid, saying, Let [l] the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan sware vnto Dauid, because hee loued him: for hee loued him as his owne soule.

18 Then saide Ionathan to him, To morowe is the first day of the moneth: and thou shalt bee [m] looked for, for thy place shall be empte.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt go downe quickly & come to the place where thou diddest hide thy selfe, when this matter was in hande, and shalt remayne by the stone [n] Ezel.

20 And

i. Bring them chiefe ministers.

c Charged them ministers and praised God.

k Much a mind to persecute them.

l His kingly apparel.

m. He humbled himselfe as other do. Chap. 10. 11.

n For Saul was fierce, & prophecied a day & a night by Gods prouidence, that Dauid might haue time to escape.

a Ebr. reuele & make care

b Ioab in great danger of death.

c At what time there should be a solemne sacrifice, Num. 28. 11. to the which they adde peace offrings and feastes.

d Read Chap. 19. 21.

Chap 18 7. and 23. 28.

e That he were fully perswaded.

f If thy father do fauour me.

g The Lorde punish me most grieuously.

h I know that if thou were so much preferred to ß kingdom, thou wouldest not destroy me, but shewe thy selfe friend to my posteritie.

Or, ment. oned.

i Ebr. as the day, because it serued as a signe to shewe the way to the that passed by.

20 And I will shoote three arrowes on the side thereof, as though I shot at a marke.

21 And after I will sende a boy, saying, Goe, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, † come thou: for it is well with thee and no hurt, as the Lord liueth.

† The peace.

22 But if I say thus vnto ꝑ boy, Behold, ꝑ arrowes are beyond thee, go thy way: for the Lord hath sent thee away.

‡ The Lord is the author of thy departure.

23 As touching the thing which thou and I haue spoken of, behold, the Lord [be] betweene thee and me for euer.

24 ¶ So Dauid hid himselfe in the fielde: and when the first day of the moneth came, the King sate to eate meate.

25 And ꝑ king sate, as at other times vpon his seate, euen vpon his seate by the wall: and Ionathan arose, and Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul spake nothing that day: for he thought, Some thing hath befallen him, though he were * cleane, [or els] because he was not purified.

k Yet he might haue some vncleanesse to let him.

27 But on the morowe which was the seconde day of the moneth, Dauids place was emptie againe: and Saul said vnto Ionathan his sonne, Wherefore commeth not ꝑ sonne of Iishai to meat, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Ionathan answered vnto Saul, Dauid required of mee, [that hee might go to Beth-lehem.

29 For he sayde, Let mee goe, I pray thee: for our familie [offreth] * a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and see my * brethren: this is the cause that he commeth not vnto the Kings table.

m That is, a peace offring.

n Meaning al his kinsfolke.

30 Then was Saul angry with Ionathan, and said vnto him, Thou sonne of the wicked rebellious woman, do not I knowe, that thou hast chosen ꝑ sonne of Iishai to thy confusion and to the confusion and shame of thy mother?

o Thou art ouer contrarie vnto me as thy mother is.

31 For as long as the sonne of Iishai liueth vpon the earth, thou shalt not bee stablished, nor thy kingdome: wherefore nowe sende and fet him vnto me, for he † shall surely dye.

‡ Ebe, sonne of death.

32 And Ionathan answered vnto Saul his father, † said vnto him, Wherefore shall he die: what hath he done?

p For it were to great tyrannie to put one to death, & not to shewe the cause why.

33 And Saul cast a speare at him to hit him, whereby Ionathan knewe, that it was determined of his father to slay Dauid.

34 ¶ So Ionathan arose from the table in a great anger, and dyd eate no meate the second day of the moneth: for he was sory for Dauid, and * because his father had reuiled him.

35 On the next morning therfore Ionathan went out into the fielde, * at the time appointed with Dauid, and a litle boy with him.

q For this was the third day, as it was agreed vpon, vers. 5.

36 And he sayde vnto his boy, Runne nowe, seeke ꝑ arrowes which I shoote, and as the boy ranne, he shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Ionathan had shot, Ionathan cryed after the boy, and sayde, Is not the arrowe beyond thee?

38 And Ionathan cryed after ꝑ boy, * Make speede, haste and stand not still: and Ionathans boy gathered vp the arrowes, and came to his master,

r By these words he admonished Dauid what he ought to do.

39 But the boy knewe nothing: onely Ionathan & Dauid knewe the matter.

s Or, vnderstandeth.

40 Then Ionathan gaue his * bowe and arrowes vnto ꝑ boy that was with him, and sayd vnto him, Goe, carry them vnto the citie.

41 ¶ Assone as ꝑ boy was gone, Dauid arose out of a place ꝑ was toward the South, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

t It seemeth ꝑ he laid him before on the ground, lest the boy should haue espied Dauid.

42 Therefore Ionathan said to Dauid, Goe in peace: that which wee haue * sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede and betweene thy seede, let it stand for euer.

u With whome he called in ꝑ ende betweene the couenant of the Lord.

43 And he arose and departed, and Ionathan went into the citie.

## CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shew bread to satisfie his maister. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish. 13 And there faineth himself madde.

a Where the Arke of it was, to aske counsel of the Lord.

THen came Dauid to * Nod, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and sayde vnto him, Why art thou alone, and no man with thee?

b These instruments of the ministerie were commanded of God, such as he thought meete for the place in the time of the reuelation of gods mercy.

2 And Dauid saide to Ahimelech the Priest, The king hath commanded me a certaine thing, and hath said vnto me, Let no man know wherevnto I send thee, and what I haue cõmanded thee:

and I haue appoynted my seruantes to
such and such places.
3 Nowe therefore if thou hast ought
vnder thine hande, giue me fiue cakes
of bread, or what commeth to hand.
4 And the Priest answered Dauid,
and sayde, There is no common bread
vnder mine hand, but here is * halowed
bread, if the yong men haue kept them
selues, at least from women.
Exod. 25. 30. leuit. 24. 5. matt. 12. 4.
* They haue not companied with their wiues.
5 Dauid then answered the Priest,
and sayde vnto him, Certainely women
haue bene separate from vs these two or
three dayes since I came out: & the ves-
sels of the yong men were holy, though
the way were prophane, and how much
more then shal euery one, * be sanctified
this day in the vessell?
d That is, their bodies.
e Ought more careful to keep his vessell holy, when he shal haue eaten of this holy foode.
6 So the Priest gaue him halowed
bread: for there was no bread there,
saue the shew bread that was taken fro
before the Lord, to put hote bread there
the day that it was taken away.
7 ¶ And there was the same day one
of the seruantes of Saul' abiding before
the Lorde, named Doeg the Edomite,
the chiefest of Sauls heardmen)
f Tarrying to bee shut before the Arke
8 And Dauid sayde vnto Ahimelech,
Is there not here vnder thine hande a
speare or a sworde? for I haue neyther
brought my sworde nor mine harnesse
with me, because the kings businesse re-
quired haste.
9 And the Priest said, The sworde of
Goliath * Philistim, whome thou slew-
est in the * valley of Elah, beholde, it is
wrapt in a cloth behinde the Ephod: if
thou wilt take * to thee, take it: for there
is none other saue that here: and Dauid
said, There is none to that, giue it me.
Chap. 17. 2.
g Whence that place, where the Ephod garment lay.
10 And Dauid arose & fled the same
day from the presence of Saul, & went
to Achish the King of Gath.
11 And the seruantes of Achish sayde
vnto him, Is not this Dauid the * King
of the land? did they not sing vnto him in
daunces, saying, * Saul hath slaine his
thousand, and Dauid his ten thousandes?
h That is, out of Sauls dominion.
Chap. 17. 9.
Chap. 18. 7. & 29. 5. eccles. 47. 6.
12 And Dauid cõsidered these words,
and was sore afraide of Achish the king
of Gath.
13 And he changed his behauiour be-
fore them, and fained him selfe mad in
their hands, and scrabled on the doores
of the gate, and let his spettel fall downe
vpon his beard.
i If he put these words vnder his heart.
14 The said Achish vnto his seruãts,
Loe, yee see the man is beside him selfe,
wherefore haue ye brought him to me?
k By making marks and notes.
15 Haue I need of mad men, that ye
haue brought this fellow to play * mad
man in my presence? * shall he come into
mine house?

## CHAP. XXII.

1 Dauid hideth himselfe in a caue. 2 Many that were in trouble came vnto him. 9 Doeg accuseth Ahimelech. 18 Sauls cruelnesse. 20 Abiathar escapeth.

1 And therfore departed thẽce,
and saued him selfe in * caue
of Adullam: & when his bre-
thren & all his fathers house
heard it, they went downe thither to him.
a Which was in the tribe of Iudah and neere to Bethlehem.
2 And there gathered vnto him all
men that were in trouble and all men
that were in det, and al those * were ver-
ed in minde, and hee was their prince,
and there were with him about foure
hundreth men.
Or, captaine.
3 ¶ And Dauid went thence to Miz-
peh in * Moab, and said vnto the king of
Moab, I pray thee, let my father & my
mother come and abide with you, till
I know what God will doe for me.
b For there was another to call him Iudah.
4 And he brought thẽ before the king
of Moab, and they dwelt with him all
the while that Dauid was in * the hold.
c For he feared the rage of Saul against his house.
5 And the Prophet Gad sayde vnto
Dauid, Abide not in the holde, but de-
part and goe into the lande of Iudah.
Then Dauid departed and came into
the forest of Hareth.
d That is, in the strong holde.
6 ¶ And Saul hearde that Dauid
was discouered, and the men that were
with him, and Saul remained in Gibe-
ah vnder a tree in Ramah, hauing his
speare in his hande, and all his seruants
stoode about him.
e That a great hurte went on him.
7 And Saul said vnto his seruants *
stood about him, Heare nowe, ye sonnes
of Jemini, Will * sonne of Jshai giue e-
uery one of you fields & vineyardes: will
hee make you all captaines ouer thou-
sands and captaines ouer hundreths?
f Yee that are of my tribe and lineage.
8 That all ye haue conspired against
me, & there is none that telleth mee that
my sonne hath made a couenant with
the sonne of Jshai: and there is none of
you that is sory for me, or sheweth mee,
that my sonne hath stirred vp my ser-
uant to lie in waite against mee, as ap-
peareth this day.
g Hereby he would perswade them that this conspiracie was most lamentable, where the sonne conspired against the father: and the seruant against his master.
9 ¶ Then answered Doeg the Edo-
mite * who was appointed ouer the ser-
uantes of Saul, and sayde, I saw the
sonne of Jshai when he came to Nob, to
Ahimelech the sonne of Ahitub.
10 Who asked counsell of the Lord for
him & gaue him vitailes, & the gaue him
also the sword of Goliath the Philistim.

11 Then

11 Then the King ſent to call Ahimelech the Prieſt the ſonne of Ahitub, and all his fathers houſe, to wit, ꝑ Prieſts that were in Nob: and they came all to the King.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to punish.

12 And Saul ſaide, Heare nowe thou ſonne of Ahitub. And he anſwered, Here I am, my lord.

13 Then Saul ſayde vnto him, Why haue ye conſpired agaynſt me, thou and the ſonne of Iſhai, in that thou haſt giuen him vitaile, and a ſworde, and haſt aſked counſel of God for him, that he ſhould riſe agaynſt me, and lie in wayte as appeareth this day?

14 ¶ And Ahimelech anſwered the King, and ſayde, Who is ſo faithfull among al thy ſeruants as Dauid, being alſo the Kings ſonne in lawe, and goeth at thy commaundement, and is honourable in thine houſe?

i Dauid not at other times alſo, tho he had great affaires, conſulted with the Lord by him?

15 Dauid I thus day firſt begun to aſke counſell of God for him? be it farre from me, let not the King impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruãt knew nothing of all this, leſſe nor more.

16 Then the King ſaide, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

Or, footmen.

17 And the King ſayde vnto the ſergeants that ſtoode about him, Turne, and ſlay the Prieſts of the Lord, becauſe their hande alſo is with Dauid, and becauſe they knew when he fled, & ſhewed it not to me. But ꝑ ſeruants of the King k would not moue their hands to fall vpon the Prieſts of the Lord.

k For they knew that they ought not to obey the wicked commaundement of the king in ſlaying the innocents.

18 Then the King ſayde to Doeg, Turne thou and fall vpon the Prieſts. And Doeg the Edomite turned, and ran vpon the Prieſts, and ſlewe that ſame day foureſcore and fiue perſons that did weare a linen Ephod.

19 Alſo Nob the citie of the Prieſtes ſmote he with the edge of ꝑ ſworde, both man and woman, both child & ſucking, both ore and aſſe, and ſheepe with the edge of the ſworde.

20 But one of ꝑ ſonnes of Ahimelech the ſonne of Ahitub whoſe name was Abiathar, eſcaped and fled after Dauid.

l This was Gods prouidence, who according to his promes preſerued ſome of the houſe of Eli, chap. 2. 33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſts.

22 And Dauid ſaid vnto Abiathar, I knewe it the ſame day, when Doeg the Edomite was there, that he would tell Saul. I am the cauſe of the death of al the perſons of thy fathers houſe.

23 Abide thou with mee, and feare not: for hee that ſeeketh my life, ſeeketh thy life alſo: for with me thou ſhalt be in ſafegarde.

m Or, ſhalt be ſafe.

## CHAP. XXIII.

1 Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, & remaineth in the wilderneſs of Ziph. 16 Jonathan cõforteth Dauid. 28 Sauls enterpriſe is hyndered in purſuing Dauid.

THen they told Dauid, ſaying, Behold, the Philiſtims fight againſt Keilah, and ſpoyle the barnes.

a Which was a citie in the tribe of Iudah, Ioſh. 15. 44.

2 Therefore Dauid aſked counſell of the Lord, ſaying, Shall I go and ſmite theſe Philiſtims? And ꝑ Lord anſwered Dauid, Goe and ſmite the Philiſtims, & ſaue Keilah.

3 And Dauids men ſaide vnto him, See, we be afrayd here in Iudah: how much more if we come to Keilah againſt the hoſte of the Philiſtims?

b That is in their time of warre: which when we conſidered, how much more ſhall our enemies.

4 Then Dauid aſked counſell of the Lord againe. And the Lorde anſwered him, and ſaid, Ariſe, goe downe to Keilah: for I will deliuer the Philiſtims into thine hand.

5 ¶ So Dauid and his men went to Keilah, & fought with the Philiſtims & brought away their cattell, and ſmote them with a great ſlaughter. thus Dauid ſaued the inhabitants of Keilah.

6 (And when Abiathar the ſonne of Ahimelech fled to Dauid to Keilah, he brought an Ephod with him.)

c Chap. 22. 20.

7 ¶ And it was told Saul that Dauid was come to Keilah, and Saul ſaid, God hath deliuered him into mine hãd: for he is ſhut in, ſeeing hee is come into a citie that hath gates and barres.

8 Then Saul called al the people together to warre, for to go downe to Keilah, and to beſiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined miſchefe againſt him, ſaid to Abiathar the Prieſt, d Bring the Ephod.

d To conſulte in thinges hyd by Vrim and Thummim.

10 Then ſaid Dauid, O Lorde God of Iſrael, thy ſeruant hath heard, that Saul is about to come to Keilah to deſtroy the citie for my ſake.

11 Will the lordes of Keilah deliuer me vp into his hande? and will Saul come downe, as thy ſeruant hath heard? O Lord God of Iſrael, I beſeech thee, tell thy ſeruant. And the Lorde ſaid, He will come downe.

12 Then ſaid Dauid, Will the lordes of Keilah deliuer mee vp, and the men that are with mee, vnto the hande of

Saul? And the Lorde saide, They will deliuer thee vp.

13 ¶ Then Dauid and his men, which were about fiue hundreth, arose, and departed out of Keilah, and went whether they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

14 And Dauid abode in the wildernes in holdes, and remained in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God deliuered him not into his hand.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid was in the wildernes of Ziph in the wood.

16 ¶ And Jonathan Sauls sonne arose and went to Dauid vnto the wood, and comforted him in God,

17 And said vnto him, Feare not: for the hande of Saul my father shall not finde thee, and thou shalt be king ouer Israel, and I shall be next vnto thee: & also Saul my father knoweth it.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Jonathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hill of Hachilah, which is on the right side of Jeshimon?

20 Nowe therefore O king, come downe according to all that thine heart can desire and our part shalbe to deliuer him into the kings hands.

21 Then Saul said, Be ye blessed of the Lorde: for ye haue had compassion on me.

22 Go I pray you, and prepare yet better: knowe and see his place where he haunteth, & who hath seene him there: for it is said to me, he is subtile, & crafty.

23 See therefore, and knowe all the secret places where he hideth himself, and come ye againe to me with the certaintie, and I will go with you: and if he be in the land, I will search him out through out all the thousands of Judah.

24 Then they arose & went to Ziph before Saul, but Dauid and his men were in the wildernes of Maon, in the plaine on the right hand of Jeshimon.

25 Saul also & his men went to seeke him, and they told Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of Maon. And when Saul heard that, he followed after Dauid in the wildernes of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid and his men round about, to take them.

27 But there came a messenger to Saul, saying, haste thee, and come: for the Philistims haue inuaded the land.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid fled in a caue spareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He confirmeth Dauid to sweare vnto him to be fauourable to his

AND Dauid went thence, and dwelt in holdes at En-gedi.

2 When Saul was returned from the Philistims, they told him, saying, Beholde, Dauid is in the wildernes of En-gedi.

3 Then Saul tooke three thousande chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the sheepecoates by the way where there was a caue, & Saul went in to doe his easement: and Dauid and his men sate in the inward partes of the caue.

5 And the men of Dauid saide vnto him, See, the day is come, whereof the Lorde saide vnto thee, Behold, I will deliuer thine enemie into thine hande, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lap of Sauls garment priuily.

6 And afterward Dauid was touched in his heart, because he had cut off the lappe which was on Sauls [garment.]

7 And hee saide vnto his men, The Lorde keepe me from doing that thing vnto my master the Lords Anounted, to lay mine hand vpon him: for he is the Anounted of the Lord.

8 So Dauid ouercame his seruants with these woordes, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterwarde, and went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed him selfe.

10 And

[Or, to & fro, as fearing no certaine place to gate.

[Or, strong places.

c No power nor policie can preuaile against God as it is, but when he appointeth the time.

[Ebr. his hand.

f Jonathan assureth Dauid, that God will accomplish his promes: & that his father Saul vttereth against him vtterly against his owne conscience.

[Or, of the wildernes.

g The Lord recompense this friendship.

[Eb. where his foote hath bene.

h In your countrey of Judah which is in Judah.

i Which was also in the tribe of Judah, Iosh. 15. 55.

k Thus the Lorde can pull back the bridle of the tyrannes, and deliuer his out of the Lyons mouth.

l That is, the stone of diuision, because there, they deuided themselues one from another.

a That is, in strong places, which were defended by nature.

b A rocke of Iudah, Iosh. 15. 62.

[Ebr. to couer his feete.

[Ebr. in the sides.

c Here we see how ready we are to fashion gods promes, if the occasion serue neuer so little.

d For seeing it was his owne priuate cause, he repented & he had touched his enemie.

c Contrary to the false report of them that sayde, Dauid haue Saule e enemie, he proueth him selfe to be his frend.

10 And Dauid said to Saul, c Wherefore giuest thou an eare to mens wordes, that say, Beholde, Dauid seeketh euill against thee?

11 Beholde, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, and some bade mee kill thee, but I had compassion on thee, and sayde, I will not lay mine hande on my master: for he is the Lords anointed.

12 Moreouer my father, beholde: behold, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Vnderstande and see, that there is neither euill nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betweene thee and mee, & the Lord auenge me of thee, and let not mine hand be vpon thee.

‖Or, the prouerbe of an ancient man.

14 According as ‖ old prouerbe saith, Wickednesse proceedeth frō the wicked, but mine hand be not vpon thee.

15 After whom is the King of Israel come out? after whome doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and see, and pleade my cause, and ‖ deliuer me out of thine hand.

‖Be, iudge.

17 When Dauid had made an ende of speaking these wordes to Saul, Saul sayde, ‖ Is this thy voyce, my sonne, Dauid? and Saul lift vp his voyce, and wept,

e Though he knew a most cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to relent,

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, that thou hast dealt well with me: forasmuch as when the Lorde had closed me in thine hands, thou killedst me not.

‖ The a good way.

20 For who shal find his enemie, and let him depart ‖ free? wherefore ‖ Lord render thee good for that thou hast done vnto me this day.

f Though this tyrant saw and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his conscience.

21 For nowe behold, I f knowe that thou shalt bee King, and that the kingdome of Israel shall bee stablished in thine hande.

22 Sweare now therfore vnto me by the Lord, that thou wilt not destroy my seede after me, & that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid & his men went vp vnto the holde,

CHAP XXV

1 Samuel dyeth. 3 Nabal and Abigail. 38 The Lorde killeth Nabal. 41 Abigail and Achinoam Dauids wiues. 44 Michal is geuen to Phalti.

Then a Samuel dyed, and all Israel assembled, & mourned for him, and buryed him in his ‖ owne house at Ramah. And Dauid arose and went downe to ‖ Wildernesse of Paran.

Chap 28.3. Eccles.46. 23. 30.

a That is, among his owne kinred.

2 Now in Maon was a man, who had his possession in Carmel, & the man was exceeding mighty & had three thousand sheepe, and a thousand goates: and he was shearing his sheepe in Carmel.

b Maon and Carmel were cities in the tribe of Iudah, Carmel the mountaine now in Galile.

3 The name also of the man was Nabal, and the name of his wife Abigail, and she was a woman of singular wisedome, and beautiful, but the man was churlish, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernesse, that Nabal did shere his sheepe.

5 Therfore Dauid sent ten yong men, and Dauid said vnto the yong men, Goe vp to Carmel, & goe to Nabal, and aske him in my name ‖ howe he doeth.

‖ Be of peace. Some reade, to inquire of their welfare & prosperitie.

6 And thus shal ye say ‖ for saluation, Both thou, & thine house, and all ‖ thou hast, be in peace, wealth and prosperitie.

‖ Or, thou art welcome, and very hartily welcome.

7 Beholde, I haue heard, that thou hast sherers: now thy shepheards were with vs, and we did them no hurt, neyther did they misse any thing all the while they were in Carmel.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: for we come in a good season: giue, I pray thee, whatsoeuer ‖ commeth to thine hande vnto thy seruants, & to thy sonne Dauid.

d Whatsoeuer thou hast readie for vs.

9 ¶ And when Dauids yong men came, they told Nabal al those wordes in the name of Dauid, & helde their peace.

10 Then Nabal answered Dauids seruants, and said, Who is Dauid? and who is the ‖ sonne of Iishai? there bee many seruants nowe a dayes, that breake away euery man frō his master.

e Thus the couetous wretches, in stede of returning ꝓ benefite of Gods children, die to reuile their persons and condemne their cause.

11 Shall I then take my bread, and my water, and my flesh that I haue killed for my sherers, and giue it vnto men, whome I knowe not whence they be?

12 ¶ So Dauids seruants turned their way, and went againe, and came, and tolde him all those things.

13 And Dauid said vnto his men, Gird euery man his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure

hundreth mẽ went vp after Dauid, and two hundreth abode by the carriage.

14 Nowe one of the seruantes tolde Abigail Nabals wife, saying, Beholde, Dauid sent messengers out of the wildernes to salute our master, and he ‡ railed on them.

15 Notwithstãding the men were very good vnto vs, and we had no displeasure, neyther missed wee any thing as long as we were conuersant with them, when we were in the fieldes.

16 They were as a wall vnto vs both by nyght ‡ by day, al the whyle we were with them keeping sheepe.

17 Nowe therefore take heede, and see what thou shalt do: for euill ‖ will surely come vpon our master, and vpon all his familie: for hee is so wicked that a man can not speake to him.

18 ¶ Then Abigail made haste, and tooke two hundreth ‖ cakes, and two bottels of wine, and fiue sheepe readie dressed, and fiue measures of parched corne, ‡ an hundreth traises of raisins, and two hundreth of figges, and laded them on asses.

19 Then she saide vnto her seruants, Goe ye before me: beholde, I will come after you: yet she told not her husband Nabal.

20 And as shee rode on her asse, shee came dolwn by a secret place of the mountayne, and beholde, Dauid and his men came dolwne against her, and shee met them.

21 And Dauid said, In deede I haue kept all in vaine that this fellowe hath in the wildernes, so that nothing was missed of all that pertained vnto him: for he hath requited me euill for good.

22 So and more also doe God vnto the enemies of Dauid: for surely I wil not leaue of al that he hath, by the dawning of the day, ‖ any ‖ that ‖ pisseth against ‖ the wall.

23 And when Abigail sawe Dauid, she hasted and lighted off the asse, and fell before Dauid on her face, and bowed her selfe to the ground,

24 And fell at his feete, and said, Oh, my lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake ‖ to thee, ‡ heare thou the wordes of thine handmaide.

25 Let not my lorde, I pray thee, regard this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folie ‖ is ‖ with him: but I thine handmayde sawe not the yong men of my lorde whome thou tentest.

26 Nowe therefore my lorde, as the Lord liueth, and as thy soule liueth ‖ the Lorde, I say, ‖ that hath withholden thee from comming to shed blood, and that thine hãd should not saue thee, so nowe thine enemies shall be as Nabal, and they that intend to do my lorde euil.

27 And nowe, this blessing which thine handmaid hath brought vnto my lorde, let it be giuen vnto the yong men, that ‖ followe my lorde.

28 I pray thee, forgiue the trespas of thine handmaid: for the Lord wil make my lorde a ‖ sure house, because my lorde fighteth the battels of the Lord, ‡ none euil hath bene found in thee ‖ al thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shalbe bound in the bũdel of life with the Lorde thy God: and the soule of thine enemies shall God cast out, as out of the middle of a sling.

30 And when the Lorde shall haue done to my lorde all the good that hee hath promised thee and shal haue made thee ruler ouer Israel,

31 Then shall it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood rashlesse, nor that my lorde hath not preserued him selfe: and when the Lorde shall haue dealt well with my lorde, remember thine handmayde.

32 Then Dauid said to Abigail, Blessed be the Lorde God of Israel, which sent thee this day to meete me.

33 And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shedde blood, ‖ and that mine hand hath not saued me.

34 For in deede, as the Lord God of Israel liueth, ‖ who hath kept me backe from hurting thee, except thou haddest hasted and met me, surely there had not bene left vnto Nabal by the dawning of the day, any that pisseth against ‖ wal.

35 Then Dauid receiued of her hand that which she had brought him, ‡ saide to her, Go vp in peace to thine house: beholde, I haue heard thy voyce, and haue ‖ granted thy petition.

36 ¶ So Abigail came to Nabal, and beholde, he made a feast in his house, like the feast of a king, ‡ Nabals heart was merry within him, for he was very drunke: wherfore she told him ‖ nothing, neither lesse nor more, vntil the morning arose.

37 Then

‖ Ebr. euill.

‖ Ebr. at our them a way.

f When we kept our sheepe in the wildernes of Paran.

‖ Ebr. is accomplished.

‖ Ebr. bread.

‖ Or, asses.

g Because she knewe his crooked nature that he would rather haue perished, then confessed to her enterprise.

h Meaning by this prouerbe, that he shou ld be ouerthrowen both small and great.

‖ Ebr. in whose eares.

‖ Or, foole.

i That is, that thou shouldest not be reuenged of thine enemie.

‖ Or, present.

‖ Ebr. walke at the feete.

k Confirme his kingdome to his posteritie.

‖ Ebr. from thy dayes.

To wit, Saul.

m. God shall preserue thee long in his seruice and destroy thine enemies.

n That he hath not auenged him selfe, which thing is would haue repented his conscience.

o Reade ver. 26.

p He attributeth it to the Lord his mercie, and not to him selfe that he was kepte.

‖ Ebr. receiued thy face

‖ For he had no reason, either to confesse, or to giue thankes for this great benefite of deliuerance.

37 Then in the morning when the wine was gone out of Nabal his wife tolde him those wordes, and his heart dyed within him, & he was like a stone.

r For feare of the great danger.

38 And about tenne dayes after, the Lorde smote Nabal, that he dyed.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruant from euil: for the Lord hath recompensed the wickednesse of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

s Or, reuenged.

t For he had experience of her great godlinesse, wisedome and iustice.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, & bowed her selfe on her face to the earth, & said, Behold, let thine handmaid be a seruant to wash the feete of the seruants of my lorde.

42 And Abigail hasted, and arose, & rode vpon an asse & her fiue maydes followed her, and she went after the messengers of Dauid, and was his wife.

u Hebr. went at her feete.

43 Dauid also tooke Ahinoam of x Iezreel, and they were both his wiues.

x Iosh. 15.56. 2.Sam.3.2,4. 25.

44 Now Saul had giuen y Michal his daughter Dauids wife, to Phalti the sonne of Laish, which was of Gallim.

y Which was a place beyonde Iordan on the countrey of the Ammonites.

## CHAP. XXVI.

1 Dauid was discouered vnto Saul by the Ziphims. 12 Dauid taketh away Saul's speare, & a pot of water that stoode at his head. 21 Saul confesseth his sinne.

Chap.23.19.

AGaine the Ziphims came vnto Saul to Gibeah, saying, z Doeth not Dauid hide himselfe in the hil of Hachilah before Jeshimon?

z Or, in Gibeah.

2 Then Saul arose, & went downe to the wildernes of Ziph, hauing three thousand chosen men of Israel with him, for to seeke Dauid in the wildernesse of Ziph.

a Or, of the most skilfull and valiant souldiers.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Now Dauid abode in the wildernes, and he sawe that Saul came after him into the wildernesse.

b Or, to a certaine place.

4 (For Dauid had sent out spyes, and vnderstoode, that Saul was come in very deede)

Chap 14.50. and 17.55.

5 Then Dauid arose, and came to the place where Saul had pitched, and [when Dauid beheld the place where Saul lay, and c Abner the sonne of Ner (which was his chiefe captaine, (for Saul lay in the forte, and the people pitched round about him)

6 Then spake Dauid, and said to Ahimelech the Hittite, and to Abishai the sonne of Zeruiah, brother to Ioab, saying, Who will goe downe with mee to Saul to the hoste? Then Abishai said, I will goe downe with thee.

d Who was a stranger and yet an Israelite.

e Who afterwarde was Dauids chiefe captaine.

7 So Dauid & Abishai came downe to the people by night: & beholde, Saul lay sleeping within the forte, and his speare did sticke in the grounde at his head: and Abner and the people laye rounde about him.

f Or, bolster.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hande this day: now therefore, I pray thee, let me smite him once with a speare to the earth, & I will not smite him againe.

g Meaning, he would make sure worke.

9 And Dauid said to Abishai: Destroy him not: for who can lay his hande on the Lords anoynted, and be guiltesse?

h To put out or violate the authoritie of princes, for that is as much as to resist the ordinance of God. 1.King. 2.34.

10 Moreouer Dauid said, As the Lorde liueth, either the Lorde shall smite him, or his day shall come to dye, or he shall descende into battell, and perish.

11 The Lorde keepe me from laying mine hande vpon the Lordes anoynted: but, I pray thee, take nowe the speare that is at his head, and the potte of water, and let vs go hence.

12 So Dauid tooke the speare & the pot of water from Sauls head & they gate them away, and no man sawe it nor marked it, neither did any awake but they were all a sleepe: for the Lorde had sent a dead sleepe vpon them.

i Hebr. the deepenesse of the Lorde was vpon them.

13 Then Dauid went vnto the other side, & stoode on the top of an hil a farre off, a great space being betweene them.

k Hebr. was set vpon them.

14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, l Heardest thou not Abner? Then Abner answered, and said, Who art thou that cryest to the King?

l Hebr. answerest.

15 ¶ And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lorde the King? for there came one of the people in to destroye the King thy lorde.

m Considered well by these, and it seemed to be the King's fault.

16 This is not well done of thee: as the Lorde liueth, ye are worthy to die, because yee haue not kept your master the Lordes Anoynted: and nowe see where the Kings speare is, and the pot of water that was at his head.

n Hebr. sonnes of death.

o Hereby it appeareth, that it is no certeine rule vnto Dauid, generally to abstaine from euil, and not to resist the euil doer, when he hath power to do it.

17 And Saul knewe Dauids voyce, and sayde, Is this thy voyce, my sonne Dauid? And Dauid said, It is my voice, my lord, O King.

18 And

18 And hee sayde, wherefore doeth my lorde thus persecute his seruant? for what haue I done? or what euill is in mine hand?

19 Nowe therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lorde haue stirred thee vp against me, let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritãce of the Lorde, saying, Goe, serue other gods.

h Let his anger toward vs be pacified by a sacrifice.

20 Nowe therefore let not my blood fal to the earth before the face of the Lord: for the King of Israel is come out to seeke a flea, as one would hunt a partrich in the mountaines.

i As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

21 Then sayd Saul, I haue sinned: come again, my sonne Dauid: for I will doe thee no more harme, because my soule was precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then Dauid answered, and said, Beholde the Kings speare, let one of the yong men come ouer and fet it.

k Because thou sauedst my life this day.

23 And let the Lorde rewarde euery man according to his righteousnes and faithfulnesse: for the Lorde had deliuered thee into mine handes this day, but I would not lay mine hande vpon the Lordes anoynted.

l Claim he protesteth his innocencie toward Saul, not offending his nature in the sight of God in whose presence none is righteous, Psal. 143. and 130 3.

24 And beholde, like as thy life was much set by this day in mine eyes: so let my life be set by in the eies of the Lord, that he may deliuer me out of all tribulation.

25 Then Saul sayde to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great thinges, and also preuaile. So Dauid went his way, and Saul returned to his place.

m To Gibeah of Beniamin.

## CHAP. XXVII.

1 Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceiued by Dauid.

a Dauid distrusted Gods protection and therefore fled vnto the idolaters, who were enemies to Gods people?

AND Dauid sayde in his heart, I shall nowe perish one day by the hãd of Saul: is it not better for me that I saue my selfe in the lande of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coastes of Israel, and so escape out of his hande?

b This God by his prouidence ordeyned ... and ma... vnto his ... glorie.

2 Dauid therefore arose, and he, and the fiue hundreth men that were with him, went vnto Achish the sonne of Maoch King of Gath.

3 And Dauid dwelt with Achish at Gath, he, and his men, euery man with his household, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that Dauid was fled to Gath: so he sought no more for him.

5 And Dauid sayde vnto Achish, If I haue nowe founde grace in thine eyes, let them giue me a place in some other citie of the countrey, that I may dwell there: for why shoulde thy seruaunt dwell in the [head]ãne of the kingdome with thee?

c Let thine officers appoint me a place.

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

7 And the time that Dauid dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

[Heb. the nomber of the dayes.

8 Then Dauid and his men went vp, and inuaded the Geshurites, and the Girzites and the Amalekites: for they inhabited the lande from the beginning, [from the way, as thou goest to Shur, euen vnto the lande of Egypt.

d These were the wicked Canaanites, whome God had appointed to be destroyed.

9 And Dauid smote the land, and left neither man nor woman aliue, & tooke sheep, & oxen, and asses, and camels, and apparel, and returned & came to Achish.

10 And Achish sayde, Where haue ye bene a rouing this day? And Dauid answered, Against the South of Iudah, and against the South of the Ierahmeelites, and against the South of the Kenites.

[Or, against whome.

e Which were of kindred of the tribe of Iudah, 1. Chron. 2. 9.

11 And Dauid saued neither man nor woman aliue, to bring them to Gath, saying, Least they should tell on vs, and say, So did Dauid, and so will be his maner all the while that he dwelleth in the countrey of the Philistims.

12 And Achish beleeued Dauid, saying, He hath made his people of Israel vtterly to abhorre him: therefore he shall be my seruant for euer.

[Or, he doeth surely abhorre his people.

## CHAP. XXVIII.

1 Dauid hath the chiefe charge promised about Achish. 8 Saul consulteth with a witch and the coueteth him to speake with Samuel, 18 Who declareth his ruine.

NOwe at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish sayde to Dauid, Bee sure, thou shalt go out with me to the battel, thou, and thy men.

a After it was a great griefe to Dauid to fight against the people of God, yet such was his integritie, he durst not denie him.

2 And Dauid sayde to Achish, Surely thou shalt knowe what thy seruãt can doe. And Achish sayd to Dauid, Surely I

I will make thee keeper of mine head for euer.

Chap 25 1.

3 (a Samuel was then dead, and all Israel had lamented him, and buryed him in Ramah his owne cite: & Saul had put away the sorcerers, and the soothsayers out of the land)

b According to the commaundement of God. Exod. 22. 18. and deu. 18 10, 11.

4 Then the Philistims assembled them selues, and came, and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoste of the Philistims, he was afraide, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lorde and the Lord answered him not, neither by dreames, nor by Urim, nor yet by Prophets.

c Meaning, the lot Ioshua, Exod. 28. 30.

7 ¶ Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may go to her, and aske of her. And his seruants sayde to him, Beholde, there is a woman at En dor that hath a familiar spirit.

d He seeketh not to God in his misery but is led by Satan to vnlawfull meanes, which in his conscience he condemneth.

8 Then Saul d changed him selfe, and put on other rayment, and hee went, and two men with him, and they came to the woman by night: and hee sayde, I pray thee, coniecture vnto mee by the familiar spirite, and bring me him vp whome I shall name vnto thee.

9 And the woman sayde vnto him, Beholde, thou knowest what Saul hath done, howe hee hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take mee in a snare to cause me to die?

10 And Saul sware to her by the Lorde, saying, As the Lorde liueth, no ‖ harme shal come to thee for this thing.

‖ Or, punishment.

11 Then sayde the woman, whome shall I bring vp vnto thee? And he answered, Bring me vp Samuel.

e He speaketh according to his grosse ignorance not considering the state of the soules after this life and howe Satan hath no power ouer them.

12 And when the woman sawe Samuel, shee cryed with a loude voyce, and the woman spake to Saul, saying, why hast thou deceiued me? for thou art Saul.

13 And the King sayde vnto her, Be not afraide: for what sawest thou? And the woman sayde vnto Saul, I sawe ‖ gods ascending vp out of the earth.

‖ Or, an excellent person.

14 Then he sayde vnto her, what fashion is he of? And she answered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was Samuel, & he inclined his face to ꝑ grounde, and bowed him selfe.

f To his imagination, albeit it was Satan, who to blinde his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

15 ¶ And Samuel sayde to Saul, why hast thou disquieted me, to bring mee vp? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from me, and answereth me no more, neither ‖ by Prophets neyther by dreames: therefore I haue called thee, that thou mayest tell mee, What I shall doe.

‖ If by the ministerie of Prophets.

16 Then sayde Samuel, wherefore then doest thou aske of me, seeing the Lord is gone frō thee, & is thine enemie?

17 Euen the Lorde hath done to him, as he spake ‖ by mine hande: for the Lorde will rent the kingdome out of thine hande, and giue it thy neighbour Dauid.

g That is, to Dauid. 1. Sam. 15. 28

18 Because thou obeyedst not the voyce of the Lorde, nor executedst his fierce wrath vpon the Amalekites therfore hath the Lorde done this vnto thee this day.

‖ Or, murmure.

19 Moreouer the Lorde will deliuer Israel with thee into the handes of the Philistims: ‖ and to morowe shalt thou and thy sonnes be with me, & the Lorde shall giue the hoste of Israel into the handes of the Philistims.

h He shall be dead. Chap. 31 6.

20 Then Saul fell streight way all along on the earth, and was sore afraid because of the wordes of Samuel, so that there was no strength in him: for hee had eaten no bread all the day nor all the night.

The wicked, when their heart gods iudgements, [illegible] and despaire, but [illegible] for mercie by repentance.

21 Then the woman came vnto Saul, and sawe that he was sore troubled, and sayde vnto him, See, thine handmayde hath obeyed thy voyce and I ‖ haue put my soule in mine hande and haue obeyed thy wordes which thou saydest vnto me.

i I haue ventured my life.

22 Now therfore, I pray thee, hearken thou also vnto ꝑ voyce of thine handmaide, and let me set a morsell of bread before thee, that thou mayest eate & get thee strength, and goe on thy iourney.

23 But he refused and sayde, I will not eate: but his seruants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted and killed it, and tooke floure and kneaded it, and baked of it vnleauened bread.

k Because it required paste.

25 Then shee brought them before Saul, & before his seruants: and when they had eaten, they stood vp, and went away the same night.

CHAP.

CHAP XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battell against Israel, because they distrusted him

SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched ‖ by the fountaine, which is in Izreel.

‖Or, in Ain.

2 And the ‖ princes of the Philistims went foorth by [a] hundreths and thousands, but Dauid and his men came behinde with Achish.

‖Or, captaines.

a According to their bandes or ranligues.

3 Then sayde the princes of the Philistims, What doe these Ebrewes [here?] And Achish sayde vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath beene with me these dayes, [b] or these yeeres, and I haue founde nothing in him, since he [c] dwelt with me vnto this day?

b Meaning, a long time, that is foure moneths and certaine dayes, Chap. 27. 7. 11 he re. as Ge 25 28 1 Chro 13.19

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims sayd vnto him, Send this fellowe backe, that he may goe againe to his place which thou hast appointed him, and let him not goe downe with vs to battell, lest that in the battell he be an aduersarie to vs: for wherewith should he obtaine the fauour of his master? should it not be with the heades of these men?

c Would not Saul receiue him to fauour, if he could betray vs? Chap 18 7. and 21 11.

5 Is not this Dauid, of whome they sang in dances, saying, [d] Saul slewe his thousande, and Dauid his tenne thousandes?

6 ¶ Then Achish called Dauid, and sayde vnto him, As the Lorde liueth, thou hast bene vpright and good in my sight, when thou wentest out and in with me in the hoste, neither haue I founde euill with thee, since thou camest to me vnto this day, but [e] the princes do not fauour thee.

d That is, was conuersant with me.

e For thou art not good in the eyes of the princes.

7 Wherefore nowe returne, and goe in peace, that thou displease not the princes of the Philistims.

8 ¶ And Dauid sayde vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bene with thee vnto this day, that I may [f] not goe and fight against the enemies of my lorde the king?

f That dissimulation can not be excused: for it grieued him to goe against the people of God.

9 Achish then answered, and sayde to Dauid, I know thou pleasest me, as an Angell of God: but the princes of the Philistims haue sayde, Let him not goe vp with vs to battell.

10 Wherefore nowe rise vp earely in the morning with thy [g] masters seruants that are come with thee: and when ye bee vp earely, as soone as ye haue light, depart.

g With them that flee vnto thee from Saul.

11 So Dauid and his men rose vp earely to depart in the morning, and to returne into the land of the Philistims: and the Philistims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people woulde stone him. 8 He asketh counsell of the Lorde, and pursuing his enemies recouereth the pray. 24 He deuideth it equally. 26 And sendeth part to his friendes.

BVt when Dauid and his men were come to Ziklag [a] the thirde day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, and had [b] smitten Ziklag, and burnt it with fire,

a After that he departed from Achish.

b That is, destroyed the citie.

2 And had taken the women that were therein, prisoners, both small and great, and slewe not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their wiues, and their sonnes, and their daughters were taken prisoners.

c For these only remained in the citie, when the men were gone to warre.

4 Then Dauid and the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people [d] entended to stone him, because the hearts of all the people were vexed euery man for his sonnes and for his daughters: but Dauid comforted him selfe in the Lorde his God.

d This we see, that in troubles and aduersitie we doe not consider Gods prouidence, but like ragyng beastes forget both our owne duetie and concerning Gods appointments ouer vs.

7 ¶ And Dauid said to Abiathar the priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsell at the Lorde, saying, Shall I followe after this compane? shall I ouertake them? And hee answered him, Followe: for thou shalt surely ouertake them, and [e] retoure all.

e Though God seeme to leaue vs for a time, yet if we trust in him, we shalbe sure to finde comfort.

9 ¶ So Dauid and the fiue hundreth men that were with him, went, and came to the riuer Besor, where a part of them abode:

10 But Dauid and foure hundreth men followed (for two hundreth abode behinde, being too weare to goe ouer the riuer Besor)

11 And

11 And they found an Egyptian in the fielde, and brought him to Dauid, and gaue him bread & he did eate, and they gaue him water to drinke.

12 Also they gaue him a fewe figs, and two clusters of raisins: and when he had eaten, his spirit came againe to him: for he had eaten no bread, nor dronke any water in three dayes, and three nightes.

13 ¶ And Dauid sayd vnto him, To whom belongest thou? and whence art thou? And he sayd, I am a yong man of Egypt, & seruant to an Amalekite: and my master left me three dayes ago, because I fell sicke.

14 We roued vpon the South of Chereth, and vpon the coast belonging to Iudah, and vpon the South of Caleb, and we burnt Ziklag with fire.

15 And Dauid sayd vnto him, Canst thou bring me to this compane? And he sayd, Sweare vnto me by God, that thou wilt neither kill me, nor deliuer me into the handes of my master, and I will bring thee to this compane.

16 ¶ And when he had brought him thither, beholde, they lay scattered abroad vpon all the earth, eating and drinking, and dansing because of all the great praye that they had taken out of the land of the Philistims, and out of the land of Iudah.

17 And Dauid smote them from the twilight, euen vnto the euening of the next morowe, so that there escaped not a man of them, saue foure hundreth yong men, which rode vpon camels, and fled.

18 And Dauid recouered all that the Amalekites had taken: also Dauid rescued his two wiues.

19 And they lacked nothing, small or great, sonne or daughter, or of the spoyle of all that they had taken away: Dauid recouered them all.

20 Dauid also tooke all the sheepe, and the oxen, and they drane them before his cattell, and sayd, This is Dauids praye.

21 ¶ And Dauid came to the two hundreth men that were so weary, that they could not follow Dauid: whom they had made also to abide at the riuer Besor: and they came to meete Dauid, and to meete the people that were with him: so when Dauid came neere to the people, he saluted them.

22 Then answered all the euill and wicked of the men that went with Dauid, and sayd, Because they went not with vs, therefore will we giue them none of the praye, that we haue recouered, saue to euery man his wife and his children: therefore let them carie them away and depart.

23 Then sayd Dauid, Ye shal not doe so, my brethren, with that which the Lord hath giuen vs, who hath preserued vs, and deliuered the compane that came against vs into our handes.

24 For who will obey you in this matter? but as his part is that goeth downe to the battell, so shall his part be, that tarryeth by the stuffe: they shall part alike.

25 So from that day forwarde he made it a statute and a lawe in Israel, vntill this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the praye vnto the Elders of Iudah and to his friends, saying, See there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent to them of Bethel and to them of South Ramoth, and to them of Iatter,

28 And to them of Aroer, & to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal & to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, & to them of Chor Ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had hanted.

## CHAP. XXXI.

1 Saul killeth himselfe. 6 His children are slaine in the battel. 7 The men of Iabesh tooke downe his body, which was hanged on the wall.

NOw the Philistims sought against Israel, and the men of Israel fledde away from the Philistims, and they fell downe wounded in mount Gilboa.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slewe Ionathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went sore against Saul, the archers and bowmen hit him, and he was sore wounded of the archers.

4 Then sayd Saul vnto his armour bearer, Draw out thy sword, and thrust me through therewith, lest these vncircumcised come and thrust me through and mock me: but his armour bearer would not, for he was sore afraide. Therefore Saul tooke a sword and fell vpon it.

5 And

f God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

g For other there in all ages hath in most reuerence euen among the heathen.

h The wicked in their prosperitie and greatnes consider not the iudgements of God, which is ofte times haue to ouer them.

i Some read, and vnto the morowe of the two ——— that is, three dayes.

k Which the Amalekites had taken of others, & Dauid from them before the goods of Ziklag.

l Vnder these are comprehended the cattel & goods, which appertained to euery man.

m Some reade these words to Dauid, that he alleged an olde custome and lawe, as if it were written, It is both now and hath bene euer.

n Shewing mercie vnto that, of late were fires towards him.

1 Chro. 10. 1.

o Or, flame.

p The Greeke, Chaldee, and Arabike adde, and slue him.

q So we see that the cruel deliuerance of the wicked is ofte times vsed as a meane to worke mercie in vs, that we may learne to be partakers of Gods.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sworde, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side Jorden sawe that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

b Meere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their Idoles, and among the people.

d In token of victorye and triumph.

10 And they layed vp his armour in the house of Ashteroth but they hanged vp his body on the wall of Beth shan.

11 ¶ When the inhabitants of Jabesh Gilead heard, what the Philistims had done to Saul,

e Whom he had delyuered from their enemies, Chap. 11, 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes, from the wall of Bethshan, and came to Jabesh, and 'burnt them there,

Iere. 35. 5.

13 And tooke their bones and 'buried them vnder a tree at Jabesh, and 'fasted seuen dayes.

1. Sam. 31. 4.
f According to the custome of mourners.

# The second booke of Samuel.

## The Argument.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God wrought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vntil the end of his reigne and liue: the same by him was wonderfully augmented, all his great troubles and dangers, which he suffered both of his house and without, what horrible and dangerous insurrections and treasons were wrought against him, partly by his owne sonnes, kinsmen, friends and flatterers, and partly of some of his owne citizens and people and how by Gods assistance he ouercame all difficulties, and so atteyned vnto his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the eternall King, who came of Dauid according to the flesh, and was persecuted on euery side without and within, and ouercame all his enemies, and ouer his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

### CHAP. I.

1 It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tydings. 19 He lamenteth the death of Saul and Jonathan.

1. Sam. 30. 17.

AFter the death of Saul, when Dauid was returned from 'slaughter of the Amalekites, and had bin two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoste from Saul with his 'clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

a Seeming to lament the ouerthrowe of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And he sayde vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid sayd vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, Howe knowest thou that Saul & Jonathan his sonne be dead?

6 Then the yong man that told him, answered. 'As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and 'horsemen followed hard after him.

b As I stood on the chase.
1 Or, captaines.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an 'Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites, Exo. 12. 38. Read, a proselyte.

9 Then said he vnto me, I pray thee, 'come vpon me, and slay me: for anguish is come vpon me, because my 'life is yet whole in me.

d I am sore because I am yet aliue.
2 Exo. 'soode vpon him.

10 So 'I came vpon him & slew him, and because I was sure that he could not liue, after that he had fallen I tooke the crowne that was vpon his head, and

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon his sworde, and dyed with him.

6 So Saul dyed, & his three sonnes, and his armour bearer, and all his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side Jorden sawe that the men of Israel were put to flight, and that Saul & his sonnes were dead, then they left the cities, and ranne away: and the Philistims came and dwelt in them.

b Meere to Gilboa.
c The tribes of Reuben and Gad, and halfe the tribe of Manasseh.

8 ¶ And on the morowe when the Philistims were come to spoyle them that were slaine, they found Saul and his three sonnes lying in mount Gilboa,

9 And they cut off his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their Idoles, and among the people.

d In token of victorye and triumph.

10 And they layed vp his armour in the house of Ashteroth but they hanged vp his body on the wall of Beth shan.

11 ¶ When the inhabitants of Jabesh Gilead heard, what the Philistims had done to Saul,

e Whom he had delyuered from their enemies, Chap. 11, 11.

12 Then they arose (as many as were strong men) and went all night, and tooke the body of Saul, & the bodies of his sonnes, from the wall of Bethshan, and came to Jabesh, and 'burnt them there,

Iere. 35. 5.

13 And tooke their bones and 'buried them vnder a tree at Jabesh, and 'fasted seuen dayes.

1. Sam. 31. 4.
f According to the custome of mourners.

# The second booke of Samuel.

## The Argument.

THis booke and the former beare the title of Samuel, because they conteine the conception, natiuitie and the whole course of his life, and also the liues and actes of two Kings, to wit, of Saul and Dauid, whom he anoynted and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God wrought to passe among this people vnder the gouernment of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vntil the end of his reigne and liue: the same by him was wonderfully augmented, all his great troubles and dangers, which he suffered both of his house and without, what horrible and dangerous insurrections and treasons were wrought against him, partly by his owne sonnes, kinsmen, friends and flatterers, and partly of some of his owne citizens and people and how by Gods assistance he ouercame all difficulties, and so atteyned vnto his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the eternall King, who came of Dauid according to the flesh, and was persecuted on euery side without and within, and ouercame all his enemies, and ouer his owne person, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie against all power both spirituall and temporall: and so reigneth with them, King for euermore.

### CHAP. I.

1 It was told Dauid of Sauls death. 15 He causeth him to be slaine that brought the tydings. 19 He lamenteth the death of Saul and Jonathan.

1. Sam. 30. 17.

AFter the death of Saul, when Dauid was returned from 'slaughter of the Amalekites, and had bin two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoste from Saul with his 'clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeysance.

a Seeming to lament the ouerthrowe of the people of Israel.

3 Then Dauid said vnto him, Whence commest thou? And he sayde vnto him, Out of the hoste of Israel I am escaped.

4 And Dauid sayd vnto him, What is done? I pray thee, tell me. Then he said, that the people is fled from the battell, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And Dauid sayde vnto the yong man that tolde it him, Howe knowest thou that Saul & Jonathan his sonne be dead?

6 Then the yong man that told him, answered. 'As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and loe, the charets and 'horsemen followed hard after him.

b As I stood on the chase.
1 Or, captaines.

7 And when he looked backe, he saw me, and called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an 'Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Israelites, Exo. 12. 38. Read, a proselyte.

9 Then said he vnto me, I pray thee, 'come vpon me, and slay me: for anguish is come vpon me, because my 'life is yet whole in me.

d I am sore because I am yet aliue.
2 Exo. 'soode vpon him.

10 So 'I came vpon him & slew him, and because I was sure that he could not liue, after that he had fallen I tooke the crowne that was vpon his head, and

and the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Ionathan his sonne, & for the people of the Lorde, and for the house of Israel, because they were slaine with the sword.

13 ¶ Afterwarde Dauid sayd vnto the yong man that told it him, Whence art thou? And he answered, I am the sonne of a stranger an Amalekite.

14 And Dauid sayd vnto him, How wast thou not afraide, to put forth thine hand to destroy the Anoynted of the Lorde?

15 Then Dauid called one of his yong men, and sayd, Goe neere, and fall vpon him. And he smote him that he dyed.

16 And Dauid said vnto him, Thy blood be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lordes Anoynted.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, and ouer Ionathan his sonne,

18 Also he bade them teach the children of Iudah to shoote, as it is written in the booke of Iasher.

19 O noble Israel, he is slaine vpon thy hie places: howe are the mightie ouerthrowen?

20 Tell it not in Gath, nor publish it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumph.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fieldes of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bowe of Ionathan neuer turned back, neither did the sword of Saul returne emptie from the blood of the slaine, and from the fat of the mightie.

23 Saul and Ionathan were louely and pleasant in their liues, and in their deaths they were not deuided: they were swifter then egles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul which clothed you in skarlet, with pleasures, & hanged ornaments of golde vpon your apparel.

25 Howe were the mightie slaine in the middes of the battel? O Ionathan, thou wast slaine in thine hie places.

26 Woe is me for thee my brother Ionathan: very louse hast thou bene vnto me: thy loue to me was wonderfull passing the loue of women: howe are the mightie ouerthrowen, and the weapons of warre destroyed?

## CHAP. II.

Dauid is anoynted King in Hebron. After many of Ishbosheth his seruants ouercome, & Abner the captaine of Dauids enemies slayne.

AFter this Dauid asked counsel of the Lord, saying, Shall I go vp into any of the cities of Iudah? And the Lord sayd vnto him, Go vp. And Dauid said, Whither shall I go? he then answered, Vnto Hebron.

2 So Dauid went vp thither and his two wiues also Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp the men that were with him, euery man with his houshold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid king ouer the house of Iudah. And they tolde Dauid, saying, That the men of Iabesh Gilead buryed Saul.

5 And Dauid sent messengers vnto the men of Iabesh Gilead and sayd vnto them, Blessed are ye of the Lord that ye haue shewed such kindnes vnto your lord Saul, that you haue buried him.

6 Therefore nowe the Lorde shewe mercie and trueth vnto you: and I will recompence you this benefite, because ye haue done this thing.

7 Therefore nowe let your hands be strong, and be you valiant: albeit your master Saul be dead, yet neuertheless the house of Iudah hath anoynted me king ouer them.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him king ouer Gilead, and ouer the Ashurites, & ouer Iezreel, and ouer Ephraim and ouer Benjamin, and ouer all Israel.

10 Ish bosheth Sauls sonne was fourtie yeere olde when he beganne to reigne ouer Israel, and reigned two yeere: but the house of Iudah followed Dauid.

11 And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and sixe monethes.

12 And

a Chap. 1. 8.

b Or, Iasher.

c That they might be able to match euen emongst the Philistims in this point.

d Or, Sauing, Saul.

e Let them set aside their delicate liuing to the vttermost to offer to the Lord.

f Or, Bow.

g Thou art iustly punished for thy lyes.

h Or, Sauing, Saul.

i Or, Iasher.

k Thes two both together in Gilboa.

l Or, with pleasures, & costly iewels.

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12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Joab ᵖ sonne of Zeruiah, and the seruants of Dauid went out & met one another by the poole of Gibeon: and they sate downe, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner sayde to Joab, Let the yong men nowe arise, and play before vs. And Joab said, Let them arise.

15 Then there arose and went ouer twelue of Beniamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught his fellow by the head, and thrust his sword in his fellowes side, so they fel down together: Wherefore the place was called ‖ Helkath hazzurim, which is in Gibeon.

17 And the battel was exceeding sore that same day: for Abner and the men of Israel ˡ fell before ᵖ seruants of Dauid.

18 And there were three sonnes of Zeruiah there, Joab, and Abishai, and Asahel. And Asahel was as light on foote as a wilde roe.

19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and sayd, Art thou Asahel? And he answered, Yea.

21 Then Abner sayd, Turne thee either to the right hand, or to the left, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.

22 And Abner sayd to Asahel, Depart from me: ᵗ wherefore should I smite thee to the ground? howe then should I be able to holde vp my face to Joab thy brother?

23 And when he would not depart, Abner with the hinder end of the speare smote him vnder the fift rib, that the speare came out behinde him: and he fell downe there, and dyed in his place. And as many as came to the place where Asahel fell downe and dyed, stoode still.

24 Joab also & Abishai pursued after Abner: and the same went downe, when they were come to the hil Ammiah, that lieth before Giah, by the way of the wildernes of Gibeon.

25 And the children of Beniamin gathered them selues together after Abner and were on an heape and stoode on the top of an hill.

26 Then Abner called to Joab, and said, Shal the sword deuoure for euer? knowest thou not, that it will be bitternes in the latter ende? howe long then shall it be, or thou bid the people returne from following their brethren?

27 And Joab sayde, As God liueth, if thou haddest not spoken, surely euen in the morning the people had departed euery one backe from his brother.

28 ¶ So Joab blewe a trumpet, and all the people stoode still and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went ouer Jordan, and past through all Bithron till they came to Mahanaim.

30 Joab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruants nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, & of Abners men, so that three hundreth and three score men dyed.

32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth lehem: and Joab and his men went all night, and when they came to Hebron, the day arose.

## CHAP. III.

1 Long warre betweene the houses of Saul & Dauid. 2 The children of Dauid in Hebron. 12 Abner turneth to Dauid. 27 Joab killeth him.

NOw there was then ᵃ long warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, & the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Ammon of Ahinoam the Jezreelite.

3 And his second was ᵇ Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah the daughter of Talmai the King of Geshur,

4 And the fourth, Adonijah ᵖ sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Jithream by Eglah Dauids wife: these were borne to Dauid in ᶜ Hebron.

6 ¶ Now while there was warre betweene the house of Saul & the house of Dauid,

h Let vs fre howe they can handle their weapons.

i Meaning, his aduersary.

k Or, the field of strong men.

l After that there were slaine and twentie were slaine.

m Or, spoyle.

n Why dost thou prouoke me to kil thee?

o Some read, in those parts, where as the finely parted lye: as the heart, the lunges, the liuer, the mile, and the gall.

p Shall we not make an end of murthering?

q If thou hadst not prouoked them to battel, as verse. 14.

r Or, aduersaries.

s Or, to the tentes.

t Thus God would reserue Dauid in his kingdome by the destruction of his aduersaries.

a That is, without intermission and long two yeres which was the whole reigne of Ish-bosheth.

b Whose called also Daniel. 1. Chron. 3. 1.

c Mahanaim seuen yeres and sixe monethes.

Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, y daughter of Aiah. And Ishbosheth said to Abner, wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dogs head, which against Iudah do shewe mercy this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargest me this day with a faute concerning this woman?

d Dare thou otherwise then a mere dog thus to vse thy seruant done to thy fathers house?

9 So do God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I do to him,

e We see how the wicked can not abide to be admonished of their faultes, but take their displeasure, watch for aduantages to bring them from their wickednes.

10 To remoue the kingdom from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer sheba.

11 And hee durst no more answere to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid on his behalfe, saying, Whose is the land? who should also say, Make couenant with me, and behold, mine hand shalbe with thee, to bring all Israel vnto thee.

f Orderly.

13 Who saide, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ishbosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for * an hundreth foreskinnes of the Philistims.

* 1. Sam. 18. 25, 27.

15 And Ishbosheth sent, and tooke her from her husbande * Phaltiel the sonne of Laish.

* 1. Sam. 25. 44

16 And her husband went with her, and came weeping behind her, vnto Bahurim: then said Abner vnto him, Go, [and returne. So he returned.

f Rather for enuie that her dare cowarde Ishbosheth, then for loue he bare to Dauid.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that hee might be your king.

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the handes of all their enemies.

19 Also Abner spake † to Beniamin, and afterwarde Abner went to speake

† Ebr. in the eares of Beniamin.

with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Beniamin.

g Who challenged the kingdome, because of their father Saul.

20 So Abner came to Dauid to Hebron, hauing twēty men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner saide vnto Dauid, I will rise vp, and go gather all Israel vnto my lord the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went in peace.

[ Or, without feare.

22 ¶ And behold, the seruants of Dauid & Ioab came † from the campe, and brought a great pray with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

† From warres against the Philistims.

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and said, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, and he is departed?

h Here appeareth the malice and enuie of Ioab, who would reuenge his priuate grudge vpon the king, as Dauid for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out frō Dauid, he sent messengers after Abner, which brought him again from the well of Sirah vnknowing to Dauid.

27 And when Abner was come again to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him vnder the fift rib, that he died, for the blood of * Asahel his brother.

* 2 Sam. 2. 23.

‖ Or, secretly.

28 ¶ And when afterwarde it came to Dauids eare, he said, I and my kingdome are i guiltesse before the Lorde for euer, concerning the blood of Abner the sonne of Ner.

i The Lord knoweth that I did not consent to his death.

29 Let the blood fall on k head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword or that lacketh bread.

k Shall be laid to Ioab, because of his cruelty.

30 So Ioab and Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battel.

l Abishai did consent to Ioab, because he consented to the murther.

31 And Dauid said to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloth and

in the margent, before the copye.

mourne before Abner: and king Dauid himselfe followed the beare.

32 And when they had buried Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the king lamented ouer Abner, & said, Died Abner as a foole dieth?

n He declareth that Abner dyed not as a traytour or euyll person, but as a valiant man must nedes be, vnlesse God by reuelation be reuerted by the wicked.

34 Thine hands were not bound, nor thy feete tied in fetters of braſſe: but as a man falleth before wicked men, ſo diddeſt thou fall. And all the people wept againe for him.

o A reioyſing to their conſolation vnto them to driue away all cares.

35 After warde all the people came to cause Dauid eate meat whyle it was yet day, but Dauid ſware, ſaying, So doe God to me & more alſo, if I taſte bread, or ought els till the ſunne be downe.

p This experience of me not easy to conuince inhabitants of other, but rather that appeare to others, to the intent that they may be ſatisfied.

36 And all the people knewe it, and it pleased them: as whatſoeuer the king did, pleased all the people.

37 For all the people and all Iſrael vnderſtoode that day, howe that it was not the kings deed that Abner the ſonne of Ner was ſlaine.

38 And the king ſaid vnto his ſeruãts, Knowe ye not, that there is a prince and great man fallen this day in Iſrael?

39 And I am this day weake and ſimply anointed king: and theſe men the ſõnes of Zeruiah be to hard for me: the Lord reward the doer of euill accordyng to his wickednes.

q Or Iſrael.

## CHAP. IIII.

1 Baanah and Rechab ſlay Iſh-bosheth, the ſonne of Saul. 12 Dauid commaundeth them to be ſlaine.

AND when Sauls ſonne heard that Abner was dead in Hebrõ, then his hands were feeble, & all Iſrael was atraide.

a That is, Iſh-bosheth.

b Or ſyning, that it was diſcouraged.

2 And Sauls ſonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the ſonnes of Rimmon a Beerothite of the children of Beniamin. (for c Beeroth was reckened to Beniamin,

c The cause Beeroth was in the tribe of Beniamin, Ioſh. 18. 25.

3 Becauſe the Beerothites fled to Gittaim, & ſojourned there, vnto this day)

4 And Jonathan Sauls ſonne had a ſonne that was lame on his feet: he was fiue yere olde when the tidings came of Saul and Jonathan out of Iſrael: then his nourſe tooke him, and fled away. And as ſhe made haſte to flee, the childe fell, and began to halt, and his name was Mephibosheth.

d Meaning the death of Saul, for feare of the Philiſtims.

5 And the ſonnes of Rimmon the Beerothite Rechab and Baanah went and came in the heate of the day to the house of Iſh-bosheth (who ſlept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the middes of the house, as they would haue wheate, and they ſmote him vnder the fift rib, and fled.

e They diſguiſed themſelues as marchants, which came to bye wheat.

f There is nothing ſo vile & dangerous, whereof the wicked will not enterpryſe in hope of hire and fauour.

7 For when they came into the house, hee ſlept on his bed in his bedchamber, and they ſmote him, and ſlew him, and beheaded him, and tooke his head, and gate them away through the plaine all the night.

8 And they brought the head of Iſh-bosheth vnto Dauid to Hebron, and ſaid to the king, Beholde the head of Iſh-bosheth Sauls ſonne thine enemie, who ſought after thy life: and the Lord hath auenged my lorde the king this day of Saul and of his ſeede.

9 Then Dauid answered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid vnto them, As the Lord liueth, who hath deliuered my ſoule out of all aduerſitie,

10 when one tolde mee, and ſayde that Saul was dead, thinking to haue brought good tidings: I tooke him and ſlewe him in Ziklag, who thought that I would haue giuen him a rewarde for his tidings: Chap. 1 15.

11 howe much more, when wicked men haue ſlaine a righteous perſon in his owne house, and vpõ his bed: ſhall I not nowe therefore require his blood at your hand, & take you from the earth?

g For as much as neither the example of him that ſlewe Saul, nay rather the matter, nor the innocencie of the perſon, nor reuerence of the place, nor time did moone them, they deſerued moſt grieuous punishment.

12 Then Dauid commaunded his yong men, and they ſlewe them, and cut off their hands and their feete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Iſh-bosheth, and buried it in the ſepulchre of Abner in Hebron.

Chap. 3 32.

## CHAP. V.

1 Dauid is made king ouer all Iſrael. 7 He taketh the ſtrõg hold of Zion. 11 He of herth counſell of the Lord, 20 And ouercommeth the Philiſtims twiſe.

THen came all the tribes of Iſrael to Dauid vnto Hebrõ, and ſpake thus, Beholde, we are thy bones and thy fleſh. 1. Chro. 11. 1.

a Meane of thy kinred, and muſt not reproched vnto them. Pſal. 78 71.

2 And in time paſt when Saul was our king, thou leddeſt Iſrael in and out: and the Lorde hath ſaid to thee, Thou ſhalt feede my people Iſrael, and thou ſhalt be a captaine ouer Iſrael.

3 So all the Elders of Iſrael came to the king to Hebron: and king Dauid made a couenant with them in Hebron before the Lorde: and they anointed

b That is, taking the Lord to be witneſs for the Arke was yet in Abinadabs house.

Dauid

Dauid king ouer Iſrael.

4 ¶ Dauid was thirtie yere olde when he began to reigne: and he reigned fourtie yere.

5 In Hebron he reigned ouer Iudah Chap.2.11. *ſeuen yere, and ſixe moneths: and in Ieruſalem hee reigned thirtie and three yeres ouer all Iſrael and Iudah.

6 ¶ The king alſo and his men went to Ieruſalem vnto the Iebuſites, the inhabitants of the land: Who ſpake vnto Dauid, ſaying, Except thou take away the c blinde and the lame, thou ſhalt not come in hither: thinking that Dauid could not come thither.

c The children of Gods called vnder blinde and lame gutters: therefore the Iebuſites meant, that they houlde ye, our men ſhall driue hence not onely blinde but lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

1. Chro. 11. 6

8 Now Dauid had ſaid the ſame day, Whoſoeuer ſmiteth the Iebuſites, and getteth vp to the gutters and ſmiteth the lame and blind, which Dauids ſoule hateth, I will preferre him: *therefore they ſaid, The blinde and the lame ſhall not 'come into that houſe.

d The idoles ſhould enter no more into that place.

9 So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid built roundе about it, from e Millo, and inward.

e Hee built from a browne houſe round about to his owne houſe.

10 And Dauid proſpered & grew: for the Lord God of hoſtes was with him.

2. Chro. 11. 8. † Heb. Zar.

11 ¶ Hiram alſo king of f Tyrus ſent meſſengers to Dauid, and cedar trees, and carpenters, and maſons for walles: and they built Dauid an houſe.

12 Then Dauid knew, that the Lord had ſtabliſhed him king ouer Iſrael, and that hee had exalted his kingdome for his people Iſraels ſake.

2 Chro 3.9

13 And Dauid tooke him mo *concubines and wiues out of Ieruſalem, after he was come from Hebron, and mo ſonnes and daughters were borne to Dauid.

2.Chro.3.5. 14 * And theſe be the names of the ſonnes that were borne vnto him in Ieruſalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elihua, and Nepheg, and Japhia,

16 And Elihama, and Eliada, and Eliphalet.

1 Chro.14.8. and 11.16. 17 ¶ * But whē the Philiſtims heard that they had anointed Dauid king ouer Iſrael, all the Philiſtims came vp to ſeeke Dauid: and when Dauid heard, he went downe to a fort.

18 The Philiſtims came, and ſpred themſelues in the valley of Rephaim.

f By Abaſtar the ſpeed.

19 Then Dauid aſked counſell of the Lord, ſaying, Shall I go vp to the Philiſtims? wilt thou deliuer them into mine handes? and the Lord anſwered Dauid, Go vp: for I will doutleſſe deliuer the Philiſtims into thine handes.

20 ¶ Then Dauid came to Baal perazim, and ſmote them there, and ſaide, The Lord hath deuided mine enemies aſunder before mee, as waters be deuided aſunder: therfore he called the name of that place, || Baal perazim.

2.Sa.28.21. || Or, the plaine of diuiſion.

21 And there they left their images, and Dauid and his men * burnt them.

1 Chr.14 12.

22 Againe the Philiſtims came vp, and ſpred them ſelues in the valley of g Rephaim.

g Meaning, the valley of giants which Dauid ſlew, or a caſtle of his ſo name.

23 And when Dauid aſked counſel of the Lord, he anſwered, Thou ſhalt not go vp, but turne about behinde them, and come vpon them ouer againſt the mulberie trees.

24 And when thou heareſt the noiſe of one going in the tops of the mulberie trees, then remooue: for then ſhall the Lord go out before thee, to ſmite the hoſte of the Philiſtims.

25 Then Dauid did ſo as the Lord had commaunded him, and ſmote the Philiſtims from Geba, vntill thou come to h Gazer.

h Which was in the tribe of Beniamin, but was aſſigned vnto a poſſeſſion.

## CHAP. VI

3 The Arke is brought forth of the houſe of Abinadab. 7 Vzzah is ſtriken, and dyeth. 11 Dauid bringeth before it. 16 And is therefore deſpiſed of his wife Michal.

AGaine Dauid gathered together all the choſen men of Iſrael, euen thirtie thouſand,

|| Or, choſe

2 * And Dauid arroſe and went with all the people that were with him * from Baale of Iudah to bring vp from thence the Arke of God, whoſe name is called by the Name of the Lord of hoſtes, that dwelleth vpon it betweene the Cherubims.

1.Chr 13 5,6.

a That was another Iudah called alſo Kiriath Iearim, Ios.15 9.

3 And they put the Arke of God vpon a newe cart, and brought it out of the houſe of Abinadab that was in Gibeah. And Vzzah and Ahio the ſonnes of Abinadab did driue the new cart.

b Which was an high place of the citie of Baale.

4 And when they brought the Arke of God out of the houſe of i Abinadab, that was at Gibeah, Ahio went before the Arke,

1.Sam 7 1.

5 And Dauid and all the houſe of Iſrael k played before the Lord on all inſtruments made of firre, and on harps, and on Pſalteries, and on timbrels, and on cornets, and on cymbals.

k Praiſed God, and ſang Pſalmes.

6 ¶ * And when they came to Nachons threſhing floore, Vzzah put his hande to the Arke of God, and helde it:

1 Chr 13.10.

for the oxen did shake it.

7 And the Lorde was very wroth with Uzzah, and God [a] smote him in the same place for his fault, & there he died by the Arke of God.

8 And Dauid was displeased, because the Lord had [b] smitten Uzzah: and hee called the name of the place Perez Uzzah vntill this day.

9 Therefore Dauid that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the cite of Dauid, but Dauid carried it into the [c] house of Obed edom the Gittite.

11 And the Arke of the Lord remained in the house of Obed edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 ¶ And one tolde king Dauid, saying, [d] The Lord hath blessed the house of Obed edom, and all that he hath, because of the Arke of God: therefore Dauid went and brought the Arke of God from the house of Obed edom, into the cite of Dauid with gladnesse.

13 And when they that bare the Arke of the Lord had gone fire paces, hee offred an ore, and a fat beast.

14 And Dauid danced before [e] the Lord with all his might, and was girded with a linen [f] Ephod.

15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the cite of Dauid, Michal Sauls daughter looked through a windowe, and sawe king Dauid leape, and dance before the Lord, and she [g] despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offred burnt offrings, and peace offrings before the Lord.

18 And assoone as Dauid had made an ende of offring burnt offrings & peace offrings, hee [h] blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, [euen among the whole multitude of Israel, asswell to the women as men, to euery one a cake of bread, and a piece of flesh, & a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] bleſſe his house, and Michal the daughter of Saul came out to meet Dauid, and said, O how glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a foole vncovereth himselfe.

21 Then Dauid said vnto Michal, [k] It was before the Lorde, which chose me rather then thy father, & all his house, and commanded me to be ruler ouer the people of the Lord, euen ouer Israel: and therefore will I play before [l] the Lord,

22 And will yet bee more vile then thus, & will be lowe in mine owne sight, and of the very same maydeseruantes, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had no childe vnto the day of her death.

## CHAP. VII.

1 Dauid would builde God an house, but is forbidden by the Prophet Nathan. 8 God promiseth Dauid in stede of his benefites. 12 He promiseth contynuance of his kingdome and posteritie.

AFterwarde [*] when the king sate in his house & the Lord had giuen him rest rounde about from all his enemies,

2 The king sayde vnto Nathan the Prophet, Beholde, nowe I dwell in an house of cedar trees, and the Ark of God remaineth within the [a] curtaines.

3 Then Nathan saide vnto the king, Go, and do all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the word of the Lord came vnto Nathan, saying,

5 Goe, and tell my seruant Dauid, Thus saith the Lord, [b] Shalt thou builde me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one [c] worde with any of the tribes of Israel when I commaunded the Iudges to feede my people Israel: or said I, why builde ye not me an house of cedar trees?

8 Now therefore so say vnto my seruant Dauid, Thus saith the Lorde of hostes, [d] I tooke thee from the sheepecoate following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee whereseuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue

a Here we see what danger it is to follow good intentions or to doe any thing in Gods seruice without his expresse word.

b That is, the destruction of Vzzah.

c Who was a Leuite and had dwelt in Gittaim, 1. Chro. 15. 21.

d Meaning, he exalted the Leuites to beare it, according to the Lawe.

e With a garment like to the Priestes garment.

f The twelue lings are not able to comprehend the motions that moue the children of God, to praise God by all maner of meanes.

g That is, to wish for his house as he had done to the people.

h Or, salue vs.

i It was for no worldly affection, but onely for that cause that I dare to Gods glory.

k Which was a punishment, because she mocked the seruant of God.

1. Chro. 17. 1.

a Within the Tabernacle couered with curtaines, Exod. 26. 7.

b Meaning, he seemed not: for Nathan speaking according to mans iudgement and not by the spirit of prophecie permitted him.

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted.

1. Sam. 16. 12. Psal. 78. 70.

haue made thee a d great name, like vnto the name of the great men that are in the earth.

d That made thee famous through all the world.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue no more, neither shall wicked people trouble them any more as before time,

e Or, promiseth them quietnes, if they walke in his feare and obedience.

11 And since the time that I set Iudges ouer my people of Israel and I will giue thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

1 King. 8.20.

12 f And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

1. Kings 5. and 6. 12 2 Chro. 33 10

13 g He shall builde an house for my Name and I will stablish the throne of his kingdome for euer.

Hebr 1 5. Psal. 89 27, 32.

14 h I will be his father, and he shall be my sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

h Thats gentlynes, and fatherly care to correct their children.

15 But my mercie shall not depart away from him, as I tooke it frō Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thy kingdome for euer before thee, (euen thy throne shalbe i stablished for euer.

g This was begun in Salomon as a figure: but accomplished in Christ.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 (Then king Dauid went in, and sate before the Lord, and saide, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lorde God, therefore thou hast spoke also of thy seruants house for a great while: but k doth this appertaine to man, O Lord God?

i Or, shall be established.

k Or, Is this the order of man.

20 And what can Dauid say more vnto thee? for thou, Lorde God, knowest thy seruant.

21 For thy words sake, & according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all l we haue heard with our eares.

l Or, I haue heard.

Deut 4.7.

23 m And what one people in the earth is like thy people, like Israel? whose God went & redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for you great things, and terrible for thy land, O Lorde, euen for thy people, whom thou redeemedst to thee out of Egypt, frō the nations & their gods?

m O Israel, n And inherytance vnto thine Israel. o From the Egyptians & their idoles.

24 For thou hast ordained to thy selfe thy people Israel to be thy people for euer: & thou Lorde art become their God.

p Of the wretched that God shewe election in the only cause, why the Israelites were chosen to be his people.

25 Now therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast said.

26 And let thy Name be magnified for euer by them q shall say, The Lorde of hostes is the God ouer Israel: and let the house of thy seruant Dauid be stablished before thee.

q This prayer is most effectuall, when we set before God his promes, & then make our petitions.

27 For thou O Lord of hosts, God of Israel, hast reuealed vnto thy seruant, saying, I will build thee an house: therefore hath thy seruant r ben bolde to pray this prayer vnto thee.

r Or, made inuincible courage.

28 Therefore nowe, O Lorde God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruant)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

Therefore I firmely beleeue it shall come to passe.

## CHAP. VIII.

1 Dauid ouercommeth the Philistims and other strange nations, and maketh them tributaries to Israel.

1 Chro 18 1, &c. 2

AFter s this now, Dauid smote the Philistims, and subdued them, and Dauid tooke the t bridle of bondage out of the hand of the Philistims.

s Or, Meshech. t Or, mother citie that they payed no more tribute.

2 And he smote Moab, and measured them with a rope, and cast them downe to the ground: he measured them with u two ropes to put them to death, & with one full rope to keepe them aliue: so became the Moabites Dauids seruants, and brought giftes.

u He slew two parts as it pleased him, and reserued the third.

3 (Dauid smote also Hadadezer the sonne of Rehob king of Zobah as hee went to recouer his border at the riuer x Euphrates.

x Perath. Or, Euphrates.

4 And Dauid tooke of them a thousand and seuen hundreth horsemen, and twentie thousand footemen, and Dauid y destroyed all the charets, but reserued an hundreth charets of them.

y Iosephus saith he kept not the chariots for himself, but for his seruants.

5 (Then came the Aramites of z Damascus

z Syria.

Dammesek to succour Hadadezer king of Zobah, but Dauid slewe of the Arametes two and twentie thousand men.

6 And Dauid put a garisonn Aram of Dammesek: and the Arametes became seruants to Dauid, and brought gifts. And ᵖ Lord saued Dauid where-soeuer he went.

7 And Dauid tooke the shieldes of golde ᵖ belonged to the seruants of Hadadezer, ᵗ brought them to ᵘ Jerusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.

9 ¶ Then Toi king of Hamath heard howe Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Joram his sonne vnto king Dauid, ᵗto salute him, and to ᵘ reioyce with him because hee had fought against Hadadezer, and beaten him: for Hadadezer had warre with Toi. Who brought ᵘ with him vessels of siluer, and vessels of golde, and vessels of brasse.

11 And king Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistims and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So Dauid gate a name after that he returned, and had slaine of the Arametes in the ˣ valley of salt eighteene thousand men.

14 And hee put a garison in Edom: throughout all Edom put he his souldiers and all they of Edom became Dauids seruants: and the Lorde kept Dauid whithersoeuer he went.

15 Thus Dauid reigned ouer all Israel, and executed iudgement and iustice vnto all his people.

16 And Joab the sonne of Zeruiah ʸ was ouer the host, and Jehoshaphat the sonne of Ahilud was recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar ʸ were the Priests, ᶻ Seraiah the scribe.

18 And Benaiahu the sonne of Jehoiada and the Cherethites and the Pelethites, and Dauids sonnes were chiefe rulers.

## CHAP. IX.

ᵃ Dauid restoreth all the lands of Saul to Mephibosheth the sonne of Jonathan. 10 He appointeth Ziba to tyll the ground of his lands.

AND Dauid said, Is there yet any man left of the house of Saul, that I may shewe him mercie for ᵇ Jonathans sake?

2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king saide vnto him, Art thou Ziba? And he said, I thy seruant am he.

3 Then the king saide, Remaineth there yet none of the house of Saul, on whom I may shewe the mercy of God? Ziba then answered the king, Jonathan hath yet a sonne ᵗ lame of his feete.

4 Then ᵖ king said vnto him, Where is he? And Ziba saide vnto ᵖ king Behold, he is in the house of Machir the sonne of Ammiel of Lo debar.

5 ¶ Then king Dauid sent, ᵗ tooke him out of ᵖ house of Machir the sonne of Ammiel of Lo debar.

6 Now when Mephibosheth ᵖ sonne of Jonathan, the sonne of Saul was come vnto Dauid he fell on his face, and did reuerence. And Dauid saide, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindnes for Jonathan thy fathers sake, and will restore thee all the landes of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed himselfe, and saide, What is thy seruant, ᵖ thou shouldest looke vpon such a dead dogge as I am?

9 Then the king called Ziba Sauls seruant and said vnto him, I haue giuē vnto thy masters sonne all that pertained to Saul and to all his house.

10 Thou therefore ᵗ ʸ thy sonnes and thy seruants shall till the lande for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eat bread alway at my table ᶻ (now Ziba had fifteene sonnes, and twentie seruants)

11 Then said Ziba vnto the king, According to all that my lorde the king hath commanded his seruant, so shall thy seruant do. ᵗ that Mephibosheth may eate at my table, as one of the kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, and all that dwelt in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Jerusalē: for he did eat cōtinually at ᵖ kings table, and was lame on both his feete.

CHAP

ᵇ Because of promise made to Jonathan, 1. Sam. 20. 15.

ᵗ Which were carried to be accepted to Capernaum. Chap. 4. 4.

ᵗ Ziba was afraid to come before Dauid, but Dauid bad him.

ᵘ lands.

ᵗ Meaning, a crippled person.

ᵖ Mephibosheth.

ᵗ ʸ He was brought vp in Ierusalem, and therefore ate not of his owne, that he might be prouided.

ᵗ That Mephibosheth might dwell neere vnto him, as one of the kings sonnes.

CHAP. X.

4 The messengers of Dauid are villanously entreated of the king of Ammon. 7 Joab is sent against the Ammonites.

1 Chro 19 2.

AFter this, the * king of the children of Ammon died and Hanun his sonne reigned in his stead.

2 Then sayde Dauid, I will shewe kindnes vnto Hanun the sonne of Nahash, as his father shewed kindnes vnto me. And Dauid sent his seruants to comfort him for his father. So Dauids seruants came into the lande of the children of Ammon.

a The children of God are not in remembrance of a benefite receaued.

3 And the princes of the children of Ammon sayde vnto Hanun their lorde, a Thinkest thou that Dauid doth honour thy father, b he hath sent comforters to thee: hath not Dauid rather sent his seruants vnto thee, c to search the citie, and to spie it out, and to ouerthrowe it?

a Elias, thou euer doest Dauid.

b Their arrogant malice would not suffer them to see the forwardnes of Dauids heart: therefore their counsell turned to the destruction of their countrey.

4 Wherefore Hanun tooke Dauids seruants, & shaued off the half of their beardes, and cut off their garments in the middle, euen to their buttockes, and sent them away.

5 ¶ When it was tolde vnto Dauid, he sent to meete them, for the men were exceedingly ashamed: and the king sayde, Tary at Jericho, vntill your beards be growen, then returne.

c That they had deserued Dauids displeasure so, the iniurie done to his ambassadours considered.

6 ¶ And when the children of Ammon sawe that they stanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footemen, & of king Maacah a thousand men, and of Jsh tob twelue thousand men.

7 And whē Dauid heard of it, he sent Joab, & all the hoste of the strong men.

8 And the children of Ammon came out, and put their armie in aray at the entring in of the gate: and the Aramites of Zoba, and of Rehob, and of Jsh tob, and of Maacah, were by themselues in the field.

d These were diuers parts of the countrey of Syria, whereby appeareth, that the Syrians serued where they might haue entertainement as now the Switzers do.

9 When Joab sawe that the front of the battell was against him before and behinde, he chose of all the choise of Jsrael, & put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abishai his brother, that he might put them in aray against the children of Ammon.

11 And he sayde, If the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be to strong for thee, I will come and succour thee.

12 Be strong and let vs be valiant for e our people, & for the cities of our God, and let the Lorde do that which is good in his eyes.

e Here is declared where for warre ought to be vndertaken: as for the defence of true religion and Gods people.

13 Then Joab, and the people that was with him ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai, and entred into the citie. so Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Aramites sawe that they were smitten before Jsrael, they gathered them together.

16 And Hadarezer sent, and brought out the Aramites that were beyond the f Riuer: and they came to Helam, and Shobach the captaine of g hoste of Hadarezer went before them.

f Or, Euphrates.

17 When it was shewed Dauid, then he gathered h all Jsrael together, and passed ouer Jorden & came to Helam: and the Aramites set themselues in a ray against Dauid, & fought with him:

g Or, Hadadezer.

h Meaning, the greatest part.

18 And the Aramites fled before Jsrael: and Dauid destroyed i seuen hundreth charets of the Aramites, & fourtie thousand horsemen, & smote Shobach the captaine of his hoste, who dyed there.

i Which were the chiefest and most puissant of all the destroyed, 2 Chro 18. 5. where the soldiers whereof were 7000. charets.

19 And when all the kings, that were seruants to Hadarezer, sawe that they fell before Jsrael, they made peace with Jsrael, and serued them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth aduoutrie. 10 Vriah. 14 Dauid maketh Vriah drunke. 22 Dauid maketh Joab to murther Vriah. 26 Bathsheba.

AND when the yeere was expired in the time whē kings go forth to battell, Dauid sent Joab, and his seruants with him and all Jsrael, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Jerusalem.

a The yeere following. 2 Sam. 12. 26. 1 Chro. 20. 1.

2 ¶ And when it was euening tide, Dauid arose out of his bed and walked vpon the roofe of the kings palace: and from the roofe he sawe a woman washing her selfe: and the woman was very beautifull to looke vpon.

b Whereupon he be-held a great multitude of women, as is read of Susanna Dan. 13.

3 And Dauid sent and inquired what woman it was: and one sayd, Is not this Bath sheba the daughter of Eliam, wife to Vriah the Hittite?

c Who was not an Israelite: by whom it is conuerted to the true religion.

4 Then Dauid sent messengers, and tooke her away: and she came vnto him and

Leuit. 15. 19. and 18. 19.

and he lay with her: (now she was [a] purified from her vncleannes) and she returned vnto her house.

5 And the woman conceiued: therefore she sent and [b] told Dauid, and saide, I am with childe.

[a] Fearing least she should be stoned according to the Law.

6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him howe Ioab did, and how the people fared, and how the warre prospered.

8 Afterward Dauid saide to Vriah, [c] Go downe to thine house, and wash thy feete. So Vriah departed out of the Kinges palace, and the King sent a present after him.

[c] Dauid thought that if Vriah laye with his wife, his sinne might be couered.

9 But Vriah slept at the doore of the Kings palace with all [y] seruants of his lord, and went not downe to his house.

10 Then they told Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Commest thou not from thy iourney? why didst thou not go downe to thine house?

11 Then Vriah answered Dauid, [d] The Arke and Israel, and Iudah dwell in tentes: and my lorde Ioab and the seruants of my lord abide in the open fieldes: shall I then go into mine house to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not do this thing.

[d] Whereby God would teache Dauid continencie: that seeing the Arke and the Israelites were in warre, he should not take ease at home, nor go to his wife.

12 Then Dauid said vnto Vriah, Tary yet this day, [e] to morowe I will send thee away. So Vriah abode in Ierusalem that day, and the morow.

[e] God rewarded him according to his seruant.

13 Then Dauid called him, and he did eate and drinke before him, and he made him drunke: and at euen he went out to lie on his couch with the seruants of his lorde, but went not downe to his house.

[f] He made him to drinke more liberally then he was wont to doe, thinking thereby he should haue preuailed by his wile.

14 And on the morow Dauid wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And he wrote [g] thus in the letter, Put ye Vriah in [y] forefrõt of [y] strength of the battell, and retire ye backe from him, that he may be smitten, and die.

[g] Ebr. by writing. [h] Except God succoured vp vpho ne vs, we had ben vtterly lost: the most perfect fall into the greatest abominations.

16 ¶ So when Ioab beseged the citie, hee assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fell of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the thinges concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 And if the Kings anger arise, so that he say vnto thee, Wherefore approched ye vnto the citie to fight? knewe ye not that they would hurle from [y] wall?

[i] Or, thou shalt do this, if.

21 Who smote Abimelech sonne of Ierubbesheth? did not a woman cast a piece of a milstone vpon him from the wall, and he died in Thebez? why went you nie the wall? Then say thou, Thy seruant Vriah the Hittite is also dead.

[i] Heming. Gideon, Iudg. 9. 53.

22 So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainely the men preuailed against vs, and came out vnto vs into the field, but we [l] pursued them vnto the entring of the gate.

[l] Ebr. were against them.

24 But the shooters shot from the wall against thy seruants, and some of the Kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid said vnto the messenger, [k] Thus shalt thou say vnto Ioab, Let not this thing trouble thee: for the sword deuoureth [l] one aswell as another: make thy battell more strong against the citie, and destroy it, and encourage thou him.

[k] He dissembleth it, bicause the messenger, to the intent that neither his owne nor Ioabs wicked dede be spied, should be the more ready and to.

[l] Ebr. as and to.

26 ¶ And when the wife of Vriah heard that her husbande Vriah was dead, she mourned for her husband.

27 So when the mourning was past, Dauid sent and tooke her vnto his house, and she became his wife, and bare him a sonne: but [y] thing that Dauid had done, [m] displeased the Lord.

[m] Ebr. was euill in the eyes of the Lord.

## CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 28 The citie conteined in adulterie, dyeth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

[1] Because Dauid loue vnto wickednes in sinne, the louing mercie of God, which suffre him not to perish, wakeneth his conscience by the Prophet, and by gentlenes bringeth him to repentance.

THen the Lord [a] sent Nathan vnto Dauid, who came to him, and saide vnto him, There were two men in one citie, the one riche, & the other poore.

2 The rich man had exceeding many cheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which hee had bought, and nourished vp: and it grewe vp with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cuppe, and slept in his bosome, and

and was vnto him as his daughter.

[Or, wayfaring man.

4 Nowe there came a stranger vnto the rich man, Who refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

[Heb. came.

[Heb. was kindled.

[Heb. the sonne of death. Leuit. 20. 11.

5 Then Dauid was exceeding wroth with the man, and sayd to Nathan, As the Lord liueth the man that hath done this thing, shall surely dye,

6 And he shall restore the lambe foure folde, because he did this thing, and had no pitie thereof.

7 Then Nathan sayde to Dauid, Thou art the man. Thus saieth the Lord God of Israel, I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

1 Sam. 16. 13.

8 And gaue thee thy lordes [b] house, and thy lordes wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had bene to little) haue giuen thee such and such things.

b For Dauid succeeded Saul in his kingdome.

9 Wherefore hast thou despised the commandement of the Lord, to doe euil in his sight? thou hast killed Uriah the Hittite with the sworde, and hast taken his wife to be thy wife, and hast slaine him with the sworde of the [c] children of Ammon.

c Ye Iewes vnder Iupiter Moloch and Chemosh, or at Rimphy & Phephal.

10 Now therefore the sworde shall neuer depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

a Comm, greater things then these, as Gouernment and honour in peace & warre &c. but ye thrise ingrate vnder foote slay him not.

11 Thus saith the Lord, Beholde, I will raise vp euil against thee out of thine owne house, and will [a] take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this sunne.

c That all mens sinnes are not alike punished in the hands of Gods executioners. Deut. 28. c. chap. 16. 22.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

[f] Meaning, open ly, as at noone dayes.

13 Then Dauid sayd vnto Nathan, [b] I haue sinned against the Lorde. And Nathan said vnto Dauid The Lord also hath [c] put away thy sume, thou shalt not dye.

Eccles. 47. 11.

[f] For the Lord seeketh but that the sinner would turne to him.

14 Howbeit because by this deede thou hast caused [d] enemies of the Lorde to blaspheme, the childe that is borne vnto thee shall surely dye.

[b] In saying, that the Lord hath ap. pointed a wicked man to reigne ouer his people.

15 ¶ So Nathan departed vnto his house: and the Lorde stroke the childe that Uriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore besought God for the childe, and fasted and [e] went in, and lay all night vpon the earth.

[e] To wit, to his priuie chamber.

17 Then the Elders of his house arose to come vnto him, and to cause him to rise from [f] ground: but he would not, neither did he eate [g] meate with them.

[f] Thinking by humble and priuate prayer that God would haue restored his childe: but God had otherwise determined.

18 So on the seuenth day the childe dyed: and the seruants of Dauid feared to tell him that the childe was dead: for they sayd, Behold, while the childe was aliue, We spake vnto him, and he would not hearken vnto our voyce: howe then shall we say vnto him, The childe is dead, to vexe him more?

[g] Heb. and he did not eate meate.

19 But when Dauid sawe that his seruants whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruants, Is the childe dead? And they sayd he is dead.

20 Then Dauid [h] arose from [f] earth, and washed and anointed himselfe, and changed his apparel, and came into the house of the Lord, and worshipped, and afterward came to his owne house, and bade that they should set bread before him, and he did eate.

[h] Shewing that our humble fastings ought not to be cruell for, but to appease the wrath of God with his workes.

21 Then said his seruants vnto him, What thing is this that thou hast done? thou diddest fast and weepe for the childe while it was aliue, but when the childe was dead, thou diddest rise vp, and eate meate.

[g] As they vse to doe in the funerals of others and feare, of the faithfull.

22 And he sayd, while the childe was yet aliue, I fasted, and wept: for I said, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But nowe being dead, wherefore should I nowe fast? Can I bring him againe any more? I shall go to him, but he shall not returne to me.

[i] By this consideration he appeased his sorowe.

24 ¶ And Dauid comforted Bathsheba his wife, and went in vnto her, and lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loued him.

Mat. 1. 6.

25 For the Lorde had sent [b] by Nathan the Prophet: therefore [c] he called his name Iedidiah, because [f] Lorde loued him.

[b] To wit, the Lord, 1. Chro. 22. 9.

[c] He will haue Salomon.

[f] Meaning, Dauid. 1. Chro. 22. 9.

26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the citie of the kingdome.

[d] Heb. enemies &c.

27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of [e] waters.

[e] That is, the pooles, cesterns and conueyances of the corne and water, as no good as taken.

28 Now therefore gather the rest of the people together, and besiege the citie,

that thou mayest take it, least the victorie be attributed to me.

29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.

30 And he tooke their kings crowne from his head, (which waied a talent of gold, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great aboundance.

31 And he caried away the people that was therein, & put them vnder sawes, and vnder yron harrowes, and vnder axes of yron, and cast them into the tyle kilne: euen thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Jerusalem.

## CHAP. XIII.

Ammon Dauids sonne defiled his sister Tamar. 19 Tamar is reuiled by her brother Absalom. 29 Absalom therefore killeth Ammon.

NOw after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was Tamar, Ammon the sonne of Dauid loued her.

2 And Ammon was so sore vexed, that he fell sicke for his sister Tamar: for she was a virgin, & it seemed hard to Ammon to doe any thing to her.

3 But Ammon had a friend called Jonadab, the sonne of Shimeah Dauids brother: and Jonadab was a very subtile man.

4 Who said vnto him, Why art thou the kings sonne so leane from day to day? wilt thou not tell me? Then Ammon answered him, I loue Tamar my brother Absalomes sister.

5 And Jonadab sayd vnto him, Lie downe on thy bed & make thy selfe sicke: and when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meate, and let her dresse meate in my sight, that I may see it, and eate it of her hand.

6 ¶ So Ammon lay downe, & made himselfe sicke: and when the king came to see him, Ammon sayde vnto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may receiue meate at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house and dresse him meate.

8 ¶ So Tamar went to her brother Ammons house, & he lay downe: and she tooke flowre, and kneaded it, and made cakes in his sight & did bake the cakes.

9 And she tooke a pan, and powred them out before him, but he would not eate. Then Ammon sayd, Cause ye euery man to go out from me: so euery man went out from him.

10 Then Ammon sayd vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which she had made, and brought them into the chamber to Ammon her brother.

11 And when she had set them before him to eate, he tooke her, and sayd vnto her, Come lye with me, my sister.

12 But she answered him, Nay, my brother, doe not force me: for no such thing ought to be done in Israel: commit not this folly.

13 And I, whither shall I cause my shame to goe? and thou shalt be as one of the fooles in Israel: now therefore, I pray thee, speake to the king, for he will not denie me vnto thee.

14 Howbeit he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Ammon hated her exceedingly, so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her: and Ammon said vnto her, Vp, get thee hence.

16 And she answered him, There is no cause: this euill to put me away is greater then the other that thou didst vnto me: but he would not heare her,

17 But called his seruant that serued him, and said, Put this woman now out from me, and locke the doore after her.

18 (And he had a garment of diuers colours vpon her: for with such garments were the kings daughters that were virgins, apparelled.) Then his seruant brought her out, and locked the doore after her.

19 And Tamar put ashes on her head and rent the garment of diuers colours which was on her, and layd her hand on her head, and went her way crying.

20 And Absalom her brother said vnto her, Hath Ammon thy brother bene with thee? Holy yet be still, my sister: he is thy brother: let not this thing grieue thine heart. So Tamar remained desolate in her brother Absaloms house.

21 ¶ But when king Dauid heard all these things, he was very wroth.

22 And Absalom sayd vnto his brother

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a Or, a couple of cakes.

b That is, there are possessions after the lawe of the common talent.

c Signifieng, that as they were taken and enemies of God, so he put them to cruell death.

a Tamar was Absaloms sister, both by father and mother, and Ammons onely by father.

b Wherefore kept in they fathers house as virgins were accustomed.

c Here we see that there is no enterprise so wicked, that can locke cannot set it to further it.

d Speaking, some delicate and deintie meate.

e Or, Cake.

f That is, he caused them all to depart a side.

g For the wicked are ashamed to do that before men, which they are not afraide to commit in the sight of God.

Leuit. 18. 9.

h Or, how shall I take away mine shame?

i As a feeble and lacked person.

k Or, for this cause.

l Or, leaue.

m For that whereas men of diuers colours or peeces, as those dayes was taken greatest estimation Gen. 37. 3. Iudg. 5. 30.

n For though he conceiued sudden displeasure in his heart, yet he differred it to conuenient season, & comforted his sister.

ther Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the tume of two yeres, Abſalom had ſheepeſhearers in Baal-hazor, which is beſide Ephraim, & Abſalom called all the Kings ſonnes.

24 And Abſalom came to the King and ſayde, Beholde nowe, thy ſeruant hath ſheepeſhearers: I pray thee, that the King with his ſeruants would go with thy ſeruant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee, let vs not goe all, leſt we be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit he would not go, but thanked him.

26 Then ſayd Abſalom, But I pray thee, ſhall not my brother Amnon goe with vs? And the King anſwered him, Why ſhould he go with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the Kings children.

28 ¶ Now had Abſalom commaunded his ſeruants, ſaying, Marke nowe when Amnons heart is merry with wine, and when I ſay vnto you Smite Amnon, kill him, feare not for haue not I commanded you? be bolde therefore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commanded: and all the Kings ſonnes aroſe, and euery one gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tydings came to Dauid, ſaying, Abſalom hath ſlaine all the Kings ſonnes, and there is not one of them left.

31 Then the King aroſe, and tare his garments, and lay on the ground, and all his ſeruants ſtoode by with their clothes rent.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered & ſaid, Let not my lord ſuppoſe that they haue ſlaine all the yong men of Kings ſonnes: for Amnon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the King take the thing ſo grieuously, to thinke that all the Kings ſonnes are dead: for Amnon onely is dead.

34 ¶ Then Abſalom fledde: and the yong man that kept the watch, lift vp his eyes, and looked, and beholde, there came much people by the way of the hill ſide behinde him.

35 And Jonadab ſayd vnto the king, Behold, the Kings ſonnes come: as thy ſeruant ſayd, ſo it is.

36 And aſſoone as he had left ſpeaking, beholde the Kings ſonnes came, and lift vp their voyces, and wept: and the King alſo and all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, & went to Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fledde, and went to Geſhur, and was there three yeres.

39 And King Dauid deſired to go forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

## CHAP. XIIII.

1 Abſalom is reconciled to his father by the ſubtilte of Joab. 24 Abſalom muſt not ſee the kings face. 25 The beauty of Abſalom. 26 His yerely poll, or to be ſhorne, and is brought to high preferment.

Then Joab the ſonne of Zeruiah perceiued, that the Kings heart was toward Abſalom.

2 And Joab ſent to Tekoah, and brought thence a ſubtile woman, & ſayd vnto her, I pray thee, faine thy ſelfe to mourne, and put on mourning apparell, and anoint not thy ſelfe with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the King, & ſpeake on this maner vnto him: for Joab taught her what ſhe ſhould ſay.

4 ¶ Then the woman of Tekoah ſpake vnto the King and fell downe on her face to the ground, & did obeiſance, and ſayd, Helpe, O King.

5 Then the King ſaid vnto her, What aileth thee? And ſhe anſwered, I am in deede a widowe, and mine huſbande is dead.

6 And thine handmayde had two ſonnes, and they two ſtroue together in the field: and there was none to parte them, ſo the one ſmote the other, and ſlewe him.

7 And beholde, the whole famille is riſen againſt thine handmaid, and they ſayde, Deliuer him that ſmote his brother, that we may kill him for the ſoule of his brother whom he ſlewe, that we may deſtroy the heire alſo: ſo they ſhall quenche my ſparkle which is left, and ſhall not leaue to my huſband neither name nor poſteritie vpon the earth.

8 And the King ſayde vnto the woman,



& By, or, vnto the place of iudgement.

§ To whom a number come, that they may ſolace, but worken yuil ſore.

‖ Ebr. he ſlacked

‡ Pretending to the King, that Amnon was ſodainly drawe vnto him.

* Such is the pride of the wicked, that ſtraines them at all thinges vnmeete: whereas the godly thinke to be obeyed.

‖ Lamenting, as he that felt the wrath of God vpon his houſe. Chap. 12, 10.

‖ Ebr. becauſe it is put in Abſaloms mouth.

‖ Or, take it to heart.

‖ Or, but.

‖ Or, ſeaſed.

a That the king fauoured him.

b Token of mourning for ſome dead perſon.

c Ebr. a widow woman.

d Vnder this parable he deſireth the death of Amnon by Abſalom.

e Becauſe he had ſlaine his brother, he ſhould not be ſuffered to liue, according to the Law, Genes. 9. 6. Exod. 21. 12.

man, Go to thine house, & I will giue a charge for thee.

9 Then the woman of Tekoah said vnto the king, My lord, O king, this trespasse be on me, & on my fathers house, and the king and his throne be giltles.

10 And the king sayde, Bring him to me that speaketh against thee, and he shall touch thee no more.

11 Then sayd she, I pray thee, let the king remember the Lorde thy God, that thou wouldest not suffer many reuengers of blood to destroy lest they slay my sonne. And he answered, As the Lord liueth there shall not one heare of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmaide speake a worde to my lord the king. And he sayd, Say on.

13 Then the woman said, Wherefore then hast thou thought such a thing against the people of God? for why doeth the king, as one which is faulte, speake this thing, that he will not bring againe his banished?

14 For we must needes die, and [we are, as water spilt on the ground, which can not be gathered vp againe: neither doeth God spare any person, yet doeth he appoint meanes, not to cast out from him, him that is expelled.

15 Now therefore that I am come to speake of this thing vnto my lorde the king the cause is that the people haue made me afraide: therefore thine handmaide sayd, Now will I speake vnto the king: it may be that the king will performe the request of his handmaide.

16 For the king will heare, to deliuer his handmaide out of the hand of the man that would destroy me, & also my sonne from the inheritance of God.

17 Therefore thine handmayd sayd, The worde of my lorde the king shall nowe be comfortable: for my lorde the king is euen as an Angel of God in hearing of good & bad: therefore the Lorde thy God be with thee.

18 Then the king answered, and sayd vnto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king nowe speake.

19 And the king said: Is not the hand of Joab with thee in all this? Then the woman answered, & sayd, As thy soule liueth, my lord the king, I will not turne to the right hand nor to the left, from ought that my lorde the king hath spoken: for euen thy seruant Joab bade me, and he put all these words in the mouth of thine handmaide.

20 For to the intent that I should change the forme of speach, thy seruant Joab hath done this thing, but my lord is wise according to the wisedome of an Angel of God to vnderstand all things that are in the earth.

21 ¶ And the king sayd vnto Joab, Beholde nowe, I haue done this thing: go then, and bring the yong man Absalom againe.

22 And Joab fell to the ground on his face, and bowed himselfe, and thanked the king. Then Joab sayde, This day thy seruant knoweth, that I haue founde grace in thy sight, my lorde the king, in that the king hath fulfilled the request of his seruant.

23 ¶ And Joab arose, & went to Geshur, & brought Absalom to Jerusalem.

24 And the king said, Let him turne to his owne house, & not see my face. So Absalom turned to his owne house, and sawe not the kings face.

25 Now in all Israel there was none to be so much praysed for beautie as Absalom: from the sole of his foote euen to the toppe of his head there was no blemish in him.

26 And when he polled his head, (for at euery yeres end he polled it: because it was to heauie for him, therefore he polled it) he weighed the heare of his head at two hundreth [shekels by the kings weight.

27 And Absalom had three sonnes, & one daughter named Tamar, which was a fayre woman to looke vpon.

28 ¶ So Absalom dwelt the space of two yeeres in Jerusalem, and sawe not the kings face.

29 Therefore Absalom sent for Joab to sende him to the king, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he sayde vnto his seruants, Beholde, Joab hath a fielde by my place, and hath barly therein: goe, and set it [on fire: and Absalons seruants set the fielde on fire.

31 Then Joab arose, and came to Absalom vnto his house, & sayde vnto him, Wherefore haue thy seruants burnt my fielde with fire?

32 And Absalom answered Joab, Beholde, I sent for thee, saying, Come thou hither, & I wil send thee to [the] king for to say,

Absaloms returne.

e As touching the breach of the Lawe which pronounceth bloud, let me bear the blame. [Heb.] mine.

f Sweare that they shall not reuenge the bloud, whereof are many in number.

g Why doeth thou make consideration & sentence in thy sonne Absalom?

h Or accept. God hath prouided meanes (as imprisonment, &c.) to saue the offenders, whom man vnpossible is able to saue. i Sith if thou wer they should haue done more here.

k Else recite of great importance to deliuer right from wrong.

l Shall not thou be of the counsel of Joab?

m By speaking reason in a parable then plainely. Or, noon can vnderstand it but the king.

n I haue granted thy request.

o Ebr. blessed.

p Couering herein his affection, and shewing some part of iustice to please the people.

q Which weyghed fyue pound fourre ounces after haue an ounce the shekel.

r Or, possession

s The wicked are impatient in their affections, and there to vnlawfull meanes to compasse them.

say, wherefore am I come frō Gesshur? It had bene better for me to haue bene there still: now therefore let me see the kings face: and if there be any trespasse in me, let him kill me.

33 Then Ioab came to the king, and tolde him: and hee called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

1 The practises of Absalom to aspire to the kingdome. 14 Dauid and his flee. 31 Dauids prayer. 34 Husai is sent to Absalom to dissemble his counsell.

AFter this, Absalom [a] prepared him charets and horses, and fiftie men to runne before him.

2 And Absalom rose vp early and stoode hard by the entring in of the gate: and euery man that had any [b] matter, and came to the king for iudgement, him did Absalom call vnto him, and said, Of what citie art thou? And he answered, Thy seruant is of one of the [c] tribes of Israel.

3 Then Absalom said vnto him, See, thy matters are good and righteous, but there is no man deputed of the king to heare thee.

4 Absalom said moreouer, [d] Oh that I were made iudge in the land that euery man which hath any matter or controuersie, might come to me, that I might do him iustice.

5 And when any man came neere to him, and did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this maner did Absalom to all Israel, that came to the king for iudgement: so Absalom [e] stale the hearts of the men of Israel.

7 ¶ And after fourtie yeres, Absalom saide vnto the king, I pray thee, let me goe to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruāt vowed a vow when I remained at Gesshur in Aram, saying, If the Lord shal bring me againe in deede to Ierusalem, I will [f] serue the Lord.

9 And the king saide vnto him, Go in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spies through out all the tribes of Israel, saying, When ye heare the sounde of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were called: and they went in their simplicitie, knowing nothing.

12 Also Absalō sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offred sacrifices: and the treason was great: for the people [g] encreased still with Absalom.

13 Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Absalom.

14 Then Dauid saide vnto all his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shall not escape from Absalom: make speede to depart, least hee come sodenly and take vs, and bring euil vpon vs, and smite the citie with the edge of the sword.

15 And the kings seruants saide vnto him, Behold, thy seruants are ready to do according to all that my lord the king shall [h] appoint.

16 So the king departed and all his houshold after him, and the king left ten concubines to keepe the house.

17 And the king went forth and all the people after him, and tarryed in a place [i] farre off.

18 And all his seruants went about him, and all the [k] Cherethites and all the Pelethites and all the Gittites, euen fiue hundreth men which were come after him from Gath, went before the king.

19 Then saide the king to Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a strāger: depart thou therefore to thy place.

20 Thou camest yester day, & should I cause thee to wander to day with vs? I will go whither I can: therefore returne thou, and cary againe thy brethren: mercy and trueth be with thee.

21 And Ittai answered the king, and said, As the Lord liueth, and as my lord the king liueth, in what place my lord the king shall be, whether in death or life, euen there surely wil thy seruant be.

22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and all the people went forwarde, but the king passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernes.

24 ¶ And lo, Zadok also was there, and all the Leuites with him, [l] bearing the Arke of the couenant of God: and they set downe the Arke of God, and Abiathar went vp vntil the people were



[a] If I haue offended by presuming my taking on me the name of the Messias, and by that meanes haue withdrawne them from their dutie.

[b] That is, hauing of what citie or place he was.

[c] Thus by flatterie and faire promises the wicked seeke preferment.

[d] By setting them from his father to himselfe.

[e] Counting from the time that the Israelites had asked a king of Samuel.

[f] By offering a peace offering which was lawfull to be in any place.

[g] And bad to haue stall in Hebron.

[h] Here were and increased.

[i] Whose heart he fauoured: Satan had so possest him, that he was no more capable of counsell.

[k] Whose heart he fauoured: Satan had so possest him, that he was no more capable of counsell.

[l] To Dauid by the Arke.

all come out of the citie.

25 Then the king saide vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shewe me both it, and the [a] Tabernacle thereof.

26 But if he thus say, I haue no delite in thee, beholde, here am I, let him do to me as seemeth good in his eyes.

27 The king said againe vnto Zadok the Priest, Art not thou a [b] Seer? returne into the citie in peace, & your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.

28 Beholde, I will tary in the fieldes of the wildernes, vntill there come some word from you to be told me.

29 Zadok therefore and Abiathar carried the Arke of God againe to Jerusalem, and they taryed there.

30 And Dauid went vp the mount of Olives and wept as he went vp, and had his head couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.

31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid saide, O Lord, I pray thee turne the [c] counsell of Ahithophel into foolishnes.

32 ¶ Then Dauid came to the top of the mount where he worshipped God: and beholde, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthen vnto mee.

34 But if thou returne to the citie, and say vnto Absalom, I will be thy seruant, O king, as I haue bene in time past thy fathers seruant, so will I nowe be thy seruant, then thou mayst bring me the counsell of Ahithophel to nought.

35 And hast thou not there with thee Zadok & Abiathar the Priestes? therefore whatsoeuer thou shalt heare out of the kings house thou shalt shew to Zadok and Abiathar the Priestes.

36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shall ye sende me euery thing that ye can heare.

37 So Hushai Dauids friend went into the citie: and Absalom came into Jerusalem.

CHAP. XVI.

1 The misdeede of Siba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

When Dauid was a litle past the top of the hill, beholde, Siba the seruant of Mephibosheth met him with a couple of asses sadled, and vpon them two hundreth cakes of bread, and an hundreth bunches of raisins, and an hundreth of dried figges, and a bottell of wine.

2 And the king said vnto Siba What meanest thou by these? And Siba said, They be [b] asses for the kings household to ride on, and bread and dried figges for the young men to eat, and wine, that the faint may drinke in the wildernes.

3 And the king said, But where is thy masters sonne? Then Siba answered the king, Beholde, he remaineth in Jerusalem: for he saide, This day shall the house of Israel restore me the kingdome of my father.

4 Then saide the king to Siba, Beholde, thine are all that pertained vnto Mephibosheth. And Siba saide, I beseech thee, let me finde grace in thy sight, my lord, O king.

5 ¶ And when king Dauid came to Bahurim, beholde, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

6 And he cast stones at Dauid, and at all the seruants of king Dauid: and all the people, and all the men of warre [were on his right hand, & on his left.

7 And thus saide Shimei when hee cursed, Come foorth, come foorth thou [d] murtherer, and [e] wicked man.

8 The Lord hath brought vpon thee all the [f] blood of the house of Saul, in whose steade thou hast reigned: and the Lord hath deliuered thy kingdome into the hand of Absalom thy sonne: and beholde, thou art taken in thy wickednes, because thou art a murtherer.

9 Then saide Abishai [g] sonne of Zeruiah vnto the king, Why doth this [h] dead dogge curse my lord the king? let me goe, I pray thee, and take away his head.

10 ¶ But the king said, What haue I to do with you, ye sonnes of Zeruiah? for he curseth, & because the Lord hath [i] bidden him curse Dauid: who dare then say, wherefore hast thou done so?

11 And Dauid saide to Abishai, and to all his seruants, Beholde, my sonne which came out of mine owne bowels, seeketh my

[a] Or, his Tabernacle.

[b] The faithfull in all their affliction shewe themselues obedient to Gods will. 1 Sam. 9. 9.

[c] With ashes and dust in signe of sorow.

[d] The counsell of the craftie worldlinges worth more to me then the open force of the enemie.

[a] Though Hushai dissemble here, at the kings request, yet may he not vse such euasions & equiuocation, but plainnes & sincere dealing ioyned with humiliation.

[a] Which was the hill of Olives. Chap. 15. 30.

[b] Or, figge cakes.

[b] Commonly there are no better traitours then they, which vnder pretence of friendship accuse others.

[c] The Inuocation.

[d] Which was a citie in the tribe of Benjamin.

[e] That is, round about him.

[f] The man of bloud

[g] The man of Belial

[h] Reproching him as though by his meanes Mephibosheth and Abner were slaine.

[i] Dauid felt that this was the iudgement of God for his sinne, & therefore humbleth himselfe to bee led.

my

my life: then how much more now may this sonne of Jemini? Suffer him to curse: for the Lord hath bidden him.

12 It may be that the Lord will looke on mine affliction, and ᵈ do me good for his cursing this day.

13 And as Dauid and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as hee went, and threw stones against him, and cast dust.

14 Then came the king and all the people that were with him wearie, and refreshed themselues there.

15 ¶ And Absalom, and all the people, the men of Israel came to Jerusalem, and Ahithophel with him.

16 And when Hushai the Archite Dauids friende was come vnto Absalom, Hushai sayde vnto Absalom, ᵉ God saue the king, God saue the king.

17 Then Absalom said to Hushai, Is this thy kindenes to thy friend? why wentest thou not with thy friend?

18 Hushai then answered vnto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be and with him will I dwel.

19 And moreouer vnto whom shal I do seruice? not to his sonne? as I serued before thy father, so will I be fore thee.

20 ¶ Then spake Absalom to Ahithophel, Giue counsel what we shall do.

21 And ᵍ Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe ʰ house: and when all Israel shall heare, that thou art abhorred of thy father, the hands of all that are with thee, shalbe strong.

22 So they spread Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counsel of Ahithophel which he counseled in those dayes, was like as one had asked ⁱ counsell at the oracle of God: so was all the counsell of Ahithophel both with Dauid ᵏ with Absalom.

CHAP. XVII.

1 Ahithophels counsell is ouerthrowen by Hushai. 14 The Lord hasteneth. 19 The Israelites sonnes are hid in the well. 21 Dauid goeth ouer Iordan. 23 Ahithophel hangeth himselfe. 27 The bringeth reliefe to Dauid.

MOreouer Ahithophel saide to Absalom, ˡ Let me chuse out nowe twelue thousand men, and I will vp and follow after Dauid this night,

2 And I will come vpon him: for he is wearie, and weake handed: so I will feare him, and all the people that are with him, shall flee, and I will smite the king onely,

3 And I will bring againe all the people vnto thee, ᵐ when all shall returne, (ⁿ the man whome thou seekest being slaine) all the people shall be in peace.

4 And the saying ᵒ pleased Absalom well, and all the Elders of Israel.

5 ¶ Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise what he saith.

6 So whē Hushai came to Absalom, Absalom spake vnto him saying, Ahithophel hath ᵖ spoken thus: shall we do after his saying, or no? tell thou.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chafed in minde as a beare robbed of her whelpes in the fielde: also thy father is a valiant warrier, and will not lodge with the people.

9 Behold, he is hid now in some caue, or in some place: ᵠ though some of them be ouerthrowen at the first, yet the people that heare, and say, The people that follow Absalom, be ouerthrowen.

10 Then he also that is valiant whose heart is as ʳ heart of a lion shall vtterly melte and faint: for all Israel knoweth that thy father is valiant, and they which be with him, stout men.

11 Therefore my counsell is, that all Israel be gathered vnto thee, from Dan euen to Beer-sheba as the sand of the sea in number, and that thou go to battell in thine owne person.

12 So shall we come vpō him in some place, where we shall finde him, and ˢ we will vpon him as the dewe falleth on the ground: and of all the men that are with him, we will not leaue him one.

13 Moreouer if hee be gotten into a citie, then shall all the men of Israel bring ropes to that citie, and we will drawe it into the riuer, vntill there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel saide, The counsell of Hushai the Archite is better then the counsell of Ahithophel: for the Lord had determined to destroy the good counsell of Ahithophel, that the Lorde might ᵗ bring euill vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priestes, Of this and



ᵃ My teares. ᵇ Meaning, Dauid. ᶜ The Lord will send comfort to his whom they are oppressed.

ᵈ Ebr. that he will render me good for.

ᵉ Ebr. that is to his mouth.

ᵇ To wit, at Bahurim.

ᶠ The Lord the king liue.

ᵍ Or, giueth counsell.

ᵉ Meaning, Dauid.

ᵍ Hushai shewed himselfe faithfull to Dauid in that he reiected that wicked counsell and purpose.

ʰ That she tooke the second time.

ᵏ Or, stay all night.

ⁱ Suspecting the change of the kingdome, and so his owne ouerthrow: he giueth such counsell as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in hatred and despite.

ʲ Or, haue a head, or rule.

ᵏ Ebr. melt.

ˡ It was so determined for the farcelle thereof.

ᵐ Or, we will campe against him.

ᵃ The wicked are so greedie to execute their malice, that they leaue none occasion that may further the same.

ⁿ Or, commanded.

ᵒ That counsell which seemed good at the first to Absalom, verse 4.

ᵖ So he the counsell of Hushai he meant to represent it where it was destroyed.

that maner did Ahithophel and the Elders of Israel counsell Absalom: and thus and thus haue I counseled.

16 Now therefore send quickely, and shewe Dauid saying, Tarie not this night in the fieldes of the wildernes, but rather get thee ouer, lest the king be deuoured & all the people þ are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En rogel: (for they might not be seene to come into the citie,) & a mayde went, and tolde them, and they went and shewed king Dauid.

18 Neuertheles a young man sawe them, and tolde it to Absalom. therefore they both departed quickely, and came to a mans house in Bahurim, who had a well in his court, into the which they went downe.

19 And the wife tooke and spred a couering ouer the welles mouth, and spred grounde corne thereon, that the thing should not be knowen.

20 And when Absaloms seruãts came to the wife into þ house, they said, where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of Water. And when they had sought them, and could not finde them, they returned to Jerusalem.

21 And assoone as they were departed, the other came out of the well, and went and tolde king Dauid, and said vnto him, Vp, and get you quickly ouer the water: for thus counsell hath Ahithophel giuen against you.

22 Then Dauid arose, & all the people that were with him, and they went ouer Jorden vntill the dawning of the day so that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Now when Ahithophel sawe that his counsell was not followed, he sadled his asse, and arose, and hee went home vnto his citie, & put his household in order, and hanged himselfe, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the steade of Joab: which Amasa was a mans sõne named Jithra an Israelite, that went vnto Abigal the daughter of Nahash, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo debar, and Barzelai the Gileadite out of Rogel

28 Brought beds, and basens, and earthen vessels, and wheat, and barly, and floure, and parched corne, & beanes, and lentiles, and parched corne.

29 And they brought honie, and butter, and sheepe, & cheese of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and wearie, and thirstie in the wildernes.

## CHAP. XVIII.

1 Dauid diuideth his armie into three partes. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

When Dauid nombred þ people that were with him, & set ouer them captaines of thousands and captaines of hundreths.

2 And Dauid sent foorth the thirde part of the people vnder the hand of Joab, and the thirde part vnder the hande of Abishai Joabs brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. and the king said vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe foorth: for if we flee away, they will not regard vs, neither will they passe for vs, though halfe of vs were slaine: but thou art nowe worth ten thousande of vs: therefore now it is better that thou succour vs out of the citie.

4 Then þ king said vnto them, What seemeth you best, that I will do. So the king stoode by the gate side, and all the people came out by hundreths and by thousands.

5 And the king commaunded Joab and Abishai, & Ittai, saying, Entreat I the young man Absalom gently for my sake. and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battel was in the wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, seuen & twentie thousand.

8 ¶ For the battel was scattered ouer all the countrey: and the wood deuoured much more people that day, then did the sworde.

9 ¶ Now

i That is, ouer Jorden.

k Or the well of Sirah.

l Meaning, the message from them.

h Thus God sendeth sacrauces him in their greatest dangers.

i The Chalde text readeth, now they have passed the Jorden.

k To wit, to pursue after vs with all haste.

l They trauelled all night, and by morning had all their company passed ouer.

m Gods iust iudgements euen in this life is pronounced on them which are enemies, traitors, or persecuters of his Church.

n Who was also called Jthai Dauids father.

o God sheweth himselfe most liberall to his, when they keepe his wayes to be liberally destroyed.

a For certaine of the Ammonites, Gadites and of the halfe tribe, could not beare the insolencie of the sonne against the father, and therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so beare vnto his people, that they will rather lose their liues, then that ought should come vnto him.

c So called, because the Ephraimites (as some say) fled their castell beyond Jorden in this wood.

9 ¶ Now Abſalom met the ſeruants of Dauid, and Abſalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and hee was taken vp † betweene the heauen and the earth: and the mule that was vnder him went away.

† This is a terrible example of Gods vengeance, againſt them that are rebells and disobedient to their parents.

10 And one that ſawe it, tolde Ioab, ſaying, Beholde, I ſawe Abſalom hanged in an oke.

11 Then Ioab ſaid vnto the man that tolde him, And haſt thou in deede ſeene: why then dideſt not thou there ſmite him to the ground, and I would haue giuen thee ten *[ſhekels] of ſiluer, and a girdle.

Gene. 23. 15.

12 Then the man ſaide vnto Ioab, Though I ſhould † receiue a thouſand [ſhekels] of ſiluer in mine hand, yet would I not lay mine hand vpon the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, Beware, leſt any [touch] the yong man Abſalom.

†Ebr. weigh vpon mine hand.

13 Elſ I ‖ had done it, [it had bene] † the danger of my life: for nothing can be hid from the king: yea, thou thy ſelfe wouldeſt haue bene againſt me.

‖ Ebr. I had done falſe in my ſoule.

†Ebr. at the hazard of my life.

14 Then ſaide Ioab, I will not thus tary with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet aliue in the middes of the oke.

†Ebr. in the heart of Abſalom.

15 And ten ſeruants that bare Ioabs armour, compaſſed about & ſmote Abſalom, and ſlew him.

16 Then Ioab † blewe the trumpet, and the people returned fro purſuing after Iſrael: for Ioab held backe the people.

a For he had gone of the people, which was ſeduced by Abſaloms flatterie

17 And they tooke Abſalom, and caſt him vnto a great † pit in the wood, and layed a mightie great heape of ſtones vpon him: and all Iſrael fled euery one to his tent.

c This God turned his owne glory to ſhame.

18 Now Abſalom in his life time had taken & reared him vp a pillar, which is in the † kings dale: for he ſaid, I haue no † ſonne to keepe my name in remẽbrance. and hee called the pillar after his owne name, and it is called vnto this day, Abſaloms place.

Gen 14.17. f It ſeemeth that God had puniſhed him, in taking away his children, Chap. 12.11. & 14.11. & 18.33.

19 ¶ Then ſaide Ahimaaz the ſonne of Zadok, I pray thee, let me run, and beare the king tidings that the Lorde hath † deliuered him out of the hand of his enemies.

g For Ioab bare a good affection to Ahimaaz, and doubteth how Dauid would take Abſaloms death.

20 And Ioab ſaide vnto him, Thou ſ ſhalt not be the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the kings ſonne is dead.

21 Then ſaid Ioab to Cuſhi, Go, tell the king, what thou haſt ſeene. And Cuſhi bowed himſelfe vnto Ioab, & ranne.

22 Then ſaide Ahimaaz the ſonne of Zadok agayne to Ioab, What, I pray thee, if I alſo runne after Cuſhi? And Ioab ſaide, Wherefore nowe wilt thou runne, my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then he ſaid vnto him, Runne. So Ahimaaz ran by the way of † plaine, & ouer went Cuſhi.

24 Now Dauid ſate betweene † two h gates. And the watchman went to the top of the gate vpon the wall and lift vp his eyes, and ſawe, and beholde, a man came running alone.

h He ſate in the gate of the citie of Iabaſh Gilead.

25 And the watchman cryed, and told the king. And † king ſaide, If he be alone, † he bringeth tidings. And hee came apace, and drew neere.

†Ebr. tidings are in his mouth.

26 And the watchman ſawe another man running, and the watchman called vnto the porter, and ſaid, Beholde, another man runneth alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the formoſt is, like the running of Ahimaaz the ſonne of Zadok. Then the king ſaide, Hee is a † good man, and commeth with good tidings.

†Ebr. I ſee the cunning.

i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and ſaid vnto the king, Peace † be with thee: and he fell downe to the earth vpon his face before the king, and ſaide, Bleſſed be the Lord thy God, who hath † ſhut vp the men that lift vp their hands againſt my lord the king.

†Or, deliuered vp.

29 And † king ſaide, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, when Ioab ſent † kings * ſeruant, and me thy ſeruant, I ſawe a great tumult, but I knewe not what.

k Cuſhi, Cuſhi, who was an Ethopian.

30 And the king ſaid vnto him, Turne aſide, and ſtand here. So he turned aſide and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings, my lord the king: for the Lorde hath deliuered thee this day out of the hand of all that roſe againſt thee.

†Ebr. tidings is brought.

32 Then the king ſaid vnto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lorde the king, and all that riſe againſt thee to do thee hurt, be as that yong man is.

¶ And

33 And the King was moued, and went vp to the chamber ouer the gate, and wept: and as he went thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had dyed for thee, O Abſalom, my ſonne, my ſonne.

CHAP. XIX.

7 Joab encourageth the King. 8 Dauid is reſtored. 22 Shimei is pardoned. 24 Mephiboſheth meeteth the King. 29 Barzillai departeth. 41 Iſrael diſcuſſeth with Iudah.

AND it was tolde Joab, Behold, the King weepeth and mourneth for Abſalom.

2 Therefore the victorie of that day was turned into mourning to all the people: for the people heard ſay that day, The King ſorroweth for his ſonne.

3 And the people went that day into the citie ſecretly, as people confounded hide themſelues whē they flee in battell.

4 So the King hid his face, and the King cried with a loud voice, O my ſonne Abſalom, Abſalom my ſonne, my ſonne.

5 Then Joab came into the houſe to the King and ſaide, Thou haſt ſhamed this day the faces of all thy ſeruāts, which this day haue ſaued thy life, and the liues of thy ſonnes & of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou loueſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy princes nor ſeruants: therefore this day I perceiue, that if Abſalom had liued, and we all had died this day, that then it would haue pleaſed thee well.

7 Now therefore vp, come out, and ſpeake comfortably vnto thy ſeruants: for I ſweare by the Lorde, except thou come out, there will not tarie one man with thee this night: and that will be worſe vnto thee, then all the euil that fell on thee from thy youth hitherto.

8 Then the King arooſe, and ſate in the gate: and they tolde vnto all the people, ſaying, Behold, the King doth ſit in the gate: and all the people came before the King: for Iſrael had fled euery man to his tent.

9 Then all the people were at ſtrife throughout all the tribes of Iſrael, ſaying, The King ſaued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philiſtims, and nowe he is fled out of the land for Abſalom.

10 And Abſalom, whom we anointed ouer vs, is dead in battell: therefore why are ye ſo ſlowe to bring the king againe?

11 But King Dauid ſent to Zadok and to Abiathar the Prieſts, ſaying, Speake vnto the Elders of Iudah, and ſay, Why are ye behinde to bring the King againe to his houſe, for the ſaying of all Iſrael is come vnto the King, (euen to his houſe)

12 Ye are my brethren: my bones and my fleſh are ye: wherefore then are ye the laſt that bring the King againe?

13 Alſo ſay ye to Amaſa, Art thou not my bone and my fleſh? God do ſo to me and more alſo, if thou be not captaine of the hoſte to me for euer in the rowme of Joab.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſeruants.

15 So the King returned, and came to Jorden. And Judah came to Gilgal, for to go to meete the King, and to conduct him ouer Jorden.

16 And Shimei the ſonne of Gera, the ſonne of Jemini, which was of Bahurim, haſted and came downe with the men of Iudah to meete King Dauid,

17 And a thouſand men of Benjamin with him, and Ziba the ſeruant of the houſe of Saul, and his fifteene ſonnes and twentie ſeruants with him: and they went ouer Jorden before the King.

18 And there went ouer a boat to carie ouer the Kings houſholde, and to do him pleaſure. Then Shimei the ſonne of Gera fell before the King, when he was come ouer Jorden,

19 And ſaid vnto the King, Let not my lord impute wickednes vnto me, nor remember the thing that thy ſeruant did wickedly when my lorde the King departed out of Jeruſalem, that the King ſhould take it to his heart.

20 For thy ſeruant doeth knowe, that I haue done amiſſe: therefore behold, I am the firſt this day of all the houſe of Joſeph, that am come to go downe to meete my lord the King.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſaide, Shall not Shimei die for this, becauſe he curſed the Lords anointed?

22 And Dauid ſaide, What haue I to do with you, ye ſonnes of Zeruiah, that this day ye ſhould be aduerſaries vnto me? ſhall there any man die this day in Iſrael? for do not I knowe, that I am this day King ouer Iſrael?

23 Therefore

1 Becauſe he confeſſed not, that the iudgement of God came vpon him, for his ſinne, & could not ſee it to be for his vnthankfulneſſe to Dauid.

2 For Gods correction ſometime.

3 By the fight.

a As they do that mourne.

b At Mahanaim.

4 Or, captaines.

5 Or, to the heart of thy ſeruants.

c Where the moſt reſort of the people hanted.

d Euery one blamed another and ſtroue who ſhould firſt bring him home.

e That they ſhould receiue the next place o. the Elders, ſeeing the people agree ſo forward.

f By this policie Dauid thought that by winning of the captaine he ſhould haue the hearts of all the people.

g Who had before reuolted in 1. Chap. 16.13.

Chap. 16.2.

Chap. 16.15.

h For in his owne ſtate he was in moſt great danger, and now in his proſperitie ſeeketh to reconcile to receiue into fauour.

i Joſeph he meaneth Ephraim, Manaſſes, and Beniamin whereof he was: becauſe theſe three were vnder one Standerd, Numb. 2. 18.

23 Therefore ỳ King said vnto Shimei, Thou shalt not [a] die, and the King sware vnto him.

a By my hand you shall not escape with life, for this, 1. Kings 2. 9.

24 ¶ And Mephibosheth the sonne of Saul came downe to meete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill he returned in peace.

b When Mephibosheth met the king at Ierusalem, he saluted the king.

25 And when he was come to Ierusalem, and met the King, the King said vnto him, Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lorde the King, my seruant deceiued me: for thy seruant saide, I woulde haue mine asse sadled to ride thereon for to go with the King, because thy seruant is lame.

Chap 16 3.

27 And he hath [c] accused thy seruant vnto my lord the King: but my lord the King is as an Angel of God: do therefore thy pleasure.

c Able for his wisedome to iudge in all matters.

d Or, thy cause but for shame could not be hid vnto thee.

28 For all my fathers house were but dead men before my lord the King, yet didst thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to crie any more vnto the King?

e David did euil in making his lambs to burn before he knewe cause, but much worse that knowing he caused him he did not restore them.

29 And the king saide vnto him, Why speakest thou any more of thy matters? I haue sayde, Thou, and Ziba deuide the landes.

30 And Mephibosheth said vnto the king, Yea let him take all, seeing my lord the king is come home in peace.

31 ¶ Then Barzillai [e] Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yeere olde, and he had prouided ỳ king of sustenance, while he lay at Mahanaim: for he was a man of very great substance.

33 And the king saide vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

f If I be a man vnworthy so great a kindnes of my lord.

34 And Barzillai said vnto the king, [f] How long haue I to liue, ỳ I shoulde go vp with the king to Ierusalem?

35 I am this day fourescore yere old: and can I discerne betweene good and euill? Hath thy seruant any taste in ỳ I eate or in that I drinke? Can I heare any more the voyce of singing men & women? wherefore then should thy seruant be any more a burthen vnto my lorde the king?

g He thought it not meete to receiue any gifts of him on whom he was not aduised to do seruice againe.

36 Thy seruāt will go a little way ouer Iorden with the king, and why will the king recompence it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, & be buried in the graue of my father and of my mother: but behold thy seruant Chimham, let him go with my lorde the king, and do to him what shall please thee.

h My sonne.

38 And the king answered, Chimham shall go with me, and I will do to him that thou shalt be content with: and whatsoeuer thou shalt require of me, that will I do for thee.

i Or, cause.

39 So all the people went ouer Iorden: and the king passed ouer: and the king kissed Barzillai, and blessed him, and he returned vnto his owne place.

k He kissed him as one that departed.

40 ¶ Then the king went to Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of Israel.

l Where the tribes of Iudah tarried to receiue him.

m Which had taken part with the king.

41 And beholde, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolne thee away, and haue brought the king and his household, and all Dauids men with him ouer [n] Iorden?

n Toward Ierusalem.

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, & saide, We haue ten partes in the king, and haue also more right to Dauid then ye. Why then did ye despise vs, that our aduise should not be first had in restoring our king? And the wordes of the men of Iudah were fierter then the wordes of the men of Israel.

## CHAP. XX.

1 Sheba rayseth Israel against Dauid, 11 Ioab killeth Amasa treacherously. 22 The head of Sheba is deliuered to Ioab. 23 Dauid his chiefe officers.

THen there was come [a] thither a wicked man named Sheba the sonne of Bichri, a man of Iemini: and he blew the trumpet, and said, We haue no part in Dauid, neither haue we inheritance in the sonne of Iishai: euery man to his tents, O Israel.

a Where the ten tribes conspired against Iudah.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their king, from Iorden vnto Ierusalem.

b Whereby the ten tribes conspired against Iudah.

c Whereby they of Iudah made greater shewe of loue vnto him.

d From Gibeon, which was nere Joppen.

fast vnto their King, from d Jorden euen to Jerusalem.

3 When Dauid then came to his house to Jerusalem, the King tooke the tenne women his *concubines, that hee had left behinde him to keepe the house, and put them in warde, & fed them, but laye no more with them: but they were inclosed vnto the day of their death, liuing in widowhode.

Chap 16.22.

e Who was his chefe captaine in Ioabs roume, Chap. 19.13.

4 ¶ Then said the King to e Amasa, Assemble me the men of Judah within three dayes, and be thou here presente.

5 So Amasa went to assemble Judah, but hee tarried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then did Absalom: take thou therefore thy lords seruants and follow after him, lest he get him walled cities, and escape vs.

f Esther them which had bene vnder Ioab, of Dauids men.

7 And there went out after him Joabs men, and the *Cherethites and the Pelethites, and all the mightie men: and they departed out of Jerusalem, to follow after Sheba the sonne of Bichri.

Chap. 8.18.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Joabs garment, that he had put on, was girded vnto him, and vpon it was a sword girded vnto his loynes in his sheath, and as hee went, it slid to fall out.

g Which was his coate, that he vsed to weare in the warres.

9 And Joab said to Amasa, Art thou in *health, my brother? and Joab tooke Amasa by the the beard with the right hand to kisse him.

*The peace.

10 But Amasa tooke no heede to the sworde that was in Joabs hand: for therewith he smote him in the fift rib, and shed out his bowels to the ground, and smote him not the second time: so he died. then Joab & Abishai his brother followed after Sheba the sonne of Bichri.

*The doubled not as a stroke.

11 And one of Joabs men stoode by him, and said, He that fauoureth Joab, and he that is of Dauids part, let him go after Joab.

h He stood by Amasa as Ioabs appointment.

12 And Amasa wallowed in blood in the middes of the way: and when the man saw that all the people stood stil, he remooued Amasa out of the way into the fielde, and cast a cloth vpon him, because he saw that euery one that came by him, stood still.

13 ¶ When he was remoued out of the way, euery man went after Joab, to follow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, & Bethmaachah and all places of Zerim: and they gathered together, and went also after him.

Vnto the citie Abel which was neere to Bethmaachah.

15 So they came, and besieged him in Abel, i neere to Bethmaachah: & they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Joab, k destroyed and cast downe the wall.

i That is, he went about to ouercil powre it.

16 Then cried a wise woman out of the citie, Heare, heare, I pray you, say vnto Joab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman saide, Art thou Joab? And he answered, Yea. And she said to him, Heare the wordes of thine handmaide. And he answered, I do heare.

18 Then she spake thus, l They spake in the olde time, saying, They shoulde aske of Abel, and so haue they continued.

l She sheweth that the olde custome was not to destroy a citie, before peace was offered. Deut. 20.10.11.

19 I am one of them, that are peaceable and faithfull in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

m She speaketh in the name of the citie.

20 And Joab answered, & saide, God forbid, God forbid it me, that I shoulde deuoure, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the king, euen against Dauid: deliuer vs him onely, and I will depart from the citie. And the woman said vnto Joab, Behold, his head shalbe throwne to thee ouer the wall.

n Hearing his saue reason him, he gaue peace to reason, and required onely him that was author of the treason.

22 Then the woman went vnto all the people with her wisdome, & they cut off the head of Sheba the sonne of Bichri, and cast it to Joab: then he blewe the trumpet, and o they retired from the citie, euery man to his tent: and Joab returned to Jerusalem vnto the King.

o For they were scattered.

23 ¶ p Then Joab was ouer all the hoste of Israel, and Benaiah the sonne of Jehoiada ouer the Cherethites and ouer the Pelethites,

Chap 8.16.

24 And Adoram ouer the tribute, and Jehoshaphat q sonne of Ahilud r recorder,

25 And Sheia [was] scribe, and Zadok and Abiathar the Priestes,

26 And also Ira the Jairite [was] s chefe about Dauid.

o Other in signature, or familiarities.

## CHAP. XXI.

1 Three neere yeeres. 9 The vengeance of the sinnes of Saul lighteth on his seuen sonnes, which are hanged. 15 Foure great battels, which Dauid had against the Philistims.

Then

IN the dayes of Dauid, there were ‡ yeeres together: and Dauid asked counsell of the Lorde, and ‖ the Lord answered, It is for Saul, and for his bloodie house, because he slewe the * Gibeonites.

2 Then the king called the Gibeonites, and said vnto them, Now the Gibeonites were not of the children of Israel, but ª a remnant of the Amorites, vnto whom the children of Israel had sworne: but Saul sought to slay them for his zeale to warde the children of Israel and Iudah)

3 And Dauid sayde vnto the Gibeonites, ᵇ What shall I doe for you, and wherewith shall I make the atonement, that ye may bleesse the inheritance of the Lord?

4 The Gibeonites then answered him, We will haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he sayd, what ye shall say, that will I doe for you.

5 Then they answered the king, The man that consumed vs and that imagined euill against vs, so that we are destroyed from remaining in any coast of Israel,

6 ᵈ Let seuen men of his sonnes be deliuered vnto vs, and we will hang them vp vnto the Lorde in Gibeah of Saul, the Lordes chosen. And the king said, I will giue them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the Lords othe, that was betweene them, euen betweene Dauid and Ionathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom she bare vnto Saul, euen Armoni and Mephibosheth, and the fiue sonnes of ‖ Michal, the daughter of Saul, whom she bare to Adriel the sonne of Barzillai the Meholathite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they ‖ dyed all seuen together, and they were slaine in the time of haruest: in the first dayes, and in the beginning of barly haruest.

10 Then Rizpah the daughter of Aiah tooke sackecloth and hanged it vp for her vpon the rocke, from the beginning of haruest, vntill water dropped vpon them from the heauen and suffred neither the birdes of the ayre to light on them by day, nor beastes of the fielde by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done,

12 And Dauid went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabeth Gilead, which had stollen them from the street of Beth shan, where the Philistims had ‖ hanged them when the Philistims had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in ỹ countrey of Beniamin in Zelah, in the graue of Kish his father: and when they had performed all that the king had commanded, God was then ᵏ appeased with the land.

15 ¶ Againe ỹ Philistims had warre with Israel: and Dauid went downe, and his seruants with him, and they fought against the Philistims, and Dauid fainted.

16 Then Ishbi benob which was of the sonnes of ‖ Haraphah the head of whose speare waied three hundreth shekels of brasse, euen he being girded with a newe [sworde,] thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah succoured him, and smote the Philistim, and killed him. Then Dauids men sware vnto him, saying, Thou shalt goe no more out with vs to battel, least thou quench the light of Israel.

18 ¶ And after this also there was a battell with the Philistims at * Gob, then Sibbechai the Hushathite slewe Saph, which was one of the sonnes of Haraphah.

19 And there was yet [another] battel in Gob with the Philistims, where Elhanah the sonne of Iaare oregim, a Bethlehemite slewe ‖ Goliath the Gittite: the staffe of whose speare was like a weauers beame.

20 Afterward there was also a battel in Gath, where was a man of a great stature, and had on euery hand sixe fingers, and on euery foote sixe toes, foure and twentie in nomber: who was also



‡ Ebr. yeere after yeere. ‖ Ebr. sought the face of the Lorde.

ª Thinking to gratifie ỹ people because there were not of the seede of Abraham. Iud. 3,5,6, 17

ᵇ Wherewith may your wrath be appeased, that you may pray to God to remoue this plague from his people.

ᶜ Saue only of Sauls flocke.

ᵈ Of Sauls kinsmen.

* To pacifie the Lord.

1 Sam. 18 3. & 20 8, 42.

‖ Here Michal is named for Merab Adriels wife as appeareth, 1. Sam. 18 19. for Michal was the wife of Phaltiel, 1. Sam. 25 44 and neuer had childe, 2. Sam. 6, 23. 2 Ebr. fed.

ᵍ Which was in the moneth Abib or Nisan, which conteineth part of March and part of April.

ʰ To make her a tent, wherein she prayed to God to turne away his wrath.

ⁱ Because drought was the cause of this famine, God by sending of raine shewed that he was pacified. Deut. 11.

1. Sam 31 10.

ᵏ For where the magistrate suffereth sinnes to be punished, there ye plague of God ceaseth vpon the land.

ˡ That is, of the race of giants.

ᵐ Which amounteth to nine pounds three quarters.

ⁿ For the glorie and wealth of the countrey standeth in the preseruation of the goodly magistrate.

* Called Gezer, and Gaash is called Ispa, 1. Chro. 20.4.

ᵖ That is, Lahmi the brother of Goliath, whome Dauid slewe. 1. Chro. 20 5.

the sonne of Haraphah.

21 And when he reuiled Israel, Jonathan the sonne of * Shima the brother of Dauid slewe him.

1. Sam. 16. 9

22 These foure were borne to Haraphah in Gath, and dyed by the hand of Dauid & by the hands of his seruants.

## CHAP. XXII.

2 Dauid after his victories prayseth God. 8 The anger of God toward the wicked. 44 The prophesieth of the vocation of the Iewes, and vocation of the Gentiles.

a Tokens of the wonderfull benefites, that he receiued of God.

AND Dauid spake the wordes of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul.

Psal. 18. 2.

2 And he sayde, "The Lorde is my b rocke and my fortresse, and he that deliuereth me.

b By the diuersity of these names, he sheweth how his faith was strengthened in all tentations. [Or, rocke.

3 God is my strength, in him will I trust: my shield, and the horne of my saluation, my hie tower and my refuge: my Sauiour, thou hast saued me from violence.

4 I will call on the Lord, who is worthie to be praysed: so shal I be safe from mine enemies.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from all comforts of Saul and his Captains that conspired to be most cruel tyrants, oppressours, and death.

5 For the pangs of death haue compassed me: the floods of vngodlinesse haue made me afrayde.

6 The sorowes of the graue compassed me about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the Lord, and crie to my God, and he did heare my voyce out of his temple, and my crie did enter into his eares.

8 Then the earth trembled and quaked: the foundations of the heauens moued, and shooke, because he was angrie.

d That is, thunders, and lightnings.

e Lightening & thundring.

f Or, fire-brands, when the aire is darke.

9 Smoke went out at his nostrels, and consuming fire out of his mouth: coles were kindled thereat.

10 He [e] bowed the heauens also, and came downe, and darkenes [was] vnder his feete.

11 And he rode vpon [f] Cherub and did flie, and he was seene vpon the wings of the Winde.

12 And he made darknes a Tabernacle round about him, euen the gatherings of waters, [and] the cloudes of the aire.

g In these description of a tempest he declareth the power of God against his enemies.

13 At the brightnesse of his presence [g] the coles of fire were kindled.

14 The Lord thundred from heauen, and the most hie gaue his voyce.

15 He shot arrowes also, and scattered them: [to wit,] lightning, and destroyed them.

16 The chanels also of the sea appeared, [euen] the foundations of the world were discouered by the rebuking of the Lord, [and] at the blast of the breath of his nostrels.

He alludeth to the miracle of the red sea.

17 He sent from aboue, [and] tooke me: he drew me out of many waters.

18 He deliuered me from my strong enemie, and from them that hated me: for they were too strong for me.

19 They [h] preuented me in the day of my calamitie, but [i] the Lord was my stay.

h I was so vexed, that all meanes seemed to faile.

20 And brought me forth into a large place: he deliuered me, because he fauoured me.

21 The Lord rewarded me according to my [k] righteousnes: according to [l] the pureness of mine hands he recompensed me.

i To warde Saul & mine enemies.

22 For [m] I kept the wayes of the Lord, and did not [n] wickedly against my God.

k To the iudgement of men.

l To the testimonie of my conscience.

m I attempted nothing without his commandement.

n I committed no wickednes.

23 For all his lawes were before me, and his statutes: I did not depart therefrom.

24 I was vpright also toward him, and haue kept me from my wickednes.

25 Therefore the Lorde did reward me according to my righteousnes, according to my pureness before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

27 With the pure thou wilt shew thy selfe pure, and with the [o] froward thou wilt shewe thy selfe froward.

o Their wickednesse is cause, that thou seemest to forget thy wonted mercy.

28 Thus thou wilt saue the poore people: but thine eyes [are] vpon the hautie to humble [them.]

29 Surely thou art my light, O Lord: and the Lord wil lighten my darkenes.

30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.

31 The way of God is [p] vncorrupt: the worde of the Lorde is tried in the fire: [q] he is a shield to all that trust in him.

p The manner that God vseth to succour his, neuer faileth.

32 For who is God besides the Lorde and who is mightie, saue our God?

33 God is my strength in battel, and maketh my way vpright.

34 He maketh my feete like [r] hindes [feete,] and hath set me vpon mine hie places.

r He vseth extraordinarie meanes to make me very strong [Or, feete.]

35 He teacheth mine hands to fight, so that a bow of braſſe is broken with mine armes.

36 Thou hast also giuen me the sheild of thy saluation, and thy louing kindnes hath

hath) cauſed me to increaſe.

37 Thou haſt inlarged my ſteps vnder me and mine heeles haue not ſlid.

38 I haue purſued mine enemies and deſtroyed them, and haue not turned againe vntill I had conſumed them.

39 Yea, I haue conſumed them and thruſt them through, and they ſhall not ariſe, but ſhall fall vnder my feete.

u He acknowledgeth that God was the authour of his victories, who gaue him ſtrength.

40 For thou haſt girded me with power to battell, and them that aroſe againſt me, haſt thou ſubdued vnder mee.

41 And thou haſt giuen me the necks of mine enemies, that I might deſtroy them that hate me.

x The wicked in their neceſſities are compelled to flee to God, but it is to late.

42 They looked about, but there was none to ſaue them, euē vnto the x Lord, but he anſwered them not.

43 Then did I beate them as ſmal as the duſt of the earth: I did tread them flat as the clay of the ſtreete, and did ſpread them abroad.

y Meaning, of the Iewes, who conſpired againſt me.

44 Thou haſt alſo deliuered me from the contentions of my people: thou haſt preſerued me to be the head ouer nations: the people which I knewe not, doe ſerue me.

z Not willingly obeying me, but faſt, feignedly.

45 Strangers ſhall be in ſubiection to me: aſſoone as they heare, they ſhall obey me.

46 Strangers ſhall chaunge away, and feare in their priuie chambers.

a Let him ſhew his power that he is gouernour of all the world.

47 Let the Lorde liue, and bleſſed be my ſtrength: and God, euen the force of my ſaluation be exalted.

48 a It is God that giueth me power to reuenge me, and ſubdue the people vnder me,

49 And reſcueth me from mine enemies: (thou alſo haſt lift me vp from them that roſe againſt me, thou haſt deliuered me from the cruell man.

50 Therefore I will praiſe thee, O Lord, among the * nations, and will ſing vnto thy Name)

Rom.15.9.

51 He is the tower of ſaluation for his King, and ſheweth mercie to his Anointed, euen to Dauid, & to his ſeede * for euer.

Chap.7.13.

## CHAP. XXIII.

1 The laſt wordes of Dauid. 6 The wicked ſhalbe plucked by as thornes. 8 The names and feates of his mightie men. 15 He deſireth water and would not drinke it.

2 Which he ſpake after that he had made the Pſalmes.

THeſe alſo be the laſt wordes of Dauid, Dauid the ſonne of Iſhai ſaith), euen the man who was ſet vp on hie, the Anointed of the God of Iaakob, and the ſweete ſinger of Iſrael ſayth,

2 The Spirit of the Lorde ſpake by me, and his worde was in my tongue.

b Meaning, he ſpake nothing but by inſpiration of Gods Spirit.

3 The God of Iſrael ſpake to me, the ſtrength of Iſrael ſayde, Thou ſhalt beare rule ouer men, being iuſt, and ruling in the feare of God.

4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without cloudes, ſo ſhal mine houſe be, and not as the graſſe of the earth, is

c Which groweth quickly and fadeth ſoone.

by the baught rame.

5 For ſo ſhall not mine houſe be with God: for he hath made with me an euerlaſting couenant, perfite in all poyntes, and ſure: therefore all mine health and whole deſire is, that he will not make it c growe ſo.

d Meaning, my kingdome may continue ſo, euer accepting to his promiſes.

6 But the wicked ſhalbe euery one as thornes thruſt away becauſe they can not be taken with hands.

7 But the man that ſhal touch them, muſt be defenſed with yron, or with the ſhaft of a ſpeare: and they ſhall be burnt with fire in the ſame place.

8 ¶ Theſe be the names of the mightie men whom Dauid had. He that ſate in the ſeate of Wiſedome, being chiefe of the princes, was Adino of Ezni, he ſlew eight hundreth at one time.

e As one of the kings counſell.

9 And after him was e Eleazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, when they defied the Philiſtims gathered there to battel, when the men of Iſrael were gone vp.

1 Chro.11.13.

10 He arroſe and ſmote the Philiſtims vntill his hand was wearie, & his hand f claue vnto the ſworde: and the Lorde gaue great victorie the ſame day, and the people returned after him onely to ſpoyle.

f Or ſticked faſt.

g By a cramp becauſe of wearines and ſtraining.

11 After him was * Shammah the ſonne of Age the Hararite: for the Philiſtims aſſembled at a towne, where was a piece of a fielde full of lentils, and the people fled from the Philiſtims.

1 Chro.11.27

12 But he ſtoode in the middes of the fielde, and defended it, and ſlewe the Philiſtims: ſo the Lorde gaue h great victorie.

h Who hath neither reſpect to many nor few, when he wil ſhew his power.

13 ¶ Afterwarde three of the thirtie captaines went downe, and came to Dauid in the harueſt time vnto the caue of Adullam, & the hoſte of the Philiſtims pitched in the valley of Rephaim.

i O, ſtrangers.

14 And Dauid was then in an holde, and the garriſon of the Philiſtims [was] then in Beth lehem.

15 And Dauid k longed, and ſayd, Oh,

k Longing earneſtly with ſighes and teares,

that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.

16 Then the three mightie brake into the hoste of the Philistims, and drewe water out of the well of Beth lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but [a] powred it [for an offring vnto the Lord,

17 And said, O Lord, be it farre from me, that I should doe this. Is not this the blood of the men that went in ieopardie of their liues? therefore he would not drinke it. These thinges did these three mightie men.

18 ¶ And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, & he lifted vp his speare against three hundreth, [b] and slew them, and he had the name among the three.

19 For he was most excellent of the three, and was their captaine, but he attained not vnto the first three.

20 And Benaiah the sonne of Iehoiada the sonne of a valiant man, which had done many acts, [c] and was of Kabzeel, he slewe two strong men of Moab: he went downe also, and slewe a lion in the middes of a pit in the time of snow.

21 And he slewe an Egyptian a man of great stature, and the Egyptian had a speare in his hand: but he went downe to him with a staffe, & plucked the speare out of the Egyptians hand, & slewe him with his owne speare.

22 These thinges did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honorable among [m] thirtie but he attained not to the first three: and Dauid made him of his counsell.

24 ¶ Asahel the brother of Ioab [was] one of the thirtie: Elhanan the sonne of Dodo of Beth lehem:

25 Shammah the Harodite: Elika the Harodite:

26 Helez the [*] Paltite: Ira the sonne of Ikkesh the Tekoite:

27 Abiezer the Anethothite: [n] Mebunnai the Hushathite:

28 Zalmon an Ahohite: Maharai the Netophathite:

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeah [of] the children of Beniamin:

30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:

31 Abi-albon the Arbathite: Azmaueth the Barhumite:

32 Eliahba the Shaalbonite: [of] the sonnes of Iashen, Ionathan:

33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:

34 Eliphelet the sonne of Ahasbi the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:

35 Hezrai the Carmelite: Paarai the Arbite:

36 Igal the sonne of Nathan of Zobah: Bani the Gadite:

37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the sonne of Zeruiah:

38 Ira the Ithrite: Gareb the Ithrite:

39 Uriah the Hittite, [o] thirtie & seuen in all.

[o] These came to Dauid and be pitie to reioyce in his kingdome.

## CHAP. XXIIII.

1 Dauid causeth the people to be nombred. 10 He repenteth, and chuseth to fall into Gods hands. 15 Seuentie thousand perish with the pestilence.

AND the wrath of the Lorde was [a] againe kindled against Israel, and [b] he moued Dauid against them, in that he sayd, Go, nomber Israel and Iuda.

[a] Before they were plagued with famine, Chap 21.1. [b] The Lorde permitted Satan, as 1. Chro. 21.1.

2 For the king sayd to Ioab the captaine of the hoste, which was with him, Go [c] speedily now through all the tribes of Israel, from Dan euen to Beer sheba, and nomber ye the people, that I may know the nomber of the people.

[c] Because he did this to trie his power & so to trust therein, & offended God, els it was lawfull to nomber the people Exod. 30.12, nomb. 1.2.

3 And Ioab sayd vnto the king, The Lorde thy God increase the people an hundreth folde moe then they be, and that the eyes of my lorde the king may see it: but why doeth my lorde the king desire this thing?

4 Notwithstanding the kings worde preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the king, to nomber the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the middes of the [*] valley of Gad and toward Iazer.

[*] Or, riuer.

6 Then they came to Gilead, and to [*] Tahtim hodshi, so they came to Dan Iaan, and so about to Zidon,

[*] Or, to the nether land be-ly inhabited.

7 And came to the fortresse of [*] Tyrus and to all the cities of the Hiuites and of the Canaanites, and went towarde the South of Iudah, euen to Beer-sheba.

[*] Or, Zor.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at

at the ende of nine monethes and twentie dayes.

9 ¶ And Joab deliuered the nomber [and] summe of the people vnto the king: and there were in Israel eight hundreth thousand strong men that drew swordes, and the men of Judah were fiue hundreth thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and Dauid saide vnto the Lord, I haue sinned exceedingly in that I haue done: therefore nowe, Lorde, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lorde came vnto the Prophet Gad Dauids [f] Seer, saying,

12 Goe, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall do vnto thee.

13 So Gad came to Dauid, & shewed him, and saide vnto him, Wilt thou that [g] seuen yeres famine come vpon thee in thy land, or wilt thou flee three monethes before thine enemies, they following thee, or that there be three dayes pestilence in thy lande? nowe aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid saide vnto Gad, I am in a wonderful strait: let vs fall nowe into the hand of the Lorde, (for his mercies are great, and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord [m] repented of the euill, and said to the Angel that destroyed the people, It is sufficient, holde nowe thine hande. And the Angel of the Lorde was by the threshing place of Araunah the Jebusite.

17 And Dauid spake vnto the Lorde (when he saw the Angel that smote the people, and said, Behold, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they done? let thine hand, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to Dauid, and saide vnto him, Go vp, reare an altar vnto the Lorde in the threshing floore of Araunah the Jebusite.

19 And Dauid (according to the saying of Gad) went vp, as the Lorde had commaunded.

20 And Araunah looked, and sawe the king and his seruants comming toward him, and Araunah went out, and bowed him selfe before the king on his face to the ground,

21 And [l] Araunah said, wherefore is my lord the king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to builde an altar vnto the Lorde, that the plague may cease from the people.

22 Then Araunah said vnto Dauid, Let my lorde the king take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offring, and charets, and the instruments of the oxen for wood.

23 (All these things did Araunah [n] as a king giue vnto the king: and Araunah saide vnto the king, The Lorde thy God be fauourable vnto thee.)

24 Then the king saide vnto Araunah, Not so, but I will bye it of thee at a price, and will not offer burnt offring vnto the Lord my God of that which doth cost me nothing. So Dauid bought the threshing floore, and the oxen for [o] fifte shekels of siluer.

25 And Dauid built there an altar vnto the Lorde, and offred burnt offrings and peace offrings, & the Lord was appeased toward the land, and the plague ceased from Israel.

a According to Joabs computation all there were eleuen hundreth thousand, 2. Chro. 21. 5.

b Concluding vnder them the Beniamites for els they had but foure hundreth and seuentie thousand, 1 Chro. 21. 5.

c Whom God had appointed for Dauid and his time.

d For these yeres of famine were past for the Gibeonites matter: this was the fourth yere, to the which should haue bene added other three yeres more, 1. Chro. 21. 12.

e From the one side of the countrey to the other. 1 Sam. 15. 12.

f The Lord shared this place because he had chosen it to builde his temple there.

g Dauid saw not the iust cause, why God plagued the people, and therefore he offereth himselfe to Gods corrections, as the onely cause of this euill.

h Called also Ornan, 1. chro. 21. 20.

i That is, abundantly for as some write, he was king of Jerusalem before Dauid wan the citee.

k Some write, that euery tribe gaue 50. which make 600. or that afterward hee bought as much as came to 50. shekels, 1. Chro. 21. 25.

# The first booke of the Kings.

## The Argument.

Because the children of God should looke for no continuall rest & quietnes in this world, the holy Ghost setteth before our eyes in this booke the variete and change of things, which came to the people of Israel, from the death of Dauid, Salomon and the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then auoucheth them when his worde as truely testifieth) vertue esteemed, vice punished and concorde maintained fall to decay and come to nought: as appeareth by the deuiding of the kingdome vnder Roboam, and Jeroboam, which before were but all one people, and now by the iust punishment of God were made two, whereof Iudah and

Ee iiij. Beniamin

at the ende of nine monethes and twentie dayes.

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Ee iiij. Beniamin

[illegible] Rehoboam, and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, [illegible] called the kingdome of Israel. [illegible] of Iudah had his throne in Ierusalem, and the King of Israel [illegible] was built by [illegible] Ahabs [illegible] And became [illegible] Christ according to the [illegible] the stocke of Dauid [illegible] the kings of Iudah [illegible] descended, [illegible] Salomon [illegible] the sonne of Iehoshaphat, [illegible] Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

## CHAP. I.

3 Abishag keepeth Dauid in his extreeme age. 5 Adoniah vsurpeth the kingdome. [illegible] Salomon is anointed king. [illegible] Adoniah [illegible] to the altar.

NOw when king Dauid was a olde, and striken in yeeres, they couered him with clothes, but no heate came vnto him.

a [illegible] was [illegible] olde. [illegible] Sam. [illegible]

b For his naturall heate [illegible] [illegible].

2 Wherefore his seruants said vnto him, Let there be sought for my lorde the king a yong virgin, and let her b stand before the king, and cherish him: and let her lie in thy bosome, that my lord the king may get heate.

[illegible]

3 So they sought for a faire yong maide throughout all the coastes of Israel, and founde one Abishag a Shunammite and brought her to the king.

c Which citie was in the tribe of Isachar as Iosh. 19.18.

4 And the maid was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adoniah ẏ sonne of Haggith exalted him selfe, saying, I will be king. And hee gate him charets & horsemen, and d fiftie men to runne before him.

d Reade 2. Sam. 15.1.

6 And his father would not displease him from his e childhoode, to say, Why hast thou done so? And hee was a very goodly man, and his mother f bare him next after Absalom.

e Or, dayes.

f [illegible]

7 And g hee tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: and they h helped forwarde Adoniah.

g [illegible]

h They tooke his part and followed him.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with Dauid, were not with Adoniah.

9 Then Adoniah sacrificed sheepe and oxen, and fat cattell by the stone of Zoheleth, which is by i En-rogel, and called all his brethren the kings sonnes, and all the men of Iudah the kings seruants,

i Or, the fountaine [illegible].

10 But Nathan the Prophet, and Benaiah, and the k mightie men, and Salomon his brother he called not.

k As the Cherethites and Pelethites.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying hast thou not heard that Adoniah the sonne * of Haggith doeth reigne, and Dauid our Lord knoweth it not?

* 2. Sam. 3.4.

12 Now therefore come, and I will

nowe giue thee counsell, howe to saue thine owne g life, and the life of thy sonne Salomon.

g For Adoniah wil destroy thee and thy sonne if he reigne.

13 Go, and get thee in vnto king Dauid, and say vnto him, Didest not thou, my lorde, O king, sweare vnto thine handmayde, saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne: why is then Adoniah king?

14 Beholde, while thou yet talkest there with the king, I also will come in after thee, and h confirme thy wordes.

h By declaring other things, as may further the same.

15 ¶ So Bath-sheba went in vnto the king into the chamber, and the king was very olde, and Abishag the Shunammite ministred vnto the king.

16 And Bath-sheba bowed and made obeisance vnto the king. And the king said, what is thy matter?

17 And she answered him, My lorde, thou swarest by the Lord thy God vnto thine handmaide, i saying, Assuredly Salomon thy sonne shall reigne after me, and he shall sit vpon my throne.

18 And beholde, nowe is Adoniah king, and now, my lorde, O king, thou knowest it not.

The king being worne with age coulde not attende to the affaires of the realme, and also Adoniah had many flatterers which kept it from the king.

19 And he hath offred many oxen, and fat cattell, and sheepe, and hath called all the sonnes of the king, and Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O king, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lorde the king after him.

21 For els when my lord the king shall sleepe with his fathers, I and my sonne Salomon shalbe k reputed l vile.

k And so put to death as wicked transgressers.

l Ebr. sinners.

22 And lo, while she yet talked with the King, Nathan also the Prophet came in.

23 And they tolde ẏ king, saying, Beholde, Nathan the Prophet. And when hee was come in to the king, hee made obeisance before the king vpon his face l to the ground.

l Acknowledging him to be the true and lawful king appointed of God as the figure of his Christ.

24 And Nathan saide, My lord, O King, hast thou saide, Adoniah shall reigne after me, and he shall sit vpon my throne?

25 For

25 For hee is gone downe this day, and hath slaine many oxen, and fat cattell, and sheepe, and hath called all the kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eate and drinke before him, and say, God saue king Adonijah.

† Ebr. let the king Adonijah liue.

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Jehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the king, † thou hast not shewed it vnto thy seruant, who should sit on the throne of my lord the king after him?

† Meaning, that he ought in such affaires enterprise nothing except he had consulted with the Lord.

28 ¶ Then king Dauid answered, and saide, Call me Bath sheba. And she came into the kings presence, and stoode before the king.

29 And the king sware, saying, As the Lorde liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shall reigne after me, and hee shall sit vpon my throne in my place, so will I certainly do this day.

† Moued by the Spirit of God so to do, because he foresawe that Salomon should be the figure of Christ.

31 Then Bath sheba bowed her face to the earth, and did reuerence vnto the king, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid saide, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada. And they came before the king.

33 Then the king saide vnto them, Take with you the seruants of your lord, † cause Salomon my sonne to ride vpon mine owne mule, and carie him downe to Gihon.

† Meaning, the kings seruants and such as were of his garde.

34 And let Zadok the Priest and Nathan the Prophet anoint him there king ouer Israel, and blowe ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shall be king in my steade: for I haue † appointed him to be prince ouer Israel and ouer Judah.

† Ebr. commanded.

36 Then Benaiah the sonne of Jehoiada answered the king, and said, So be it, and the Lorde God of my lord the king † ratifie it.

† Ebr. say so.

37 As the Lorde hath bene with my lord the king, so be hee with Salomon, and exalt his throne aboue the throne of my lord king Dauid.

38 So Zadok the Priest, † Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, and anointed Salomon: and they blewe the trumpet and all the people said, God saue king Salomon.

† Wherebyhe they accustomed to annoint the Leuites and the goodly instruments, Exod. 29. 23.

40 And all the people came vp after him, and the people piped with pypes, and reioyced with great ioy, so that the earth rang with the sound of them.

† Ebr. brake

41 ¶ And Adonijah & all the ghestes that were with him, heard it: † and they had made an ende of eating) and when Joab heard the sound of the trumpet, he saide, What meaneth this noise and vproze in the citie?

42 And as he yet spake, beholde, Jonathan the sonne of Abiathar the Priest came: and Adonijah saide, Come in: for thou art † a worthie man, and bringest † good tidings.

† Ebr. a man of power.

† He praised Jonathan thinking to haue heard comfortable newes: but God made his chance contrarie to their preparation, and to bid beare better hie price.

43 And Jonathan answered, † & saide to Adonijah, Verely our lord king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Jehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ride vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp frō thence with ioy, and the citie is moued: this is the noise that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruants came † to blesse our lord king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the bed.

† To salute him and to pray and praise God for him.

48 And thus said the king also, † Blessed be † the Lorde God of Israel, who hath made one to sit on my throne this day, euen in my sight.

† Ber gane God thankes for the good successe.

49 Then all the ghestes that were with Adonijah, were afraide, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the altar.

† Which Dauid had to her husband vnder the name of Areunah, 2. Sam. 24. 23.

51 And one tolde Salomon, saying, Beholde, Adonijah doth feare king Salomon: for lo, hee hath caught holde

on the hornes of the altar, saying, Let king Salomō sweare vnto me this day, that he wil not slay his seruant with the swoorde.

52 Then Salomon saide, If he will shew him selfe a worthy man, there shal not an heare of him fall to the earth, but if wickednes be found in him, he shal die.

53 Then king Salomon sent, & they brought him from the altar, and he came and did obeisance vnto king Salomon. And Salomon saide vnto him, Goe to thine house.

## CHAP. II.

1 Dauid exhorteth Salomon, and giueth charge as concerning Joab, Barzillai, and Shimei. 10 The death of Dauid. 27 Abiathar is put from the priesthood. 35 Zadok was set in Abiathars roume.

WHen the dayes of Dauid drew neere that hee should die, he charged Salomon his sonne, saying,

2 I go the way of all the earth: be strong therefore, & shew thy selfe a man,

3 And take heede to the charge of the Lord thy God, to walke in his wayes, and keepe his statutes, & his commandements, and his iudgements, and his testimonies, as it is written in the Lawe of Moses, that thou mayest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his word which hee spake vnto me, saying, If thy sonnes take heede to their way, that they walke before me in trueth, with all their heartes and with all their soules, there shall not (saide he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Joab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto Abner the sonne of Ner, and vnto Amasa the sonne of Jether: whome hee slewe, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Do therefore according to thy wisdome, and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindnes vnto the sonnes of Barzillai the Gileadite, and let them be among them that eate at thy table: for so they came to me when I fled from Absalom thy brother.

8 And beholde, with thee is Shimei the sonne of Gera, the sonne of Jemini, of Bahurim, which cursed me with an horrible curse in the day when I went to Mahanaim: but hee came downe to meete me at Jorden, and I sware to him by the Lorde, saying, I will not slay thee with the sword.

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou oughtest to doe vnto him: therfore thou shalt cause his hoare head to go downe to the graue with blood.

10 So Dauid slept with his fathers, and was buried in the citie of Dauid.

11 And the dayes which Dauid reigned vpon Israel were fourtie yeres: seuen yeres reigned hee in Hebron, and thirtie and three yeres reigned he in Jerusalem.

12 Then sate Salomon vpon the throne of Dauid his father, & his kingdome was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath sheba the mother of Salomon: and she said, Comest thou peaceably? And he said, Yea.

14 Hee saide moreouer, I haue a sute vnto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, refuse me not. And she said vnto him, Say on.

17 And he said, Speake, I pray thee, vnto Salomon the king, (for he will not say thee nay) that hee giue me Abishag the Shunammite to wife.

18 And Bath sheba said, Well, I will speake for thee vnto the king.

19 Then Bath sheba therefore went vnto king Salomon, to speake vnto him for Adonijah: and the king rose to meete her, and bowed himselfe vnto her, and sate downe on his throne: and he caused a seate to be set for the kings mother, and she sate at his right hand.

20 Then she said, I desire a small request of thee, say mee not nay. Then the king said vnto her, Aske on, my mother: for I will not say thee nay.

21 She saide then, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 Then king Salomon answered and saide vnto his mother, And why doest thou aske Abishag the Shunammite for?

a I am ready to die, as all men must do. Heb. I walke in the way of all the earth.

b Or, prosperously.

c And without hypocrisie.

2 Sam. 7. 12. 1 King. 8. 25. & 9. 5. & 2. 4. & 6. 16. & 8. 25. & 9. 5. & 132. 12.

2 Sam. 3. 27.

2 Sam. 20. 10. Her shed his blood in time of peace as if there had bene warre.

d Or put the bloode vpon vnto his charge.

2 Sam. 19. 31.

e That is, they brake their fast together. 2 Sam. 16. 5.

f 2 Sam. 19. 23.

g Let him be punished with death: looke Leuit. 20. Actes 2. 29. & 13. 36.

h 2 Sam. 5. 4. and 1 Chron. 29. 26, 27.

i 1 Chron. 29. 23.

k For she feared least he would worke treason against the king.

l In signe of their fauour and consent.

m The cause not my face to turne away.

n In token of reuerence and that others by his example might haue her in greater honour.

for Adonijah: aske for him the kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zeruiah.

23 Then king Salomon sware by the Lorde, saying, God do so to me and more also, if Adonijah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he promised, Adonijah shall surely die this day.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and he smote him that he died.

26 Then the king said vnto Abiathar the Priest, Go to Anathoth vnto thine owne fieldes: for thou art worthy of death: but I will not this day kill thee, because thou barest the Arke of the Lord God before Dauid my father, and because thou hast suffred in all, wherein my father hath bene afflicted.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might fulfill the woorde of the Lord, which he spake against the house of Eli in Shiloh.

28 Then tidings came to Ioab: (for Ioab had turned after Adonijah, but he turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lord, and caught hold on the hornes of the altar.

29 And it was tolde king Salomon, that Ioab was fled vnto the Tabernacle of the Lord, and behold, he is by the altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Go, fall vpon him.

30 And Benaiah came to the Tabernacle of the Lorde, and saide vnto him, Thus saith the king, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus saide Ioab, and thus hee answered me.

31 And the king said vnto him, Do as he hath said, and smite him, and bury him, that thou mayst take away the bloud, which Ioab shed causeles, from me and from the house of my father.

32 And the Lord shal bring his bloud vpon his owne head: for he smote two men more righteous and better then he, and slew them with the sworde, and my father Dauid knew not: [to wit,] Abner the sonne of Ner, captaine of the hoste of Israel, and Amasa the sonne of Jether captaine of the hoste of Judah.

33 Their bloud shall therefore returne vpon the head of Ioab, and vpon the head of his seede for euer: but vpon Dauid and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slewe him, and hee was buried in his owne house in the wildernes.

35 And the king put Benaiah the sonne of Iehoiada in his rowme ouer the hoste: and the king set Zadok the Priest in the rowme of Abiathar.

36 After ward the king sent, and called Shimei, and said vnto him, Build thee an house in Jerusalem, and dwel there, and depart not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, know we assuredly, that thou shalt die the death: thy bloud shalbe vpon thine owne head.

38 And Shimei said vnto the king, The thing is good: as my lorde the king hath said, so will thy seruant do. So Shimei dwelt in Jerusalem many dayes.

39 And after three yeeres, two of the seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy seruants be in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and Shimei went, and brought his seruants from Gath.

41 And it was tolde Salomon, that Shimei had gone from Jerusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lorde, and protested vnto thee, saying, That day thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good that I haue heard.

43 Why then hast thou not kept the oth of the Lorde, and the commandement wherewith I charged thee?

44 The king saide also to Shimei, Thou knowest all the wickednes whereunto thine heart is priuie, that thou didest to Dauid my father: the Lord therefore shall bring thy wickednes vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the king cõmanded Benaiah the

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1 Meaning, that if hee should haue granted Abiathar, it were as much as to beare a bloudy hand after the murder of Ioab, and to haue put to the kingdome.

2 Sam.7.12, &c.

1 He fell vpon him.

1 Or possessions.

1 Sam.22.20. Abiathar was a man of deuotion. When he fled vnto Dauid from Absalom, 2. Sam. 15.24.

1 Sam.3.11, &c.

2 Hereby he admonisheth Adonijah yet when he would haue vsurped the kingdome, Chap.1.5.

2 Thinking to be saued by the holines of the place.

3 For it was lawfull to take the wilfull murtherer frõ the altar, Exo. 21.14.

2.Sam.3.27.

2.Sam.20.10.

1 Ioab shalbe iustly punished for the bloud that he hath cruelly shed.

1 And so make the office of the high Priest from the house of Eli, and restored it to the house of Phinehas.

1 Thus God appointeth the meanes and meaners to bring his iust iudgements vpon the wicked.

2 Our courteous friende meaneth to saue him rather to preserue his life, then to lose his worke, by putting him to death.

3 Which he had by his seruants.

1 Although thou wouldest denie all thine owne confession, yet shall I conuince thee for reuiling, and prooue iustly to my father, 2. Sam. 16.5.

the sonne of Jehoiada: who went out and smote him that hee dyed. And the kingdome was stablished in the hand of Salomon.

CHAP. III.

1 Salomon take the Pharaohs daughter to wife. 5 The Lord appeareth vnto him in a dreame. 17 The pleading of the two harlots, and Salomons true iudgement.

SAlomon made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her vnto the citie of Dauid, vntill he had made an ende of buildyng his owne house, and the house of the Lorde, and the wall of Jerusalem round about.

2 Onely the people sacrificed in the hie places, because there was no house built vnto the Name of the Lord, vntill those dayes.

3 And Salomon loued the Lorde, walking in the ordinances of Dauid his father: onely he sacrificed and offred incense in the hie places.

4 And the king went to Gideon to sacrifice there, for that was the chiefe hie place: a thousande burnt offrings did Salomon offer vpon that altar.

5 In Gideon the Lorde appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon saide, Thou hast shewed vnto thy seruant Dauid my father great mercie, when he walked before thee in trueth, and in righteousnes, and in vprightnes of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

7 And nowe, O Lord my God, thou hast made thy seruant king in stead of Dauid my father: and I am but a yong childe, and knowe not howe to go out and in.

8 And thy seruant is in the midst of thy people, which thou hast chosen, euen a great people which cannot be told nor nombred for multitude.

9 Giue therefore vnto thy seruant an vnderstanding heart, to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy mightie people?

10 And this pleased the Lorde well, that Salomon had desired this thing.

11 And God saide vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise and an vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shal arise the like vnto thee.

13 And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there shalbe none like vnto thee all thy dayes.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was a dreame, and he came to Jerusalem, and stood before the Arke of the couenant of the Lorde, and offred burnt offrings and made peace offrings, and made a feast to all his seruants.

16 Then came two harlots vnto the king, and stood before him.

17 And the one woman saide, Oh my lorde, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne died in the night: for she ouerlay him.

20 And she rose at midnight, and tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, and layd her dead sonne in my bosome.

21 And when I rose in the morning to giue my sonne sucke, beholde, hee was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead. Againe she saide, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

23 Then said the king, She saith, This that liueth is my sonne, and the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

24 Then the king said, Bring me a sword: and they brought out a sword before the king.

25 And the king said, Deuide ye the liuing childe in twaine, and giue the one halfe

2 Sam. 11. x Because all his enemies were destroyed.

Chap. 7. 8.

2 Which was Beth-eheri.

b Where altars were appointed before the temple was built to offer vnto the Lord. c For his father had commanded him to obey the Lord, and walke in his wayes, Chap. 2. d For it was the Tabernacle, 2. Chron. 1.

e He walked.

e Thou hast performed thy promise.

f That is, to behaue my selfe in ruling this charge of ruling.

2. Chro. 1. 10.

g Vnderstand.

g Which are so many in nombre.

h That is, that thine enemies speake not.

Mat. 6. 33. with. 7. 11.

i Or, hath beene no one.

Chap. 15. 5.

k Or, wanders. k By this example it appeareth that God kept vnto Salomon in granting him wisedome.

l She feare the quicke that she stay, because shee might both auoide the shame and punishment.

m Except God giue vnderstanding, the vnpunishment of offences passeth all measure: therefore the life of the innocent.

halfe to the one, and the other halfe to the other.

26 Then spake the woman, whose the liuing childe was, vnto the king, for her compassion was kindled towarde her sonne, and she said, Oh my lord, giue her the liuing childe, and slay him not: but the other said, Let it be neither mine nor thine, but deuide it.

27 Then the king answered, & saide, Giue her the liuing childe, and slay him not: this is his mother.

28 And al Israel heard ỹ iudgement, which the king had iudged, and they feared the king: for they saw that the wisdome of God was in him to do iustice.

a Her motherly affection here appeareth, that she had rather beare ỹ priuie of the liue, then see her childe cruelly slaine.

CHAP. IIII.

1 The princes and rulers vnder Salomon. 22 The prouisyon for his hous. 26 The number of his horses. 32 His bookes and writings.

1 SO king Salomō was king ouer all Israel.

2 And these were ỹ princes, a Azariah the sonne of Zadok the priest,

3 Elihoreph and Ahiah the sonnes of Shisha scribes, Jehoshaphat the sonne of Ahilud, the recorder,

4 And Benaiah the sonne of Jehoiada was ouer the hoste, and Zadok and b Abiathar priestes,

5 And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan priest, was the kings friend,

6 And Ahishar was ouer the household: and c Adoniram the sonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Israel, which prouided vitailes for the king and his household: euery man had a moneth in the yeere to prouide vitailes.

8 And these are their names: ỹ sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, and in Shaalbim and Beth-shemesh, & ‖ Elon [and] Beth-hanan:

10 The sonne of Hesed in Aruboth, to whom pertemed Sochoh, & all the land of Hepher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana ỹ sonne of Ahilud in Taanach, and Megiddo, and in all Beth shean, which is by Zartanah beneath Jezreel, frō Beth shean to Abel meholah, euē till beyond ouer against Jokneam:

13 The sonne of Geber in Ramoth Gilead, and his were the townes of Jair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob, which is in Basshan: threescore great cities with walles and barres of brasse.

b That is, his chiefe officers. c He was the sonne of Ahimaas and Basmath Salomons daughter.

c Not Abiather whome Salomon had put from his office, Chap. 2. 27 but another of that name.

Chap. 5. 14.

14 ¶ Ahinadab the sonne of Iddo [had to] Mahanaim:

15 Ahimaaz in Naphtali, & he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in Aloth:

17 Jehoshaphat the sonne of Paruah in Issachar.

18 Shimei the sonne of Elah in Benjamin:

19 Geber the sonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, and of Og king of Basshan, and was officer alone in the land.

20 Judah and Israel were many, as the sand of the sea in number, eating, drinking, and making merie.

21 * And Salomon reigned ouer all kingdomes, from the ‖ Riuer vnto the land of the Philistims, and vnto the border of Egypt, & they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitailes for one day were thirtie ‖ measures of fine floure, & threescore measures of meale:

23 Ten fat oxen, and twentie oxen of the pastures, and an hundreth sheepe, beside hartes, and buckes, and bugles, and fat foule.

24 For he ruled in all [ỹ region] on the other side of the Riuer, from Tiphsah, euen vnto Azzah, ouer all ỹ kings on the other side the riuer: and hee had peace round about him on euery side.

25 And Judah and Israel dwelt without feare, euery man vnder his vine, and vnder his figge tree, frō Dan, euen to Beer sheba, all the dayes of Salomon.

26 ¶ And Salomon had * fourtie thousand stalles of horses for his charets, and twelue thousand horsemen.

27 And these officers prouided vitaile for king Salomon, and for all that came to king Salomons table, euery man his moneth, [and] they suffred to lacke nothing.

28 Barly also and straw for the horses and mules brought they vnto ỹ place where the officers were, euery man according to his charge.

29 C* And

a Which townes bare Jairs name, because hee tooke them of the Canaanites, Num. 32. 41.

b Salomon obserued not the condition that Joshua made but vsed it as might best serue for his purpose.

c They liued in all peace and securitie.

d Which is Euphrates.

e Ebr. Corus.

f Or, Coros. f. For they were all tributaries vnto him.

g Thoughout all Israel.

* 2. Chro. 9. 25.

‖ Or, to the place.

Exo. 31.2. & 35.30. & 36.1.

29 ¶ And God gaue Salomon wisdome & vnderstanding exceeding much, and a large heart, euen as the sand that is on the sea shore.

30 And Salomons wisdome excelled the wisdome of all the children of þ East and all the wisdome of Egypt.

31 For hee was wiser then any man: (yea, then Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: & he was famous throughout all nations round about.

32 And Salomon spake three thousand [m] prouerbes: and his songs were a thousand and fiue.

33 And he spake of trees, from þ cedar tree that is in Lebanon, euen vnto the [n] hyssope that springeth out of the wall: he spake also of beasts, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdome of Salomon, from all kings of the earth, which had heard of his wisdome.

## CHAP. V

1 Hiram sendeth to Salomon, and Salomon to him, purposing to build the house of God. 6 He prepareth timber for the building. 13 The number of the workemen.

(A)ND Hiram king of [1] Tyrus sent his seruants vnto Salomon, for he had heard, that they had anointed him king in the roume of his father) because Hiram had euer loued Dauid.

2 [2] Also Salomō sent to Hiram, saying,

3 Thou knowest what Dauid my father could not builde an house vnto the Name of þ Lord his God, for þ warres which were about him on euery side vntill the Lord had put [o] them vnder the soles of his feete.

4 But now þ Lord my God hath giuen me rest on euery side, so that there is neither aduersarie nor euill to resist.

5 And beholde, I purpose to build an house vnto the Name of the Lord my God, [p] as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall build an house vnto my Name.

6 Now therefore cōmand, that they hewe me cedar trees out of Lebanon, and my seruants shalbe with thy seruants and vnto thee will I giue [q] hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

7 ¶ And when [r] Hiram heard the words of Salomō, he reioyced greatly, and said, [s] Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

8 And Hiram sent to Salomon, saying, I haue considered [t] þ things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shall bring thē downe from Lebanon to þ sea: & I will conuey them by sea [u] in rafts vnto þ place that thou shalt shewe me, & will cause them to be discharged there, & thou shalt receiue them: nowe thou shalt do me a pleasure to minister foode for [x] my familie.

10 So Hiram gaue Salomon cedar trees & firre trees, euen his full desire.

11 And Salomon gaue Hiram twentie thousand [y] measures of wheate for foode to his household, and twentie measures of [z] beaten oyle. Thus much gaue Salomon to Hiram yeere by yeere.

12 ¶ And þ Lord gaue Salomon wisdome as he [a] promised him. And there was peace betweene Hiram and Salomon, and they two made a couenant.

13 ¶ And king Salomon raised a [b] summe out of all Israel, and the summe was thirtie thousand men:

14 Whō he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And [c] Adoniram [was] ouer the summe.

15 And Salomon had seuentie thousand that bare burdens, and fourescore thousand [d] masons in the mountaine,

16 Besides the [e] princes, whom Salomon appointed ouer þ worke, euen] three thousand & three hundreth, which ruled the people that wrought in the worke.

17 And the king commanded them, and they brought great stones and costly stones to make the foundation of the house, euen [f] hewed stones.

18 And Salomons workemen, and the workemen of Hiram, and the [g] masons hewed and prepared timber and stones for the building of the house.

## CHAP. VI.

1 The building of the Temple and the forme thereof. 11 The promes of the Lord to Salomon.

(A)ND [h] in the foure hundreth and fourescore yere after the children of Israel were come out of the land of Egypt, and in the fourth yeere of the reigne of Salomon ouer Israel, in the moneth [i] Zif, (which

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Exo. 47.14. 15. Num. 26.

k Meaning, great vnderstanding and a like to compare to all things. 1 Or, all the philosophers and wonders which were maruelled at all wise.

m Which for the most part were threefolde and set forth the sayings of Wisedome.

n From the highest to the lowest.

1 Or, Tyre

2 Chro. 2.3

o Or, as the times.

p He foreshewed that it should be Gods glory, to vse so much as the Lord should send him rest and peace

2 Sa. 7.12 13. 1. Chro. 22.10.

q This was his request, that he would not receiue a benefite with out some recompence

r Hiram as a figure of the vocation of the Gentils, who reioyce to see the Church come to the spirituall temple.

s Or, praised

t Or, words

u Or, floates.

x Or, houshold.

y Ebr. Cors.

z Or, pure.

a Chap. 3.12.

b As touching the furniture of wood and timber.

c Or, Hadoram

d While my seruants are occupied about the bu sines.

e Or, masters of the worke.

f The Ebrew word is Gibli, which some say, were excellent masons.

g Which moneth answereth part of April & part of May.

(which is the second moneth) he built the house of the Lord.

2 And the house which king Salomon built for the Lord, was three score cubites long, and twentie broade, and thirtie cubites hie.

3 And the porch before the Temple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, broad without and narrow within.

5 And by the wall of the house he made galleries rounde about, euen by the walles of the house rounde about the Temple and the oracle, and made chambers round about.

6 The nethermost gallerie was fiue cubites broad, and the middlemost sixe cubites broad, and the third seuen cubites broad: for he made rests round about without the house, that the beames should not be fastened in the wals of the house.

7 And when the house was built, it was built of stone perfite, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.

8 The doore of the middle chamber was in the right side of the house, and men went vp with winding staires into the middlemost, and out of the middlemost into the third.

The Temple vncouered.

The cause why we vncouered and set open the Temple, without setting forth the wall that is before it, is, that the order of those things that are within, might bee seene more lively.

A B. The length of the Temple of three score cubites.

A C. The breadth of twentie cubites within and nine cubites the thickenes of the walles. That also was the length of the porch without the Temple.

C D. The height of the twentie cubites.

E F. These three lines with the fourth, which is equall, declare the Temple to containe East, South, West, and North, and were of three cubites.

G H. The breadth of the porche, 10. cubites.

I. The windowes of the Temple.

K. The third chamber was sixe cubites broad.

L. The second one.

M. The thirdseuen.

N O. Fourtie of staires of the wall, which bare vp the pillers of timber, and chambers [illegible] The holiest of all, or the Arke of the [illegible] was. S. The gate of the [illegible] holie place. T. The two Candlesticketers [illegible] of the Temple. V. The ten tables on both sides for the shewbread. X. The incense altar

9 So he built the house and finished it, and sieled the house being bayled with sieling of cedar trees.

10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buildest, if thou walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I performe vnto thee my promes, which I promised to Dauid thy father.

13 And I will dwell among the children of Israel, and will not forsake my people Israel.

14 So Salomon built the house and finished it.

15 And built the walles of the house within, with boards of cedar tree from the pauement of the house vnto the walls of the sieling, and within he couered them with wood and couered the flooze of the house with plankes of firre.

16 And he built twentie cubites in the sides of the house with boards of cedar, from the flooze to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it was fourtie cubites long.

18 And the cedar of the house within was carued with knops, and grauen with flowers: all was cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the midst of the house within, to set the Arke of the couenant of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broade, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.

21 So Salomon couered the house within with pure gold: and he shut the place of the oracle with chaines of golde, and couered it with gold.

22 And he ouerlaid all the house with gold, vntill all the house was made perfite. also he couered the whole altar, that was before the oracle with gold.

23 And within the oracle he made two Cherubims of oliue tree, ten cubites hie.

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one syse.

26 For the height of the one Cherub [was]



b Whereby is meant the Epistle & the oracle

c Of the court where the people prayed, which was before the place where the altar of burnt offring stoode.

‖Or, open and no sieled

‖Or, sortes.

d Where God spake betweene the Cherubims, called also the most holy place.

e Which were certaine stones comming out of the wall, as stayes for the beames to rest vpon.

‖Or, gallerie.

f In Exodus it is call'd the Tabernacle: & the Temple is there called the Sanctuarie, & the Oracle the most holy place.

g According as he promised vnto Dauid. 2.Sam.7.13. Chro.28.12.

h Meaning, vnto the roofe, which was also sieled.

i For when he spake of the house in the first verse, he meant both the oracle and the Temple.

‖Or, wilde cucumers.

k That is, in the most inward place of the house.

l Both he drewe through chains of gold before.

m Meaning, the altar of incense, Exod. 30.1.

‖Or, pine tree.

ten cubits, & so was the other Cherub.

27 And he put the Cherubims with in the inner house, and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall: and their other wings touched one another in the midst of the house.

28 And he ouerlaide the Cherubims with gold.

Exod 25 20. m For ꝑ other, some, Moses made of beaten gold, were taken away with ꝑ other iewels by their enemies whom God permitted diuers times to ouercome them for their great sinnes.

The Temple couered.

This figure representeth the great court separated into three partes, whose separation was made of three orders of hewen stone, and one of cedar boardes.

A. The Court of the Priests next to the porche, called the inner court for it was neerer vnto Temple then was the peoples.

B. The altar of burnt sacrifices, of which was much greater then Moses diuers. For the length hereof was 20 cubits, & as the breadth as much, and ten in height.

C. The [illegible] of Ezr. 10.6.

D. The [illegible] the people did heare.

E. The [illegible] the people did heare.

F. A [illegible] was [illegible] the people [illegible] was but [illegible] cubits long, and 10 broad, & 30 high. Against [illegible] of Sur, or Sea, 2. King [illegible] 6.6. 1. King. 7.23. for the Priest did onely enter in thereat, and not the people. Ezek 44.3 for the people entred in by the North gate and the South. Ezek 46.9.

29 And he carued al the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowers within and without.

30 And the floore of the house he couered with gold within and without.

31 And in ꝑ entring of ꝑ oracle he made [two doores of olme tree: & the vpper post and side posts were fiue square.

32 The two doores also were of olme tree, and he graued them with grauing of Cherubims and Palme trees, & grauen flowers, & couered them with gold, and layd thin gold vpō the Cherubims and vpon the palme trees.

33 And so made he for the doore of the Tẽple, posts of olme tree foure square.

34 But the two doores were of firre tree, the two sides of ꝑ one doore were [round, and the two sides of the other doore were round.

35 And he graued Cherubims & palme trees, and carued flowers, & couered the carued worke with gold, finely wrought.

36 ¶ And hee built the court within with three rowes of hewed stone, and one rowe of beames of cedar.

n So that the faction of the carued worke might be still appeare.

[Or, finding.

o Where the Priests were, and was thus called in respect of the great court, which is called Acts 3.1. the porch of Salomon, where the people vsed to pray.

37 In the fourth yeere was the foundation of the house of the Lord layde in the moneth of Zif:

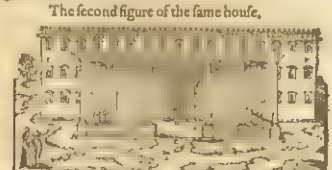
38 And in the eleuenth yere in the moneth of [Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yere in building it.

p Which conteineth part of October and part of November.

The first figure of the kings house in the wood of Lebanon.

This figure sheweth not onely the manner of the house within, but the seuerall partes thereof. A.B. The length of an hundreth cubits. B.C. The breadth of fifte. B.D. The height of three. E.F.G.H. The foure rowes of pillers. I. The three rowes of windowes. K. The porch or gallone before the house.

The second figure of the same house.



This second figure sheweth the manner of the inner house, & the measures thereof, which was fifte cubites long, A.B. and fourte broad, C.D. The pauement, E. The windowes, F.

## CHAP. VII.

1 The building of the house of Salomon. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

BVt Salomon was building his owne house * thirteene yeres, & finished al his house.

2 He built also an house, called the forest of Lebanon, an hundreth cubits long, and fifte cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillars, and cedar beames [were layd vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on ꝑ fourte and fiue pillars, fifteene in a row.

4 And the windowes were in three rowes, & windowe [was] against windowe in three ranks.

5 And al the doores, and the side posts [with the windowes were foure square, & windowe was ouer against windowe in three rankes.

6 And he made a porch of pillars fifty cubites long, and thirtie cubites broade, and the porch was before [them, euen] before them were thirtie pillars.

7 ¶ Then he made a porch [for the throne,

Chap. 9 10. * After he had built the Temple,

b For the beawtie of the place & great abundance of cedar trees that were to the building thereof it was compared to mount Lebanon in Syria: this house he vsed in sommer for pleasure & recreation.

c There were as many, and like proportion on the one side as on the other & at euery end euen three in a rowe one aboue another.

d Before the pillars of the house.

e For his house which was at Jerusalem.

throne, where he iudged, [euen] a porch of iudgement, and it was sieled with cedar from pauement to pauement.

8 And in his house, where he dwelt, [was another hall more inwarde then the porch which] was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porch.

Chap.3.1.

9 All these were of costly stones, hewed by measure, [&] sawed with sawes within and without, from the foundation vnto the [stones of an] hand breadth, & on the outside to the great court.

10 And the foundation [was] of costly stones, & great stones, [euen] of stones of ten cubites, & stones of eight cubites.

11 And aboue also [were] costly stones, squared by rule, and [boards] of cedar.

12 ¶ And the great court round about [was] with three rowes of hewed stones, and a row of cedar beames: [so] was it to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet one Hiram out of Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: he was full of wisdome and vnderstanding, and knowledge to worke all manner of worke in brasse: Who came to King Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eight [cubites, and a threede of twelue cubites did compasse] either of the pillars.

16 And hee made two chapiters of molten brasse to set on the tops of the pillars: the height of one of the chapiters [was] fiue cubites, and the height of the other chapiter [was] fiue cubites.

The forme of the pillar.

A.B. The height of a pillar eighteene cubites the circuite of a pillar was twelue cubites.

D.E. The height of the chapiter or round bal vpon the pillar of fiue cubites height.

F. In the midi were two rowes of pomegranates the reaste the networke and foure deskes, or roles.

17 He made grates like networke, and wreathen worke like chaines for the chapiters that were on the top of the pillars, euē seuen for the one chapiter, and seuen for the other chapiter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars [were after lily worke] in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboue, ouer against the belie within the networke pomegranates: for two hundreth pomegranates were in the two rankes about vpon either of the chapiters.

21 And he set vp the pillars in the porch of the Temple. And when he had set vp the right pillar, he called the name thereof Jachin: & when he had set vp the left pillar, he called the name thereof Boaz.

22 And vpon the top of the pillars [was] worke of lilies: so was the worke-manship of the pillars finished.

23 ¶ And he made a molten sea ten cubits wide from brim to brim, round in compasse, and fiue cubites hie, and a line of thirtie cubites did compasse it about.

24 And vnder the brim of it were] knops like wild cucumbers compassing it round about, ten in one cubite, compassing the sea round about: the two rowes of knops were cast, when it was molten.

2 Chro.4.3.

25 It stoode on twelue bulles, three looking toward the North, & three towarde the west, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and all their hinder parts were inward.

26 It was an hand bredth thicke, & the brim thereof was like the worke of the brim of a cup with flowers of lilies: it contained two thousand baths.

27 ¶ And he made ten bases of brasse, one base [was] foure cubits long, & foure cubits broad and three cubites hie.

28 And the worke of the bases was on this maner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges were lions, buls & Cherubims: and vpon the ledges there was a base aboue: and beneath the lions and

F f.ii. buls,

k As was seene commonly wrought in costly porches.

Or, in a seuerall place.

Or, beyond.

Eb. the sea.

Which the Rabbins do take to be a place in the inner court betweene the Temple and the court of the house.

That is an hundreth measure, the power thereof shall continue.

So called for the hugenesse of the bellell.

The Sea or great Cauldron

vessel about, & were araunged [illegible]

Or, a spanne.

p Bath and Ephah came to be the same measure, Ezek.45.11. & were Barbarously corrupted about 600 yeeres

Or, coardes like chaines.

f Which were rafters & shapes for the beames to lie vpon.

Or, spanne.

g From the foundation bywards,

h As the Lords house was built, so was this, onely the great court of Salomons house was vncouered.

Or, Zor.

i Thus when God will haue his glorie set forth, he raiseth by men and gifteth them excellent gifts for the accomplishment of the same, Exo. 31.2,3.

Eb. the sea.

Or, pannels.

buls, were additiõs made of thin worke.

30 And euery base had foure brasen wheeles, and plates of brasse: & the foure corners had vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

a Eb, shoulders.

31 And the mouth of it was within the chapiter and aboue to measure by the cubite: for the mouth thereof was round made like a base, & it was a cubite and halfe a cubit: and also vpon ỹ mouth thereof were grauen works, whose borders were foure square, & not round.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare vp the caldron.

32 And vnder ỹ borders were foure wheeles, & the axeltrees of the wheeles ioined to the base: and the height of a wheele was a cubite and halfe a cubite.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees and their naues and their felloes, and their spokes were all molten.

b Or, rangers.

34 And foure vndersetters were vpõ the foure corners of one base: and ỹ vndersetters therof were of ỹ base it selfe.

35 And in the toppe of the base was a rounde compasse of halfe a cubite hie rounde about: and vpon the top of the base the ledges thereof and the borders thereof were of the same.

c Which was called the pillar chapiter, or couert base, wherein the caldron stoode.

36 And vpon the tables of the ledges thereof, and on the borders thereof hee did graue Cherubims, lyons and palme trees on the side of euery one, and additions round about.

37 Thus made hee the ten bases, [They had al one casting, one measure, and one fyse.

38 ¶ Then made he ten caldrons of brasse, one caldron conteyned fourtie baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

d To keepe waters to the vse of the sacrifices.

39 And he set the bases, fiue on ỹ right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the e house Eastwarde toward the South.

e To wit, of the Temple or Sanctuarie.

40 ¶ And Hiram made caldrons, and besomes and basens, and Hiram finished al the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of ỹ chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars,

42 And foure hundreth pomegranats for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

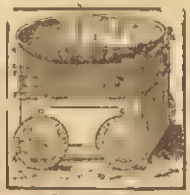
43 And the ten bases, & ten caldrons vpon the bases,

44 And the sea, and twelue buls vnder that sea,

45 And pots, and besoms and basens: & all these vessels, which Hiram made to King Salomon for the house of the Lord, were of shining brasse.

f By this name also Hiram the King of Tyrus was called.

The forme of the Caldrons.



A. The cast wherein ỹ caldron was molten.
B. The foure wheeles.
C. The foure axeltrees.
D. The foure corners of the base.
E. The ouerplate and figures of lions, buls, Cherubims.
F. The compasse of workemanship folding to and fro.
G. The foure wheeles, which had a cubite and an halfe of height.
H. The foure stayes or vpholders, which were vpon the base whereupon the caldron stood.
I. The Caldron.

46 In the plaine of Iordan did the King cast them in clay betweene Succoth and Zarthan.

g Or, thicke earth.

47 And Salomon left [to weigh all the vessels because of the exceeding abundance, neither could the weight of the brasse be comned.

48 So Salomon made al the vessels that perteined vnto ỹ house of the Lord, the h golden altar, and the golden table, whereon the shewbread was,

h This was done according to the fourme that the Lorde prescribed vnto Moses in Exodus.

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowers, and the lampes, and the snuffers of gold,

50 And the bowles, and the hookes, and the basens, and the spoones and the ashpannes of pure gold, and the hinges of gold for the doores of the house within, euē for the most holy place, & for the doores of the house, to wit of ỹ Temple.

i Some take this for some instrument of musike.

51 So was finished al the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which Dauid his father had dedicated: the siluer and the golde and the vessels, and laid them among the treasures of the house of the Lord.

2.Chron.5.1.

## CHAP. VIII

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people

Then k King Salomon assembled the Elders of Israel, euē all the heads of the tribes, the chiefe fathers of the children of Israel vnto him in Jerusalem, for to bring vp ỹ Arke of the couenāt of ỹ Lord frō the cite of Dauid, which

k 2.Chro.5.2. 1 Of Salomon. 2 For Dauid brought it frō Obed Edom and placed it in the Tabernacle which he had made for it, 2.Sa.6.17.

which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of Ethanim, which is the seuenth moneth.

b Contayning part of September, and part of October, in which moneth they held their solemne feasts, Num. 29.1.

3 And all the Elders of Israel came and the Priests tooke the Arke.

4 They bare the Arke of the Lord, & they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offring sheepe & beeues, which could not be told, nor nombred for multitude.

c That is, the Kohathites. Num. 4.5.

6 So the c Priests brought the Arke of the couenant of the Lorde vnto his place, into the oracle of the house, into the most holy place, euen vnder ỹ wings of the Cherubims.

7 For the Cherubims streatched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, and the barres thereof aboue.

d They drew them onely out so farre as they might be seene by them might not put them altogether out Exod. 25.15.

8 And they d drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: & there they are vnto this day.

e For it is like that the enemies when they had the Arke in their hands tooke away the rod of Aaron and the pot with Man. Exod. 40.34.

9 Nothing was in the Arke saue the two tables of stone which Moses had put there at Horeb, where ỹ Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the e cloude filled the house of the Lord.

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

2. Chro. 6.1.

12 Then spake Salomon, The Lord * sayd, that he would dwell in the darke cloude.

13 I haue built thee an house to dwell in, an habitation for thee to abide in for f euer.

f He spake according to the tenor of Gods promes, which was conditionally, that they should serue him aright.

14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stoode there.

15 And he sayde, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

16 Since the daie that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to build an house that my name might be there: but I haue chosen * Dauid to bee ouer my people Israel. 2. Sam. 7.8.

17 And it was in the heart of Dauid my father to builde an house to the Name of the Lord God of Israel.

18 And the Lord said vnto Dauid my father, Where as it was in thine heart to build an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless thou shalt not build the house, but thy sonne, that shall come out of thy loynes, he shall builde ỹ house vnto my Name.

20 And the Lorde hath made † good his worde that he spake: and I am risen vp in the roume of Dauid my father, & sit on the throne of Israel as the Lorde promised, and haue built the house for the Name of the Lorde God of Israel. † Eb confirmed.

21 And I haue prepared therein a place for the Arke, wherein is the couenant of the Lorde which he made with our fathers, when he brought them out of the land of Egypt. g There two tables wherein the articles of the couenant were written.

22 ¶ Then Salomon stood before * the altar of the Lord in the sight of all the Congregation of Israel, & stretched out his handes toward heauen, 2 Chro. 6.12.

23 And said, * O Lorde God of Israel, there is no God like thee in heauen aboue, or in the earth beneath, which keepest couenant and mercy with thy seruants that walke before thee with h all their heart, 2 Mac. 1.8.

h Sincerely and not hauing all hypocrisie.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hande, as appeareth this day.

25 Therefore nowe, Lorde God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpō the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight. Chap. 2.4.

26 And nowe, O God of Israel, I praye thee, let thy worde bee verified, which thou spakest vnto thy seruant Dauid my father.

Gods promises must be confirmed with the performance of them.

27 Is it true in deede that God will dwell on the earth: behold, the heauens, and the heauens of heauēs are not able to containe thee: howe much more vn-

able is this house that I haue built?

28 But haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lorde, my God to heare the crie & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, euen toward the place wherof thou hast said, Deut.12.11. *My Name shall bee there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

30 Heare thou therfore the supplicatiō of thy seruant, and of thy people Israel, which pray in this place, & heare thou in the place of thine habitation, euen in heauē, & when thou hearest, haue mercy.

Or, from.

31 ¶ When a man shall trespasse against his neighbour, & he lay vpon him an othe to cause him to sweare, and k the sweareth shall come before thine altar in this house,

k To wit, the iudge, or neighbour. l Hebr. the oche.

32 Then heare thou in heauen, and l do and iudge thy seruants, that thou condemne the wicked to bring his way vpō his head, & iustifie the righteous, to giue him according to his righteousnes.

l That is, make it knowen.

33 ¶ When thy people Israel shal be ouerthrowen before the enemie, because they haue sinned against thee, and turne againe to thee, and confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge it, & giue iudgement, & pitie ther.

34 Then heare thou in heauen, & be merciful vnto the sinne of thy people Israel, & bring them againe vnto the land, which thou gauest vnto their fathers.

n So that there be a dyought to destroy the fruits of the land.

35 ¶ When heauen shall be shut vp, and there shall be no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, & turne from their sinne, when thou doest afflict them,

36 Then heare thou in heauen, & pardon the sinne of thy seruants and of thy people Israel, when thou hast taught them the good way wherein they may walke, & giue raine vpon the lande that thou hast giuen to thy people to inherit.

37 ¶ When there shalbe famine in the land, when there shall be pestilence, whē there shalbe blasting, mildewe, grashopper or caterpiller, when their enemie shall besiege them in the cities of their land, or any plague or any sickines,

The whole land of their gates.

38 Then what prayer, & supplication soeuer shalbe made of any man or of all thy people Israel, when euery one shall know the plague in his own heart,

o For such are most meete to receiue GOD mercies.

and stretch forth his hāds in this house,

39 Heare thou then in heauen, in thy dwelling place, and be merciful, and do, and giue euery man according to all his wayes, as thou knowest his heart (for thou onely knowest the hearts of all the children of men)

40 That they may feare thee as lōg as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the p stranger that is not of thy people Israel, who shal come out of a farre country for thy Names sake,

p Be meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mighty hande, and of thy stretched out arme, and shall come and pray in this house,

43 Heare thou in heauen thy dwelling place, and doe according to all that the straunger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as doe thy people Israel: & that they may knowe, that thy Name is called vpon in this house which I haue built.

q That thus is the true religiō wherewith thou wilt be worshipped.

44 ¶ When thy people shall goe out to battell against their enemy by ṗ way that thou shalt sende them, & shall pray vnto the Lord * toward ṗ waye of the citie which thou hast chosen, & toward the house ṗ I haue built for thy Name,

Dan.6,10.

45 Heare thou then in heauen their prayer and their supplicatiō, and ‖ iudge their cause.

‖ Or, maintaine their right

46 If they sinne against thee (* for there is no man that sinneth not) & thou be angry with them, and deliuer them vnto the enemies, so that they carry thē away prisoners vnto the lande of the enemies, either farre or neere,

2.Chro.6.36. eccles.7.22. 1.Iohn.1.8,10.

47 Yet if they turne againe vnto their heart in the lād (to the which they be caried away captiues) and returne and praye vnto thee in the land of them that caried them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

r Or, if they repent.

48 If they turne againe vnto thee with all their heart, & with all their soule in ṗ land of their enemies which led thē away captiues, and pray vnto thee toward ṗ way of their land, which thou gauest vnto their fathers, & toward ṗ citie which thou hast chosen, & the house which I haue built for thy Name,

s Though the Temple was the chiefe place of prayer, yet he forbiddeth not the, that being fer with out reclaime call vpon him in other places.

49 Then heare thou their prayer & their supplication in heauen thy dwelling place, and ‖ iudge their cause,

t As Daniel did, Dan.6,10

‖ Or, auenge their wrong.

50 And

50 And bee mercifull vnto thy people that haue sinned against thee, and vnto all their iniquities wherein they haue transgressed against thee and cause that they which led thē away captiues, may haue pitie and compassion on them:

t Thee vnderstood by faith, that God, of enemies would make friendes vnto thē that wil conuerte vnto him.

51 For they bee thy people, and thine inheritāce, which thou broughtest out of Egypt frō the middes of ỹ yron fornace.

52 Let thine eyes be open vnto ỹ prayer of thy seruant, and vnto the prayer of thy people Israel to hearken vnto thē, in all that they call for vnto thee.

53 For thou didst separate thē to thee from among all people of the earth for an inheritance, as thou saydest by the hand of Moses thy seruant, when thou broughtest our fathers * out of Egypt, O Lorde God.

Exod.19.6.

54 And when Salomon had made an ende of praying all this * prayer and supplication vnto the Lord, he arose frō before the altar of the Lord, from kneeling on his knees, and stretching of his handes to heauen,

u Salomon is a figure of Christ who continually is the Mediator betweene God & his Church.

55 And stood and blessed all the Congregation of Israel with a loude voyce, saying,

56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not failed one worde of all his good promise which he promised by the hande of Moses his seruant.

57 The Lorde our God be with vs, as he was with our fathers, that he forsake vs not, neither leaue vs,

x He declareth that man of humblest is ioyneth vnto God, & that all obedience to his lawe proceedeth of his mere mercy,

58 That he may * bowe our hearts vnto him, that wee may walke in all his waies and keepe his commandements, and his statutes, and his lawes, which he commanded our fathers.

59 And these my wordes, which I haue prayed before the Lorde, bee neere vnto the Lorde our God day and night, that he defende the cause of his seruant, and the cause of his people Israel * al way as the matter requireth,

*Ebr. the thing of a day in his day.

60 That all the people of the earth may know, that the Lord is God, and none other.

61 Let your heart therefore be perfit with the Lord our God to walke in his statutes, and to keepe his commandements, as this day.

2.Chro.7.4.

62 ¶ * Then the king and al Israel with him offred sacrifice before ỹ Lorde.

63 And Salomon offred a sacrifice of peace offrings which he offred vnto the Lorde, to wit, two and twentie thousande beeues, & an hundreth and twentie thousand sheepe: so the king and all the children of Israel dedicated the y house of the Lorde.

y Before the place where the Arke was.

64 The same day did the king halowe the middle of the court, that was before the house of the Lorde: for there hee made burnt offerings, and the meate offrings, and the fat of the peace offrings, because the * brasen altar that was before the Lord, was too litle to receiue the burnt offrings, & the meat offerings, and the fat of the peace offrings.

2.Chron.7.7.

65 And Salomon made at that time a feast, & all Israel with him a very great Congregation, euen from the entring in of * Hamath vnto the riuer of Egypt, before the Lorde our God, seuen dayes, and seuen dayes, euen fourteene dayes.

z That is, frō Hemath to Sinai: meaning, all the countrey.

a Seuen dayes for the dedication and seuen for the feast. *Ebr. blessed.

66 And the eight day he sent the people away: and they thanked the king and went vnto their tentes ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.

## CHAP. IX.

2 The Lorde appeareth the second time to Salomon. 11 Salomon giueth cities to Hiram. 15 The Canaanites become tributaries. 26 He maketh ships. a mine of gold.

2.Chro.7.12.

When * Salomon had finished the building of the house of the Lord and the Kings palace, and all that Salomon desired and minded to doe,

Chap.3.5.

2 Then the Lorde appeared vnto Salomon the seconde time, as he * appeared vnto him at Gibeon.

3 And the Lorde sayde vnto him, I haue heard thy prayer and thy supplication that thou hast made before me: I haue halowed this house which thou hast built, to * put my Name there for euer, and mine eies, and mine heart shal be there perpetually.

Chap.8.29. Deut.12.11.

4 And * if ye wilt walke before me (as Dauid thy father walked in purenes of heart, & in righteousnes to do according to all that I haue commanded thee, & keepe my statutes, and my iudgements,

a If thou walke in my feare, and withdraw thy selfe from the common maner of men, which forsake their lawfull statutes.

5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel.

1 Sam.7.12. 1.chro.22.10. b God denieth not that disobedience against him is the cause of his displeasure and so of all miserie.

6 But, if ye and your children turne away from me and will not keepe my commandements, and my statutes (which I haue set before you, but goe and serue other gods, and worship thē,

7 Then will I cut off Israel from the land, which I haue giuen them, and the house which I haue halowed * for my Name, will I cast out of my sight, and Israel shalbe a prouerbe, and a cõmon talke among all people.

Iere 7.14.

c The worlde shall make of you a mocking stocke to abuse, that contempne & abusing of Gods mercifull benefites.

8 Euen thus the house shall be [so:] euery one that passeth by it, shall be astoned, and shall hisse, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?

Deut.29.24. iere.22.8.

9 And they shall answere, Because they forsooke the Lorde their God, which brought their fathers out of the lande of Egypt, and haue taken hold vpon other gods, and haue worshipped them, and serued them, therefore hath the Lorde brought vpon them all this euill.

10 * And at the ende of twentie yeres, when Salomon had buylded the two houses, the house of the Lorde, and the Kings palace,

2.Chro.8.1.

11 For the which Hiram the King of Tyrus had brought to Salomõ number of cedar, and firre trees, and golde, and whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of Galil.

[Or, Zor

[Or, Gaule.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me, my brother? And hee called them the lande of | Cabul vnto this day.

[Or, thrise, or, thrien.

14 And Hiram had sent the King d fyue score talents of gold.

d For his tribute towarde the buylding.

15 ¶ And this is the cause of the tribute why king Salomon raised tribute, (to wit, to build the house of the Lord, and his owne house, and Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.

e The common talent was a hundreth pound weight. f Or, Gazer. g Or, Baalath beer. h Or, Tadmor in the wilderne.

16 Pharaoh king of Egypt had come vp, & taken Gezer, and burnt it with fire, and slewe the Canaanites, that dwelt in the citie, & gaue it for a present vnto his daughter Salomons wife.

17 Therefore Salomon built Gezer and Beth horon the nether,

18 And Baalath and Tamor in the wildernes of the land,

19 And all the cities e of store, that Salomon had, euen cities for charets, and cities for horsemen, and all that Salomon desired and would builde in Ierusalem, & in Lebanon and in all the lande of his dominion)

g Cities for his munitions of warre.

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

h These were as bond men & payed what seruice they did, either labour or money.

21 To wit, their children that were left after them in the lande, whome the children of Israel were not able to destroy, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charets and his horsemen.

Leuit. 25.39.

23 These were the princes of the officers, that were ouer Salomons worke: (euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

i The ouerseers of Salomons workes were deuided into three parties: the first conteined 3300, the seconde 3300, & the third 250 which were Israelites: for there are seuen the two last parts, which make 550, looke more 2. Chron. 8.10.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he builde Millo.

25 And thrise a yeere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lorde: and he burnt incense vpon the altar, | that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a naue of shippes in Ezeon-geber, which is beside Eloth, and the brinke of the red Sea, in the lande of Edom.

27 And Hiram sent with the naue his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and fette from thence k foure hundreth and twentie talents of golde, and brought it to King Salomon.

k In 2.chro. 8.18 is made mention of three score, which seems to haue been employed for their charges.

## CHAP. X.

1 The Queene of Saba commeth to heare the wisedome of Salomon 18 His royall throne. 23 His power and magnificence

AND the * Queene of Sheba hearing the fame of Salomon concerning the Name of the Lord, came to proue him with hard questions.

2.Chron.9.1. matth.12.42. luke.11.31. 2 Iosephus saith y the true Queene of Ethiopia, y that Sheba was the name of the chiefe citie of Meroe, which is now Liuia of Nilus.

2 And she came to Ierusalem with a very great traine, and camels that bare sweete odours, and gold exceeding much and precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid frõ the King, which he expounded not vnto her.

4 Then the Queene of Sheba saw all Salomons wisedome, and the house that he had built,

5 And

b That is the whole order, & trade of his house.

5 And the [b] meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparel, and his drinking vessels, & his burnt offrings, that he offered in the house of the Lord, and [f] she was greatly astonied.

f Eb there was no more spirit in her.

6 And she said vnto ỳ King, It was a true word that I heard in mine owne land of thy sayings, & of thy wisedome.

7 Howbeit I beleeued not thus report, til I came, & had seene it with mine eies: but lo, the one halfe was not tolde mee: [for] thou hast more wisedome and prosperitie then I haue heard by report.

8 Happie are thy mẽ, happie are these thy seruantes, which stande euer before thee, and heare thy wisedome.

c But much more happie are they, which heare the wisedome of God reuealed in his worde.

9 Blessed be ỳ Lord thy God, which loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer & made thee King, to do [c] equitie and righteousnes.

d Iust is a chiefe signe of Gods fauour, when good and wise rulers sit in the throne of iustice.

10 And she gaue the King fiue score talentes of gold, and of sweet odours exceeding much, & precious stones. There came no more such aboundance of sweet odours, as the Queene of Sheba gaue to King Salomon.

e This is the cause, why kings are appointed.

11 The nauie also of Hiram (that caried gold from Ophir) brought likewise great plentie of [a] Almuggim trees from Ophir and precious stones.

a 2.Chro.9.10.

12 And the King made of the Almuggim trees pillars for ỳ house of ỳ Lorde, and for the kings palace, & made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Queene of Sheba, whatsoeuer shee would aske, besides that, which Salomon gaue her [f] of his kingly liberalitie: so she returned and went to her owne countrey, both she, and her seruants.

f The by the hand of the King.

14 ¶ Also the weight of golde, that came to Salomon in one yeere, was fiue hundreth three score and six [e] talents of gold,

Exod.25.39.

15 Besides that [he had] of marchant men and of the marchandises of them ỳ sold spices & of all the kings of Arabia, & of the princes of the countrey.

f To wit, of Arabia, which for the great aboundance of all things was called, happie.

16 And King Salomon made two hundreth targets of beaten gold, fiue hundreth shekels [f] of gold went to a target:

17 And three hundreth sheldes of beaten gold, three pound of gold wẽt to one sheld: & the King put them in ỳ [g] house of the Wood of Lebanon.

Chap.7.2.

18 ¶ Then the King made a great throne of yuorie, and couered it with the best golde.

The Royall throne of Salomon.

19 And the throne had six steps, and the top of the throne was round behinde, and there were [g] stayes on either side on the place of the throne, and two lyons standing by the stayes.

g As the chaire bowers or place to leane vpon.

20 And there stoode twelue lyons on the fiue steps on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the Wood of Lebanon were of pure golde, none were of siluer: [for] it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the nauie of Tharshish with the nauie of Hiram: once in three yeere came the nauie of [h] Tharshish, and brought golde & siluer, yuorie, and apes and peacockes.

h By Tharshish is meant Cilicia, which was a continent in baronie of pleasant things.

23 So King Salomon exceeded all the Kings of the earth both in riches and in wisedome.

24 And all the worlde sought to see Salomon, to heare his wisedom, which God had put in his heart,

25 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, and armour and sweete odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together [e] charets and horsemen: and he had a thousand and foure hundreth charets, and twelue thousand horsemen, whom he placed in the caret cities, and with the King at Jerusalem.

e Or, he made ... 2.Chro.1.14.

27 And the King gaue siluer in Jerusalem as stones, and gaue cedars as the wilde figtrees that grow abundantly in the plaine.

28 Also Salomõ had horses brought out of Egypt, and fine linen: the kings marchants receiued the linen for a price.

[f] Or, for the ... per a price.

29 There came vp & wet out of Egypt [some, charet, worth, fiue hundreth shekels,

[shekels of siluer: that is, one horse, an hundreth & fifte, and thus they brought [horses to all the Kings of the Hittites and to the Kinges of Aram by their 1 meanes.

1 Ebr. hands.

## CHAP. XI.

1 Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 41 He dieth.

Deut. 17. 17. a Which were idolatres.

BVt king Salomon loued a many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edō, Zidon & Heth,

2 Of the nations, whereof the Lord had said vnto the children of Israel, Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to the, [I say, I did Salomon ioyne in loue.

Exod. 34. 16.

3 And he had seuen hundreth wiues, [that were] princesses, and three hundreth concubines, and his wiues turned away his heart.

[Or, Queenes

4 For when Salomon was old, his wiues turned his heart after other gods, so that his heart was not perfect with the Lorde his God, as [was] the heart of Dauid his father.

b To whome appertained no dowrie.

c He serued not God with a pure heart.

5 For Salomon followed d Ashtaroth the god of the Zidonās, & Milcom the abommation of the Ammonites.

Iudg. 2. 13.

d Who was also called Moloch, verse. 7 read 2. King. 23. 10.

6 So Salomō wrought wickednes in the sight of the Lorde, but continued not to followe the Lord, as [did] Dauid his father.

7 Then did Salomon builde an hie place for Chemosh the abommation of Moab, in the mountaine that is ouer against Jerusalem, & vnto Moloch the abommation of the children of Ammon.

e Thus the Scripture termeth whatsoeuer mā doeth reuerence and seruice as God.

8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

9 Therefore the Lorde was angry with Salomon, because he had turned his heart from the Lord God of Israel, d which had appeared vnto him twise,

Chap. 3. 5. and 9. 2.

10 And had giuen him a e charge concerning this thing, that hee shoulde not follow other gods: but he kept not that, which the Lord had commanded him.

e Chap. 6. 12.

11 Wherefore the Lord said vnto Salomon, For asmuch as this is done of thee, and thou hast not kept my couenāt, and my statutes (which I commanded thee) I will surely rent the kingdome from thee, and will giue it to thy seruāt.

f That thou hast forsaken me and worshipped idols. Chap. 12. 15

12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdom, but will giue one tribe to thy sonne, because of Dauid my seruāt, & because of Jerusalē which I haue chosen.

g Because the tribes of Iudah & Beniamin had their possessions ioined, they are here taken as one tribe.

14 ¶ The the Lord stirred vp an aduersary vnto Salomon, euen Hadad the Edomite, of the kings seede, which was in Edom.

h Of the King of Edoms flocke. 2 Sam. 8. 14.

15 For when Dauid was in Edom, and Joab the captaine of the hoste had smitten all the males in Edom, and was gone vp to bury the slayne,

i Of the Edomites.

16 (For six moneths did Joab remaine there, and all Israel, till hee had destroyed all the males in Edom)

17 Then this Hadad, seede and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a litle childe.

k Thus God reserued the idolater to be a scourge to punish his people sinnes.

18 And they arose out of Midian, and came to Paran, and tooke men with the out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, & appointed him vitailes, and gaue him land.

19 So Hadad found great fauour in the sight of Pharaoh, and hee gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.

l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.

20 And the sister of Tahpenes bare him Genubath his sonne whome Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.

21 And when Hadad heard in Egypt, that Dauid slept with his fathers, & that Joab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh saide vnto him, What hast thou lacked with mee, that thou wouldest thus goe to thine owne countrey? And he answered, Nothing, but in any wise let me go.

23 ¶ And God stirred him vp an other aduersary, Rezon the sonne of Eliadah, which fled from his lord Hadadezer king of Zobah.

m Chap. 8. 3.

24 And he gathered men vnto him, and had bene captaine ouer the cōpanie, when Dauid slewe them. And they went to Damascus, & dwelt there, and they made him king in Damascus.

n When Dauid had discomfited Hadadezer and his armie.

25 Therefore was he an aduersarie to Israel all the daies of Salomon: besides the euill that Hadad did, hee also abhorred Israel, & reigned ouer Aram.

o To wit, the men, whom he had gathered vnto him.

26 ¶ And

2.Chro.13.6.

26 ¶ And Jeroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruant whose mother was called Zeruah a widowe, lift vp his hande against the king.

27 And this was the cause that he lift vp his hand against the king when Salomon built Millo, he repared the broken places of the citie of Dauid his father.

28 And this man Jeroboam was a man of strength and courage, and Salomon seeing that the yong man was meete for the worke, he made him ouerseer of all the labour of the house of Joseph.

a He was ouerseer of Salomons workes for the tribe of Ephraim and Manasseh.

29 And at that time, when Jeroboam went out of Jerusalem, the Prophet Ahiah the Shilonite found him in the way, hauing a newe garment on him, & they two were alone in the field.

30 Then Ahiah caught the newe garment that was on him, and rent it in twelue pieces,

b By these ten pieces he figures the ten tribes which more deeply pierced their message into their hearts, to whō they were sent.

31 And said to Jeroboam, Take vnto thee ten pieces: for thus sayeth the Lord God of Israel, Behold, I will rēt the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he shall haue one tribe for my seruāt Dauids sake, and for Jerusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken mee, and haue worshipped Ashtaroth the god of the Zidonians, and Chemosh the god of the Moabites, and Milcom the god of the Ammonites, & haue not walked in my wayes to doe right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

‖ Or, to do that, that pleaseth me.

34 But I will not take the whole kingdome out of his hande: for I will make him prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kept my commandements and my statutes.

Chap.12.15.

35 But I will take the kingdome out of his sonnes hande, and will giue it vnto thee, euen the ten tribes.

36 And vnto his sonne will I giue one tribe, that Dauid my seruant may haue a light alway before me in Jerusalem the citie, which I haue chosen me, to put my Name there.

c Be hath respect vnto the Messiah which should be the bright starre & shoulo shine through all the world.

37 And I will take thee, and thou shalt reigne, ‖ euen as thine heart desireth, and shalt be king ouer Israel.

‖ Ebr. in all that thy soule.

38 And if thou hearken vnto all that I commāde thee, and walt walke in my wayes, and doe right in my sight, to keepe my statutes and my commandements, as Dauid my seruant did, then will I be with thee, & build thee a sure house, as I built vnto Dauid, and will giue Israel vnto thee.

39 And I will for this afflict the seed of Dauid, but not for euer.

d For this idolatry that Salomon hath committed.

40 ¶ Salomon sought therefore to kill Jeroboam, and Jeroboam arose, and fled vnto Egypt vnto Shishak king of Egypt, and was in Egypt vntill the death of Salomon.

e For the whole spirituall kingdome was reiected in Rehoboam.

41 And the rest of the wordes of Salomon, and all that he did, and his wisedome, are they not written in the booke of the acts of Salomon?

f Which booke as is thought, was to him their rapsmanie 2.Chro.9.30.

42 The time that Salomon reigned in Jerusalē ouer all Israel, was fourty yeere.

43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: & Rehoboam his sonne reigned in his stede.

CHAP. XII

1 Rehoboam succeedeth Salomon. 8 He refuseth the counsell of the Ancient. 10 Jeroboam reigneth ouer Israel. 21 God commandeth Rehoboam not to fight. 28 Jeroboam maketh golden calues.

2.Chro.10.1.

AND Rehoboam went to Shechē: for all Israel were come to Shechem, to make him king.

2 And when Jeroboam the sonne of Nebat heard of it, who was yet in Egypt, whither Jeroboam had fled frō king Salomon, and dwelt in Egypt)

Chap.11.40.

‖ Or returned from Egypt.

3 Then they sent & called him: & Jeroboam & all the Congregatiō of Israel came & spake vnto Rehoboam, saying,

4 Thy father made our yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, and his yoke which he put vpon vs, ‖ lighter, and we will serue thee.

Chap.4.7.

a Oppressed vs not with so great charges, which we are not able to sustene.

5 And he said vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counsell wt the old men that had stand before Salomon his father, while he yet liued, and said, what counsell giue ye, that I may make an answere to this people?

‖ Or, had bene o his seruants counsellers.

7 And they spake vnto him, saying, If thou be a seruant vnto this people this day, and serue them, and answere them, and speake kinde words to them, they will be thy seruants for euer.

b They shewed him that three vnts no more to intreate & pacifie the rest, but to grant their desire and petition.

8 But hee forsooke the counsell that the olde men had giuen him, and asked counsell of the yong men that had bene brought

brought vp with him, & wayted on him.

9 And he said vnto them, What counsell giue ye, that wee may answere this people, which haue spoke to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

c There is nothing harder for them that are in authoritie, then to be obedient & affable, & follow good counsell.

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, and said, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus shalt thou say vnto thē, My least part shalbe bigger then my fathers loynes.

11 Now where as my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chastised you with rodes, but I will correct you with scourges.

‖Or, scorpions,

12 ¶ Then Ieroboam & all the people came to Rehoboam the thirde daye, as the king had appointed, saying, Come to me againe the third day.

13 And the king answered the people sharply, and left the olde mens counsell that they gaue him,

e The people declare their obedience in this, that they would not attempt nothing before the king had giuē them full occasion.

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, and I will make your yoke more grieuous: my father hath chastised you with rodes, but I will correct you with scourges.

15 And the king hearkened not vnto the people: for ‖ it was the ordinance of the Lord, that he might performe his saying, which the Lord had spoken by *Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.

‖Or, the Lord was the cause.

Chap. 11. 11.

16 So when all Israel sawe þ the king regarded thē not, the people answered the king thus, saying, What portion haue we in Dauid? We haue none inheritance in the sonne of Ishai. To your tentes, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tentes.

f Though these causes were good, yet it must haue ben for the people to vnderstande affections as these vse to be, as this history declareth.

17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiuer of the tribute, & all Israel stoned him to death: then king Rehoboam ‖ made speede to get him vp to his charet, to flee to Ierusalem.

‖ Or, he hasted.

19 And Israel rebelled against the house of Dauid vnto this day.

g By the ciuil gouernours of God for good & godlie things are signified.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assembly, and made him king ouer all Israel: none followed the house of Dauid, but þ tribe of Iudah * onely.

Chap. 11. 13.

21 And when Rehoboam was come to Ierusalem, he gathered all the house of Iudah with the tribe of Benjamin an hundreth and foure score thousand of chosen men (which were good warriours) to fight against þ house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.

h For as yet he perceiued not that the Lord had so appointed it.

22 *But the word of God came vnto Shemaiah the man of God, saying,

2. Chro. 11. 2.

23 Speake vnto Rehoboam þ sonne of Salomon king of Iudah, and vnto all the house of Iudah and Benjamin, and the remnant of the people, saying,

That is, the Prophet.

24 Thus saith the Lorde, Ye shall not go vp nor fight against your brethrē the children of Israel: returne euery man to his house: for this thing is done by me. They obeyed therefore the word of the Lord and returned, and departed, according to the word of the Lord.

k Who of his iust iudgement will punish the trespasser, and of his mercy spare the innocent people.

25 ¶ Then Ieroboam built Shechem in mount Ephraim, & dwelt therin, and went from thence, & built Penuel.

26 And Ieroboam thought in his heart, Now shal the kingdome returne to the house of Dauid.

27 If this people go vp and do sacrifice in the house of the Lord at Ierusalem, then shall the heart of this people turne againe vnto their lorde, (euen) to Rehoboam king of Iudah: so shall they kill mee and goe againe to Rehoboam king of Iudah.

l The feared lest his people should haue by this meanes ben enclined to rebell against him.

28 Whereupon the king tooke counsell, and made two calues of golde, and said vnto them, ‖ It is to much for you to go vp to Ierusalem: behold, O Israel, thy gods, which brought thee vp out of the land of Egypt.

‖ Or, it is ynough.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) euē to Dan.

m So crafty are the carnall persuasions of princes, when they will make a religion to serue to their appetite.

31 Also he made an ‖ house of hie places, & made Priestes of þ lowest of þ people, which were not of þ sonnes of Leui.

n That is, a temple, where altars were built for worshipe.

32 And Ieroboam made a feast the ‖ fifteth day of the eight moneth, like vnto the feast that is in Iudah, and offred on the altar. So did he in Beth-el, & offred vnto the calues that he had made: & he placed in Beth-el the Priestes of the hie places, which he had made.

o Because he would þ more ample deuotion to his dolatrie he made a new holy day, besides those that the Lord had appointed in the Law.

33 And

33 And he offred vpon the altar, which he had made in Bethel, the fifteenth day of the eyght moneth (euen in the moneth which hee had forged of his owne heart) & made a solemne feast vnto the children of Israel: and hee went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reproued of the Prophet. 4 His hand withth vp. 15 The Prophet is tempted. 24 And is killed of a lion. 33 The old Prophet is sorie.

AND beholde, there came a man of God out of Iudah (by the commandement of the Lord) vnto Bethel, & Ieroboam stood by the altar to offer incense.

a That is, a Prophet.

2 And he cryed against the altar by the commandement of the Lord, and saide, O altar, altar, thus saith the Lord, Behold, a child shalbe borne vnto the house of Dauid, b Iosiah by name, & vpon thee shal he sacrifice the Priests of the hie places that burne incense vpon thee, & they shall burne mens bones vpon thee.

b Not that he was called Iosiah in Ieroboams time, but an other of that name.

2. King. 23. 17.

3 And he gaue a signe the same time, saying, This is the signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are vpon it, shal fall out.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, be powred out.

4 And when the King had heard the saying of the man of God, which he had cryed against the altar in Bethel, Ieroboam stretched out his hand from the altar, saying, Lay holde on him: but his hande which hee put forth against him, dried vp, and he could not pull it in againe to him.

d The wicked rage against the Prophetes of God, but they declare them Gods iudgements.

5 The altar also claue asunder, & the ashes fell out from the altar, according to the signe, which the man of God had giuen by the commandement of the Lord.

6 Then the King answered and said vnto the man of God, e I beseche thee, pray vnto the Lord thy God, and make intercession for me, that mine hand may bee restored vnto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

‖ Hebr. mouth.

e Though the wicked oftē effectures say a come wolf they feele Gods iudgemēts yet after they returne to their old malice, & declare that they are but vile hypocrites.

7 Then the King said vnto the man of God, Come home with me, that thou mayest dine, and I will giue thee a reward.

‖ Or, take sustenance.

8 But the man of God saide vnto the King, If thou wouldest giue me halfe thine house, I would not goe in with thee, neither would I eate bread nor drinke water in this place.

f Seeing hee had the very wille word of God, he ought not to haue declined therefrom, neither for the perswasion of man nor Angell.

9 For so was it charged mee by the word of the Lord, saying, Eat no bread nor drinke water, nor turne againe by the same way that thou camest.

10 So he went another way and returned not by the way that hee came to Bethel.

11 ¶ And an olde Prophet dwelt in Bethel, and his sonnes came, and tolde him all the workes, that the man of God had done that daye in Bethel, and the wordes which hee had spoken vnto the King, tolde they their father.

12 And their father saide vnto them, What way went hee? & his sonnes shewed him what way the man of God went, which came from Iudah.

g Is looked.

13 And he said vnto his sonnes, Saddle mee the asse, who sadled him the asse, and he rode thereon,

14 And went after the man of God, and found him sitting vnder an oke, and he sayde vnto him, Art thou the man of God that camest from Iudah? And he saide, h Yea.

h Or, I am.

15 Then hee sayde vnto him, i Come home with me, and eate bread.

i The old Prophet by a subtile meanes labored to haue the godly to transgresse.

16 But hee answered, I may not returne with thee, nor go in with thee, neither will I eate bread nor drinke water with thee in this place.

17 For it was charged me by k word of the Lord, saying, Thou shalt eate no bread, nor drinke water there, nor turne againe to go by the way that thou wentest.

k By the mouth of the Lord.

18 And he said vnto him, I am a Prophet also as thou art, and an Angel spake vnto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: but he lyed vnto him.

l God worketh sometime by vnlawful meanes, to bring his purpose to passe.

19 So he went againe with him, and dyd eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came vnto the Prophet, that brought him againe.

21 And he cryed vnto the man of God that came from Iudah, saying, Thus saith the Lord, Because thou hast disobeyed the mouth of the Lorde and hast not kept the commandement which the Lord thy God commanded thee,

22 But camest backe againe and hast eaten bread and dranke water in the place (whereof hee dyd say vnto thee, Thou shalt eate no bread, nor drinke any water) thy carkeis shall not come vnto the sepulchre of thy fathers.

23 ¶ And when hee had eaten bread

and drunke, hee sadled him the asse, to wit, for y Prophet whom he had brought againe.

24 And when he was gone, a lyon met him by the way, and slewe him, and his bodie was cast in the way, and the asse stoode there by: the lion stood by the corps also.

25 And beholde, men that passed by, sawe the carkes cast in the way, and the lyon standing by the corps: and they came and told it in the towne where the olde Prophet dwelt.

26 And when the Prophet, y brought him backe againe from the way, heard thereof, he sayde, It is the man of God, who hath bene disobedient vnto the cõmandement of the Lorde: therefore the Lord hath deliuered him vnto the lion, which hath rent him and slaine him, according to the word of the Lord, which he spake vnto him.

27 ¶ And he spake to his sonnes, saying, Sadle me the asse. And they sadled him.

28 And he went and found his bodie cast in the way, and the asse and the lion stood by the corps: and the lion had not eaten the bodie, nor torne the asse.

29 And the Prophet tooke vp the bodie of the man of God, and layed it vpon the asse, and brought it againe, and the olde Prophet came to the citie, to lament and burie him.

30 And he laid his body in his owne graue, and they lamẽted ouer him, saying, Alas my, brother.

31 And when hee had buried him, hee spake to his sonnes, saying When I am dead, burie yee mee also in the sepulchre, wherein the man of God is buried: lay my bones beside his bones.

32 For that thing which hee cryed by the word of the Lord against the altar y is in Bethel, & against all the houses of the hye places, which are in the cities of Samaria, shall surely come to passe.

33 Notwithstanding after this, Ieroboam conuerted not frõ his wicked way, but turned againe, and made of the lowest of the people Priests of the hye places: who would, might consecrate him selfe, and be of the Priests of the hye places.

34 And this thing turned to sinne vnto y house of Ieroboã, euen to roote it out, and destroy it from the face of y earth.

## CAP. XIII.

1 Ieroboam sendeth his wife disguised to Ahias the Prophet, who doth greatly vnto him the destruction of his house. 22 Iadon is punished by Shishak.

AT that time Abiah y sonne of Ieroboam fell sicke.

2 And Ieroboam sayd vnto his wife, Vp, I pray thee, and disguise thy selfe, that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahiah the Prophet, which tolde mee that I should be king ouer this people.

3 And take with thee tenne loaues and crackenels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahiah: but Ahiah could not see, for his sight was decayed for his age.

5 Then the Lord sayde vnto Ahiah, Beholde, the wife of Ieroboam cõmeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou say vnto her: for when she commeth in, she shall feyne her selfe to be another.

6 Therefore when Ahiah heard the sounde of her feete as shee came in at the doore, he sayd, Come in, thou wife of Ieroboam: Why feynest thou thus thy selfe to be another? I am sent to thee with heauie tidings.

7 Goe, tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I haue exalted thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, and haue giuen it thee, and thou hast not bene as my seruãt Dauid, which kept my commandements, and followed me with all his heart, & did onely that which was right in mine eyes,

9 But hast done euill aboue all that were before thee, for thou hast gone and made thee other gods, and molten images, to prouoke me, and hast cast mee behinde thy backe)

10 Therefore beholde, I wil bring euill vpon the house of Ieroboam, & will cut off from Ieroboam him that pysseth against the wall, & him that is shut vp, as him that is left in Israel, and will sweepe away y remnant of the house of Ieroboam as a man sweepeth away dung till it be all gone.

11 The dogges shal eate him of Ieroboams stocke y dieth in the citie, & the foules of the aire shal eat him that dieth in the fielde: for the Lord hath said it.

12 Vp

a 1 King. 20. 36. 2 King. 17. 25. God vseth sometime beasts to execute his iudgements vpon men, for their behauiour, either cruelly, or vnnaturally in their charge where vnto God hath called them.

1 To declare that it was onely y iudgement of God, for y the lyon had done it for hunger, he would also haue deuoured the bodie

m Which he had prepared for himselfe.

n God is wicked people not by Gods inuentions, but for their backewardnesse, and wonte, 2. Tim. 3. 13. Heb. 5. 11. hard.

a His own childrens bare him witnes, y the Prophet of God would not falsifie his affections

b 1. Sam. 22. 20. 1. Ioh. 2. 19. Iehaue

b According to the custome when they were to aske counsel of prophets, 1. Sam. 9. 7. 2 Reyes 8. 8. The eyes

c Then y wife of Ieroboam.

d For God oft times discloseth vnto his creatures and seruants of the wicked.

e Which was but a seruant.

f To wit, two calues.

g Chap. 21. 22. Ier. 19. 8. Euery male

h Euen to the dogs 1. Sam. 25. 22.

i As well him that is in the strong hold, as him that is abroad.

k They shall lacke the honour of burriall in token of Gods malediction.

12 Up therefore and get thee to thine
house: for when thy feete enter into the
citie, the childe shall die.
13 And all Israel shall mourne for
him, and burie him: for he only of Jero-
boam shall come to the graue because in
k him there is founde some goodnesse to-
k In the midst of the wicked God hardly fyndeth whom he may bestow his mercies.
warde the Lorde God of Israel in the
house of Jeroboam.
14 Moreouer, the Lorde shall stirre
him vp a king ouer Israel, which shall
destroy the house of Jeroboam in that
l The Lord will begin to destroy it out of hand.
day: what? yea, euen nowe.
15 For the Lord shal smite Israel, as
when a reed is shaken in the water, and
hee shall weede Israel out of this good
lande which hee gaue to their fathers, &
shall scatter them beyonde the m Ruer,
m Meaning, Euphrates.
because they haue made them groues,
prouoking the Lord to anger.
16 And he shal giue Israel vp, because
of the sinnes of Jeroboam, who did sinne,
n The people shall not be excused, when they do euil at the commandement of their gouernours.
and n made Israel to sinne.
17 ¶ And Jeroboams wife arose, &
departed, and came to Tirzah, and whē
shee came to the threshold of the house,
the yong man dyed,
18 And they buried him, & all Israel
lamented him, according to the worde of
the Lord, which he spake by the hand of
his seruant Ahiah the Prophet.
19 And the rest of Jeroboams actes,
howe he warred, and howe he reigned,
beholde, they are written in the booke of
the Chronicles of the kings of Israel.
20 And the dayes which Jeroboam
reigned, were two & twentie yeere: and
o The Lorde smote him that he died, 2. Chro 13.20.
hee slept with his fathers, and Nadab
his sonne reigned in his steade.
21 ¶ Also Rehoboam p sonne of Sa-
lomon reigned in Judah. Rehoboam
was one & fourtie yere olde, when he be-
p And died before Jeroboā about foure yeeres
gan to reigne, & reigned seuentéene yere
in Jerusalem the citie, which the Lorde
did chuse out of all the tribes of Israel, to
put his Name there: and his mothers
name was Naamah an Ammonite.
22 And Judah wrought wickednes
in the sight of the Lord: and they prouo-
ked him more with their sinnes, which
[Or, besides all that their fathers had done by their sinnes, q Where idolatrie reigneth, all horrible vices are committed, till at length Gods iust iudgement destroy them vtterly.
they had committed, thē al that which
their fathers had done.
23 For they also made thē hie places,
and images, & groues on euery hie hill,
and vnder euery greene tree.
24 There were also Sodomites q in
the lande, they did according to all p abo-
minations of the nations which the Lord
had cast out before the childrē of Israel.
25 ¶ And in the fift yere of king Re-
hoboam, Shishak king of Egypt came
vp against Jerusalem,
26 And tooke p treasures of the house
of the Lord, & the treasures of the kings
house, and tooke away all: also he caried
away all the shieldes of golde * which Chap 10.16
Salomon had made.
27 And king Rehoboam made for
them brasen shieldes, & committed them
vnto the hands of the chefe of the gard,
which waited at the doore of the kings
house.
28 And when the king went into the
house of the Lord, the garde bare them,
and brought them againe into the garde
chamber.
29 And the rest of the actes of Reho-
boam, and all that hee did, are they not
r Which booke is not extant, but onely of the name: for the Iewes say, that Esdras gathered all the actes of Rehoboams reigne.
written in the booke of the Chronicles
of the kings of Judah?
30 And there was warre betweene
Rehoboam & Jeroboam continually.
31 And Rehoboā slept wt his fathers,
and was buried with his fathers in the
citie of Dauid: his mothers name was
Naamah an Ammonite. And Abiam
s Who of the latter Rehoboam the wicked followed.
his sonne reigned in his steade.

CHAP. XV.

1 Abiam reigneth ouer Iudah. 9 Asa succeedeth in his roume. 16 The warre betweene Asa & Baasha. 22 Iehosaphat succeedeth Asa. 25 Nadab succeedeth Jeroboam. 27 Baasha killeth Nadab.

IN the eighteene yeere of
king * Jeroboam the sonne
of Nebat, reigned Abiam o-
uer Judah.
2 Three yeere reigned he in Jerusa-
lem, & his mothers name was Ma-
chah the daughter of t Absalom.
t Some think that he was Dauids sonne.
3 And hee walked in all the sinnes of
his father, which hee had done before
him: and his heart was not perfit with
the Lorde his God as the heart of Da-
uid his father.
4 But for Dauids sake did the Lord
his God giue him a light in Jerusalē,
and set vp his sonne after him, and esta-
blished Jerusalem,
b Meaning, a sonne to reigne ouer Iudah.
5 Because Dauid did that which was
right in the sight of the Lorde, & turned
from nothing that he commanded him,
all the dayes of his life, * saue only in the
matter of Uriah the Hittite.
6 And there was warre betwene Re-
hoboam & Jeroboā as long as he liued.
7 The rest also of the acts of Abiam,
and al that hee did, are they not written
in the * booke of the Chronicles of the
Kings of Judah? there was also warre

betweene Abiam, and Jeroboam.

8 And Abiam slept with his fathers, and they buried him in ᵖ citie of Dauid: and Asa his sonne reigned in his steade.

1.Chro.14.1. 9 ¶ And in the twentie yeere of Jeroboam King of Israel reigned Asa ouer Judah.

10 Hee reigned in Jerusalem one and fourtie yere, ᵠ his mothers name was [c] Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as did Dauid his father.

12 And he tooke away ᵖ Sodomites out of the land, & put away all the idoles that his fathers had made.

13 And he ˢ put downe ᵗ Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

14 But they put not downe ᵖ hie places. Neuertheless Asas heart was ᵘ perfect with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, and golde and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

17 Then Baasha King of Israel went vp against Judah, and built ˣ Ramah, so that he would let none go out or in to Asa King of Judah.

18 Then Asa tooke all the siluer and the golde that was left in the treasures of the house of the Lord, & the treasures of the Kings house, and deliuered them into the handes of his seruants, ᵖ King Asa sent them to ᵗ Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of ʸ Aram ᵖ dwelt at Damascus, saying,

2.Chro.16.2. [Or, Syria.

19 [ There is ] a couenant betweene me and thee, and betweene my father and thy father: beholde, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha king of Israel, that he may ᵍ depart from me.

20 So Ben-hadad hearkened vnto King Asa, and sent the captaines of the hostes, which hee had, against the cities of Israel, and smote Ijon, & Dan, and Abel beth maachah, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

22 Then King Asa ‖ assembled all Judah, ᶻ none excepted. and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Asa built with them Geba of Beniamin and Mizpah.

23 And the rest of all the acctes of Asa, and all his might and al that he did, and the cities which hee builte, are they not written in the booke of the Chronicles of the Kings of Judah: but in his olde age he was diseased in his ʰ feete.

24 And Asa slept with his fathers, & was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his steade.

25 And Nadab the sonne of Jeroboam began to reigne ouer Israel ᵖ second yeere of Asa king of Judah, and reigned ouer Israel two yere.

26 And he did euill in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slewe him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel layde siege to Gibbethon.

28 Euen in the third yere of Asa king of Judah dyd Baasha slaye him, and reigned in his steade.

29 And when he was king, he ᵏ smote all the house of Jeroboam, hee left none aliue to Jeroboam, vntill hee had destroyed him, according to the ᵃ worde of the Lord which he spake by his seruant Ahiah the Shilonite,

30 Because of the sinnes of Jeroboam which hee committed, and wherewith hee made Israel to sinne, by his ᵇ prouocation, wherewith hee prouoked the Lord God of Israel.

31 And the residue of the actes of Nadab and al that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

32 And there was warre betweene Asa & Baasha king of Israel all their daies.

33 In the thirde yeere of Asa king of Judah, began Baasha ᵖ sonne of Ahijah to reigne ouer al Israel in ᵐ Tirzah, [and reigned] foure and twentie yeeres.

34 And hee did euill in the sight of the Lorde, walking in the way of Jeroboã, and in his sinne, wherewith hee made Israel to sinne.

c That is, his grandmother, as Dauid in oft times called father of them, whose grandfather he was.

d Whether kinges may auchoritie ought to be regarded, when they blaspheme God and become idolaters, but must be punished 2.Chro.15.16

e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.

f Of the same purpose that Jeroboam did, because ᵖ people should not go vp to Jerusalem lest they should follow Asa.

g And here me no longer.

§ Or, made a proclamation.

ᵘ Or, vpright.

ʰ He had the gout and put his trust rather in physitions then in ᵖ Lord, 2. Chro. 16 12.

ⁱ His great grandfather.

ᵏ So God turned by one tyrant to punish the wickednes of another. Chap. 14.10.

ˡ By causing the people to commit idolatrie with bul calues, and so prouoking God to anger.

ᵐ Which was ᵖ place where the Kings of Israel remained.

CHAP XVI

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri, 31 Ahab marrieth Iezebel, 34 Iericho is built again.

Then

THen the worde of the Lorde came to Jehu the sonne of Hanam agaynst Baasha, saying,

a Thus spake Jehu to Baasha in the Name of the Lord.

2 a Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, & hast made my people Israel to sinne, to prouoke me with their sinnes,

3 Beholde, I will take away the posterite of Baasha, and the posterite of his house, and will make b thine house like the c house of Jeroboam the sonne of Nebat.

b Meaning, the house of Baasha. Chap.15.29. Chap.14.11.

4 d He that dieth of Baashas [stocke] in the citie, him shall the dogs eate: and that mā of hym which dieth in the fields, shall the foules of the aire eate.

5 And the rest of the acts of Baasha, and what he did, & his power, are they not written in the booke of the e Chronicles of the Kings of Israel?

[Or, valiantnesse. 2.Chro.16.1.

6 So Baasha slept with his fathers, and was buried in Tirzah, & Elah his sonne reigned in his stead.

c That is, the Prophet did his message.

7 And also by the hand of Jehu the sonne of Hanam the Prophet, came the Word of the Lord to Baasha, and to his house, that he should be like the house of Jeroboam, euen for all the wickednesse that hee did in the sight of the Lorde, in prouoking him with the worke of his hands, and because he killed him,

d Meaning, Nadab Jeroboams sonne.

8 ¶ In the six and twentie yere of Asa King of Judah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned [two yere.

9 And his seruant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah drinking, till hee was dronken in the house of Arza Steward of his house in Tirzah.

e The Chalde text hath thus. Drinking till he was dronken in ye temple of Arsa the stoke by his house in Tirzah.

10 And Zimri came and smote him and killed him in the seuen and twentie yere of Asa King of Judah, and reigned in his steade.

11 ¶ And when he was King, and sate on his throne, he slewe all the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolkes nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the Worde of the Lorde which he spake against Baasha by the hand of Jehu the f Prophet,

f Much Hanam his father, & he were Prophets.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lorde God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

15 ¶ In the seuen and twenty yeere of Asa king of Judah did Zimri reigne seuen dayes in Tirzah, and the people was then in campe against Gibbethon, g which belonged to the Philistims.

g The siege had continued from the time of Nadab Jeroboams sonne.

16 And the people of the hoste heard say, Zimri hath conspired, and hath also slaine the king. wherefore all Israel made Omri the captaine of the hoste, king ouer Israel that same day, [euen] in the hoste.

17 Then Omri went vp from Gibbethon, and all Israel with him, & they besieged h Tirzah.

h Where Zimri kept himself in holde.

18 And when Zimri saw, that the citie was taken, he went into the palace of the kings house, and i burnt himselfe, & the kings house with fire, and so died,

i He burnt the kings house vpon him.

19 For his sinnes which he sinned, in doing that which is euill in the sight of the Lord, in walking in the way of Jeroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that hee wrought, are they not written in the booke of k Chronicles of the kings of Israel?

21 Then were the people of Israel deuided into two partes: for halfe the people followed Tibni the sonne of Ginath to make him King, and the other halfe followed Omri.

That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people k followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni dyed, and Omri reigned.

23 In the one and thirtie yeere of Asa king of Judah began Omri to reigne ouer Israel, and reigned twelue yeere. Six yeere reigned he in Tirzah.

24 And hee bought the mountaine Samaria of one Shemer for two talents of siluer, & built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine, Samaria.

[or, Shomeron.

25 But Omri did euill in the eyes of the Lorde, and did l worse then all that were before him.

k For such is the nature of idolatrie that the superstition thereof doth daily encrease, and the elder it is, the more abominable it is before God and his Church.

26 For hee walked in all the way of Jeroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lorde God of

Israel with their vanities.

27 And the rest of the actes of Omri, that hee did, and his strength that hee shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his stead.

29 Nowe Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yeere of Asa king of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yeere.

30 And Ahab the sonne of Omri did worse in the sight of the Lorde then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except hee tooke Iezebel also the daughter of Eth-baal King of the Zidonians to [m] wife, and went and serued Baal, and worshipped him?

32 Also he reared vp an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lorde GOD of Israel more then all the Kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: he layd the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his youngest sonne Segub, according to the worde of the Lord which he spake [o] by Ioshua the sonne of Nun.

1 He was the first king that was buried in Samaria, after that the Kings house was burnt in Tarzah.

m By whose meanes he fell to all wicked and strange idolatrie, and cruel persecution.

n Reade Ioth. 6, 26.

o Ebr. by the hand of Ioshua.

## CHAP. XVII.

1 Eliah foretelleth of the famine to come. 4 He is fed of rauens. 7 He is sent to Zarephath, where hee restoreth his hostesse sonne to life

AND Eliah the Tishbite one of the vnhabitants of Gilead [a] said vnto Ahab, As [b] the Lord God of Israel liueth, before whom I stand, there shall be neither dewe nor raine these yeres, but [c] according to my worde.

2 And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the [d] riuer Cherith, that is ouer against Iorden,

4 And thou shalt drinke of the riuer: and I haue commanded the [e] rauens to feede thee there.

5 So he went and did according vnto the word of the Lord: for hee went, and remained by the riuer Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, and he dranke of the riuer.

7 And after a while the riuer dried vp, because there fell no raine vpon the earth.

8 And the [f] word of the Lord came vnto him, saying,

9 Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So hee arose, and went to Zarephath: and when hee came to the gate of the citie, beholde, the widowe was there [g] gathering sticks: and hee called her, and saide, Bring me, I praye thee, a little water in a vessel, that I may drinke.

11 And as shee was going to fet it, hee called to her, and saide, Bring mee, I praye thee, a morsell of bread in thine hande.

12 And shee saide, As the Lorde thy God liueth, I haue not a cake, but euen an handefull of meale in a barrell, and a little oyle in a cruse: and beholde, I am gathering [h] a fewe sticks for to goe in, and dresse it for mee and my sonne, that wee may eate it, and [i] die.

13 And Eliah saide vnto her, Feare not, come, do as thou hast said, but make me thereof a little cake first of all, and bring it vnto me, and afterwarde make for thee, and thy sonne.

14 For thus saith the Lorde God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruse bee diminished, vnto the time that the Lorde sende rayne vpon the earth.

15 So she went, and did as Eliah saide, and she did eate: so did he and her house [k] for a certaine time.

16 The barrell of the meale wasted not, nor the oyle was spent out of [l] the cruse, according to [m] the word of the Lord, which he spake by the hand of Eliah.

17 And after these things, [n] the sonne of the wife of the house fell sicke, and his sickenes was so sore, [o] that there was no breath left in him.

18 And shee saide vnto Eliah, what haue

Eccl. 5, 48. 3. Iam. 5, 16, 17.

a That is, who I serue.

b But as I shall declare it by Gods reuelation.

[c] Or, brooke.

c To strengthe his sayth against persecution God promiseth to feede him miraculously.

d As the troubles of the Saintes of God are many, so he mercie is euer at hand to deliuer them. Luke. 4. 25, 26.

e All this was to strengthen the faith of Eliah in that he should in no wise looke vpon nothing, way, nor but onely trust on Gods promise.

f Ebr. vnto.

g For there is no hope of any more sustenance

h God restraineth no benefite for the vse of his, but he prouideth a most simple recompence for the same.

i That is, till he had raine & fooode on the earth.

[k] Or, that he dyed.

l God would trie whether the had learned by his merciful prouidence to make him her onely stay and comfort.

haue I to doe wt thee, O ye man of God: art thou come vnto me to cal my sinne to remembraunce, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne. and hee tooke him out of her bosome, and caried him vp vnto a chamber, where he abode, and laide him vpon his owne bed.

20 Then he called vnto the Lord, and sayde, O Lorde my God, hast thou [a] punished also this widowe, with whom I sojourne, by killing her sonne?

a He was afraide lest gods name should haue bene blasphemed and his man here come vnto, except he shew some euident token of his mercies, as he had begun them, specially whil he there remained.

21 And he stretched himselfe vpon the childe three times, and called vnto the Lorde, and sayde, O Lorde my God, I pray thee, let this childes soule come into him againe.

22 Then the Lorde heard the voyce of Eliah, & the soule of the childe came vnto him againe, and he reuiued.

23 And Eliah tooke the childe, and brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Eliah sayde, Beholde, thy sonne liueth.

b God hath a thing ment to depende on God, except he be confirmed by miracles.

24 And the woman said vnto Eliah, Nowe I know that thou art a man of God, and that the word of the Lorde in thy mouth is true.

## CHAP. XVIII.

1 Eliah is sent to Ahab. 3 Obadiah hideth an hundreth Prophets. 4 Eliah killeth all Baals prophets. 45 He obtaineth raine.

After many dayes, the worde of the Lord came to Eliah, in the [a] thirde yere, saying, Goe, shew thy self vnto Ahab, and I will send raine vpon the earth.

a After that he departed from the riuer Cherith.

2 And Eliah went to shewe himselfe vnto Ahab, and there was a great famine in Samaria.

3 And Ahab called Obadiah the gouernour of his house: (& Obadiah [b] feared God greatly:

b God hath begun in worke his feare in his heart, but had not perhaps brought them to that knowledge, which is also required of the godly that is, to profite his name openly.

4 For when Jezebel destroyed the Prophets of the Lorde, Obadiah tooke an hundreth Prophetes, and hid them, by fifte in a caue, and hee fed them with bread and water.)

5 And Ahab saide vnto Obadiah, Go into the lande, vnto all the fountaines of water, & vnto all the riuers: if so bee that wee may finde grasse to saue the horses and the mules aliue, lest we destroye [the land of the beasts.

6 And so they deuided ye land betweene them to walke through it. Ahab went one way by him selfe, & Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, beholde, Eliah [c] met him: and he knewe him, and fell on his face, and said, Art not thou my lord Eliah?

c God pitieth oft times the wicked for the godlies sake, & causeth Eliah to meete with Obadiah that the messenger might be knowen to be granted for Gods chosens sake.

8 And he answered him, Yea, go tell thy lord, Beholde, Eliah is here.

9 And he saide What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth there is no nation or kingdome, whither my lorde hath not sent to seeke thee: and when they sayd, he is not here, he tooke an othe of the kingdome and nation, if they had not found thee.

11 And nowe thou sayest, Goe, tell thy lorde, Beholde, Eliah is here.

12 And when I am gone from thee, the Spirit of the Lord shal cary thee vnto some place ye I do not know: so when I come and tell Ahab if he can not finde thee, then will he kill me: But I thy seruant feare the Lord from my youth.

d I am none of the wicked preferrers, that seeke to bee best preferred, but feare the Lord and fauour his children.

13 Was it not tolde my lorde, what I did when Jezebel slewe ye Prophets of the Lord, how I hid an hundreth men of ye Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And nowe thou sayest, Goe tell thy lorde, Beholde, Eliah is here, that he may slay me.

15 And Eliah said, As ye Lord of hosts liueth, before whome I stande, I will surely shewe my selfe vnto him this day.

e By my preacher I will declare that which I haue told you the truth.

16 ¶ So Obadiah went to meete Ahab and tolde him: and Ahab went to meete Eliah.

17 And when Ahab sawe Eliah, Ahab saide vnto him, Art thou he that troubleth Israel?

18 And hee answered, I haue not troubled Israel, but [f] thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.

f The true ministers of God ought not once to suffer the truth to be vniustly slandered, but especiall the wicked slanderers without respect of person.

19 Now therefore send, and gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundreth & fifte, & the prophets of the groues foure hundreth, which eate at Jezebels table.

20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.

21 And Eliah came vnto all the people, and sayde, Howe long [g] halt ye betweene two opinions? If the Lorde be God, followe him: but if Baal be he, then goe after him. And the people answered him not a worde.

g Be constant in the truth, and make not as a thing indifferent whether ye follow God or Baal, or whether ye serue God who ye ioyn in part, Iosh. 24.

22 Then said Eliah vnto the people,

I only remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let thē therefore giue vs two bullocks, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and will put no fire vnder.

24 Then call yee on the name of your god, and I will call on the Name of the Lord: and then the God that answereth by fire, let him be God. And all ỹ people answered, and said, It is well spoken.

h By sending downe fire to burne the sacrifice.

25 And Eliah said vnto the prophets of Baal, Chuse you a bullocke, and prepare him first for ye are many: and call on the name of your gods, but put no fire vnder.

26 So they tooke ỹ one bullocke, that was giuen them, & they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answere. and they leapt vpon the altar that was made.

i As men rauished with some strange spirit.

27 And at noone Eliah mocked thē, and sayde, Crie loude: for he is a god: either hee talketh or pursueth his enemies, or is in his iourney, or it may bee that he sleepeth, and must be awaked.

k You extreme fury as a god.

l He mocketh their deadly madnesse, which thinke that by any substance of stone the dead & idle idoles can helpe them in whatsoeuer happeneth in their necessities.

28 And they cried loud, & cut themselues as their maner was, vntil the blood gushed out vpon thē.

29 And when mid day was passed, and they had prophesied vntil the offring of the euening sacrifice, there was neyther voyce, nor one to answere, nor any that regarded.

30 And Eliah sayde vnto all the people, Come to me. And all the people came to him. And hee repared the altar of the Lord that was broken downe.

31 And Eliah tooke twelue stones, according to the nomber of the tribes of the sonnes of Iaakob, vnto whom the Worde of the Lord came, saying, "Israel shall be thy name)

Gene 32.28. 2.king 17.34

32 And with ỹ stones he built an altar in the name of the Lorde: and he made a ditch round about the altar, as great as would containe two measures of seede.

33 And he put the wood in order, and hewed the bullocke in pieces, and layed him on the wood,

34 And sayde, Fill foure barrels with water, and powre it on ỹ burnt offering and on the wood. Againe he sayd, Do so againe. And they did so the second time.

And he said, Doe it the third time. And they did it the third time.

35 And the water ranne round about the altar: and he m filled the ditch with water also.

m Hereby he declared the great power of God, who contrary to nature could make the fire burne euen in the water, so the more they should haue none occasion to doubt, that he is the onely God.

36 And when they shoulde offer the [euening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Izhak & of Israel let it be knowen this day, ỹ thou art the God of Israel, & that I am thy seruāt, and that I haue done all these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people knowe that thou art the Lorde God, and that thou hast turned their heart againe at the last.

n Though God suffer vs to runne in blindnesse and errors for a time, yet at the length he calleth them home to him by some notorious signe and worke.

38 Then the fire of the Lord fell, and consumed the burnt offring & the wood, and the stones, and the dust, and licked vp the water that was in the ditch.

39 And when all the people saw it, they fell on their faces, and saide, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophets of Baal, let not a man of them escape. And they tooke them, and Eliah brought them to the brooke Kishon, and slewe them there.

41 ¶ And Eliah sayde vnto Ahab, Get thee vp, eate and drinke, for there is a sound of much raine.

42 So Ahab went vp to eate and to drinke, and Eliah went vp to the top of Carmel: & he crouched vnto the earth, and put his face betweene his knees,

43 And sayde to his seruant, Go vp nowe and looke towarde the way of the Sea. And he went vp, and looked, and sayde, There is nothing. Againe he said, Goe againe seuen times.

p As Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued till he had obteined.

44 And at the seuenth time he sayd, Beholde, there ariseth a litle cloude out of the sea like a mans hande. Then hee sayde, Vp and say vnto Ahab, Make ready thy charet, and get thee downe, that the raine stay thee not.

q Or, here and there.

45 And in the meane while the heauen was blacke with cloudes & winde, and there was a great raine. Then Ahab went vp and came to Izreel.

r He was so strengthened with Gods spirit that he ranne faster then the chariot was able to runne.

46 And ỹ hand of the Lorde was on Eliah, and he girded vp his loynes, and ran before Ahab til he came to Izreel.

CHAP. XIX.

5 Eliah fleeing from Iezebel, is nourished by the Angell of God. 15 He is commaunded to anoynt Hasael, Iehu, and Eliſha.

TOwe Ahab tolde Iezebel al that Eliah had done, and howe hee had slaine all the

s prophets

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice. [Or, whether his malice led him.

c So hard a thing it is to bridle our impacience in affliction, that the faithfull could not overcome the same.

d He declareth that except God had nourished him miraculously, it had not bene possible for him to haue gone this journey.

e He complaineth, that the more zealous he be to set him selfe to maintaine Gods glorie, the more cruelly was he persecuted. Rom. 11. 3.

f For the nature of man is not able to come neere unto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he submitteth him selfe to our capacitie.

prophets with the sword.

2 Then Jezebel sent a messenger unto Eliah, saying, The gods doe so to me & more also, if I make not thy life like one of their liues by to morowe this time.

3 ¶ When he sawe that, he arose, and went for his life, and came to Beersheba, which is in Judah, and left his seruant there.

4 But he went a dayes iourney into the wildernes, and came and sate down vnder a iumper tree, and desired that he might die, and said, It is nowe enough: O Lorde, take my soule, for I am no better then my fathers.

5 And as he lay and slept vnder the iumper tree, behold now, an Angel touched him, & said vnto him, Vp, [and eat.

6 And when he looked about, behold, there was a cake baken on the coles, and a potte of water at his head: so hee did eate and drinke, and returned and slept.

7 And the Angell of the Lorde came againe the seconde time, and touched him, and saide, Vp, [and] eate: for thou hast a great iourney.

8 ¶ Then he arose, and did eate and drinke, and walked in the strength of that meate fourtie dayes and fourtie nights, vnto Horeb the mount of God.

9 And there he entred into a caue, and lodged there: and behold, the Lorde spake to him, and saide vnto him, What doest thou here, Eliah?

10 And he answered, I haue bene very iealous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sworde, and I onely am left, and they seeke my life to take it away.

11 And he sayde, Come out, and stand vpon the mount before the Lorde. And behold, the Lord went by, and a mighty strong winde rent the mountaines, and brake the rockes before the Lord: [but] the Lord was not in the winde: and after the winde came an earthquake: [but] the Lorde was not in the earthquake:

12 And after the earthquake came] fire: but the Lord was not in the fire: & after the fire came a still and soft voyce.

13 And when Eliah heard it, he couered his face with his mantell, and went out, and stoode in the entring in of the caue: and behold, there came] a voyce vnto him, and sayde, What doest thou here, Eliah?

14 And he answered, I haue bene very iealous for the Lord God of hostes, because the children of Israel haue forsaken thy couenant, cast downe thine altars and slaine thy Prophets with the sworde, and I onely am left, and they seeke my life to take it away.

g We ought not to despaire under crosses in maintenance of Gods glorie, but be comforted that we suffer for righteousnes, we ought to doe it.

15 And the Lorde said vnto him, Go, returne by the wildernes vnto Damascus, and when thou comest there, anoint Hazael King ouer Aram.

[Or, Syria.

16 And Jehu the sonne of Nimshi shalt thou anoint King ouer Israel: and Elisha the sonne of Shaphat of Abel Meholah shalt thou anoint to bee Prophet in thy roume.

17 And * him that escapeth from the sworde of Hazael, shall Jehu slay: and him that escapeth from the sworde of Jehu, shall Elisha slay.

* 2 King. 9. 1, 3. & 10. 9, 8.

18 Yet will * I leaue seuen thousand in Israel, [euen] all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

* Rom. 11. 4.

19 ¶ So he departed thence, and founde Elisha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelft: and Eliah went towards him, and cast his mantel vpon him.

h He declareth that the ministerie and doctrine are not lost.

20 And he left the oxen, and ran after Eliah, & said, Let me, I pray thee, kisse my father & my mother, & then I will folow thee. Who answered him, Go, returne: for what haue I done to thee?

i Though the naturall affection is not to be contemned, yet ought it not to hinder vs to serue God called vs to serue him.

21 And when he went backe againe from him, he tooke a couple of oxen and slewe them, and sod their flesh with the instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and ministred vnto him.

He would not stay till wood and burdens, so great was his desire to folow his vocation.

## CHAP. XX.

1 Samaria is besieged. 13 The Lorde promiseth the victorie to Ahab by a Prophet. 31 The King of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.

Then Ben-hadad the King of Aram assembled all his armie, and two and thirtie Kinges with him, with horses, and charets, & went vp and besieged Samaria, and fought against it.

[Or, Syria.

2 And he sent messengers to Ahab King of Israel, vnto the citie,

3 And saide vnto him, Thus sayeth Ben-hadad, Thy siluer and thy gold is mine: also thy women, and thy faire children are mine.

4 And the king of Israel answered, and

k That is, governours, & rulers of prouinces.

[Or, Shomeron.

and saide, My lorde king, according to thy saying, I am thine, & all ᵇ I haue.

5 And when the messengers came a gaine, they sayde, Thus commaundeth Ben hadad, and saieth, When I shall sende vnto thee, and commaunde, thou shalt deliuer me thy siluer and thy gold, and thy wiues, and thy children.

6 Or els I will sende my seruants vnto thee by to morow this time: & they shall search thine house, and the houses of thy seruants: and whatsoeuer is pleasant in thine eyes, they shall take it in their handes, and bring it away.

7 Then the king of Israel sent for all the Elders of the lande, and saide, Take heede, I pray you, & see how he seeketh mischiefe: for he sent vnto me for my wiues, & for my children, & for my siluer, and for my gold, and I denyed him not.

8 And all the Elders, and all the people said to him, Hearken ᶜ not vnto him, nor consent.

9 Wherefore he said vnto the messengers of Ben hadad, Tel my lord ᵖ king, All that thou didest send for to thy seruat at the first time, that I will doe, but this thing I may not doe. And ᵖ messengers departed and brought him an answere.

10 And Ben hadad sent vnto him, and saide, The gods doe so to me and more also, if the ᵈ dust of Samaria be enough to all the people that followe me, for euery man an handfull.

11 And the king of Israel answered, and saide, Tell him, Let not him that girdeth his harneſſe, boast himself, as he that ᵉ putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he said vnto his seruants, Bung foorth your engines, and they set them against the citie.

13 ¶ And beholde, there came a Prophet vnto Ahab king of Israel, saying, Thus sayeth the Lord, Hast thou seene all this great multitude? beholde, I will deliuer it vnto thine hande this day, that thou maiſt knowe, that I am the Lord.

14 And Ahab said, By whome? And he saide, Thus saith the Lorde, By the seruants of the princes of the prounces. he said againe, Who shall order the battel? And he answered, Thou.

15 ¶ Then he nombred the seruants of the princes of the prounces, and they were two hundreth, two and thirtie: and after them he nombred the whole people of all the childrē of Israel, euen seuen thousand.

16 And they went out at noone: but Ben hadad did drinke till he was drunken in the tentes, both he and ᵖ kings: for two and thirtie kings helped him.

17 So the seruants of the princes of the prounces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he sayde, whether they bee come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, [to wit, the seruants of the princes of ᵖ prounces, & the hoste which followed thē.

20 And they slewe euery one his ᵍ enemie: and the Aramites fled, and Israel pursued them: but Ben hadad the king of Aram escaped on an horse with [his horsemen.

21 And the king of Israel went out, & smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the king of Israel, and had saide vnto him, Goe, be of good courage and consider, and take heede what thou doest: for when the yeere is gone about, the king of Aram will come vp against thee)

23 ¶ Then the seruants of the king of Aram sayde vnto him, Their ʲ gods are gods of the mountaines, and therefore they ouercame vs: but let vs fight against them in the plaine, and doubtles We shall ouercome them.

24 And this doe, Take the kings away, euery one out of his place, & place captaines for them.

25 And nōber thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and we will fight against them in the plaine, & doubtlesse We shall ouercome them: and hee hearkened vnto their voyce, and did so.

26 And after the yeere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were nombred, and were all assembled and went against them, and the children of Israel pitched before them, like two little flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, & spake vnto the king of Israel, saying, Thus saith ᵖ Lord, Because ᵖ Aramites haue

ᵇ I am content to obey & pay tribute.

ᶜ He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske, for he sought an occasion howe to make warre against him.

ᵈ They thought it the ydolatres rather to better their lyues, then to graunt to their king, whych was not lawful, onely to satisfie the lust of a tyrant.

ᵉ Much lesse shall there be found any ayde, that is worth any thing, when they shall be so many.

ᶠ Baall not before the victory be gotten.

ᵍ Or, put your selues in order.

ʰ Before God went about to ſignes & miracles to confirm his truthe, & now from his simplicitie, and more & more vse wonderfull deceipts.

ʲ That is, pong men trained in the ſtudie of princes.

ᵏ Ebr. man, Or, Syrians.

ˡ With them that were appointed for the preſeruation of his person.

ᵐ Thus the wicked blaſpheme God in their furie, whome notwithſtanding he ſuffereth not vnpunished.

ⁿ All they, which were in the battell of the 20. yeere, verse 15.

haue sayde, The Lord is the God of the mountaines, and not God of the valleyes, therefore will I deliuer all this great multitude vnto thine hande, and ye shall knowe that I am the Lord.

29 And they pitched one ouer against the other seuen daies, and in the seuenth day the battel was ioyned: and the children of Israel slewe of the Aramites an hundreth thousand footmen in one day.

30 But the rest fled to Aphek vnto the citie: and there fell a wal vpon seuen and twentie thousande men that were left: and Ben hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruants sayde vnto him, Beholde nowe, we haue heard say that the kinges of the house of Israel are mercifull kings: we pray thee, let vs put sackecloth about our loynes, and ropes about our heades and go out to the king of Israel: it may be that he will saue thy life.

32 Thē they girded sackecloth about their lornes and put ropes about their heads, and came to the king of Israel, and said, Thy seruāt Ben hadad saith, I pray thee, let me liue: and he sayd, Is he yet aliue? he is my brother.

33 Nowe the men tooke diligent heede, (if they couldc catch any thing of him, and made haste, and sayde, Thy brother Ben hadad. And he said Goe, bring him. So Ben hadad came out vnto him, and he caused him to come vp vnto the charet.

34 And Ben hadad said vnto him, The cities, which my father tooke frō thy father I wil restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then (sayde Ahab, I will let thee goe with this couenant. So he made a couenant with him, and let him goe.

35 ¶ Then a certaine man of the children of the Prophets said vnto his neighbour by the commandement of the Lord, Smite me, I pray thee. But the man refused to smite him.

36 Then saide he vnto him, Because thou hast not obeyed the voyce of the Lorde, beholde, assoone as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slewe him.

37 Then hee founde another man, and sayde Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the king by the way, and disguised himself with ashes vpon his face.

39 And when the king came by, he cryed vnto the king, and sayde, Thy seruant went into the middes of the battell: and beholde, there went aside a man, whome another man brought vnto me, and said Keepe this man: if he be lost, thē shalt thy life shal go for his life, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to doe, he was gone: and the king of Israel saide vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hasted, & tooke the ashes away from his face, & the king of Israel knewe him that he was of the Prophets:

42 And he said vnto him, Thus saith the Lord, Because thou hast let go out of thine handes a man whome I appointed to die, thy life shal go for his life, and thy people for his people.

43 And the king of Israel went to his house heauie and in displeasure, and came to Samaria.

## CHAP. XXI.

Iezebel commaundeth to kill Naboth for his vineyard that he might sell or geue it to Ahab. 19 Elias reproueth Ahab and his wife cruelty.

AFter these things Naboth the Iezreelite had a vineyarde in Iezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyarde, that I may make me a garden of herbes thereof, because it is neere by mine house: & I wil giue thee for it a better vineyard then it is: or, if it please thee, I will giue thee the worth of it in money.

3 And Naboth sayde to Ahab The Lord keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauie and in displeasure, because of the word which Naboth the Iezreelite had spoken vnto him, for he had said, I will not giue thee the inheritance of my fathers. And he lay vpon his bed and turned his face and would eate no bread.

5 Then Iezebel his wife came to him and saide vnto him Why is thy spirit so sad that thou eatest no bread?

6 And he sayde vnto her, Because I spake vnto Naboth the Iezreelite, & said vnto him, Giue me thy vineyard for money, or if it please thee, I wil giue thee another vineyard for it: but he answered, I will not giue thee my vineyarde.

7 Then

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m Who am of like power in the valley, as I am on the hils, and can ouerthrow a multitude with euer as much ease.

n Ebr. from chamber to chamber.

o In signe of submission, and that we haue deserued death if the will punish vs with rigour.

p Or, & caught it of him.

q He is aliue.

r Thou shalt appoint in my citie such what thou wilt, and I will obey thee.

s Or, of the disciples.

t By this eternal signe he would more liuely touch the kings heart.

u Because thou hast transgressed the commandement of the Lord.

m By this parable he made a conference with Gods enemie, and by meanes whom God had appointed to be slaine.

Chap. 22. 38.

n Or, Shome. 2 Sa.

o Or at this time.

p Though Ahab were not condemned in the holy Scripture, yet he was not to be commended for the couenant he made with the Cananites, contrarie to the commandement of God.

q Thus the wicked often times do obtaine worldly things, but with the curse of God vpon them.

7 Then Jezebel his wife sayde vnto him, Doest thou nowe gouerne the kingdome of Israel? vp, eate bread, and be of good cheere, I will giue thee the vineyarde of Naboth the Jzreelite.

c As though she sayd, That knowest not that it is to reigne? Commande, and intreate not. Hee that hath the heart, he dareth.

8 So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

d For then they vsed to enquire of matters touching the whole Land truely that were notorious sinners.

10 And set two wicked men before him, and let them witnesse against him, saying, Thou diddest blaspheme God and the King: then carie him out, and stone him that he may die.

e Thus the worldlings contrary to Gods commandement, who willeth not to consent to the shedding of innocent bloud, obey rather the wicked commandements of princes then the iust lawes of God.

11 And the men of his citie, euen the Elders and gouernours, which dwelt in his citie, did as Jezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they caryed him away out of the citie, and stoned him with stones, that he died.

14 Then they sent to Jezebel, saying, Naboth is stoned and is dead.

15 And when Jezebel heard that Naboth was stoned and was dead, Jezebel sayde to Ahab, Vp, and take possession of the vineyarde of Naboth the Jzreelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

f This example of most tyrannous cruelty teacheth vs to obey Gods lawes in deede, and not to be ouercome, that we should beare a stronger minde in them, whome nature and kinde should moue to be pitifull and inclined to mercie.

16 And when Ahab heard that Naboth was dead, he rose to goe downe to the vineyarde of Naboth the Jzreelite, to take possession of it.

17 And the Word of the Lord came vnto Eliah the Tishbite, saying,

18 Arise goe downe to meete Ahab king of Israel, which is in Samaria: lo, he is in the vineyard of Naboth whither he is gone downe to take possession of it.

g Doest thou thinke to haue any aduantage by murthering of an innocent? This was fulfilled in Jorams time 2.King.9.

19 Then speake thou vnto him, Thus sayeth the Lorde, Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayeth the Lorde, In the place where dogges licked the bloode of Naboth, shal dogges licke euen thy blood also.

20 And Ahab sayde to Eliah, Hast thou founde mee, O mine enemie? And he answered, I haue found thee: for thou hast solde thy selfe to worke wickednesse in the sight of the Lorde.

21 Behold, I will bring euil vpon thee, and will take away thy posteritie, and will cut off from Ahab him that pisseth against the wall, and him that is shut vp, as him that is left in Israel,

Chap 14.10. 2.King 9.8.

22 And I will make thine house like the house of Jeroboam the sonne of Nebat, and like the house of Baasha the sonne of Ahiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

1 Sam. 25.22. Chap 14.10.

23 And also of Jezebel spake the Lord, saying, The dogges shal eate Jezebel, by the wall of Jzreel.

Chap 15.29. Chap 16.3.

24 The dogges shall eate him of Ahabs stocke, that dyeth in the citie: and him that dyeth in the fieldes, shall the foules of the aire eate.

2.King.9.33. 36. Or, fortresse, or possession.

25 (But there was none like Ahab, who did sell him selfe, to worke wickednes in the sight of the Lord: whom Jezebel his wife prouoked.

By the wicked counsell of his wife, he became a vile idolater and cruel murtherer, as ere that gaue him selfe wholy to serue sinne.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord cast out before the children of Israel.)

h Hebr. his flesh.

27 Nowe when Ahab heard those wordes, he rent his clothes, and put sackecloth vpon him and fasted, and lay in sackecloth and went softly.

i In token of mourning, or as some reade, bare footed.

28 And the worde of the Lord came to Eliah the Tishbite, saying,

29 Seest thou howe Ahab is humbled before me? because he submitteth him selfe before me, I will not bring that euil in his dayes, but in his sonnes dayes will I bring euil vpon his house.

k Speeding, till Jorams time, 2.King.9.26.

## CHAP XXII

1 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah telleth the King what shall be the successe of that enterprise. 24 Zidkiah the false Prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat. 50 and Joram his sonne.

AND they continued three yeere without warre betweene Aram and Jsrael.

1.Chron.18. 1.2 2 Ben-hadad the King of Syria and Ahab made peace, which endured three yeeres.

2 And in the thirde yeere did Iehoshaphat the King of Judah come downe to the King of Jsrael.

b To see and visite him.

3 Then the King of Jsrael sayde vnto his seruants, Knowe ye not that Ramoth Gilead was ours? and wee stay, and take it not out of the hande of the King of Aram?

c The Kings of Syria kept Ramoth before this league was made by Benhadad: therefore he thought not him selfe bound thereby to restore it.

4 And

4 And he sayde vnto Jehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Jehoshaphat sayd vnto the king of Israel, I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Jehoshaphat sayd vnto the king of Israel, Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the [1] Prophets vpon a foure hundreth men, and sayd vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they sayde, Goe vp: for the Lord shall deliuer it into the hands of the king.

7 And Jehoshaphat sayd, Is there here neuer a Prophet of the Lord more, that we might inquire of him?

8 And the king of Israel sayde vnto Jehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome we may aske counsaile of the Lord, but I hate him: for he doeth not prophesie good vnto me, but euill. And Jehoshaphat sayde, Let not the king say so.

9 Then the king of Israel called an [2] Eunuche, and sayde, Call quickly Michaiah the sonne of Imlah.

10 And the king of Israel and Jehoshaphat the king of Judah late either [3] of them on his throne in their [4] apparell in the voyde place at the entring in of the gate of Samaria, and all the prophets prophesied before them.

11 And Zidkiah the sonne of Chenaanah made him hornes of yron and said, Thus saith the Lord, With these shalt thou push the Aramites, vntil thou hast consumed them.

12 And all the Prophets prophesied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Beholde nowe, the wordes of the Prophets declare good vnto the king with [5] one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.

14 And Michaiah sayd, As the Lord liueth whatsoeuer the Lord saith vnto me, that will I speake.

15 ¶ So he came to the king, and the king sayd vnto him, Michaiah, shall we go against Ramoth Gilead to battell, or shall we leaue off? And he answered him, [6] Go vp, and prosper: and the Lord shall deliuer it into the hand of the king.

16 And the king sayd vnto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he sayd, I sawe all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lorde sayd, [7] These haue no master, let euery man returne vnto his house in peace.

18 (And the king of Israel sayd vnto Jehoshaphat, Did I not tell thee, that he would prophesie no good vnto me, but euill?)

19 Againe he sayd, Heare thou therefore the worde of the Lord. I sawe the Lord sit on his throne, and all the hoste of heauen stoode about him on his right hand and on his left hand.

20 And the Lord said, Who shall [8] entise Ahab that he may go and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that maner.

21 Then there came forth a spirit, and [9] stoode before the Lord, and said, I will entise him. And the Lord said vnto him, Wherewith?

22 And he sayd, I will goe out, and be a [10] false spirit in the mouth of all his prophets. Then he sayd, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.

23 Nowe therefore beholde, the Lord hath put a lying spirite in the mouth of all these thy prophets, and the Lorde hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, [11] When went the Spirit of the Lorde from me, to speake vnto thee?

25 And Michaiah sayd, Behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne,

27 And say, Thus saith the king, [12] Put this man in the prison house, and feede him with bread of affliction, and with water of affliction, vntil I returne in peace.

28 And Michaiah sayde, If thou [13] returne in peace, the Lorde hath not spoken by me. And he sayd, [14] Hearken all ye people.

29 So the king of Israel and Jehoshaphat



a I will treade to-gether one with another, and all [illegible] at [illegible] command.

b Confirmed that he would not go to the warre, except God by ouerth [illegible] them.

c Whereby the false prophets, which were flatterers and seruers to time, whom Jezabel had slaine and kept aliue to the death of those whom God threw.

d Jehoshaphat did not acknowledge the false prophets to be Gods messengers, but did contemne them.

e Whereby we learne that the wicked cannot abide to heare the truth that hate the Prophets of God and noteth them.

f Reade Gen. 37. 26.

g Or, richer kingly apparell.

h The true Prophets of God were accustomed to vse figures for the confirmation of their doctrine. Esa. 20. 2. Jere. 27. 2. wherein the false prophets did imitate them thinking thereby to make their doctrine more commendable.

i Thus is the common argument of the wicked, who thinke that none shall speake against a thing, if the greater part approue it: be they neuer so vngodly.

k He speaketh this in derision, because the king required to know the full prophecie meaning rather by experience he should see that they were but flatterers.

l It is better they returne home then to be punished & scattered because they take warre and without Gods counsell and approbation.

m Meaning, the Angels.

n Or, perswade and deceiue.

o Here we see that though the deuill be ready to bring vs to destruction, yet he hath no further power then God giueth him further cause of vs by prophets to tell lies.

p 2 Chro. 18. 23.

q That is, the wicked would feigne that none were in the fauour of God but they, and that God hath giuen his graces to none so much as to them.

r Let him be prouided with hunger and be fed with a small portion of bread and water.

s That when he shall see these things come to passe, he may know that God hath spoken by me, and that I am his true Prophet.

shaphat the king of Iudah went vp to Ramoth Gilead.

3 And the king of Israel sayd to Iehoshaphat, I will change mine apparel, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed him selfe, and went into the battel.

31 And the king of Aram commanded his two and thirtie captaines ouer his charettes, saying, Fight neither with small nor great, saue onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel, and they turned to fight against him: and Iehoshaphat cryed.

x Ebr. is, to the Lord for helpe.

33 And when the captaines of the charets saw that he was not the king of Israel, they turned backe from him.

34 Then a [certaine] man drewe a bowe ‖ rashly and smote the king of Israel betweene the ioynts of his brigandine. Wherefore he sayde vnto his charet man, Turne thine hand, & take me out of the hoste: for I am hurt.

‖ Or, at a venture, or, vnwares. & Ebr. was, Ahab king of Israel.

35 And the battel encreased that day, and the king stoode still in his charet against the Arammes, and dyed at euen: and the blood ran out of the wound into the midst of the charet.

36 And there went a proclamation throughout the hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.

y Of the 35 tractes.

37 So the king dyed, & was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria and the dogs licked vp his blood (and they washed his armour) according vnto the worde of the Lord which he spake.

(z) that harlots vsed to come.

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house, which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, & Ahaziah his sonne reigned in his stead.

2. Chro. 20. 31

41 ¶ And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yeere of Ahab king of Israel.

42 Iehoshaphat was fiue and thirtie yeere olde, when he began to reigne, and reigned fiue and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Neuertheles the hie places were not taken away: for the people offred still and burnt incense in the hie places.

a Meaning, that he was led with ignorance for thinking that they might still sacrifice to the Lord in those places as they did before the temple was built.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthie deedes that he did, and his battels which he fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the deputie was king.

b In the time of this king, Iehoram was subiect to Iudah and was gouerned by whome they of Iudah appointed. ¶ Ye shall finde the scripture mentioneth Edom and all the Scripture throughout, to be vnderstanding.

48 Iehoshaphat made shippes of Tharshish to saile to Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

c Iosephus writeth, that Ophir is in India, where for Cinnamon and Arabians traffike for golde.

49 Then sayd Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruants go with thy seruants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yeere of Iehoshaphat king of Iudah, and reigned two yeeres ouer Israel.

52 But he did euill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lord God of Israel vnto wrath, according vnto all that his father had done.

Or, rash ‖ Or, a diuerse dad.

¶ The

# The second booke of the Kings.

## The Argument.

THis second booke conteineth the actes of the kings of Iudah and Israel to wit, of Israel, from the death of Ahab vnto the last king Hoshea, who was imprisoned by Salmanasar, and the citie Samaria taken, and the ten tribes by the great plague of God for their idolatrie and disobedience led vnto captiuitie. And also of Iudah, from the reigne of Hezekiah that was to Zedechias, who for contemning the Lordes commaundement by his Prophets, and neglecting his diuine admonitions by flame and other meanes, was taken by his enemies, saue his sonnes slaine before his face, and his owne eyes put out, as the Lorde had declared vnto him before by his Prophetes. And after by the cruell vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and he and all his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophetes and ministers and his commandements, and his plagues towards those common weales which neglect his ministers and doe not obey his commandements.

### CHAP. I.

2 Ahaziah by a fall falleth sicke and consulteth with Baal zebub. 3 Hee is reproued by Eliah. 9 The captaines ouer fifte were sent to Eliah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succeedeth him.

NOw Moab rebelled against Israel after the death of Ahab:

2 And Ahaziah fell through a the latteesse window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Go, and enquire of Baal zebub the god of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord said to Eliah the Tishbite, Arise, and goe vp to meete the messengers of the king of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to enquire of Baal zebub the god of Ekron?

4 Wherefore thus saith the Lorde, Thou shalt not come downe from the bed on which thou art gone vp, but shalt die the death. So Eliah departed.

5 And the messengers returned vnto him, to whom he sayd, Why are ye now returned?

6 And they answered him, There came a man and met vs, and sayde vnto vs, Goe, and returne vnto the king which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal zebub the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt die the death.

7 And he sayd vnto them, What maner of man was he which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an hearie man, and girded with a girdle of lether about his loynes. Then sayde he, It is Eliah the Tishbite.

9 Therefore the king sent vnto him a captaine ouer fifte with his fifte men, who went vp vnto him: for behold, he sate on the top of a mountaine, and he sayde vnto him, O man of God, the king hath commanded that thou come downe.

10 But Eliah answered, and sayde to the captaine ouer the fifte, If that I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifte. So fire came downe from the heauen and deuoured him and his fifte.

11 Againe also he sent vnto him another captaine ouer fifte, with his fifte. who spake, and sayd vnto him, O man of God, thus the king commaundeth, Come downe quickly.

12 But Eliah answered, and sayde vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fifte. So fire came downe from the heauen, and deuoured him and his fifte.

13 ¶ Yet againe he sent the third captaine ouer fifte with his fifte. And the thirde captaine ouer fifte went vp and came, and fell on his knees before Eliah, and besought him, and sayd vnto him, O man of God, I pray thee, let my e life and the life of these thy fifte seruants be precious in thy sight.

14 Behold, there came fire downe from the heauen and deuoured the two former captaines ouer fifte with their fiftes: therefore let my life nowe be precious in thy sight.

15 And the Angel of the Lorde sayd vnto Eliah, Goe downe with him, be f not afraide of his presence. So he arose, and went downe with him vnto the king.

16 And

a God that he was punished for his idolatrie after two former for the Philistines, which were wont to pay him tribute or beleeued he fell downe at a grate in the vpper house to giue light vnto earth.

b The gabbeth time which he set at Ekron, who supposed this noble, which signifieth the god of flies, thinking that he could be gotten from y power of flies or els that yere offered to that idole.

c He knewely that should learne not of the true God, for els they would seeke to none but to him alone.

d Ignorance is the mother of error and foolishnesse.

e Some think that this is meant of his garments which were rough made of heare.

f To wit, Carmel.

g He declareth what yo ner God he hath in the mouth of his seruants when they threaten Gods vengeance against the wicked.

h He spake this in mockerie and therefore prouoken Gods wrath so much the more.

i Meaning, that God would suffer no offence vnpunished where he was a true Prophet or not.

k Which humblenesse he before God and his seruant.

l Thinke I pare my life and let me not die as the other two.

m That the Lorde graunted vnto him that euen heare of the great rage of tyrants, which otherwise of themselues are afraide to hurt Gods



message.

n Iehoshaphat gone to battel against Ramoth Gilead, hauing ioyned frendship with Ahab, he is reproued of his seer: he dieth in the seuenteenth yeere of his reigne, and in the seconde yeere of his sonne Iehoram: Iehoram sonne of Ahab reigneth in Israel, and in the fifte yeere of this Iehoram, Iehoshaphat dyeth: the kingdome of Iudah was confirmed to his sonne.

16 And he sayd vnto him, Thus saith the Lorde, Because thou hast sent messengers to inquire of Baal zebub the god of Ekron, was it not because there was no God in Israel to inquire of his worde? therefore thou shalt not come downe of the bed, on which thou art gone vp but shalt dye the death.

17 So he dyed according to the worde of the Lorde which Eliah had spoken. And Iehoram began to reigne in his stead, in the second yere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

1 Eliah departeth the water with his cloke. 11 He is taken vp into heauen. 15 Elisha taketh his cloke and departeth Iordan. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

AND when the Lorde would take vp Eliah into heauen by a whirle winde, Eliah went with Elisha from Gilgal.

a Which was that place where the children of Israel had ouerthrowen their enemies, when they came ouer Iordan. Iosh. 4. Some learned writers take it to be Hebron: as Iosh. 5. 2.

2 Then Eliah sayd to Elisha, Tarie here, I pray thee: for the Lorde hath sent me to Beth el. But Elisha sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth el.

b So called because they are begotten as it were anew in vnto true religion and doctrine.

3 And the children of the prophets that were at Beth el, came out to Elisha, and sayd vnto him, Knowest thou that the Lord will take thy master from thine head this day? And he sayd, Yea, I knowe it: holde ye your peace.

c That is, forbidding any more of the brandishing to be as of the head, & to be of the right syde, as to be of the seede, and to be honoured.

4 Againe Eliah sayd vnto him, Elisha, tarie here, I pray thee: for the Lord hath sent me to Iericho. But he sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they came to Iericho.

d Foryl Lord had reuealed it vnto him.

5 And the children of the prophets that were at Iericho, came to Elisha, and sayd vnto him, Knowest thou, that this day the Lorde will take thy master from thine head? And he sayd, Yea, I knowe it: holde ye your peace.

e Namely at Beth el, but at Ierusalem and other places were there Prophets, which had schooles, whom they vnderstood and brought vp in the true feare of God.

6 Moreouer Eliah sayd vnto him, Tarie, I pray thee, here: for the Lord hath sent me to Iordan. But he sayde, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fifte men of the sonnes of the Prophets went and stoode on the other side afarre off, and they two stoode by Iordan.

8 Then Eliah tooke his cloke, and wrapt it together, and smote the waters, and they were deuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were passed ouer, Eliah sayd vnto Elisha, Aske what I shall doe for thee before I be taken from thee. And Elisha sayd, I pray thee, Let thy Spirit be double vpon me.

f To wit, of Iordan.

g Let thy Spirit haue double to reigne me, because of these many enemies: or, let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three parces, let me haue two.

10 And he sayd, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a charet of fire, and horses of fire, and did separate them twaine. And Eliah went vp by a whirle winde into heauen.

h Exod. 4. & 9. 1. Sa. 2. 28.

12 And Elisha sawe it, & he cryed, My father, my father, the charet of Israel, and the horsemen thereof: and he sawe him no more: and he tooke his owne clothes, and rent them in two pieces.

i Thou God hath left testimonies in all ages both before the Lawe, in the Lawe, & in the time of the Gospel of our resurrection.

13 He tooke vp also the cloke of Eliah that fell from him, and returned, and stoode by the banke of Iordan.

14 After, he tooke the cloke of Eliah, that fell from him, and smote the waters, and sayd, Where is the Lorde God of Eliah? And so he also, after he had striken the waters, so that they were deuided this way & that way, went ouer, euen Elisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayd, The Spirit of Eliah doeth rest on Elisha: and they came to meete him, and fel to the ground before him,

k The Spirit of prophecie is giuen to him, and was to Eliah.

16 And sayd vnto him, Beholde now, there be with thy seruants fifte strong men: let them go, we pray thee, & seeke thy master, if so be the Spirite of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he sayd, Ye shall not send.

l Meaning, Eliah, for they thought he body had been cast in some mountaine.

17 Yet they were instant vpon him, till he was ashamed: Wherefore he said, Send. So they sent fifte men, which sought three dayes, but found him not.

m Because the fact was extraordinarie, they doubted whether it was becom, that Elisha was assured that he was taken vp to God.

18 Therefore they returned to him (for he taried at Iericho) & he sayd vnto them, Did not I say vnto you, Go not?

19 And the men of the citie said vnto Elisha, Behold, we pray thee: the situation of this citie is pleasant, as thou, my lord,

lord, seest, but the water is naught, and the ground baren.

20 Then he saide, Bring me a newe cruse, & put salt therin. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there the salt, & saide, Thus saith þ LORD, I haue healed this water: death shall no more come therof, neither barennes to the ground.

22 So the waters were healed vntill this day according to the word of Elisha which he had spoken.

23 ¶ And he went vp from thence vnto Beth el. And as he was going vp the way, little children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou balde head.

24 And he turned backe, and looked on them, and cursed them in the Name of the LORD. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

## CHAP. III.

1 The raigne of Iehoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 11 Elisha counselleth him. 17 And promiseth them water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, þ eighteenth yeere of Iehoshaphat king of Iudah, & reigned twelue yeres.

2 And he wrought euill in the sight of the LORD, but not like his father nor like his mother: for he tooke away þ image of Baal that his father had made.

3 Neuertheles, he cleaued vnto the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

4 ¶ Then Mesha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundreth thousande lambes, and an hundreth thousande rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therfore king Iehoram went out of Samaria the same season, and nombred all Israel,

7 And went, & sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou go with mee to battell against Moab? And he answered, I will go vp: for I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then said he, what way shall we go vp? And he answered, The way of the wildernes of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that followed them.

10 Therfore the king of Israel said, Alas, that the Lorde hath called these three kings, to giue them into the hand of Moab.

11 But Iehoshaphat saide, Is there not here a Prophet of the Lord, that we may inquire of the LORD by him? And one of the king of Israels seruants answered, & said, Here is Elisha the sonne of Shaphat, which powred water on the handes of Eliah.

12 Then Iehoshaphat saide, The word of þ LORD is with him. Therfore the king of Israel, & Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto þ king of Israel, What haue I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother. And the king of Israel said vnto him, Nay: for the LORD hath called these three kings, to giue them into the hand of Moab.

14 Then Elisha said, As the LORD of hostes liueth, in whose sight I stand, if it were not, that I regarde the presence of Iehoshaphat the king of Iudah, I would not haue looked towarde thee, nor seene thee.

15 But now bring me a minstrel. And when the minstrel played, the hand of the LORD came vpon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall neither see winde nor see raine, yet the valley shalbe filled with water, that ye may drinke, both ye and your cattell, and your beastes.

18 But this is a small thing in the sight of the LORD: for he will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chefe citie, and shall fell euery faire tree, & shall stop all the fountaines of water, and marre euery good fielde with stones.

20 And in þ morning when the meate



Reade 1. King. 22.4.

a Meaning, the ouerflowing of Lieutenante of the king of Iudah, reade 1. King. 22.47. 2. King. 1.1. 8.20. were at their seruice.

b That is, he was his seruant.

c Be able to interpret vs what is Gods will in this point.

d Be sure that this wicked king would haue vsed his counsell for his owne aduantage, and therefore he ordayned to answere him.

e Elisha did not this for the sake of Iehoram, but when they all, desired to vnderstand it for the feare of the present danger.

f God suffereth his wrath to be pacified to the godly, because of the godly that are among him.

g He may longe to Gods glorie, and to be stirred vp by the Prophets hearte to prophesie.

h He will not onely water his souldiers with water, but your enemies also into your hand.

i Though God by sundrie meanes prepare vpon the earth, yet he will not be knowen, before when he will haue his worke wrought, and therefore he maketh the meanes vnlikely, that he may prepare vs against it, &c

a Thus God gaue him power euen ouer nature, to make that water profitable for mas de which before was bitter and hurtfull.

b Perceiuing their malicious hearte against þ LORD and his worde hee declareth vnto them the vengeance of that which is done vnto him.

a Reade the annotation in the 1. Chap. and 17. verse.

b He sacrificed to the wooden calues that Ieroboam had made.

c This was done after that Dauid had made the Moabites tributers to his successours.

offring was offred, beholde, there came
water by the way of Edom: and the
countrey was filled with water.
21 And when all the Moabites heard
that the kings were come vp to fight a-
gainst them, they gathered all that was
able to put on harneis, and vpwarde,
and stoode in their border.
22 And they rose early in ẏ morning,
when the sunne arose vpon the water,
and the Moabites sawe the water ouer
against them, as red as blood.
23 And they said, This is blood: the
kings are surely slaine, and one hath
smitten another: now therefore, Moab,
to the spoile.
24 And when they came to the hoste
of Israel the Israelites arose vp, and
smote the Moabites, so that they fled be-
fore them, but they inuaded them, and
smote Moab.
25 And they destroyed the cities: and
on all the good fielde euery man cast his
stone, and filled them, and they stopt all
the fountaines of water, and felled all the
good trees: onely in Kir haraseth left
they the stones thereof: howbeit they
went about it with slings, and smote it.
26 And when the king of Moab saw
that the battell was too sore for him, he
tooke with him seuen hūdreth men that
drew the sworde to breake through vnto
the king of Edom: but they could not.
27 Then hee tooke his eldest sonne,
that should haue reigned in his steade,
and offred him for a burnt offring vpon
the wall, so that Israel was sore grie-
ued, and they departed from him, and
returned to their countrey.

o The sodeine ioy of the wic[illegible] is but a preparation to their destruction, [illegible] a hand [illegible] [illegible] to the [illegible] [illegible] which was [illegible] [illegible] the [illegible] [illegible] [illegible] when he offered to his goddes [illegible] which [illegible] cruelty [illegible] the [illegible] [illegible] to depart.

## CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 Hee obtaineth for the Shunammite a sonne at Gods hande. 1[illegible] [illegible] 3[illegible] He raiseth him vp againe. 4[illegible] Hee ma[illegible] [illegible] pottage. 4[illegible] and multiplieth the loaues.

a Reade Chap. [illegible]

b And therefore [illegible] not in [illegible] the [illegible] [illegible] but by the hand of the Lord.
c [illegible] I am poore and not able to pay.
d Thus God suffereth [illegible] to be brought to extremities before he succour them, that afterward [illegible] more praise his mercie.

Nd one of the wiues [a] of the
sonnes of the Prophets cried
vnto Elisha, saying, Thy ser-
uant mine husbande is dead,
and thou knowest, that thy seruant did
[b] feare the Lorde: and the creditour is
come to take my two sonnes to be his
[c] bondmen.
2 Then Elisha saide vnto her, What
shall I do for thee? tell mee, What hast
thou at home? And she sayde, Thine
handmayde hath nothing at home, saue
a [d] pitcher of oyle.
3 And he saide, Goe, and borow thee
vessels abroade of all thy neighbours,
emptie vessels, and spare not.
4 And when thou art come in, thou
shalt shut the doore vpon thee and vpon
thy sonnes, and powre out into all those
vessels and set aside those that are full.
5 So shee departed from him, and
shutte the doore vpon her, and vpon her
sonnes. And they brought to her, and she
powred out.
6 And when the vessels were full, she
saide vnto her sonne, Bring me yet a ves
sell. And he saide vnto her, There is no
mo vessels. And the oyle [f] ceased.
7 Then she came and told the man of
God. And he said, Go and sell the oyle,
and pay them that thou art in debt vnto,
and liue thou and thy childrē of the [g] rest.
8 ¶ And on a time Elisha came to
Shunem, and there a woman of great
estimation cōstrained him to eat bread:
and as he passed by, he turned in thither
to eate bread.
9 And she said vnto her husband, Be-
holde, I knowe now, that this is an ho
lie man of God that passeth by vs con-
tinually.
10 Let vs make [h] him a litle chamber,
I pray thee, with walles, and let vs set
him there a bed and a table and a stoole,
and a candlesticke, that he may turne in
thither when he commeth to vs.
11 ¶ And on a day he came thither and
turned into the chamber, & laye therein,
12 And saide to Gehazi his seruant,
Call this Shunammite: and when hee
called her, she stoode before him.
13 Then he said vnto him, Say vnto
her now, Behold, thou hast had all this
great care for vs, what shall we do for
thee? Is there any thing to be spoken for
thee to the king or to the captaine of the
hoste? And she answered, I [k] dwell a-
mong mine owne people.
14 Againe he said, What is then to be
done for her? Then Gehazi answered,
In deed she hath [l] no sonne, and her hus
band is olde.
15 Then said he, Call her. And he cal-
led her, and she stoode in the doore.
16 And he said, *At this time appoin-
ted, according to the time of life, thou
shalt embrace a sonne. And she said, Oh
my lord, thou man of God, do not lie vn-
to thine handmaide.
17 So the woman cōceiued, and bare
a sonne at that same season, according
to the time of life, that Elisha had sayde
vnto her.
18 ¶ And when ẏ childe was growen,
it fell on a day, that hee went out to his
father,

e The Prophet declareth hereby vnto her that God neuer faileth to prouide for his seruants, their wiues and children, if they trust in him.

f To augment and increase in the vessels.

g God here did not onely prouide to haue that her debtes should be payed, and so kept his doctrine and profession without slander, but also for his wife and children.

h Which should be separate from the rest of ẏ house, that he might more commodiously mine himselfe to studie and prayers.

i Thus the seruants of God are not vnthankefull for the benefites they receiue.

k I am content with that that God hath sent me and can want nothing that one can do for another.

l Which then was a reproch and therefore he would that her master should pray to God for her that she might be fruitfull.

Gen 18. 10.

father, and to the reapers.

19 And he saide to his father, My head, my head. Who saide to his seruant, Beare him to his mother.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and dyed.

21 Then she went vp, and layed him on the bed of the man of God, and shutte [the doore vpon him and went out.

22 ¶ Then she called to her husband, and said, Sende with me, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? it is neither newe moone nor Sabbath day. And she answered, All shalbe well.

24 Then she sadled an asse, and saide to her seruant, Drive, & go forward: stay not for me to get vp except I bid thee.

25 ¶ So she went, and came vnto the man of God to mount Carmel. And when the man of God sawe her ouer against him, he saide to Gehazi his seruant, Behold, the Shunammite.

26 Runne nowe, I say to meete her, and say vnto her, Art thou in health? is thine husbande in health? and is the childe in health? And shee answered, We are in health.

27 And when she came to the man of God vnto the mountaine, she caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is vexed within her, and the Lorde hath hid it from me, and hath not shewed it me.

28 Then she said, Did I desire a sonne of my lord? did I not say, Deceive me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou meete any, salute him not: and if any salute thee, answere him not: and lay my staffe vpon the face of the childe.

30 And the mother of the childe said, As the Lord liueth, and as thy soule liueth, I will not leave thee. Therefore he arose, and followed her.

31 But Gehazi was gone before them, and had layed the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meet him, and told him, saying, The child is not wake.

32 ¶ Then came Elisha into the house, and beholde, the childe was dead, and layed vpon his bed.

33 He went in therefore, and shut the doore vpon them twaine, and prayed vnto the Lord.

34 After hee went vp, and lay vpon the childe, and put his mouth on his mouth, and his eyes vpon his eyes, and his handes vpon his handes, and stretched himselfe vpon him, and the flesh of the childe waxed warme.

35 And he went from him, and walked vp and downe in the house, & went vp and spred himselfe vpon him: then the childe neesed seuen times, and opened his eyes.

36 Then he called Gehazi, and saide, Call this Shunammite. So hee called her, which came in vnto him. And hee said vnto her, Take thy sonne.

37 And she came, and fell at his feete, and bowed her selfe to the ground, and tooke vp her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he saide vnto his seruant, Set on the great pot, and seethe pottage for the children of the Prophets.

39 And one went out into the field, to gather herbes, and found as it were, a wilde vine, and gathered thereof wilde gourds his garment full, and came and shred them into the pot of pottage: for they knew it not.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and said, O thou man of God, death is in the pot: and they could not eate thereof.

41 Then he saide, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baalshalisha, and brought the man of God bread of the first fruites, euen twentie loaues of barley, and full eares of corne in the huske. And he said, Giue vnto the people, that they may eate.

43 And his seruant answered, Howe should I set this before an hundreth men? He saide againe, Giue it vnto the people, that they may eat: for thus saith the Lord, They shal eat, and there shal remaine.

44 So he set it before them, and they did eate, and left ouer, according to the word of the Lord.

## CHAP. V

1 Naaman the Syrian is healed of his leprosie. 16 Gehazi suffereth his punishment because he tooke money, and rayment of Naaman.



n This bread offered first and therefore he cryed thus.

o For at such times the people were wont to resort to the Prophets for doctrine and consolation, 11.20. 17.

p Or, sate vp.

q In token of loue and ioy that he had met with him.

r Her soule is very bitter.

s Make such speede that nothing stay her thee in thy way, Luke 10.4.

t The like did Christ to the Samaritane woman, Iohn 4.7. and S. Paul to Aeneas, signifying the cure that ought to be to them, & also vnto the world and the distributers of the spirituall life.

u Meaning of tentacles.

x That is in the land of Israel.

y Which the Apostles also call colocynthida, the most bitter and dangerous in purging.

z They feared that they were poysoned because of the bitterness.

a Take not the guarantie of a Prophet lightly, nor the breaking of Gods word.

NOwe was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lorde had deliuered the Aramites. He also was a mightie man, and valiant, but a leper.

2 And the Aramites had gone out by bandes, and had taken a litle mayde of the land of Israel, and she serued Naamans wife.

3 And shee sayde vnto her mistres, Would God my lorde were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And he went in, and tolde his lord, saying, Thus and thus sayth the mayde that is of the land of Israel.

5 And the king of Aram said, Go thy way thither and I will send a letter vnto the king of Israel. And he departed, and tooke with him ten talents of siluer, and sixe thousand pieces of golde, and ten change of rayments,

6 And brought the letter to the king of Israel to this effect, Now whē this letter is come vnto thee, vnderstād, that I haue sent thee Naamā my seruant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, hee rent his clothes, and sayde, Am I God, to kill and to giue life, that he doeth send to me, that I should heale a man from his leprosie? Wherefore consider I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, he sent vnto the king saying, Wherefore hast thou rent thy clothes? Let him come nowe to me, and he shall know, that there is a Prophet in Israel.

9 Then Naaman came with his horses and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Go and wash thee in Jorden seuen times, & thy flesh shall come again to thee and thou shalt be cleansed.

11 But Naaman was wroth & went away, and sayde, Beholde, I thought with my selfe, he will surely come out, and stand, and call on the Name of the Lorde his God, and put his hand on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, Father, if the Prophet had cōmaunded thee a great thing, wouldest thou not haue done it? howe much rather then, when he saith to thee, Wash, and be cleane?

14 Then went he downe, & washed himselfe seuen times in Jorden, according to the saying of the mā of God: and his flesh came again, like vnto the flesh of a litle childe and he was cleane.

15 And he turned again to the man of God, he, and all his compaine, and came and stood before him, and said, Behold, now I know that there is no God in all the world, but in Israel: now therefore, I pray thee, take a reward of thy seruant.

16 But he sayde, As the Lord liueth (before whome I stand) I will not receiue it. And he would haue constrained him to receiue it, but he refused.

17 Moreouer Naaman sayde, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offring vnto any other god, saue vnto the Lord.

18 Herein the Lord be mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I do bow downe, I say, in the house of Rimmon, the Lord be merciful vnto thy seruant in this point.

19 Vnto whom he said, Go in peace. So he departed from him about halfe a dayes iourney of ground.

20 And Gehazi the seruant of Elisha the mā of God, said, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will run after him, & take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, he light downe from the charet to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to mee, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee a talent of siluer, & two change of garments.

23 And

a There appeareth what a mong the vnfaithfu Gods hath bē, and so that vnfaithfulnes hath continued in generation, euen vnto our time.

b Franing, Cyrill.

c That is, Naaman told it to the king of Syria.

d To giue thanks vnto a prophet is to the Prophet. Heb. to lift vp a blessing.

e The Prophet refuseth the thing because he did not consider that God had made it manifest vnto him, and therefore would not leaue his Church destitute of a Prophet, whose prayers he would hear, and so whom other should haue recourse for counsel.

f Naaman reasoneth not vnreuerently, when he considereth in the figures and outwardnesses and bodily ordinances of the Lawe of God, which is there contained.

g Thus he reproueth that seruants ought to reuerence and honour their masters, as children their fathers, and likewise masters toward their seruants: muste be affectioned as toward their children. Deut. 21.

h So the Lord commaundeth that men that receiue freely should giue also freely.

i He secreth his conscience to be vnder in the worshippe present at idols seruice, and therefore desireth God to forgiue him, and abhorred by his example to take heed to idolatrie for eschewing persecution.

k The Prophet did not approue his acte but after the reuerent manner of speech he bad him farewell.

l Declaring therein what honour and affection he bare to the Prophet his master.

23 And Naaman saide, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bags, with two change of garments, & gaue them vnto two of his seruãts, that they might beare them before him.

24 And when he came to the towre, he tooke them out of their hands, and layed them in the house, and sent away the men: and they departed.

25 ¶ Then he went in, and stood before his master. And Elisha said vnto him, Whence comest thou, Gehazi? And hee saide, Thy seruant went no whither.

26 But he said vnto him, Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, and oliues, and vineyards, and sheepe, and oxen, & men seruants, and mayd seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, and to thy seede for euer. And he went out from his presence a leper white as snowe.

CHAP. VI.

6 Elisha maketh iron to swimme aboue the water. 8 He discloseth the king of Syrias counsel to the king of Israel. 13 Who sending certaine to take him, he is kept all in Samaria. 24 Samaria besieged and so extreme famine.

AND the children of the Prophets said vnto Elisha, Behold, We pray thee, the place where we dwell with thee, is too litle for vs.

2 Let vs now go to Iorden, that we may take thence euery man a [a] beame, and make vs a place to dwell in. And he answered, Go.

3 And one said, Vouchsafe, I pray thee, to go with thy seruants, and he answered, I will go.

4 So he went with them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron fell into the water: then he cried, and said, Alas master, it was but borowed.

6 And the man of God saide, Where fell it? And he shewed him the place. Then he cut downe a piece of wood, and cast in thither, and he caused the yron to swimme.

7 Then he said, Take it vp to thee. And he stretched out his hãd, & tooke it.

8 ¶ Then the king of Aram warred against Israel and tooke counsell with his seruants, and said, In such & such a place shalbe my campe.

9 Therefore the man of God sent vnto the king of Israel, saying, Beware that thou goe not ouer to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him: and saued himselfe from thence, not once nor twise.

11 And the heart of the king of Aram was troubled for this thing: therefore he called his seruants & saide vnto them, Will ye not shewe me, which of vs be wareth our counsel to the king of Israel?

12 Then one of his seruants saide, None, my lorde, O king: but Elisha the Prophet that is in Israel, telleth the king of Israel, euen the wordes that thou speakest in thy priuie chamber.

13 And he said Go, and espie where he is, that I may send and fetch him. And one told him, saying, Behold, he is in Dothan.

14 ¶ So he sent thither horses, & charets, & a [a] mighty hoste: and they came by night, and compassed the citie.

15 And when the seruant of the man of God arose early to goe out, behold, an hoste compassed the citie with horses and charets. Then his seruant saide vnto him, Alas master, how shall we do?

16 And he answered, Feare not: for they that be with vs, are more then they that be with them.

17 Then Elisha prayed, & said, Lord, I beseech thee, open his eyes, that he may see. And the Lorde opened the eyes of the seruant, and he looked, & beholde, the mountaine was full of horses and charets of fire round about Elisha.

18 So they came downe to him, but Elisha prayed vnto the Lord, and saide, Smite this people, I pray thee, with blindnes. And he smote them with blindnesse, according to the word of Elisha.

19 And Elisha said vnto them, This is not the way, neither is this the citie: followe me, and I will leade you to the man whom ye seeke. But he led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eies that they may see. And the Lord opened their eyes, and they sawe, and beholde, they were in the midst of Samaria.

21 And the king of Israel said vnto Elisha when he sawe them, My father, shall I smite them, shall I smite them?

22 And he answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sworde, & with

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& Or, vessels, or, stuffe, or, place.

m Naamans seruants.

n Was not I present with thee in spirit. o That is, minded to serue, or possessing with meanes, that it is better able to helpe many of God to haue courteous minds. p To be an example to all such as by whoredome, couetousnes, & Gods worde might be slandered.

a Or a piece of wood fit to build with.

¶Or, the axe head.

b God taught this miracu-lously to confirme the authoritie of Elisha, to whom he had giuen such abundance of his Spirit.

c Meaning, that he would lie in ambush and take the Israelites as prisoners

The wicked conspire many times so against God, as they can find no meanes to hurt him, and therefore turne their rage against his seruants.

c There is no counsel against the Lord, which can auoid the effect of his worde, and determination.

d The great God hath no enemy remaining vnder his gouernment to haue taken Elias, yet the wicked enemy thinks himself not able to prepare power enough to take him and one seruant, [illegible] for he was assured of Gods prouidence, and had many moe children with him about the godly to defend him, [illegible].

e That he may helpe to driue them all into a straite to rescue him.

f Meaning, the Syrians men of warre, who came before them to take him, & not themselues as yet of him.

g Thus he did blinde the eyes of Syrians that they could not know him.

with thy bowe? but set bread and water before them, that they may eate and drinke and go to their master.

23 And he made great preparation for them: and when they had eaten & dronken, he sent them away: and they went to their master. So the bands of Aram came no more into the land of Israel.

24 But afterward Ben hadad king of Aram gathered all his hoste, & went vp, and besieged Samaria.

25 So there was a great famine in Samaria: for lo, they besieged it vntill an asses head was at fourescore pieces of siluer, and the fourth part of a kab of doues dounge at fiue pieces of siluer.

26 And as ỹ king of Israel was going vpon the wall there cryed a woman vnto him, saying, Helpe, my lord, O king.

27 And he saide Seeing the Lorde doth not succour thee, howe should I helpe thee with the barne, or with the wine presse?

28 Also the king said vnto her, What ayleth thee? And she answered, This woman said vnto me, Giue thy sonne, that we may eate him to day, & we will eate my sonne to morowe.

29 So we sod my sonne, and did eate him: and I saide to her the day after, Giue thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the wordes of the woman, he rent his clothes, (and as he went vpon the wall, the people looked and behold, he had sackcloth within vpon his flesh)

31 And he saide, God do so to me and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 Now Elisha sate in his house, and the Elders sate with him. And ỹ king sent a man before him: but before the messenger came to him, he saide to ỹ Elders, See ye not how this murtherers sonne hath sent to take away mine head? take heede When the messenger cometh, and shut the doore and handle him roughly at the doore: is not the sound of his masters feete behind him?

33 While he yet talked with them, behold, the messenger came downe vnto him and saide, Behold, this euill commeth of the Lord: should I attend on the Lord any longer?

## CHAP. VII.

Elisha propheciet plenty of victaile and other things to Samaria. The Scribe that would not beleeue the worde of Elisha is troden to death.

Then Elisha said, Heare ye the worde of the Lord: thus saith the Lord, To morowe this time a measure of fine floure shalbe sold for a shekell, and two measures of barly for a shekell in the gate of Samaria.

2 Then a prince, on whose hand the king leaned, answered ỹ man of God, and saide, Though the Lorde would make windowes in the heauen, could this thing come to passe? And he saide, Behold, thou shalt see it with thine eies, but thou shalt not eate thereof.

3 Now there were foure leprouse men at the entring in of the gate: and they saide one to another, Why sit wee here vntill we dye?

4 If we say, We will enter into the citie, the famine is in the citie, & we shall dye there: and if we sit here, we dye also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to go to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a noyse of charets and a noyse of horses, and a noyse of a great armie, so that they saide one to another, Behold, ỹ king of Israel hath hired against vs the kings of ỹ Hittites, and the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tents & their horses, and their asses, euen the campe as it was, and fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred in to one tent, and did eate and drinke, and caried thence siluer and gold, & raiment, and went & hid it: after they returned, and entred into another tent, and caried thence also, and went and hid it.

9 Then saide one to another, We do not well: this day is a day of good tidings, and we hold our peace. if we tary till day light, some mischefe will come vpon vs. Now therefore come, let vs go, and tell the kings household.

10 So they came, and called vnto the porters of the citie, & tolde them, saying, We came to the campe of the Aramites, and lo, there was no man there, neither voyce

m For this gentle warning and deliuerance of the enemies, ought they to be vnthankefull, and not preach the consolations, when they had bene ouercome at Samaria? for they had not hope at that time to fulfill the 3 verse of that kings saying.

n The Chaldee saith, they burned it in the time of the famine for lacke of wood.

o Meaning, that the dearth was not long, and came quickly, etc.

Deut. 28. 53, 57.

p Some haue read, Vnder your gods vnderstand, or, vnto your idols: but to be more modest with the matter, I note it not vnknowne.

q Meaning, ỹ Ioram, ỹ Ioram, ỹ babe of mine, who is cause that women eate their children, and caused me both to be stoned.

r So ỹ wicked fall vnto vtmost and desperation, if God finde not obedience vnto his worde.

s The Scribe runne away, and take no man to looking after the prince that would not beleeue the worde of Elisha is troden to death.

a The godly are euer afflicted of Gods lieger in their necessities, but the times and houres are onely reserued by Gods prouidence.

b To whom ỹ king gaue the charge and ouersight of things as before 7.

c He mocketh at ỹ Prophets words saying, that if God should make windowes in heauen, yet could not it come to passe.

d That is, those fiue plagues threatned before, which thou shalt see with mine eies, and not taste thereof.

e For it was commanded in the lawe that they should dwell apart & not among other brethren, Leuit. 13. 46.

f Thus God perceiueth no great preparation to destroy the wicked though they be neuer so many, for he can scatter them with a small noyse as the king of a feare.

g The wicked haue no greater enemie than their owne conscience to pursue them.

h Or, we shall be punished for our fault.

voyce of man, but horses tyed and asses tyed: and the tentes are as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said vnto his seruants. I will shew you nowe, what the Aramites haue done vnto vs. They knowe that we are afflamished, therefore they are gone out of the campe to hide themselues in the fielde, saying, When they come out of the citie, we shall catche them alyue, and get vnto the citie.

13 And one of his seruants answered, and saide, Let men take nowe fiue of the horses that remaine, and are left in the citie, (behold, they are euen as all the multitude of Israel that are left there in: beholde, I say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke two charets of horses, and the king sent after the hoste of the Aramites, saying, Go and see.

15 And they went after them vnto Jorden, and lo, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned and tolde the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barly at a shekel according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekell, and a measure of fine floure shall be at a shekell, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God and said, Though the Lorde would make windowes in the heauen, could it come to passe? And he sayde, Beholde, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

a The masters of the houses were wont and therefore coms to observe morning as they vsually are wo ryse be then astire, & take cal more perils then neverth.

b There are no more of but they, o the rest are consumed with the famine as the rest of the people.

c Which he spake by the mouth of Elisha, verse 1.

d As the people pressed out of the gate to runne to the Syrians tents where they had found great spoyle left.

## CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the dearth of seuen yeere. 3 She obteineth of Ioram that he sha be restored. 15 Hazael reigneth after Benhadad. 16 Jehoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Jehoram.

THen spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and soiourne where thou canst soiourne: for the Lorde hath called for a famine, and it commeth also vpon the land seuen yeeres.

a Where thou canst finde a conuenient place to dwell, where is plenty.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household and soiourned in the land of the Philistims seuen yeeres.

3 And at the seuen yeeres end, the woman returned out of the land of the Philistims, and went out to call vpon the king for her house and for her land.

b That is to complaine on Elisha vnto the king, and request that he would restore vnto her that was taken away.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes, that Elisha hath done.

5 And as he told the king, how he had restored one dead to life, behold the woman, whose sonne he had rayled to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

c God wonderfully prouideth, that the causes of his benefites may appeare vnto the king, to be restored to heare of him, whom before he contemned, and so hereby prepared an entrance to the poore woman to come to him.

6 And when the king asked the woman, she told him: so the king appointed her an Eunuche, saying, Restore thou all that are hers, and all the fruites of her lands since the day she left the land, euen vntill this time.

The king caused that to be iustly restored which was wrongfully taken from her.

7 Then Elisha came to Damascus, and Ben hadad the king of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the king said vnto Hazael, Take a present in thine hand and go meete the man of God, that thou mayst inquire of the Lord by him, saying, Shall I recouer of this disease?

9 So Hazael went to meete him, and tooke the present in his hand, and of euery good thing of Damascus, euen the burden of fourtie camels, and came and stoode before him, and sayde, Thy sonne Ben hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the cheefest and precious things of the country.

10 And Elisha said to him, Go, and say vnto him, Thou shalt recouer: howbeit the Lord hath shewed me that he shall surely dye.

f Meaning, that he should recouer of this disease, but he knew that God had appointed him to dye by the hand of Hazael.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And

12 And Hazael ſaide, Why weepeth my lord? And he anſwered, Becauſe I know the euill that thou ſhalt do vnto the children of Iſrael: for their ſtrong cities ſhalt thou ſet on fire, & their yong men ſhalt thou ſlay with the ſworde, and ſhalt dash their infants againſt the ſtones, and rent in peeces their women with childe.

13 Then Hazael ſaide, What? is thy ſeruant a dog, that I ſhoulde do this great thing? And Eliſha anſwered, The Lorde hath ſhewed me, that thou ſhalt be king of Aram.

14 ¶ So hee departed from Eliſha, & came to his maſter, who ſaide to him, What ſaide Eliſha to thee? And hee anſwered, He tolde me that thou ſhouldeſt recouer.

15 And on ᵖ morow he tooke a thicke cloth and dipt it in water, and ᵗ ſpred it on his face, and he dyed: and Hazael reigned in his ſtead.

16 ¶ ᵘ Now in the fift yeere of Ioram the ſonne of Ahab king of Iſrael, and of Iehoſhaphat king of Iudah, Iehoram the ſonne of Iehoſhaphat king of Iudah began ᵇ to reigne.

17 He was two and thirtie yeere olde, when he began to reigne: and hee reigned eight yeere in Ieruſalem.

18 And he walked in the wayes of the kings of Iſrael, as did the houſe of Ahab: for the daughter of Ahab was his wife, & he did euill in the ſight of the Lord.

19 Yet the Lorde woulde not deſtroy Iudah, for Dauid his ſeruants ſake, as he had promiſed him to giue him a light and to his children for euer.

20 ¶ In thoſe dayes Edom ʷrebelled from vnder the hand of Iudah, & made a king ouer themſelues.

21 Therefore Ioram went to Zair, and all his charets with him, and he aroſe by night, and ſmote the Edomites which were about him with the captaines of the charets, and the people fled vnto their tents.

22 So Edom rebelled from vnder the hand of Iudah vnto this day. then ˣ Libnah rebelled at that ſame time.

23 Concerning the reſt of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram ſlept with his fathers, and was buried with his fathers in the citie of Dauid. And ʸ Ahaziah his ſonne reigned in his ſtead.

25 ¶ In the twelft yeere of Ioram the ſonne of Ahab king of Iſrael did Ahaziah the ſonne of Iehoram king of Iudah begin to reigne.

26 Two and twentie yeere old was Ahaziah when he began to reigne, and he reigned one yeere in Ieruſalem, and his mothers name was Athaliah the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did euill in the ſight of the Lorde, like the houſe of Ahab: for he was the ſonne in lawe of the houſe of Ahab.

28 And he went with Ioram ᵖ ſonne of Ahab to warre againſt Hazael king of Aram in ᵒ Ramoth Gilead, and the Arammites ſmote Ioram.

29 And king Ioram returned to be healed in Iſreel of ᵖ wounds which the Arammites had giuē him at Ramah, when hee fought againſt Hazael king of Aram. And Ahaziah the ſonne of Iehoram king of Iudah went downe to ſee Ioram the ſonne of Ahab in Iſreel, becauſe he was ſicke.

CHAP. IX.

6 Iehu is made king of Iſrael, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwiſe called Ochoſias, the king of Iudah, 30 And ſeeth Iezebel to be caſt downe out of a window, and the doggēs to eate her.

THen Eliſha ᵖ Prophet called one of the children of the Prophets, and ſaide vnto him, Gird thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commeſt thither, looke where is Iehu the ſonne of Iehoſhaphat, the ſonne of Nimſhi, and go, and make him arise vp from among his brethren, and leade him ᵗ to a ſecrete chamber.

3 Then take the boxe of oyle, & powre it on his head, and ſay, Thus ſaith the Lord, I haue anoynted thee for king ouer Iſrael. then open the dooze, and flee without any tarying.

4 So the ſeruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were ſitting. And he ſaid, I haue a meſſage to thee, O captaine. And Iehu ſaid, Vnto which of all vs? And hee anſwered, To thee, O captaine.

6 And hee aroſe, & went into ᵖ houſe, and he powred the oyle on his head, and ſaide vnto him, Thus ſaith the Lorde God of Iſrael, I haue ᵒ anoynted thee [for]

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p That I ſhould be mad, & make ſuch a matter and pitie.

q Vnder pretence to refreſh or waſh him, he ſtopped him with ſome cloth, 2 Chro. 22.4

r Reade Chap. 1.17.

s For this cauſe, and with his owne hand he executed the iuſt iudgement of the Lorde vpon Iezebel.

t The holy Ghoſt vſeth to reueale his counſels vnto his ſeruants, Num. 7.89.

u Which had ben vnder the Edomites ſince the time of Iehoram.

v This was a citie in Iudah giuen vnto the Leuites, Ioſh. 21.13. but reuolted frō king Iehoram becauſe of his idolatrie.

2. Chro. 22.1

w Which is to be vnderſtand, that he was made king, when his father reigned, but after his fathers death he was confirmed king, and he was foure & two yeere old, as 2. Chro. 22.2.

x Which was a citie in the tribe of Gad beyond Iordan.

y This is a citie belonging to the tribe of Iſſachar.

1 King. 19. 16, 17

z Prepare thy ſelfe to go diligently about thy buſines: for in thoſe countries they vſed long garnements, which they tucked vp, when they wēt about earneſt buſines.

a For from chamber to chamber.

b This anoynting was for Kings, Priests & Prophets, which were all figures of Meſſiah, in whom theſe three offices were accomplished.

for King ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

8 For the whole house of Ahab shall be destroyed: and * I will cut off from Ahab him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

10 And the dogs shall eate Iezebel in the fielde of Izreel, and there shall be none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the seruants of his lorde. And one sayd vnto him, Is all well? wherefore came this mad fellowe to thee? And he sayd vnto them, Ye know the man, and what his talke was.

12 And they sayd, It is false, tell vs it nowe. Then he sayd, Thus and thus spake he to me, saying, Thus saith the Lorde, I haue anointed thee for King ouer Israel.

13 Then they made haste, and tooke euery man his garment, and put it vnder him on the top of the staires, & blewe the trumpet, saying, Iehu is King.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram. Nowe Ioram kept Ramoth Gilead, he and all Israel becauſe of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had giuen him, when he fought with Hazael king of Aram, and Iehu sayd, If it be your mindes, let no man depart and escape out of the citie, to go and tell in Izreel.

16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, and Ahaziah king of Iudah was come downe to see Ioram.

17 And the watchman that stoode in the towre in Izreel, spyed the compame of Iehu as he came, and sayd, I see a compame. And Iehoram sayd, Take a horseman and send to meete them, that he may say, Is it peace?

18 So there went one on horsebacke to meete him, and sayd, Thus sayth the King, Is it peace? And Iehu sayde, What hast thou to do with peace? turne behinde me. And the watchman tolde, saying, The messenger came to them, but he commeth not againe.

19 Then he sent out another on horsebacke, which came to them, and sayd, Thus sayeth the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu * sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Iehoram sayde, Make ready: and his charet was made ready. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, & met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he sayd, Is it peace, Iehu? And he answered, What peace while the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great number?

23 Then Iehoram turned his hand, and fled, and sayd to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betweene the shoulders, that the arowe went through his heart: and he fell downe in his charet.

25 Then sayd Iehu to Bidkar a captaine, Take and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord layde this burden vpon him.

26 Surely I haue seene yesterday the blood of Naboth, and the blood of his sonnes, sayd the Lord, & I will render it thee in this fielde, saith the Lord: now therefore take and cast him in the field, according to the worde of the Lorde.

27 But when Ahaziah the king of Iudah sawe this, he fled by the way of the garden house: and Iehu pursued after him, and sayd, Smite him also in the charet: and they smote him in the going vp to Gur which is by Ibleam. And he fled to Megiddo and there dyed.

28 And his seruants caried him in a charet to Ierusalem and buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the * eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And

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1 King. 21. 19.20.

1 King. 14. 10. & 16. 3. & 21. 21.

1 King. 14. 10. & 16. 3. & 21. 21.

c That is, the seed of the man, who should be borne of Ieroboams house, & of Baasha, meaning the two houses that should be vtterly destroyed.

Chap. 8. 29.

c God had threatned, as is read, 2. Chr. that this wicked & bloudie house should perish by such meanes as he thought to haue beene stranger.

1 King. 21. 19.

c As one that went earnestly about his enterprise.

Meaning, that Ioram much displeased God in there entring into league of their sonnes, that he suffered vp Iehu to reuenge his cause.

Heb. I take this person to be a captaine.

2 King. 22. 29. By this place we may perceiue that Iezebel caused not Naboth and his sonnes to be put to death that Ahab might enioy his vineyarde more quiet: for so els she durst not haue presumed so to doe.

After that he was anointed in Ramah, he began to execute Gods worke, which was a worke of Iudah.

c That is eleuen yeres before the ende of Iehoram, that is, about the yeare of the world 3120. for the whole.

30 And when Jehu was come to Jzreel, Jezebel heard of it, and painted her face, and tired her head, and looked out at a windowe.

31 And as Jehu entred at the gate, she sayd, Had Zimri peace, which slewe his master?

32 And he lift vp his eyes to the windowe, and said, Who is on my side, who? Then two or three of her eunuches looked vnto him.

33 And he sayd, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and sayd, Visite nowe ponder cursed woman, and burie her: for she is a kings daughter.

35 And they went to burie her, but they found no more of her then the skull and the feete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he sayde, This is the worde of the Lorde, which he spake by his seruant Eliah the Tishbite, saying, In the fielde of Jzreel shall the dogs eate the flesh of Jezebel.

37 And the carkes of Jezebel shalbe as dounge vpon the ground in the fielde of Jzreel, so that none shall say, This is Jezebel.

## CHAP. X.

6 Jehu causeth the seuentie sonnes of Ahab to be slaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the prestes of Baal. 35 After his death his sonne reigneth in his stead.

AHab had nowe seuentie sonnes in Samaria. And Jehu wrote letters, and sent to Samaria vnto the rulers of Jzreel and to the Elders, and to the bringers vp of Ahabs children, to this effect,

2 Nowe when this letter commeth to you, for ye haue with you your masters sonnes, ye haue with you both charets and horses, and a defenced cite, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, and set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afrayd, and sayd, Beholde, two kings could not stand before him, howe shall we then stand?

5 And he that was gouernour of Ahabs house, and he that ruled the cite, and the Elders, and the bringers vp of the children sent to Jehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: We will make no king: doe what seemeth good to thee.

6 Then he wrote another letter to them, saying, If ye be mine, and will obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Jzreel by to morowe this time. (Nowe the kings sonnes, euen seuentie persons were with the great men of the cite, which brought them vp)

7 And when the letter came to them, they tooke the kings sonnes, and slewe the seuentie persons, and layde their heads in baskets, and sent them vnto him to Jzreel.

8 Then there came a messenger and tolde him saying, They haue brought the heads of the kings sonnes. And he said, Let them lay thē on two heapes at the entring in of the gate vntil the morning.

9 And when it was day he went out, and stoode and sayd to all the people Ye be righteous: beholde, I conspired against my master, and slewe him: but who slewe all these?

10 Knowe nowe that there shall fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lorde hath brought to passe the thinges that he spake by his seruant Eliah.

11 So Jehu slewe all that remained of the house of Ahab in Jzreel, and all that were great with him, and his familiars, and his priests, so that he let none of his remaine.

12 And he arose, and departed and came to Samaria. And as Jehu was in the way by an house where the shepheards did shere,

13 He met with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered We are the brethren of Ahaziah, and go downe to salute the children of the king and the children of the Queene.

14 And he sayde, Take them aliue. And they tooke them aliue, and slew them at the well beside the house where the sheepe are shorne, euen two and fourtie men, and he left not one of them.

15 And when hee was departed thence, he met with Jehonadab the sonne of Rechab comming to meete him, and he blessed him, and sayde to him, Is thine heart vpright, as mine heart is to warde thine? And Jehonadab answered, Yea, doubtles. Then giue me thine hand.

1 Being of an hautie & cruell nature. He would slit extremelie properly state and dignitie. 2 As though he would say, Ch any traitor or any that is elect against his superior, haue good successe reade, 2 King. 16, 10.

3 This he did by the motion of the Spirit of God that her blood should be shed, & had first the blood of innocents, to be a spectacle & example of Gods iudgements to all tyrants.

4 To wit of the king of Iudah, 1 King. 16, 31. Hebrewly the house.

5 2 King. 21, 21.

6 Thus Gods iudgements appeare euen in this world against them that persecute his true seruants.

a The Scripture beareth not to call the sonnes white, are either children, or nephewes.

b He wrote this to prouse them whether they would take his part or no.

c God vseth a iust iudge & punisheth the wicked children of wicked parents vnto the third and fourth generation.

d Ye can not iustly condēne me for & kings death, seeing ye haue done the like to his posteritie: for the Lord commanded me, & moued you to execute his iudgements.

11 Or, by the 12 [illegible]

e 1 Kin. 21, 29.

f Meaning, which were the idolatrous priests.

g Thus Gods vengeance is vpō them that haue any part or familiaritie with & wicked. h Or, be seated. God is lamented & intercession of those that turne thereto. Jehu was glad to ioyne with him: of Rechab reade Jeremie 35, 2. i Or, prayed God for him.

hand. And when he had giuen him his hand, he tooke him vp to him into the charet.

16 And he sayd, Come with me, and see the zeale that I haue for the Lorde: so they made him ride in his charet.

17 And when he came to Samaria, he slewe all that remained vnto Ahab in Samaria, till he had destroyed him, according to the worde of the Lorde, which he spake to Eliah.

18 Then Iehu assembled all the people, and sayd vnto them, Ahab serued [h] Baal a litle, but Iehu shall serue him much more.

19 Nowe therefore call vnto me all the prophets of Baal, all his seruants, and all his priestes, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtilte to destroy the seruants of Baal.

20 And Iehu sayd, [†] Proclaime a solemne assemblie for Baal. And they proclaimed it.

21 So Iehu sent vnto all Israel, and all the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was full from ende to ende.

22 Then he sayd vnto him that had the charge of the vestrie, Bring foorth vestiments for all the seruants of Baal. And he brought them out vestiments.

23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he sayde vnto the seruants of Baal, Search diligently, and looke lest there be here with you any of the seruants of the Lorde, but the seruants of Baal onely.

24 And when they went in to make sacrifice and burnt offring, Iehu appointed fourescore men without, and sayd, If any of the men whome I haue brought into your hands, escape, his soule shalbe for his soule.

25 And when he had made an end of the burnt offering, Iehu sayde to the garde, and to the captaines, Goe in, slay them, let not a man come out. And they smote them with the edge of the sword. And the garde, and the captaines cast them out, and went into the [k] citie, where was the temple of Baal.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroyed Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, [neither from the golden calues that were in Beth el and that were in Dan.

30 ¶ And the Lord sayd vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy [l] sonnes vnto the fourth generation sit on the throne of Israel.

31 But Iehu regarded not to walke in the Law of the Lorde God of Israel with all his heart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those dayes the Lord began to [lothe Israel, and Hazael smote them in all the coastes of Israel,

33 From Iorden Eastwarde, [euen] all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manasseh, from Aroer which is by the riuer Arnon and Gilead and Basshan.

34 Concerning the rest of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahas his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

h Here Baal is taken for Astaroth the idole of the Sidonians which Ieroboam caused to be worshipped, as it is also vsed, 1.King.16.32. and 22.53.

† Ebr. sanctifie

i Thus God woulde haue his seruants preserued, and idolaters destroyed as in his lawe he greatly expresseth commandement Deut.13. [illegible] haue the tongue.

k Which citie was neere to Samaria.

l Thus God appointed and rewarded his zeale in executing Gods iudgement, although he did not [illegible] was afterward punished.

[ Or, to cut them off

## CHAP XI.

1 Athaliah putteth to death all the Kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed King. 11 Ieohaida causeth Athaliah to be slaine. 17 He maketh a couenant betweene God and the people. 18 Baal and his priests are destroyed.

Then Athaliah the mother of Ahaziah when she sawe that her sonne was dead, she arose, and destroyed all the kings seede.

2 But Iehosheba the daughter of King Ioram, and sister to Ahaziah tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should be slaine, both him and his nourse, [m] keeping them in the bed cham-

2.Chro.22.10.

m Meaning, all the posterity of Iehoshaphat, to whome the kingdome appertained: thus God vsed the counsaile of this woman to deliuer the whole [illegible] of Ahab.

b The Lorde promised to maintaine the familie of Dauid and not to quench the light thereof: therefore, the mouer the heart of Iehosheba to preserue him,

c Where the priests did lye.

Iii. ber,

ber, and they had him from Athaliah, so that he was not slaine.

3 And he was with her hid in the house of the Lord sixe yeere: and Athaliah did reigne ouer the land.

2 Chro. 23. 1.

4 ¶ And the seuenth yeere [a] Iehoiada sent and tooke the captaines ouer hundreths, with other captaines and them of the gard, & caused them to come vnto him into the house of the Lord, and made a couenant with them, & tooke an othe of them in the house of the Lorde, and shewed them the Kings sonne.

a The chefe Priest Iehoiada his husband.

5 And he commanded them, saying, This is it that ye must doe, The thirde part of you, that commeth on the Sabbath, shal ward toward the kings house.

6 And another third part in the gate of Sur: & another third part in the gate behinde them of the garde: and ye shall keepe watch in the house of Maffah.

b Of the Leuites which had charge of the kinges keping of the Temple & kept watch by course.

7 And two partes of you, that is, all that goe out on the Sabbath day, shall keepe the watch of the house of the Lord about the King.

c That none should come vpo them, while they were returning the Kings Guard to the Chiefe rule of the Temple, [illegible]

8 And ye shall compasse the King round about, euery man with his weapon in his hand, and whosoeuer commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

d Whose charge is ended.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priest commanded, & they tooke euery man his men that entred in to their charge on the Sabbath with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

e Reade verse 5. and 7.

10 And the Priest gaue to the captaines of hundreths the speares and the shields that were king Dauids, & were in the house of the Lord.

f To wit, Iehoiada.

11 And the garde stoode, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house, round about the King.

12 Then he brought out the Kings sonne, and put the crowne vpon him, and gaue him the Testimonie, and they made him King: also they anointed him, and clapt their hands, and said, God saue the King.

g That is, Ioash which had ben kept fro yt sixe yeeres.

h Meaning, the Lawe of God which is his chefe charter, and euer by only his copie is established.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stoode by a pillar, as the maner was, and the princes and the trumpeters by the King and all the people of the land reioyced, and blewe with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

i Where the Kings place was in the Temple.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and sayd vnto them, Haue her forth of the ranges, and he that followeth her, let him dye by the sworde: for the Priest had sayd, Let her not be slaine in the house of the Lorde.

k Or out of the Temple.

16 Then they layed hands on her, and she went by the way, by the which the horses go to the house of the King, and there was she slaine.

l To take her part.

17 And Iehoiada made a couenant betweene the Lord and the King, and the people, that they should be the Lords people: likewise betweene the King and the people.

m That both the king and the people should maintene the true worship of God & destroy all idolatrie.

18 Then all the people of the land went vnto the house of Baal, & destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the Priest of Baal before the altars: and the Priest set a garde ouer the house of the Lord.

n That he should gouern and obey in the feare of God.

o There in the place where he had blasphemed God and ioyned to haue ben holpe by his idole, there God powred his vengeance vpon him.

19 Then he tooke the captaines of hundreths, and the other captaines, & the garde, and all the people of the land: and they brought the king from the house of the Lord, & came by the way of the gate of the garde to the kings house: and he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: for they had slaine Athaliah with the sworde beside the Kings house.

p To wit, Iehoiada.

q Which by her cruelnes & perfection had vexed the whole land before.

21 Seuen yeere olde was Iehoash when he began to reigne.

## CHAP. XII.

6 Iehoash maketh prouision for the repairing of the Temple. 16 He hyreth the king of Syria by a present from ronning against Ierusalem. 20 He is killed by two of his seruants.

2 Chro. 24. 1. IN the seuenth yeere of Iehu Iehoash began to reigne, and reigned fourtie yeeres in Ierusalem, & his mothers name was Zibiah of Beer sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that [a] Iehoiada the Priest taught him.

a So long as rulers haue care to set vp true ministers of God they prosper.

3 But the places were not taken away: for the people offered yet & burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, All the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the [b] count,

b So hard a thing it is for them, that are vnaccustomed to be brought to the perfite obedience of God.

count, the money that euery man is set at, and all the money that one offreth willingly, and bringeth into the house of the Lord.

a That is the money of redemption, Exod. 30. 12. and some only take it for the yearely tribute, which they ordained for the vse of the Temple, and for other vses also.

5 Let the Priests take it to them, euery man of his acquaintance: and they shall repayre the a broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yeere of king Iehoash the Priestes had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, & the other Priestes, and said vnto them, Why repayre ye not the ruines of the Temple? nowe therefore receiue no more money of your acquaintance, except ye deliuer it to [repayre the ruines of the Temple.

b Or, by the Temple which was built an hundreth fifty and three yeres before, had many things decayed and worthy to be repayred, but of the kings the most part spoyled by the Idolatrous kings of the house.

8 So the Priests consented to receiue no more money of the people, neither to repayre the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest and bored an hole in the lid of it, and set it beside the altar, on the right side, as euery man commeth into the Temple of the Lord. And the Priests that kept the doore, put therein all the money that was brought into the house of the Lord.

c He taketh from them the deuotion of the people, but not of their negligence.

10 And when they saw there was much money in the chest, the kinges secretarie came vp and the hie Priest, and put it vp after that they had told the money that was found in the house of the Lord,

11 And they gaue the money made ready vnto the handes of them, that vndertooke the worke, and that had the ouersight of the house of the Lord: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

d That is on the Southside.

e For the king had appointed other which were for that purpose, Chap. 22. 5.

12 And to the masons and hewers of stone, and to bye timber & hewed stone, to repaire that was decayed in the house of the Lorde, and for all that which was layd out for the reparation of the Temple.

13 Howbeit there was f not made for the house of the Lorde bowles of siluer, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.

f For these men had onely the charge of the reparation of the Temple, and the rest of the money was brought to the king who caused these other to be made, 2. Chro. 24. 14.

14 But they gaue it to the workemen, which repayred therewith the house of the Lord.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on Workmen: for they dealt faithfully.

16 The money of the trespasse offring and the money of the sinne offrings was not brought into the house of the Lord: for it was the Priestes.

17 ¶ Then came vp Hazael king of Aram, and fought against Gath and tooke it, and Hazael set his face to go vp to Ierusalem.

18 And Iehoash king of Iudah tooke all the halowed things that Iehoshaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the golde that was found in the treasures of the house of the Lord and in the kings house, and sent it to Hazael king of Aram, & he departed from Ierusalem.

After the death of Iehoiada Ioash falleth to idolatrie, and is therefore of God striken with diuers plagues, & at length by his owne seruants slaine, because he put not to death the murtherers of the Prophets.

19 Concerning the rest of the actes of Ioash, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

20 ¶ And his seruantes arose and wrought treason, and slew Ioash in the house of Millo, when hee came downe to Silla:

g For so the text of the Chronicles of the kings of Iudah hath it.

h Because he had put Zacharie the sonne of Iehoiada to death, 2 Chro. 24. 25.

21 Euen Iozachar the sonne of Shimeath, & Iehozabad the sonne of Shomer his seruats smote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his steade.

i Alcade, 2. Sam. 8. 16.

## CHAP. XIII.

1 Iehoahaz the sonne of Iehu is deliuered into the handes of the Syrians. 4 He, repenting vnto God and is deliuered. 9 Ioash his sonne reigneth in his steade. 20 Elisha dyeth. 24 Hazael dyeth.

IN the three and twentieth yere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuenteene yere.

2 And hee did euill in the sight of the Lord, & followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

a By two things ye may perceiue which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and deliuered them into the hand of Hazael king of Aram, and into the hand of Ben hadad the sonne of Hazael, all b [his dayes.

b While Iehoahaz liued.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

c To wit, Ioash the sonne of Iehoahaz.

5 (And the Lord gaue Israel a c deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel d dwelt in their tentes as before time.

d Beleeue and walke at libertie.

e For as ye shall finde almost in euery vers.

Iu. m. 6 Neuer-

6 Neuertheleſſe they departed not from the ſinnes of the houſe of Ieroboam which made Iſrael ſinne, but walked in them, euen the c groue alſo remained ſtill in Samaria.)

7 For he had left of the people to Iehoahaz but fiftie horſmen, & ten charets, and ten thouſand footemen, becauſe the king' of Aram had deſtroyed them, and made them like duſt beaten to ponder.

8 Concerning the reſt of the actes of Iehoahaz and all that hee did, and his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

9 And Iehoahaz ſlept with his fathers, and they buried him in Samaria, and Ioaſh his ſõne reigned in his ſtead.

10 ¶ In the ſeuen and thirtieth yere of Ioaſh king of Iudah began Iehoahaz the ſonne of Iehoahaz to reigne ouer Iſrael in Samaria, [and reigned] ſixtene yere.

11 And did euill in the ſight of the Lord: [for] he departed not from all the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne, but hee walked therein.

12 Concerning the reſt of the actes of Ioaſh and all that he did, and his valiant deedes, and how he fought againſt Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Iſrael?

13 And Ioaſh ſlept with his fathers, and Ieroboam ſate vpon his ſeate: and Ioaſh was buried in Samaria among the kings of Iſrael.

14 ¶ When Elisha fell ſicke of his ſickneſs whereof he died, Ioaſh the king of Iſrael came downe vnto him, and wept vpon his face, and ſaide, O my father, my father, the charet of Iſrael, and the horſemen of the ſame.

15 Then Elisha ſaid vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he ſaide to the king of Iſrael, Put thine hand vpon the bowe. And he put his hand vpon it. And Elisha put his handes vpon the kings handes,

17 And ſaid, Open the windowe eaſtward. And when he had opened it, Elisha ſaide, Shoote. And he ſhot. And he ſaid, Beholde the arrowe of the Lords deliuerance and the arrowe of deliuerance againſt Aram: for thou ſhalt ſmite the Aramites in Aphek, till thou haſt conſumed them.

18 Againe he ſaid, Take the arrowes. And he tooke them. And he ſaid vnto the king of Iſrael, Smite the ground. And he ſmote thrise, and ceaſed.

19 Then the man of God was [a] angrie with him, and ſaid, Thou ſhouldeſt haue ſmitten fiue or ſixe times, ſo thou ſhouldeſt haue ſmitten Aram, till thou haddeſt conſumed it, where nowe thou ſhalt ſmite Aram but thrise.

20 ¶ So Elisha died, and they buried him. And certaine bandes of the Moabites came vnto the land that yere.

21 And as they were burying a man, beholde, they ſawe the ſouldiers: therefore they caſt the man vnto the ſepulchre of Elisha. And when the mã was downe, and touched the bones of Elisha, *he* reuiued and ſtood vpon his feete.

22 ¶ But Hazael king of Aram vexed Iſrael all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them and pitied them, and had reſpect vnto them becauſe of his couenant with Abraham, Iſhak, and Iaakob, and would not deſtroy them, neither caſt he them from him as yet.

24 So Hazael the king of Aram died: and Ben hadad his ſonne reigned in his ſteade.

25 Therefore Iehoaſh the ſonne of Iehoahaz returned, & tooke out of the hand of Ben hadad the ſonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: [for] thꝛee times did Ioaſh beate him, and reſtored the cities vnto Iſrael.

## CHAP. XIIII.

1 Amaziah the king of Iudah puniſheth them that ſlewe his father. 7 And after ſmiteth Edom. 15 Ioaſh ouercõmeth, and Ieroboam his ſonne ſucceedeth him. 19 And after him reigneth Azariah.

IN the ſeconde yere of Ioaſh ſõne of Iehoahaz king of Iſrael reigned * Amaziah the ſonne of Ioaſh king of Iudah. 2.Chro.25 1.

2 He was fiue and twentie yere olde when hee began to reigne, and reigned nine and twẽtie yere in Ieruſalem, and his mothers name [was] Iehoadan of Ieruſalem.

3 And he did * vprightly in the ſight of the Lord, yet not like Dauid his father: [but did according to all that Ioaſh his father had done.

4 Notwithſtanding the hie places were not taken away: [for] as yet the people did ſacrifice and burnt incenſe in the hie places.

5 ¶ And when ꝑ kingdome was confirmed

c Wherein they did commit their idolatry, & which the Lord had commanded to be deſtroyed, Deut 16 21. & That is, Benhadad the ſonne of Hazael, 3. Reade of Hazael, Chap. 8 12.

g The cauſe & purpoſe of the diſcourſe of the kingdome of Iudah and how God performed his promes made to the houſe of Dauid but by the way he ſhewe how Iſrael was afflicted two and puniſhed for their great idolatry though they had none repentance, yet God doeth by ſending them ſundry Prophets and teachers, whom they did ſlea & ſtone vnto him againe.

h Thus they vſed to call the Prophets and ſeruants of God by whom God bleſſed his people, as Chap. 2 12. meaning that by their prayers they did more profper their countrey, then by force of armes.

i That is, toward Syria, for at his death he did not onely proſper there with vs, but alſo confirmed him by theſe ſignes that he ſhould beate the enemie.

k Becauſe he ſeemed to come to late vnto the enemies of God for twiſe or thrice, and had not a zeale to ouercome them continually and to deſtroy them vtterly.

Eccluſ. 48 14.

l By this miracle God confirmed the authoritie of Elisha, whoſe doctrine in his life they contemned, that as thou ſhalt they might returne and imbrace the ſame doctrine.

m That is, vntill their ſinnes were come to a full meaſure, and there was no more hope of amendment.

* Or, iuſtly.

firmed in his hand, he slew his seruants which had * killed the king his father.

Chap 21.20.

6 But the children of those that did slay him, he slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commaunded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shalbe put to death for his owne sinne.

b Because they neither confented nor were partakers with their fathers in that act. Deut 24.16. ezech 18.20.

7 He slew also of Edom in the valley of salt ten thousand, and tooke the citie of Sela by warre, and called the name thereof Iokthеel vnto this day.

c For the Edomites whome Dauid had brought to subiection, had rebelled: some of Iehoiakim.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, let vs see one another in the face.

[Or, let vs trie, or, encounter, 2 Chr 25.17.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

d Let vs fight hand to hand and try it by battel, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a great tree because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wilde beastes are Israelites outhrowen that spoyled the cities of Iudah.

10 [Because] thou hast smitten Edom, thine heart hath made thee proud: f bragge of glorie, and tary at home. Why doest thou prouoke to thine hurt, that thou shouldest fall, thou Iudah with thee?

f Bragge of thy victorie so that thou tarie at home and annoy me not.

11 But Amaziah would not heare: therefore Iehoash king of Israel went vp: and he and Amaziah king of Iudah saw one another in the face at Beth shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah, at Beth shemesh, and came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

[Or, brought him.

14 And he tooke all the golde and siluer, and all the vessels that were founde in the house of the Lord, and in the treasures of the kings house, and the children that were in g hostage, and returned to Samaria.

g That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

15 Concerning the rest of the actes of Iehoash which he did and his valiant deedes, and how he fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his steade.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, liued after the death of Iehoash sonne of Iehoahaz king of Israel fiftеene yere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they h wrought treason against him in Ierusalem, and he fled to i Lachish, but they sent after him to Lachish, and slew him there.

h Which was done in Iudah for a conspiracie, 2. Chron. 24.25.

i Which was Roboams citie in Iudah for a fortresse, 2. Chron. 11.9.

20 And they brought him on horses, and he was buried at Ierusalem with his fathers in the citie of Dauid.

21 Then all k people of Iudah tooke Azariah, which was fiftеene yere olde, and made him king for his father Amaziah.

k Who is also called Uzziah, 2 Chro 26.1.

22 He built l Elath, and restored it to Iudah, after that the king slept with his fathers.

l Which is also called Eloth.

23 ¶ In the fiftеenth yere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash, made king ouer Israel in Samaria, and reigned one and fourtie yere.

24 And he did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored m coast of Israel, from the entring of Hamath, vnto the Sea of the wildernes, according to the word of the Lord God of Israel, which he spake n by his seruant Ionah the sonne of Amittai the Prophet, which was of Gath hepher.

m Because this Idolatrie was so hard and almost incredible, that men should so forsake the liuing God to worship creatures, the workes of mens handes, therefore the Scripture both oft times repeateth it to be reproched of all idolaters, o Eyther by the hand of n Read 2. King. 14.10. o Eyther had not spoken.

26 For the Lord sawe the exceeding bitter affliction of Israel, so that there was none shut vp, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord had not determed to put out the name of Israel from vnder the heauen: therefore he preserued them by the hande of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and all that he did, and his valiant deeds, and how he fought, and howe he restored Damascus, and Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

p Which was also called Amathia of Syria, or Riblah.

29 So Ieroboam slept with his fathers euen with q kings of Israel, and Zachariah his sonne reigned in his stead.

q 1. kin.

CHAP.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 7 Of Iotham. 10 Shallum. 13 Menahem. 23 Pekahiah. 30 Vsurpation. 32 Iotham. 38 And Ahaz.

IN the seuen & twentieth yere of Ieroboam king of Israel, began Azariah the sonne of Amaziah king of Iudah to reigne.

2 Sixtene yere olde was he, when he was made king, and he reigned two and fifte yere in Ierusalem: & his mothers name was Iecholiah of Ierusalem.

3 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: for the people yet offred, and burned incense in the hie places.

5 And the Lord smote the king: and he was a leper vnto the day of his death, and dwelt in an house apart. & Iotham the kings sonne gouerned the house, and iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of Dauid. & Iotham his sonne reigned in his stede.

8 ¶ In the eight and thirtieth yere of Azariah king of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria sixe moneths,

9 And did euil in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, and smote him in the sight of the people, and slue him, and reigned in his stede.

11 Concerning the rest of the actes of Zachariah, beholde, they are written in the booke of the Chronicles of the kings of Israel.

12 This was the word of the Lord, which he spake vnto Iehu, saying, Thy sonnes shall sit on the throne of Israel vnto the fourth generation, after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the nine and thirtieth yere of Vzziah king of Iudah: & he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slewe him, and reigned in his stede.

15 Concerning the rest of the actes of Shallum, and the treason which hee wrought, beholde, they are written in the booke of the Chronicles of the kings of Israel.

16 ¶ Then Menahem destroied Tiphsah, and all that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.

17 The nine and thirtieth yere of Azariah king of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lorde, and departed not all his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the king of Assur came against the land: and Menahem gaue Pul a thousand talents of siluer, that his hande might be with him, and establish the kingdome in his hand.

20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assur fifte shekels of siluer a piece: so the king of Assur returned and taried not there in the land.

21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

22 And Menahem slept with his fathers, & Pekahiah his sonne did reigne in his stede.

23 ¶ In the fiftieth yere of Azariah king of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yere.

24 And he did euil in the sight of the Lorde: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, and smote him in Samaria in the palace of the kings palace with Argob and Arieh, and with him fifte men of the Gileadites: so he killed him, and reigned in his stede.

26 Concerning the rest of the actes of Pekahiah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Israel.

27 ¶ In the two & fiftieth yere of Azariah king of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, [and reigned] twentie yere.

28 And

1 Or, the fourteenth and twentieth yere

a So long as he gaue care to Zachariah the Prophet.

b His father and grandfather were slaine of their seruants and seruants, and he became he would vse the Lordes office contrary to Gods commandement, was striken of the hand of God with the leprosie, Chron. 26.

c As ye reade, did pertain to his father.

d The wast of the fourth and of seuen from Iehu, is reckoned to God promised him: but when God began to execute his iudgements against the house of Iehu.

e Zachariah was the last of Iehu, & that good kingdome by succession, but shortly Pekahiah the sonne of Menahem who reigned but two yeres. Chap 10. 30.

f Which was a citie of Israel that would not receiue him to be king.

g That is, of Israel.

h In stede of seeking help of God he taketh aduise by vnderwriting & purchasing the fauour of this king, and therefore God so tooke him, and put feare afterward vpon him, & deliuered his countrey, and led his people away captiue.

i Which were of the same conspiracie.

28 And he did euill in the ſight of the Lord: for hee departed not from the ſinnes of Ieroboam the ſonne of Nebat, that made Iſrael to ſinne.

29 In ỹ dayes of Pekah king of Iſrael k came Tiglath Pileſer king of Aſſhur, and tooke Ijon, and Abel, Beth-maachah, & Janoah, and Kedeſh, and Hazor, and Gilead, and Galilah, and j all the land of Naphtali, & caried them away to Aſſhur.

30 And Hoſhea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth yeere of Iotham the ſonne of Uzziah.

31 Concerning the reſt of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the kings of Iſrael.

2 Chro. 27 1.

32 ¶ In the ſecond yeere of Pekah the ſonne of Remaliah king of Iſrael, began Iotham ſonne of ‖ Uzziah king of Iudah to reigne.

‖ Or, Azariah.

33 Five and twentie yeere old was he, when he began to reigne, and he reigned ſixteene yeere in Ieruſalem: & his mothers name was Ieruſha the daughter of Zadok.

34 And he did vprightly in the ſight of the Lord: he did according l to all that his father Uzziah had done.

l He ſtirred not that vprightneſs was not ſuch, but that he did many and great ſinnes.

35 But the hie places were not put away: for the people yet offred & burnt incenſe in ỹ hie places: he built the hieſt gate of the houſe of the Lord.

36 Concerning the reſt of the actes of Iotham, and all that he did are they not written in the booke of the Chronicles of the kings of Iudah?

37 In thoſe dayes the Lord began to ſend againſt Iudah Rezin the king of Aram, & m Pekah ỹ ſonne of Remaliah.

m After the death of Iotham.

38 And Iotham ſlept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his ſonne reigned in his ſtead.

## CHAP. XVI.

3 Ahaz king of Iudah ſacrificeth his ſonne in fire. 5 Ieruſalē beſieged. 6 Damaſcus taken & Rezin ſlaine. 11 Idolatrie. 17 The deſtruction of Ahaz. 20 His death. Hezekiah ſucceedeth him.

IN the ſeuenteenth yeere of Pekah the ſonne of Remaliah, n Ahaz ỹ ſonne of Iotham king of Iudah began to reigne.

n Elſe was a wicked ſonne of a godly father, as of him againe godly Hezekiah, ỹ ſonne of wicked Manaſſes, ſhewe that no parentage can hurt vs to depend on the bignatie of our fathers.

2 Twentie yeere old was Ahaz, whē he began to reigne, and hee reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lorde his God, like Dauid his father:

3 But walked in the way of the kings of Iſrael, yea, & made his ſonne to go thorowe the fire, after the abominations of the heathen, whō the Lorde had caſt out before the children of Iſrael.

4 Alſo he offred and burnt incenſe in the hie places and on the hilles, and vnder euery greene tree.

5 Then Rezin king of Aram & Pekah ſonne of Remaliah king of Iſrael came vp to Ieruſalem to fight: and they beſieged Ahaz, but could not ouercome him.

6 At the ſame time Rezin king of Aram reſtored Elath to Aram, and droue the Iewes from Elath: ſo ỹ Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz ſent o meſſengers to Tiglath Pileſer king of Aſſhur, ſaying, I am thy ſeruant & thy ſonne: come vp, and deliuer me out of ỹ hand of the king of Aram, and out of the hand of the king of Iſrael which riſe vp againſt me.

o Contrary to the admonition of the ſpirite Iſai. 30 1. Iſai. 31 1.

8 And Ahaz tooke the ſiluer and the gold that was found in the p houſe of the Lorde, and in the treaſures of the kings houſe, and ſent a preſent vnto the king of Aſſhur.

p Thus hee ſeeke not to ſpeake the Temple of God to beue fauoure of men & would not once lift his heart toward God to deſire his prouidence but ſeeke ſtraight meanes, Pſal. 146 3. Ier. 17 5. Hee ſeeke not promiſes inuented, but he ſhall finde flatterers and falſe miniſters to ſerue his curne.

9 And the king of Aſſhur conſented vnto him: and the king of Aſſhur went vp againſt Damaſcus, and when he had taken it, hee caried the people away to Kir, and ſlew Rezin.

10 And king Ahaz went vnto Damaſcus to meete Tiglath Pileſer king of Aſſhur: and when king Ahaz ſawe the altar that was at Damaſcus, he ſent to Uriah the Prieſt the paterne of the altar, and the facion of it, and all the worke manſhip thereof.

q Gather offrings for peace or proſperitie of thankeſgiuing, as Leuit. 3 1. or els meaning the morning and euening offring Exod. 29 38. Numb. 28 4. and thus hee conteminued the ordinarie altar which God had commaunded by Salomon, to ſerue God after his owne fantaſie.

11 And Uriah the Prieſt made an altar q in al pointes like to that which king Ahaz had ſent from Damaſcus, ſo did Uriah ỹ Prieſt againſt king Ahaz came from Damaſcus.

12 So when the king was come from Damaſcus, the king ſawe the altar: and the king drew neere to the altar and offred thereon.

13 And he burnt his burnt offring, and his meate offring, & powred his drinke offring, and ſprinkled the blood of his peace offrings beſides the altar.

14 And ſet vp ỹ braſen altar which was before the Lorde, and brought it in farther before the houſe betweene the altar

altar and the house of the Lorde, and set it on the North side of the altar.

15 And king Ahaz commanded Urijah the Priest and said, Upon the great altar set on fire in the morning the burnt offring, & in the euen the meate offring, and the kings burnt offring & his meate offring, with the burnt offring of all the people of the land, and their meate offring, and their drinke offrings: & powre thereby all ꝑ blood of the burnt offring, and all the blood of the sacrifice, and the brasen altar shalbe for me to inquire [of God.]

16 And Urijah ꝑ Priest did according to all that king Ahaz had commanded.

17 And king Ahaz brake the borders of the bases, and tooke ꝑ caldrons from off them, and tooke downe the sea from the brasen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the [1] vaile for the Sabbath (that they had made in the house) & the kings entrie without turned he to the house of the Lord, [m] because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of ꝑ kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his stead.

## CHAP. XVII.

3 Hoshea king of Israel taken. 4 And he and all his realme brought to the Assirians. 18 For their idolatrie. 25 Lyons destroy the Assirians that dwelt in Samaria. 29 Euery one worshipped the god of his nation. 35 Contrary to the commandement of God.

IN the twelfth yeere of Ahaz king of Judah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeeres.

2 And hee did euill in the sight of the Lord, but not as the kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, & Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, [n] as [he had done yeerely: therefore ꝑ king of Asshur shut him vp, & put him in prison.

5 Then the king of Asshur came vp throughout all ꝑ land and went against Samaria, and besieged it three yeere.

6 [o] In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the [p] Medes.

7 For when the children of Israel [q] sinned against the Lorde their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the fashions of the heathē, whom the Lord had cast out before the children of Israel, and [after the maners of the kings of Israel, which they did,

9 And ꝑ children of Israel had done secretly things that were not vpright before the Lorde their God, & throughout all their cities had built hie places, both from the tower [r] of the watch, to the defenced citie,

10 And had made them images and groues vpon euery hie hill, and vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof ꝑ Lord had said vnto them, [s] Ye shall do no such thing.

13 Notwithstanding the Lord testified to Israel, and to Judah [t] by all the Prophets, and by all the Seers, saying, * Turne from your euill wayes, & keepe my commandements and my statutes, according to all the Law, which I commanded your fathers, and which I sent to you by my seruants the Prophets.

14 Neuertheless they would not obey, [u] but hardened their neckes, like to the neckes of their [x] fathers, that did not beleeue in the Lord their God.

15 And they refused his statutes and his couenant, that hee made with their fathers, and his testimonies (wherewith he witnessed vnto them) and they followed vanitie, and became vaine, and followed the heathen that were rounde about them: concerning whom ꝑ Lord had charged them, that they [y] should not do like them.

16 Finally they left all the commandements of the Lord their God, and [z] made them molten images, [aa] euē two calues, and made a grouе, and worshipped all the

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i That is, at the right hand as they went into the Temple.

l Here he establisheth by commandement his owne wicked proceedings, & doeth also ouerthrow the commandement & ordinance of God.

m Or, rent, wherein they lay on the Sabbath: which had serued other workes in the Temple, and so departed home.

n Either to flatter the king of Assyria, who he thought should strengthen the ordinance of God, or else that the Temple should be a refuge for him if the king should suddenly assaile his house.

o Though he maintained no new idolatrie or impietie as others did yet he sought for helpe at the Egyptians which God had forbidden.

p For he had paid tribute for the space of eight yeeres.

Chap 18.10.

q For at this time ꝑ Greeks and Arabians were in warre with the Assirians. r Hereby is ment the whole length of the land.

s Meaning, that in all their businesse.

Deut 4.19.

t Or, by the mandement of Esai 18 11. & 25 5. & 35 15.

Deut. 31.27.

u So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

x Or, that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

Exod 32 8. 1.king 12.28.

the g hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters passe through the fire, and vsed Witchcraft and inchantments, yea, solde themselues, to do euill in the sight of the Lord, to anger him.

18 Therefore the Lorde was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah k only.

19 Yet Iudah kept not the commandements of the Lorde their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast off all the seede of Israel, and afflicted them, and deliuered them into the handes of spoylers, vntill hee had cast them out of his sight.

21 l For hee rent off Israel from the house of Dauid, and they made Ieroboam the sonne of Nebat king: and Ieroboam draue Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said by all his seruants the m Prophets, and caried Israel away out of their land to Assyria vnto this day.

24 And the king of Assyria brought folke from Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stede of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they feared not the Lord: therefore the Lorde sent lyons among them, which slew them.

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast remoued, and placed in the cities of Samaria, know not the maner of the God of the land: therefore he hath sent lyons among them, and beholde, they slay them, because they know not the maner of the God of the land.

27 Then the king of Assyria commanded, saying, Carie thither one of the Priestes, whom ye brought thence, and let him go and dwell there, and teach them the maner of the God of the countrey.

28 So one of the Priests, which they had caried from Samaria, came and dwelt in Bethel, and taught them how they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tartak: and the Sepharuims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lorde, and appointed out Priests out of them selues for the hie places, who prepared for them (sacrifices) in the houses of the hie places.

33 They feared the Lorde, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they do after the olde maner: they neither feare God, neither do after their ordinances, nor after their customes, nor after the Lawe, nor after the commandement, which the Lorde commanded the children of Iaakob, whom he named Israel,

35 And with whom the Lorde had made couenant, and charged them, saying, Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord, which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes and the ordinances and the Lawe, and the commandement, which he wrote for you, that ye do them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde customs.

41 So these nations feared the Lord, and serued their images (also): so did their children, and their childrens children: as did their fathers, so do they vnto this day.

CHAP.

g That is, the sunne, the moone and the Starres, Deut. 4.19

h Reade chap. 16.3

i Reade of this storie 1. king. 21.20. & 25.

k No whole tribe was left but Iudah and they of Beniamin and Leui, which remained, were counted with Iudah.

l Out of the land where he shewed the greatest tokens of his priuilege and fauour. m That is, God cut off the ten tribes, 1. King. 12.16, 20.

n Of these peoples came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to do, Iohn 4.9.

o That is, they serued him more cheerefully, least they should blaspheme him, as though there were no God, because the Israelites, he shewed his mightie power among them by their strange punishment.

p That is, how to worship him: thus the wicked, rather then to lose their commodities will change to all religions.

q Meaning, that euery country serued that idole, which was most eminent in that place whence they came.

Ezek. 20.39. 1. sam. 7.3

r That is, they had a certaine knowledge of God and feared him, because of the punishment, but their conditions still shewed, that they did not worship God aright, but this is not to feare God, as appeareth verse 34. He meaneth also the Israelites, to whom God had giuen his commandements, Deut. 4.2 28. 1 King. 18.31. Iudg. 6.10. Ier. 10.2.

s That is, these strangers, which were sent into Samaria by the Assyrians.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and breaketh the idoles. 7 And prospereth. 13 Israel is carried captiue. 17 The vnthankfulnesse of Sancherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was fiue and twentie yeere olde when hee began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi the daughter of Zachariah,

3 And he did vprightly in the sight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues and brake in pieces the brasen serpent that Moses had made. For vnto those dayes the children of Israel did burne incense to it, and he called it Nehushtan.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he claue to the Lorde and departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, and he prospered in all things, which hee tooke in hand: also he rebelled against the king of Assur, and serued him not.

8 He smote the Philistims vnto Azah, and the coastes thereof, from the watch towre vnto the defenced citie.

9 And in the fourth yeere of king Hezekiah, which was the seuenth yeere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Assur came vp against Samaria, and besieged it.

10 And after three yeres they tooke it, euen in the fift yeere of Hezekiah: that is, the ninth yeere of Hoshea king of Israel was Samaria taken.

11 Then the king of Assur did carie away Israel vnto Assur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Because they would not obey the voyce of the Lord their God, but transgressed his couenãt: that is, all Moses the seruant of the Lord had cõmanded, and would neither obey nor do them.

13 Moreouer, in the fourteenth yeere of king Hezekiah, Sancherib king of Assur came vp against all the strong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah sent vnto the king of Assur to Lachish, saying, I haue offended: depart from me, and what thou layest vpon me, I will beare it. And the king of Assur appointed vnto Hezekiah king of Iudah three hundreth talents of siluer, and thirtie talents of gold.

15 Therefore Hezekiah gaue al the siluer that was found in the house of the Lord, and in the treasures of the kings house.

16 At the same season did Hezekiah pull off the plates of the doores of the Temple of the Lorde, and the pillars which the said Hezekiah king of Iudah had ouered ouer) and gaue them to the king of Assur.

17 And the king of Assur sent Tartan, and Rab saris, and Rabshakeh from Lachish to king Hezekiah with a great hoste against Ierusalem. And they went vp, and came to Ierusalem, and when they were come vp, they stood by the conduite of the vpper poole, which is by the path of the fullers fielde,

18 And called to the King. Then came out to them Eliakim the sonne of Hilkiah, which was steward of the house, and Shebnah the chancellor, and Ioah the sonne of Asaph the recorder.

19 And Rabshakeh saide vnto them, Tell ye Hezekiah, I pray you, Thus saith the great king, euen the great king of Assur, what confidence is this wherein thou trustest?

20 Thou thinkest, Surely I haue eloquence, but counsell and strength are for the warre. On who then doest thou trust, that thou rebellest against me?

21 Lo, thou trustest now in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it will go into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.

22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath taken away, and hath said to Iudah and Ierusalem, Ye shall worship before this altar in Ierusalem?

23 Now therefore giue hostages to my lord the king of Assur, and I will giue thee two thousand horses, if thou be able to set riders vpon them.

24 For how canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charets and horsemen?

25 Am

2 Chron. 28. 27. & 29. 1

Although there of Iudah were giuen to idolatrie and vnpietie, as they of Israel were: yet God for his promises sake made mention of them vnto the throne of Dauid, and shewed by his prophets that he had compassion vpon them.

2 Chron. 29. 18. & 30. 14

2 Chron. 32. 1. & 32. 18. 17.

After certaine yeeres when Hezekiah vnderstood to haue the entire possession of the kingdome, he sent his captaines and armie against him.

He maketh of the Lords wordes will serue to perswade the people to make my matter.

Chap. 17. 6.

Chap. 17. 6

Hezekiah was also praised, for his wholenesse in that he set forth that none should glorie in him selfe.

Although the king of Assyria, because his power was so small, tooke him for a scorne to furnish two thousand horses,

k The wicked alwayes in their proſperitie flatter them ſelues, that God doth fauour them. This he ſpeaketh to feare Hezekiah that he reſiſting him he ſhould reſiſt God.

25 Am I now come vp without the k Lorde to this place, to deſtroy it? the Lorde ſayde to me, Go vp againſt this land, and deſtroy it.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, and Joah ſaid vnto Rabſhakeh, Speake, I pray thee, to thy ſeruãts in the Aramites language, for we vnderſtand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

[Or, Syrians.

27 But Rabſhakeh ſaid vnto them, Hath my maſter ſent mee to thy maſter and to thee to ſpeake theſe wordes, and not to the men which ſit on the wal that they may eat their owne doung, & drink [t] their owne piſſe with you?

[t] Eb. the water of their feete.

28 So Rabſhakeh ſtoode and cried with a loude voyce in the Iewes language, & ſpake, ſaying, Heare the words of the great King, of the king of Aſſhur.

29 Thus ſayth the King, Let not Hezekiah deceiue you: for he ſhall not be able to deliuer you out of mine hand.

[Or, by his hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliuer vs, and this citie ſhall not be giuen ouer into the hand of the King of Aſſhur.

31 Hearken not vnto Hezekiah: for thus ſayth the King of Aſſhur, Make [l] appointment with me, and come out to me, that euery man may eat of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,

[l] Eb. bleſſing, meaning the conditions of peace.

32 Till I come, and bring you to a land like your owne land, euen a lande of wheate and wine, a land of bread and vineyards, a land of oliues, oyle and hony, that yee may liue and not die: and do not hearken vnto Hezekiah, for he deceiueth you, ſaying, The Lord will deliuer vs.

[l] He maketh him ſeeme to ſware that he will not graunt them truce, except they render them ſelues to him to be led away captiues.

33 Hath any of the gods of the nations deliuered his land out of the hand of the King of Aſſhur?

34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how haue they deliuered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that haue deliuered their lande out of mine hande, that the Lord ſhoulde deliuer Jeruſalem out of mine hande?

[m] This is an execrable blaſphemie againſt the true God, to make him equall with [n] idoles of other nations: therefore God did moſt iuſtly puniſh it.

36 But the people helde their peace, and anſwered not him a word: for the Kings commaundement was, ſaying, Anſwere ye him not.

37 Then Eliakim, [p] ſonne of Hilkiah which was ſteward of the houſe, and Shebnah the chanceller, and Joah the ſonne of Aſaph the recorder came to Hezekiah with their clothes rent, and tolde him the wordes of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Eſaiah to comfort Hezekiah. 35 The Angell of the Lord killeth an hundreth and fourſcore and fiue thouſand men of the Aſſyrians. 37 Sancherib is killed of his owne ſonnes.

[p] Or, ſeruant.

AND [q] when King Hezekiah heard it, he rent his clothes and put on ſackcloth, & came into the houſe of the Lord,

Iſa. 37. 1.

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the chanceller, and the elders of the Prieſts clothed in ſackcloth [r] to Eſaiah the Prophet the ſonne of Amoz.

[q] To heare ſome newe prophecie and to take conſolation at him.

3 And they ſaid vnto him, Thus ſayth Hezekiah, This day is a day of tribulation and of rebuke, and blaſphemie: for the children are come to the birth, and [s] there is no ſtrength to bring forth.

[r] To the ſame purpoſe.

[s] The dangers are ſo great that we can neither auoyde this blaſphemie nor helpe our ſelues: no more then a woman in her trauell.

4 If ſo be the Lorde thy God hath heard all the words of Rabſhakeh, whom the King of Aſſhur his maſter hath ſent to raile on the liuing God, & to reproch him with wordes which the Lorde thy God hath heard, then lift thou vp thy [t] prayer for the remnant that are left.

[t] Meaning, for Jeruſalem, which only remained of all the cities of Judah.

5 ¶ So the ſeruants of king Hezekiah came to Eſaiah.

6 And Eſaiah ſaid vnto them, So ſhal ye ſay to your maſter, Thus ſayth the Lord, Be not afrayd of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

7 Behold, I will ſend a blaſt vpon him, & he ſhal heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

[u] The Lord can without warre diſcomfite and ouerthrow all the ſtrength of man, & turne it into duſt.

8 ¶ So Rabſhakeh returned, and found [x] king of Aſſhur fighting againſt Libnah: for he had heard that he was departed from Lachiſh.

[x] That is, Sancherib.

9 He heard alſo men ſay of Tirhakah king of Ethiopia, [y] Behold, hee is come out to fight againſt thee: he therefore departed & ſent other meſſengers vnto Hezekiah ſaying,

[y] Or, blacke Moores.

[z] Of the Kings of Egypt and Aethiopia ouppreſſed and ouercommed by the armie of the king of Aſſyria, conſiſted the hope of other countreys.

10 Thus ſhall ye ſpeake to Hezekiah king of Judah, and ſay, Let not thy [z] God deceiue thee in whom thou truſteſt, ſaying, Jeruſalem ſhal not be deliuered into the hand of the king of Aſſhur.

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all landes, how they haue deſtroyed the: and ſhalt

[a] The more wicked are to their deſtruction, the more they blaſpheme

thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroied? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelasar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the cite of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers, and read it: and Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah [a] prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene [b] Cherubins, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, [c] bow downe thine eare, and heare: Lord open thine eies and behold, [d] heare the wordes of Saneherib, who hath sent to blaspheme the liuing God.

17 Truely it is, Lord, that the kings of Assyr haue destroyed the nations and their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood [e] stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseech thee, saue thou vs out of his hande, that all the [f] kingdomes of the earth may knowe, that thou, O Lorde, art onely God.

20 ¶ Then Isaiah the sonne of Amoz sent to Hezekiah saying, Thus saith the Lord God of Israel I haue heard that which thou hast prayed me, concerning Saneherib king of Assyr.

21 This is the worde that the Lorde hath spoken against him, O [g] virgine, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, hee hath shaken his head at thee.

22 Whom hast thou rayled on? [h] whō hast thou blasphemed? and against whom hast thou exalted thy voyce, and lifted vp thine eies on hie? euen against the holy one of Israel.

23 By thy messengers thou hast rayled on the Lord, & said, By the multitude of my charets I am come vp to the top of the mountains, by [i] sides of Lebanō, and will cut downe the hie cedars thereof, and the faire firre trees thereof, and I will go into the [k] lodging of his borders, and into the forest of his Carmel.

24 I haue digged, & drunke the waters of others, and with the plant of my feete haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of old time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and laid on rumous heapes, as cities defenced?

26 Whose [l] inhabitants haue small power, and are afraied, and confounded: they are like the grasse of the field, & greene herbe, or grasse on [m] house tops, or as corne blasted before it be growen.

27 I know thy dwelling, yea, thy going out, and thy comming in, and thy furie against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I will put mine hooke in thy nostrels, and my bridle in thy lippes, and will bring thee backe againe the same way thou camest.

29 And this shalbe a [n] signe vnto thee, [O Hezekiah, Thou shalt eat this yere such thinges as growe of themselues, and the nexte yeere such as growe without sowing, and the third yeere sowe ye and reape, and plant vineyards, and eate the frutes thereof.

30 And the remnant that is escaped of the house of Iudah, shall againe take [o] roote downewarde, and beare frute vpward.

31 For out of Ierusalem shall go a remnant, and some that shall escape out of mount Zion: the [p] zeale of the Lorde of hostes shall do this.

32 Wherefore thus saith the Lord, concerning the king of Assyr, He shall not enter into this cite, nor shoote an arowe there, nor come before it with shield, nor cast a mount against it:

33 [By] he shall returne the way he came, and shall not come into this cite, (sayth the Lord.

34 For I will defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Assyr an hundreth foure score and fiue thousande: so when they rose early in the morning, behold, they were all dead corpses.

36 So Saneherib king of Assyr departed, and went his way, and returned, and dwelt in Nineueh.

37 And as he was in the Temple worshipping

a Orspleased country.

b Or, the waters of cities beneged.

c He declareth that notwithstanding as he is the author and beginning of his Church, he will neuer suffer it vtterly to be destroyed, as other realmes and kingdomes.

d Thus he beginneth the worke, which for a time seemeth rude and afterward fade and decay like flowers.

e I will bridle thy rage and cause thee to go fro as pleaseth me.

f God did not onely promise him the benefite, but gaue him a signe to confirme his faith.

g The Lord will multiplie in great number that small remnant of Iudah that is escaped.

h The loue that God beareth to his church shall ouercome the counsels and enterprises of men.

a Before the Arke of the couenant

b By the weth that is the true refuge & succour in all dangers, to wit, to flee to the Lord by earnest prayer.

c Shew by effect that thou wilt not suffer thy name to be blasphemed.

d By this title he discerneth God from all idoles and false gods.

e He the weth by what zeal the faithfull desire of God to be deliuered: to wit, that he may be glorified by their deliuerance.

f Because as yet Ierusalem had not beene taken by the enemie, therefore he calleth her virgine.

g God counteth that iniury done to him, & will reuenge it, which is done to any of his seruants.

h Meaning, Sennacherib, which should be the ghost of his predecessor, to wit, of Iudah. Esai. 7. 24.

i Or, ridges.

k Or, lodging of his borders.

l Or, dwellers.

m Or, house tops.

n Hezekiah is bidden to take comfort by the signe of the yeere following.

o Or, stocke.

p Or, the loue that God beareth to his Church.

shipping Nisroch his god, Adrammelech and Sharezer his sonnes slewe him with the swoorde: and they escaped into the land of Ararat, and Esarhaddon his sonne reigned in his steade.

y Thus was the full vengeance of God for his blasphemie that he should be slain before that whole whom he preferred to the Living God, & by them, by whome he ought by nature to have been defended.

## CHAP. XX.

1 Hezekiah sicke unto the time of his healing. 12 He receiveth the ambassadors of Babylon, and shewes them his treasures, and all his house. 19 He receiveth Isaiahs sentence. 20 His decease. 21 Manasseh his son reigneth.

2 Chro. 32. 24. Esa. 38. 1.

2 IN those * dayes was Hezekiah sicke vnto death: and the Prophet Isaiah ỹ sonne of Amoz came to him and said vnto him, Thus sayeth the Lorde, Put thine house in order: for thou shalt die, and not liue.

a That he might make his mone and be troubled.

2 Then he turned his face to the wall, and prayed to the Lord saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in truth and with a perfite heart and haue done that which is good in thy sight: and Hezekiah wept sore.

b Meaning, without all hypocrisie.

c Not for so much for his owne deserts, as for that he did knowe that God had promised repentance and prayer shuld turned away his wrath.

4 ¶ And afore Isaiah was gone out into the middle of the court, the worde of the Lord came to him saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus sayeth the Lorde God of Dauid thy father, I haue heard thy prayer and seene thy teares: behold, I haue healed thee, * the thirde day thou shalt go vp to the house of the Lord.

d Or the declareth that also God can heale without the meanes: yet he shewed that he will not alter the ordinary meanes commanded.

6 And I will adde vnto thy dayes fifteene yeere, and will deliuer thee and this citie out of the hād of the king of Assur, and will defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Isaiah said, Take a lumpe of drie figs. And they tooke it, and layd it on the boyle, and he recouered.

8 ¶ For Hezekiah had said vnto Isaiah, What shalbe the signe that * Lord will heale me and that I shall go vp in to the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou haue of the Lorde, that the Lord will do that he hath spoken, wilt thou that the shadowe go forward ten degrees, or * go backe ten degrees?

Eccles. 48. 24.

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so then, but let the shadowe go backe ten degrees.

g Let the same go so many degrees backe that 6 houres may be to make up the fewer in the kings dyall.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadowe ten degrees backe by the degrees wherby it had gone downe in the dial of Ahaz.

h Which dyall was seene the top of the stayres that Ahaz had made. Understand also the cleere sunne to shine, when the cleere sunne which was now in Gibeon, was darkened with an vnusuall blame vpon him, and also because he was free from the feare of his enemies, which was Gods especiall and an vnusuall.

12 ¶ * The same season Berodach Baladan the sonne of Baladan king of Babel, sent letters and a present to Hezekiah: for he had heard how that Hezekiah was sicke.

Chap. 24. 13. and 25. 13. and 27. 19. Here we see how Isaiah did set the true Lord, his God, and therefore comforteth Hezekiah to put his trust in him, shewing that God hath heard his prayer, & that he will grant his petition, putting in effect for it was a token to shew the enemie should be hauled ouer. Contra remonstre, if the Church had been vnder the crosse because he had refused religion.

13 And Hezekiah heard them, and shewed them all his treasure house, to wit, the siluer and the gold, & the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was no thing in his house and in all his realme, that Hezekiah shewed them not.

i Which they came to know by reason of the miracle which was done in Gibeon, & Verse 9.

14 Then Isaiah the Prophet came vnto king Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah saide, They be come from a farre countrey, euē from Babel.

15 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Isaiah saide vnto Hezekiah, Heare the worde of the Lord.

17 Behold, the daies come, that al that is in thine house, and whatsoeuer thy fathers haue layed vp in store vnto this day, shalbe caried into Babel: Nothing shall be left, sayth the Lord.

18 And of thy sonnes, that shal proceed out of thee, * which thou shalt beget, shal they take away, & they shalbe eunuches in the palace of the king of Babel.

19 Then Hezekiah said vnto Isaiah, The worde of the Lord which thou hast spoken, is good: for he said, Shal it not be good, if * peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes and how he made a poole and a conduite, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his steade.

## CHAP. XXI.

1 Manasseh reigneth wickedly. 10 And vseth great cruelty. 16 Also Amon his sonne succeedeth. 19 His euil reigne. 23 His seruants conspire against him.

2 Chro. 33. 1.

MAnasseh * was twelue yeere old when he began to reigne, and reigned fifty & fiue yeere in Jerusalem: his mothers name also was Hephzi bah.

2 And hee did euill in the sight of the Lord after the abominations of the heathen, whom the Lorde had cast out before the children of Israel.

Deut.18.9.

3 For he went backe and built the hie places, which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grouе, as did Ahab King of Israel, and worshipped all the host of heauen and serued them.

Chap.18.4.

4 Also he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my Name.

Iere.32.34

2 Sam.7.13.

5 And he built altars for all the host of the heauē in the two courts of the house of the Lord.

6 And he caused his sonnes to passe through the fire, and gaue himselfe to Witchcraft and sorcery, and he vsed them that had familiar spirits & were sooth sayers, and did much euill in the sight of the Lord to anger him.

a Read chap. 16.3.

7 And hee set the image of the grouе, that he had made, in the house, whereof the Lord had sayd to Dauid and to Salomon his sonne, In this house, and in Jerusalem, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

1.King.8.29. and 9.3. chap.23.27.

8 Neither will I make the feete of Israel moue any more out of the lande, which I gaue their fathers: so that they will obserue and doe all that I haue commanded them, and according to all the Lawe that my seruant Moses commanded them.

b Therefore seeing they obeyed not the commandements of God they were iustly cast forth of that lande which they had not in condition.

9 Yet they obeyed not, but Manasseh led them out of the way, to do more wickedly then did the heathen people, whō the Lorde destroyed before the children of Israel.

10 Therefore the Lorde spake by his seruants the Prophets saying,

11 Because that Manasseh King of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, & hath made Iudah sinne also with his idoles,

Iere.15.4.

12 Therfore thus saith the Lord God of Israel, Behold, I will bring an euill vpon Jerusalem & Iudah, that who so heareth of it both his eares shal tingle.

1.Sam.3.11. c Meaning, that who soeuer shall heare of my great plagues shall be astonished.

13 And I will stretch ouer Jerusalem the line of Samaria, and the plommet of the house of Ahab: and I will wipe Jerusalem, as a man wipeth a dish, which hee wipeth, and turneth it vpside downe.

d Ie I haue destroyed Samaria and the house of Ahab so will I do from Ierusalem.

14 And I will forsake the remnant of mine inheritance, and deliuer them into the hand of their enemies, & they shal be robbed & spoiled of all their aduersaries,

e Meaning, Iudah & Beniamin, which were onely left of the rest of the tribes.

15 Because they haue done euill in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed innocent blood exceeding much, till hee replenished Jerusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, & to do euill in the sight of the Lord.

f The Ebrieus write that he slewe Isaiah the Prophet, who was his father in Law.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, & was buried in the garden of his owne house, euen in g garden of Uzza: and Amon his sone reigned in his stead.

19 ¶ Amon was two & twenty yeere olde, when hee began to reigne, and hee reigned two yere in Jerusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

2.Chro.33.20 21.

20 And he did euill in the sight of the Lord, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, and walked not in the h way of the Lord.

h That is, according to the commandements.

23 And the seruants of Amon conspired against him, and slewe the King in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And they buried him in his sepulchre in the garden of Uzza: and Iosiah his sonne reigned in his stead.

g Or, he buried him, to wit, Iosiah, his sonne.

## CHAP. XXII

4 Iosiah repayreth the Temple. 8 Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah. 12 Who send them to enquire the Lordes will.

IOsiah was i eight yeere olde when hee began to reigne, & he reigned one & thirty yeere in Jerusalem. His mothers name also was Jedidah the daughter of Adaiah

i 2.Chro.34.1.

Adaiah of Bozcath.

2 And he did vprightly in the sight of the Lord, and walked in all the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 ¶ And in the eighteenth yere of king Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lord, saying,

4 Go vp to Hilkiah the hie Priest, that hee may summe the siluer which was brought into the house of the Lord, which the keepers of the doore haue gathered of the people.

5 And let them deliuer it into the hãd of them that doe the worke, and haue the ouersight of the house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 To wit, vnto the artificers & carpenters and masons and to hie timber, and hewed stone to repaire the house.

7 Howbeit let no reckoning be made with thẽ of the money, that is deliuered into their hãd: for they deale faithfully.

8 And Hilkiah the hie Priest said vnto Shaphan the chancellor, I haue found the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan, and he read it.

9 So Shaphan the chancellor came to the king, and brought him worde againe, and said, Thy seruants haue gathered the money, that was found in the house, & haue deliuered it into the hands of them that doe the worke, and haue the ouersight of the house of the Lord.

10 Also Shaphan the chancellor shewed the king saying, Hilkiah the priest hath deliuered me a booke. And Shaphan read it before the king.

11 And when the king had heard the words of the booke of the Law, he rent his clothes.

12 Therefore the king commanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, & Shaphan the chancellor, and Asahiah the kings seruant, saying,

13 Go ye and inquire of the Lord for me, & for the people, and for all Iudah, concerning the words of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the words of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest and Ahikam, & Achbor, & Shaphan, & Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of ỹ ward robe: (and she dwelt in Ierusalẽ in the colledge) and they communed with her.

15 And shee answered them, Thus saith the Lorde God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Beholde, I will bring euill vpon this place, and on the inhabitantes thereof euen all the wordes of the booke which the king of Iudah hath read,

17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the workes of their hands: my wrath also shall be kindled against this place, & shall not be quenched.

18 But to the king of Iudah, who sent you to inquire of the Lorde, so shall ye say vnto him, Thus saith the Lorde God of Israel, The wordes that thou hast heard, shall come to passe.

19 But because thine heart did melt, and thou hast humbled thy selfe before ỹ Lord, whẽ thou heardest what I spake against this place, & against the inhabitants of the same to wit that it should be destroyed and accursed and hast rent thy clothes and wept before me, I haue also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, & thou shalt bee put in thy graue in peace, & thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king word againe.

## CHAP. XXIII.

1 Iosiah reneweth the Lawe before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed their priestes. 21 He keepeth Iaall ouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo. 31 And his sonne Iehoahaz reigned in his stead. 33 After he was taken Iehoiakim was made king.

AND ỹ king sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king wẽt vp into the house of the Lord, with all the men of Iudah and all the inhabitantes of Ierusalem with him and the Priests & Prophets, & all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was found in the house of the Lord.

3 And the king stood by the pillar, & made a couenant before the Lorde, that they should walke after the Lorde,



a This veale was prophesied of, and his name mentioned by Iadoo the Prophet, mane ỹers before, 1 King. 13. 2 & being but eight yere olde, he sought ỹ God of his father Dauid, 2. chro. 34. 3. b Or, coyne, as verse 9. c Or, well. d Because of the charges were appointed to this office, as Chap. 22. 5. e From the time of Iosiah for the space of 224. yeres the temple remained without reparation though the negligence of the priestes that should haue charge, and exercise it not, ought to haue it taken from them. f Or God pronounced him of faithfull seruantes, seeing he went about so zealously to set forth the worke of God. g This was the copie that Moses left them, as appeareth, 2 Chron. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wicked rulers of idolatrous kings had bene abolished. h Or, melted.

i Meaning, to some Prophet whom God vouchsafeth knowledge of things vnto, as Iere. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

a The wrath of God against sinne.

b Of the booke of doctrine which was neere to the Temple and where he learned allwayes to rent, that is the Scriptures, & the doctrine of the Prophets.

c The workes of mans hand here signifie all that man inuenteth besides, & that to do God, which are abominable in Gods seruice.

Meaning that he did repent, as they that do not repent, are said to harden their heart, Psal. 95. 8.

d Whereupon we may gather that the anger of God is ready against the wicked when God takes his seruants out of their ways.

1. Chro. 34. 30.

2 Because he saw the great plagues of God that were threatened, he knew no more pro per way to auoyde them, then to turne to God by repentance which can not come but of feare, & feare by hearing of the worde of God.

e Where the king had his place. Chap. 11. 14.

f As Iehoiada did, Iosh. 24. 1. &c.

and keepe his commandements, and his
testimonies, and his statutes with all
their heart & with all their soule, that
they might accomplish the wordes of this
couenant written in this booke. And all
the people stode to the couenant.
4 Then the King commanded Hil-
kiah the hie Priest and the ^d priests of the
seconde order, and the keepers of the
doore to bring out of the Temple of the
Lorde all the vessels that were made
for Baal, and for the groue, and for all
the hoste of heauen, and he burnt them
without Ierusalem in the fields of Ke-
dron and caried the powder of them in-
to ^e Beth el.
5 And hee put downe the ^f Chema-
rims, whom the Kings of Iudah had
founded to burne incense in the hie pla-
ces, and in the cities of Iudah, and a-
bout Ierusalem & also them that burne
incense vnto Baal, to the sunne and to
the moone, and to the planets, and to all
the hoste of heauen.
6 And he brought out the ^g groue from
the Temple of the Lord without Ierusa-
lem vnto the valley Kedron, and burnt
it in the valley Kedron, and stampt it to
powder, & cast the dust thereof vpon the
^h graues of the children of the people.
7 And he brake downe the houses of
the Sodomites, that were in the house
of the Lorde, where the women woue
hangings for the groue.
8 Also he brought all the priests out of
the cities of Iudah, and defiled the hie
places where the priests had burnt in-
cense euen from Geba to Beer sheba, &
destroyed the hie places of the gates, that
were in the entring in of the gate of Io-
shua the gouernour of the citie which was
at the left hand of the gate of the citie.
9 Neuerthelesse the priests of the hie
places came not vp to the altar of the
Lord in Ierusalem, saue onely they did
eate of the vnleauened bread among their
brethren.
10 Hee defiled also ^k Topheth, which
was in the valley of the children of Hin-
nom, that no man should make his sonne
or his daughter passe through the fire to
Molech.
11 He put downe also the ^l horses that
the Kings of Iudah had giuen to the
sunne at the entring in of the house of the
Lorde, by the chamber of Nethan-me-
lech the eunuch, which was ruler of the
suburbes, and burnt the charets of the
sunne with fire.
12 And the altars that were on the top
of the chamber of Ahaz, which the Kings
of Iudah had made, & the altars which
Manasseh had made in the two courtes
of the house of the Lord, did the king breake
downe, and hasted thence, and cast the
dust of them in the ‖brooke Kedron. ‖Or, valley.
13 Moreouer the King defiled the hie
places that were before Ierusalem and
on the right hand of the ^m mount of cor-
ruption, which *Salomon the King of
Israel had built for Ashtoreth the idole
of the Zidonians, and for Chemosh the
idole of the Moabites, and for Mil-
chom the abomination of the children of
Ammon)
14 And he brake the images in pieces,
and cut downe the groues and filled their
places with the bones of men.
15 Furthermore the altar that was
at Beth el, and the hie place made by ^n
Ieroboam the sonne of Nebat, which
made Israel to sinne, both this altar &
also the hie place brake hee downe, and
burnt the hie place, and stampt it to
powder and burnt the groue.
16 And as Iosiah turned him selfe, he
spied the graues, that were in the mount,
and sent and tooke the bones out of the
graues and burnt them vpon the altar,
and polluted it, according to the word of
the Lord that the ^o man of God procla-
med which cried the same wordes.
17 Then he saide, What title is that
which I see? And the men of the citie
said vnto him, It is the sepulchre of
the man of God, which came from Iu-
dah, and told these things that thou hast
done to the altar of Beth el.
18 Then saide he, Let him alone: let
none remoue his bones. So his bones
were saued with the bones of the ^p Pro-
phet that came from Samaria.
19 Iosiah also tooke away all the hou-
ses of the hie places, which were in the
cities of Samaria, which the Kings of
Israel had made to anger the Lord, &
did to them according to all the factes
that he had done in Beth el.
20 And he sacrificed all the priestes of
the hie places, that were there vpon the
altars, and burnt mens bones vpon them,
and returned to Ierusalem.
21 ¶ Then the King commanded all
the people, saying, *Keepe the Passeouer
vnto the Lord your God, *as it is writ-
ten in

d Meaning, them which were next in dignitie to the hie Priest.
e In contempt of that altar, which Ieroboam had there built to sacrifice to his calues.
f Meaning, the priests of Baal which were called Chemarims, either because they ware blacke garments, or els were scorched with burning incense to idoles.
g He remoued the groue which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lorde, Deut. 16.21.
Or as some read the hangings of a groue which was hanged in the Temple.
h Not in contempt of the idoles and reproche of them which had worshipped them in their liues.
i Because that those that had forsaken the Lord to serue idoles were not meete to minister in the seruice of the Lord for the instruction of others.
k Which was a valley neere to Ierusalem, and signifieth a tabret: because they smote on the tabret to make a noise that their children which were burning should not be heard, Leuit. 18.21. where after Iosiah commanded carions to be cast, it became most vile.
l The idolatrous Kings had dedicated horses and charets to the sunne, either to carie the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

m That was the mount of oliues, so called because it was full of idoles.
1.King.11.7.
n Which Ieroboam had built in Israel, 1.King.12.28,29.
o According to the prophecie of Iaddo, 1.King.13.2.
p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord which were both two buried in one graue, 1.King.13.31.
2.Chro.35.1. 1.esdr.1.1.
Exod.12.3. deut.16.2.

ten in the booke of this couenant.

22 And there was no Passeouer holden like that fro the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yeere of king Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away the that had familiar spirites, & the southsayers, and the images, and the idoles, and all the abominacions that were espied in the lande of Iudah & in Ierusalem, to performe the wordes of the *Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lorde.

25 Like vnto him was there no king before him, that turned to the Lorde with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses neyther after him arose there any like him.

26 Notwithstanding the Lorde turned not from the fiercenesse of his great wrath wherewith hee was angrie against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this cite Ierusalem, which I haue chosen, and the house whereof I sayde, My Name shall be there.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

29 In his dayes Pharaoh Nechoh king of Egypt went vp against the king of Assyrie to the riuer Perath. And king Iosiah went against him, whome when Pharaoh Lame, he slewe him at Megiddo.

30 The his seruants caried him dead from Megiddo, & brought him to Ierusalem, & buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, & anointed him, and made him king in his fathers stead.

31 *Iehoahas was three & twentie yeere olde when he began to reigne and reigned three moneths in Ierusalē. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did euill in the sight of the Lorde, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bondes at Riblah in the lande of Hamath, that he reigned not in Ierusalem, and put the lande to a tribute of an hundreth talents of siluer, & a talent of gold.

34 And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, & took Iehoahas away, which when he came to Egypt died there.

35 And Iehoiakim gaue the siluer and the gold to Pharaoh, and tared the land to giue the money, according to the commandement of Pharaoh: he leuyed of euery man of the people of the lande, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fiue and twentie yere olde, when he began to reigne, and he reigned eleuen yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the sight of the Lorde, according to all that his fathers had done.

## CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad nezzar, rebelleth. 3 The cause of his captiuitie and of Iudahs. 8 Iehoiachin reigneth. 15 He and his people are caryed vnto Babylon. 17 Zedechiah is made King.

IN his dayes came Nebuchad nezzar King of Babel vp, & Iehoiakim became his seruant three yere: after ward he turned and rebelled against him.

2 And the Lorde sent against him bands of the Caldees, and bandes of the Arammites, and bands of the Moabites, and bandes of the Ammonites, & he sent them against Iudah, to destroy it, *according to the worde of the Lord which he spake by his seruants the Prophets.

3 Surely by the commandement of the Lorde came this vpon Iudah, that he might put them out of his sight for the sinnes of Manasseh, according to all that he did,

4 And for the innocent blood that he shedde, for he filled Ierusalem with innocent blood, therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim slept with his fathers, and Iehoiachin his sonne reigned in his steade.

7 And the king of Egypt came no more out of his land: for the king of Babel



q For the multitude & vsage of the people with the great preparation.

Leuit. 20, 27. deut 18 11.

r Because of the wicked heart of the people which would not conuerte vnto him by repentance.

2. King. 23. & 24. chap. 21.7

2 Chro 35.20.

s Because he passed through his countrey, he feared lest he would haue done him harme, and therfore would haue slayed him, yet he submitted not with the Lord, and therefore was slaine. 2. Chro. 36. 1, 2.

t Meaning, the wicked kings before.

a In the ende of the thirde yeere of his reigne, and in the beginning of the fourth, Dan. 1, 1.

Chap. 20. 17. and 23. 27.

b Though God vse these wicked ministers to execute his iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner to Babylon. read 2. Ki. 23. 29.

Which was Antiochia in Syria, called also Diblath, Ezech. 6. 14. but the name not to like.

had taken from the riuer of Egypt, vnto the riuer Perath, all that perteyned to the King of Egypt.

[g] Or, Euphrates.

8 ¶ Iehoiachin was eightene yere olde, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also was Nehushta, the daughter of Elnathan of Ierusalē.

9 And hee dyd euill in the sight of the Lorde, according to all that his father had done.

Dan. 1 1.

10 * In that time came the seruantes of Nebuchad nezzar King of Babel vp agaynst Ierusalem: so the citie was besieged.

11 And Nebuchad-nezzar King of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah [d] came out against the king of Babel, he, & his mother, and his seruantes, and his princes, and his Eunuches: and the king of Babel tooke him in the eight yere of his reigne.

[d] That is, yelded him selfe vnto him by the counsell of Ieremie.

[e] In the reigne of the King of Babylon. Cap. 20. 17. & 39. 6.

13 * And hee caried out thence all the treasures of the house of the Lorde, and the treasures of the kings house, & brake all the vessels of golde which Salomon king of Israel had made in the Temple of the Lord, as the Lord had saide.

14 And he caried away al Ierusalem, and all the princes, and all the strong mē of warre, euen ten thousande into captiuitie, and all the Woodcremen, and cunning men: so none remained sauing the poore people of the lande.

2 Chro. 36. 10. esther. 2. 6.

15 * And hee caried away Iehoiachin into Babel, and the kings mother, and the kings wiues, and his Eunuches, and the mightie mē of ỹ land caried he away into captiuitie from Ierusalē to Babel,

16 And all the men of warre, euen, seuen thousand, and carpenters, & locke-smithes a thousand: al that were strong and apt for warre, did the king of Babel bring to Babel captiues.

Iereм. 37. 1. & 52. 1.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his steade, and chaunged his name to Zedekiah.

18 Zedekiah was one & twentie yere olde, when he began to reigne, & he reigned eleuen yeres in Ierusalem. His mothers name also was Hamutal ỹ daughter of Ieremiah of Libnah.

19 And he dyd euill in the sight of the Lorde, according to all that Iehoiakim had done.

20 Therefore certainly the wrath of the Lorde was against Ierusalem and Iudah vntill he cast them out of his sight. And Zedekiah rebelled against the King of Babel.

[f] Out of Ierusalem and Iudah into Babylon.

## CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after he is put out of his place. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoiachin is exalted.

AND * in the [a] ninth yeere of his reigne, ỹ [b] tenth moneth and tenth day of ỹ moneth, Nebuchad nezzar King of Babel came, he, and all his hoste against Ierusalē, & pitched against it, and they built fortes against it round about it.

iere. 39. 1. & 52. 4.

[a] That is, of Zedekiah.

[b] Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuarie.

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And ỹ ninth day of the moneth the famine was sore in the city, so that there was no bread for the people of the land.

[c] Or, a moneth.

In so much that the mothers deuoured their children, Lamen. 4. 10.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of ỹ gate, which is betweene two walles that was by the kings garden: now the Caldees were by the citie rounde about: and the King went by the way of the Wildernesse.

Which was a posterne doore or some secret gate to issue out at.

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoste was scattered from him.

6 Then they tooke the king, & caried him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

[d] Or, condemned him for his pernitie and crueltie. Chron. 36. 13.

7 And they slewe the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bounde him in chaynes, and caryed him to Babel.

8 ¶ And in the fift moneth, and [e] seuenth day, of the moneth, which was the nineteenth yeere of king Nebuchad nezzar king of Babel, came Nebuzar-adan chiefe stewarde [f] and seruant of the king of Babel, to Ierusalem,

[e] Ieremie writeth Chap. 52. 12. the tenth day, because the fire continued from the seuenth day, to the tenth.

[f] Or, Captaine of the garde.

9 And burnt the house of the Lorde, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe stewarde, brake downe the walles of Ierusalem rounde about.

11 And the rest of the people that were left in the city, and those that were fled & fallen to the king of Babel with the rēnant of the multitude, did Nebuzar adā chiefe stewarde cary away captiue.

[g] While the siege endured.

12 But the chiefe stewarde left of the poore of the land to dresse the vines, and to till the lande.

13 * Also

Chap.20.17. Iere.27.22.

13 *Also ỳ pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in ỳ house of the Lord did the Caldees breake, and caried the brasse of them to Babel.

h Of these read Exa.27.3

14 The pots also and the besomes, and the instruments of musike, and the incense dishes, & all the vessels of brasse that they ministred in, tooke they away.

15 And the asshe pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomō had made for the house of the Lorde: the brasse of all these vessels was without weight.

1 King.7.15. Iere.52.21 2.Chro.3.15.

17 *The height of the one pillar was eightene cubites, & the chapiter thereon [was brasse, and ỳ height of the chapiter was, with net worke three cubites, & pomegranates vpon the chapiter round about, all of brasse: and likewise was] the second pillar with the net worke.

18 And the chiefe steward tooke Seraiah the chiefe Priest, and Zephaniah the second Priest, and the three keepers of the doore.

i That is, one appointed to ouersee in the Temples rooms, if there were ought els to be done.

19 And out of ỳ citie he tooke an Eunuche that had the ouersight of the men of warre, and i fiue men of them that were in ỳ Kinges presence, which were founde in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and three score men of the people of the land, ỳ were found in the citie.

20 And Nebuzaradan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the King of Babel smote thē, and slew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his owne land.

Iere.40.5,6.

22 *Howbeit there remained people in the lāde of Iudah whom Nebuchadnezzar King of Babel left, & made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste and their men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, and Iohanan the sonne of Kareah, and Seraiah ỳ sonne of Tanhumeth the Netophathite, & Iaazaniah ỳ sonne of Maachathi, they & their men.

24 And Gedaliah sware to them, & to their men, and said vnto them, Feare not to bee the seruants of the Caldees: dwell in the land, and serue the King of Babel, and ye shalbe well.

k That is, he diuerteth their fraude in the Name of the Lord, according to Ieremies counsel to submit themselues to Nebuchadnezzar, seeing it was reuealed vnto him of the Lord. Iere.40.1.

25 *But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elishama of the Kings seede, came, & ten men with him, and smote Gedaliah, and he died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to Egypt: for they were afraide of the Caldees.

l Contrary to Ieremies counsel, Iere 40. 41. & 42. & 43. chapters.

27 Notwithstanding in the seuen & thirtieth yeere after Iehoiachin King of Iudah was caried away in ỳ twelfth moneth and the seuen and twentieth day of the moneth, Euil merodach King of Babel in the yeere that hee began to reigne, did lift vp the head of Iehoiachin king of Iudah out of ỳ prison,

Thus long was he, his wife & his children in Babylon, before Nebuchad nezzar sonne, after his fathers death preferred Iehoiachin thus by Gods prouidence ỳ seede of Dauid was reserued euen vnto Christ.

28 And spake kindly vnto him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

m Meaning, ỳ he had an ordinary in ỳ court.

30 And his portion was a cōtinuall portion giuen him by ỳ King, euery day a certaine, all the dayes of his life.

# The first booke of the Chronicles,

## or ‖ Paralipomenon.

### The Argvment.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the hystorie from Adam to the returne from their captiuitie in Babylon, but these are not those bookes of Chronicles, which are so often mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the liues of both the kingdomes, and afterward penned in the captiuitie: but an abridgement of these same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehersall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefe of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And herein it setteth foorth more amplie his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe wherof he reioyceth, and giueth thankes to the Lord.

Chap.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

Chap.20.17. Iere.27.22.

13 *Also ỳ pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in ỳ house of the Lord did the Caldees breake, and caried the brasse of them to Babel.

h Of these read Exa.27.3

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15 And the asshe pannes, and the basens, and all that was of gold, and that was of siluer, tooke the chiefe steward away,

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19 And out of ỳ citie he tooke an Eunuche that had the ouersight of the men of warre, and i fiue men of them that were in ỳ Kinges presence, which were founde in the citie, and Sopher captaine of the hoste, who mustred the people of the land, and three score men of the people of the land, ỳ were found in the citie.

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21 And the King of Babel smote thē, and slew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his owne land.

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Thus long was he, his wife & his children in Babylon, before Nebuchad nezzar sonne, after his fathers death preferred Iehoiachin thus by Gods prouidence ỳ seede of Dauid was reserued euen vnto Christ.

28 And spake kindly vnto him, and set his throne aboue the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

m Meaning, ỳ he had an ordinary in ỳ court.

30 And his portion was a cōtinuall portion giuen him by ỳ King, euery day a certaine, all the dayes of his life.

# The first booke of the Chronicles,

## or ‖ Paralipomenon.

### The Argvment.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the hystorie from Adam to the returne from their captiuitie in Babylon, but these are not those bookes of Chronicles, which are so often mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the liues of both the kingdomes, and afterward penned in the captiuitie: but an abridgement of these same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon. This first booke conteineth a briefe rehersall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefe of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And herein it setteth foorth more amplie his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe wherof he reioyceth, and giueth thankes to the Lord.

Chap.

‖ Or, of things omitted, to wit, in the bookes of the Kings.

CHAP. I.

1 The genealogie of Adam, 4 Noah, 27 And from Abraham to Esau, 35 His children, 43 Kings and dukes of Edom.

ADam, a Sheth, Enosh,
2 Kenan, Mahalaleel,
Jered,
3 Henoch, Methuselah, Lamech,
4 Noah, b Shem, Ham, and Japheth.

a Meaning, that Sheth was Adames sonne and Enosh Sheths sonne.

b It had bene sufficient to haue named Shem, of whō came Abrahā and Dauid but because mōyes was restored by these three, mention is made of Iam and Japheth.

5 ¶ c The sonnes of Japheth were] Gomer, and Magog, and Madai, and Iauan, and Tubal and Meshech, and Tiras.

6 And the sonnes of Gomer, Ashchenaz, and Iphath and Togarmah.

7 Also the sonnes of Iauan, Elishah and Tarshishah, Kittim and Dodanim.

8 ¶ The sonnes of Ham were Cush and Mizraim, Put and Canaan.

9 And the sonnes of Cush, Seba and Hauilah, and Sabta and Raamah, and Sabtecha. Also the sonnes of Raamah were Sheba and Dedan.

c Who first did left vp his vnclē about 10 yeres, Gen. 10.8.

10 And Cush begat Nimrod, who began to be mightie in the earth.

11 And Mizraim begat Ludim and Anamim, Lehabim and Naphtuhim:

12 Pathrusim also, and Casluhim, of whom came d Philistims, and Caphtorim.

13 Also Canaan begat Zidon his first borne, and Heth,

14 And the Iebusite, and the Amorite, and the Girgasite,

15 And the Hiuite, and e Arkite and the Sinite,

16 And the Aruadite, and the Zemarite, and the Hamathite.

Gen. 10 13 &. 21 14

d Of whom came the Syrians, & their seed is vsually called Aramites throughout all the Scripture.

e Of them came the Chanaanites which were afterward called Israelites of Israel, with whō Iaakob and Iewes of Iudah, because of the exercise of vertue.

17 ¶ f The sonnes of Shem were] Elam and Ashur, and Arpachshad, and Lud and Aram, and Uz, and Hul, and Gether and Meshech.

f The reputed Shem as name, because the holie booke of Genesis

18 Also Arpachshad begate Shelah, and Shelah begate Eber.

19 Unto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth deuided: & his brothers name was Joktan

20 Then Joktan begate Almodad & Sheleph & Hazermaueth and Jerah,

21 And Hadoram and Uzal & Diklah,

22 And Ebal, & Abimael, and Sheba,

23 And Ophir, and Hauilah & Jobab: all these were the sonnes of Joktan.

24 Shem Arpachshad, Shelah,

25 Eber, Peleg, Reiu,

26 Serug, Nahor, Terah,

27 g Abram, which is Abraham.

g Of whom came Christ and all them that shall [illegible]

28 ¶ The sonnes of Abraham were] Ishak, and Ishmael.

29 These are their generations. h The eldest sonne of Ishmael was Nebaioth, and Kedar, and Adbeel, and Mibsam,

h Gen. 25 13.

30 Mishma, and Dumah, Massa, Hadad and Tema,

31 Jetur, Naphish and Kedemah: these are the sonnes of Ishmael.

[Or, Hagar.

32 ¶ And Keturah Abrahams i concubine bare sonnes, Zimran, and Jokshan, and Medan, and Midian, & Ishbak, and Shuah: and the sonnes of Jokshan, Sheba, and Dedan.

i Reade Gen. 25.2.

33 And k sonnes of Midian were Ephah, & Epher, & Henoch, & Abida, & Eldaah: all these are k sonnes of Keturah.

Gen. 25.4.

34 l And Abraham begat Ishak: the sonnes of Ishak, Esau, and Israel.

Gen. 21 2.

35 ¶ The sonnes of Esau were m Eliphaz, Reuel, & Jeush, & Jaalā, & Korah

m These were sonne of three mothers mentioned, reade Gen. 36.4. Gen. 36.5. Gen. 36.10.

36 The sonnes of Eliphaz, Teman, and Omar, n Zeph, and Gatam, Kenaz, and o Timna and Amalek.

n Which was Esaus concubine reade Gen. 36.12.

o Of us also called Scots the Hoste, by whō inhabited mount Seir, Gen. 36. 20.

37 The sonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.

38 And the sonnes of Seir, Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.

39 And the sonnes of Lotan, Hori, & Homam, and Timna Lotans sister.

40 The sonnes of Shobal were Alian, and Manahath and Ebal, Sheph, and Onam. And the sonnes of Zibeon, Aiah and Anah.

41 The sonne of Anah was Dishon. and the sonnes of Dishon, Amram, and Eshban, and Ithran, and Cheran.

42 The sonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The sonnes of Dishon were Uz, and Aran.

43 ¶ And these were p kings that reigned in the lande of Edom, before a king reigned ouer the children of Israel, to wit, Bela the sonne of Beor, and the name of his city was Dinhabah.

p He maketh mention of the kings & came of Esau, accordyng to Gods promes made to Abraham & certeine him, that kings should come of him. These right kings reigned one after another in Idumea vnto the time of Dauid, who conquered them countrey.

44 Thē Bela died, & Jobab q sone of Zerah of Bozrah reigned in his stead.

q Which was the principall cite of the Edomites.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And whē Husham was dead Hadad r sonne of Bedad which smote Midian in the field of Moab, reigned in his stead, & s name of his cite was Anith.

r Reade Gen. 36.35.

47 So Hadad died, and Samlah of Masrekah reigned in his stead.

48 And Samlah died, & Shaul of Rehoboth by the riuer reigned in his stead.

49 And whē Shaul was dead, Baalhanan t sonne of Achbor reigned in his stead.

t Reade Gen. 36.38.

50 And

50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his citie was Pai, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.

51 Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

2 The genealogie of Iudah vnto Jshai the father of Dauid.

Gen.29.32. & 30.5. & 35.18

THese are the sonnes of Israel, Reuben, Simeon, Leui & Judah, Jssachar, and Zebulun,

2 Dan, Joseph, & Beniamin, Naphtali, Gad, and Asher.

Gen.38.3 & 46.12.cha.4.1 a Though Judah was not Jaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of Dauid, of whom came Christ.

3 The sonnes of a Judah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Judah was euill in the sight of the Lord, and he slew him.

Gen.38.29. matth.1.3. Ruth.4.18.

4 And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Judah were fiue.

5 The sonnes of Pharez, Hezron and Hamul.

6 The sonnes also of Zerah were Zimri, & Ethan, & Heman, & Calcol, & Dara, which were fiue in all.

Or, Zabdi. b Of these read 1.King. 4.31.

7 And the sonne of Carmi, b Achar that troubled Jsrael, transgressing in the thing excommunicate.

Or, Achan. Iosh.7.1.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne vnto him, Jerahmeel, and c Ram and Chelubai.

c Whom S. Matth. calleth Aram. Matt. 1.3.

10 And Ram begat Amminadab, and Amminadab begat Nahshon d prince of the children of Judah,

d That is, chief of the family.

11 And Nahshon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jshai,

Or, Iesse. 1.Sam. 16.19. & 17.12.

13 And Jshai begat his eldest sonne Eliab, and Abinadab the seconde, and Shimma the third,

Or, Shammah.

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the sixt, & David the seuenth.

16 Whose sisters were Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Joab, and Asahel.

17 And Abigail bare Amasa: & the father of Amasa was Jether an Jshmeelite.

18 And e Caleb the sonne of Hezron begat Jerioth of Azubah his wife, & her sonnes are these, Jesher, and Shobab, and Ardon.

e Who was called Chelubai, the sonne of Hezron, vers.9.

19 And when Azubah was dead, Caleb toke vnto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat Bezaleel.

Exod.31.2.

21 And afterwarde came Hezron to the daughter of Machir the father of f Gilead, & toke her when he was three score yere old, & she bare him Segub.

f Who was prince of mete Gilead, reade Nom.32.40.

22 And Segub begat Jair, which had three and twentie cities in the lande of Gilead.

23 And Geshur with Aram toke the townes of Jair g from them, and Kenath and the townes thereof, euen three score cities. All these were the sonnes of Machir, the father of Gilead.

g That is, the Geshurites & Syrians toke the townes frō Jaires children.

24 And after that Hezron was dead at h Caleb Ephratah, the Abiah Hezrōs wife bare him also Ashur the father of Tekoa.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah, Meaning, the chiefe & prince.

25 And the sonnes of Jerahmeel the eldest sonne of Hezrō were Ram the eldest, then Bunah, & Oren & Ozem and Ahiah.

26 Also Jerahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Jerahmeel were Maaz, & Jamin and Eker.

28 And the sonnes of Onam were Shammai and Jada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abihail, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled & Appaim: but Seled died without children.

31 And the sonne of Appaim was Jshi, and the sonne of Jshi, Sheshan, and the sonne of Sheshan i Ahlai.

i Who dyed whiles his father was alue and therefore is in stay, ver. 34. that Sheshan had no sonnes.

32 And the sonnes of Jada the brother of Shammai were Jether & Jonathā: but Jether died without childrē.

33 And the sonnes of Jonathan were Peleth & Zaza. These were the sonnes of Jerahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a seruāt that was an Egyptian named Jarha.

35 And Sheshan gaue his daughter to Jarha his seruant to wife, and shee bare him Attai.

36 And

36 And Attai begate Nathan, & Nathan begate Zabad,
37 And Zabad begate Ephlal, and Ephlal begate Obed,
38 And Obed begate Jehu, and Jehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, & Sisamai begate Shallum,
41 And Shallum begate Jekamiah, and Jekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Jerahmeel, were Mesha his eldest sonne, which was the father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron [were] Korah and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Jorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai [was] Maon: and Maon was the father of Beth-zur.
46 And Ephah a concubine of Caleb bare Haran and Mosa, and Gazez: Haran also begate Gazez.
47 The sonnes of Jahdai [were] Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
48 Caleb's concubine Maachah bare Sheber and Tirhanah.
49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, and the father of Gibea. And Achsah was Caleb's daughter.
50 These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.
51 Salma the father of Beth-lehem, [and] Hareph the father of Beth-gader.
52 And Shobal the father of Kiriath-iearim had sonnes, & he was the ouerseer of halfe Hammenuth.
53 And the families of Kiriath-iearim [were] the Ithrites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zarreathites, and the Eshtaulites.
54 The sonnes of Salma of Beth-lehem, & the Netophathite, the crowne of the house of Ioab, and half the Manahthites and the Zorites.
55 And the families of the Scribes dwelling at Jabez, the Tirathites, the Shimeathites, the Shuchathites, which are the Kenites, that came of Hammath the father of the house of Rechab.

CHAP. III.

1 The genealogie of Dauid and of his posteritie vnto the sonnes of Iosiah.

THese also were the sonnes of Dauid, which were borne vnto him in Hebron: the eldest Ammon of Ahinoam, the Iezreelitesse: the second, Daniel of Abigail the Carmelitesse.
2 The third Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:
3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.
4 These six were borne vnto him in Hebron: and there he reigned seuen yere and fiue moneths: and in Ierusalem he reigned three and thirty yere.
5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of Bathshua the daughter of Ammiel:
6 Ibhar also, and Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Japhia,
8 And Elishama, and Eliada, and Eliphelet, nine in number.
9 These are all the sonnes of Dauid, besides the sonnes of the concubines, & Thamar their sister.
10 And Salomons sonne [was] Rehoboã, whose sonne was Abiah, & Asa his sonne, & Iehoshaphat his sonne,
11 And Iozam his sonne, and Ahaziah his sonne, and Ioash his sonne,
12 And Amaziah his sonne, & Azariah his sonne, & Iotham his sonne,
13 And Ahaz his sonne & Hezekiah his sonne, and Manasseh his sonne,
14 And Amon his sonne, and Iosiah his sonne.
15 And the sonnes of Iosiah, the eldest was Iohanan, the second Iehoiakim, the third Zedekiah, and the fourth Shallum.
16 And the sonnes of Iehoiakim were Iechoniah his sonne, & Zedekiah his sonne.
17 And the sonnes of Iechoniah, Assir and Shealtiel his sonne,
18 Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah were Zerubbabel, and Shimei: and the sonnes of Zerubbabel [were] Meshullam,

p Reade Num. 10. 29. & Iud. 1. 16.

a Hereunto to the generalogie of Dauid, to shewe that Christ came of his stocke.
b Which 2. Sam. 3. 2. is called Chileab borne of her that was Nabals wife the Carmelite.

c Called also Bathsheba the daughter of Eliam 2. Sam. 11. 3. & Eliphelet died, and Dauid named those sonnes, which were yet borne by the same names: in the bookes of Kings his children are mentioned which were alme, and here both they that were aliue and dead.

c So called because he was preferred to the dignitie royall before his brother Iehoiakim, which was the elder, 2. Iehoahaz. 2. King. 23. 30. & 24. 17.

1 That is, the chiefe gouernour or prince of the Iephthims, because the prince ought to haue a fatherly care and affection toward his people.

m This difference was betweene the wife and the concubine, that the wife was take with certaine solemnities of marriage, and her children did inherite: the concubine had no solemnities in marriage, neither did her children inherite, but had a portion of goods or money giue them. Iosh. 15. 17.

n Meaning, the chiefe and principall [or rulers] of the house of the Maschilites. o Which were men learned in the scripture and in the law.

f Called also Shimei. 2. Sam. 19. 18.

lam, & Hananah, and Shelomith their sister,

20 And Hashubah, and Oheł, & Berechiah, and Hazadiah, and Iushabhesed, fiue in nomber.

21 And the sonnes of Hananah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnā, the sonnes of Obadiah, the sonnes of Shechaniah.

22 And the sonne of Shechaniah was, Shemaiah: and the sonnes of Shemaiah were Hattush & Igeal, & Bariah, and Neariah and Shaphat, fiue.

23 And the sonnes of Neariah were, Elioenai, and Hezekiah, and Azrikam, three.

24 And the sonnes of Elioenai were Hodaiah, and Eliashib, & Pelaiah, and Akkub, and Iohanan, and Delaiah and Anani, seuen.

& Or Pelatiah was Shechaniahs naturall sonne, & the other fiue his nephewes and in all were fiue.

## CHAP. IIII.

1 The genealogie of the sonnes of Iudah. 5 Of Ashur. 9 Of Iabez and his prayer. 11 Of Chelub. 14 And Seraiah. 15 And Caleb. 18 And Iehudijah. 24 And Simeon. 38 And their cities.

THe sonnes of Iudah were] Pharez, Hezron, & Carmi, and Hur, and Shobal.

2 And Reaiah the sonne of Shobal begat Iahath, and Iahath begat Ahumai, & Lahad: these are the families of the Zorathites.

3 And these were of the father of Etam, Izreel, and Isshma and Idbash: & the name of their sister was Hazelelponi.

4 And Penuel was the father of Gedor, & Ezer the father of Hushah: these are the sonnes of Hur the eldest sonne of Ephratah, the father of Beth-lehem.

5 Also Ashur the father of Tekoa had two wiues, Helcah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni and Haahashtari: these were the sonnes of Naarah.

7 And the sonnes of Helcah were] Zereth, Izehar and Ethnan.

8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

9 But Iabez was more honourable then his brethren: and his mother called his name Iabez, saying, Because I bare him in sorowe.

10 And Iabez called on the God of Israel saying, If thou wilt blesse me indeede, and enlarge my coastes, and that thine hande be with mee, and thou wilt cause me to be deliuered from euil, that I bee not hurt. And God graunted the thing that he asked.

11 And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

12 And Eshton begate Beth-raphā, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.

13 And the sonnes of Kenaz were] Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Ioab the father of the valley of craftesmē: for they were craftesmen.

15 And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naam. And the sonne of Elah] was Kenaz.

16 And the sonnes of Iehaleel were] Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether & Mered, and Epher, and Jalon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his wife Iehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: & these are the sonnes of Bithiah the daughter of Pharaoh] which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Nahams father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimō were] Amnon and Rinnah, Ben-hanan and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, & Laadah the father of Mareshah, and the families of the households of them that wrought fine linnen in the house of Ashbea.

22 And Jokim & the men of Chozeba and Joash and Saraph, which had the dominion in Moab, and Jashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plantes and hedges: there they dwelt with the king for his worke.

24 The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and Shaul.

25 Whose sonne was Shallum, and his sonne, Mibsam, & his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, [and Shimei his sonne.

27 And

a Meaning, they came of Judah, as the phetures and kinsmen do onely Pharez was his naturall sonne. Genes. 38. 29. and 46. 12. chap. 2. 4.

b The first borne of his mother, and not the eldest sonne of his father.

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be vnderstande, that the same bounde is ment, which he made,

e Called also Cenez.

f The lorde of that valley where the craftesmen dwelt.

g Genes. 38. 1, 2, 5

h Or Amnon.

i Or Mered.

k Then were here Saules gardeners and for his seruice vnto the kinge.

l Or Shimei.

27 And Shimei had ſixtene ſonnes, and ſixe daughters, but his brethren had not many children, neither was all their famulie like to the children of Iudah in multitude.

28 And they dwelt at Beer sheba, & at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth marcaboth, and at Hazar Susim, at Beth biret, & at Shaaraim. these were their cities vnto the reign of Dauid.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were rounde about these cities vnto Baal, These are their habitations and the declaration of their genealogie,

34 And Meshobab & Iamlech, and Ioshah the ſonne of Amashiah,

35 And Ioel and Iehu the ſonne of Ioshibiah, the ſonne of Seraiah, the ſonne of Asiel,

36 And Elioenai, and Iaakobah, and Ieshohaiah, and Asaiah, and Adiel and Iesimiel and Benaiah,

37 And Ziza the ſonne of Shiphei, the ſonne of Allon, the ſonne of Iedaiah, the ſonne of Shimri, the ſonne of Shemaiah.

38 These were famous princes in their families, & increaſed greatly their fathers houſes.

39 And they went to the entring in of Gedor, euen vnto the Eaſt ſide of the valley, to ſeeke paſture for their ſheepe.

40 And they founde fat paſture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these deſcribed by name, came in the daies of Hezekiah king of Iudah, and ſmote their tentes, and the inhabitants that were founde there, & deſtroyed thē vtterly vnto this day, and dwelt in their roume, becauſe there was paſture there for their ſheepe.

42 And beſides these, fiue hundreth men of the ſonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, & Vzziel the ſonnes of Ishai were their captaines,

43 And they ſmote the reſt of Amalek that had eſcaped, and they dwelt there vnto this day.

i These cities belonged to the tribe of Iudah, Ioſh. 19. 1. and were giuen to the tribe of Simeon.

k Then Dauid reſtored them to the tribe of Iudah.

l For the tribe of Simeon was ſo great in nober, that in the time of Ezekiah they fought in the border dwelling ouer vnto Gedor, which is in the tribe of Dan.

m And were not ſlaine by Saul nor Dauid.

CHAP V

1 The birthright taken from Reuben and giuen to the ſonnes of Ioſeph. 2 The genealogie of Reuben. 11 And Gad. 23 And of the halfe tribe of Manaſſeh.

THe ſonnes alſo of Reuben the eldeſt ſonne of Iſrael (for he was the eldeſt, but had deſiled his fathers bedde, therefore his birthright was giuen vnto the ſonnes of Ioſeph the ſonne of Iſrael, ſo that the genealogie is not rekoned after his birthright.

2 For Iudah preuailed aboue his brethren, and of him came the prince, but the birthright was Ioſephs)

3 The ſonnes of Reuben the eldeſt ſonne of Iſrael, were, Hanoch & Pallu, Hezron and Carmi.

4 The ſonnes of Ioel, Shemaiah his ſonne, Gog his ſonne, and Shimei his ſonne,

5 Michah his ſonne, Reaiah his ſonne, and Baal his ſonne,

6 Beerah his ſonne: whom Tilgath Pilneeſer king of Aſſhur caryed away: he was a prince of the Reubenites.

7 And when his brethren in their families rekoned the genealogie of their generations, Ieiel & Zechariah (were) the chiefe,

8 And Bela the ſonne of Azaz, the ſonne of Shema, the ſonne of Ioel, which dwelt in Aroer, euen vnto Nebo and Baal-meon.

9 Alſo Eaſtwarde he inhabited vnto the entring in of the wildernes from the riuer Perath: for they had much cattel in the lande of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which fell by their hands: & they dwelt in their tentes in all the Eaſt parts of Gilead.

11 And the children of Gad dwelt ouer againſt thē in the lande of Bashan, vnto Salchah.

12 Ioel was the chiefeſt, and Shapham the ſecond, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the houſe of their fathers were Michael, and Meshullam, and Sheba, & Iorai, and Iacan and Zia, and Eber, ſeuen.

14 These are the children of Abihail, the ſonne of Huri, the ſonne of Iaroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Ieshishai, the ſonne of Iahdo, the ſonne of Buz.

15 Ahi the ſonne of Abdiel, the ſonne of Guni was chiefe of the houſholde of their fathers.

16 And

a Because they were made two tribes they had a double portion.

b That is, he was the chiefeſt of all the tribes according to Iacobs prophecie Gen. 49. 8. becauſe Chriſt ſhould come of him. Gene. 46. 9. exod. 6. 14. nom. 26. 5.

c To wit, in the time of Ieroboam king of Iſrael, 2. king. 15. 29.

d These places were beyond Iorden toward the Eaſt in the land giuen to the Reubenites.

e Or, Euphrates.

f The Ishmaelites came of Hagar Abrahams concubine.

g Gene. 35. 22. & 49. 4.

16 And they dwelt in Gilead in [f] Bashan, & in the townes thereof, & in all the suburbes of Sharon by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham King of Iudah, and in the dayes of Ieroboam [illegible]q of Israel.

18 ¶ The sonnes of Reuben and of Gad, & of halfe the tribe of Manasseh of those ỳ were valiant men, able to beare shielde, and sword, and to draw a bowe, exercised in warre, were foure and fourtie thousande, seuen hundreth and threescore, that went out to the warre.

19 And they made warre with thee Hagarims, with [g] Ietur, and Naphish, and Nodab.

20 And they were [h] holpen against them, and the Hagarims were deliuered into their handes, and all that were with them: for they cryed to God in the battell, and he heard them, because they trusted in him.

21 And they ledde away their cattell, [euen] their camels fiftie thousande, and two hundreth, & fiftie thousande sheepe, and two thousand asses, and of persons an hundreth thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steades vntil ỳ captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in the lande, from Bashan vnto [k] Baal Hermon, and Senir, and vnto mount Hermon: [for] they increased.

24 And these were the heads of the housholdes of their fathers, euen Epher and Ishi, and Eliel & Azriel, and Ieremiah, and Hodauiah, & Iahdiel, strong men, valiant and famous, heads of the housholds of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whom God had destroyed before them.

26 And the God of Israel [l] stirred vp the spirit of Pul King of Assyria, and the spirit of Tilgath Pilneeser King of Assyria, and hee caried them away: euen the Reubemites, and the Gadites, and the half tribe of Manasseh, and brought them vnto * Halah and Habor, and Hara, and to the riuer Gozan, vnto this day.

## CHAP. VI.

1 The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54 57 Their habitations.

THe sonnes of Leui [were] Gershon, Kohath, and Merari.

2 And ỳ sonnes of Kohath, Amram, Izhar, and Hebron & Vzziel.

3 And the children of Amram, Aaron, and Moses and Miriam. And ỳ sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

4 Eleazar begate Phinehas. Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was [b] Priest in ỳ house that Salomon built in Ierusalem,

11 And Azariah begat Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begat Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed when the Lorde caried away into captiuitie Iudah and Ierusalem by the hande of Nebuchad nezzar.

16 ¶ The sonnes of Leui [were] Gershom, Kohath and Merari.

17 And these be the names of ỳ sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were] Amram, & Izhar, & Hebron & Vzziel.

19 The sonnes of Merari Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, Amminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.



f Both the whole countrey and one peculiar citie here called by this name Bathen.

g These twain were ỳ sonnes of Ishmael, Gen. 25. 15.

h To wit, by the Lord, that gaue them the victorie.

i Ebr. soules of men.

k Meaning, the captiuity of the ten tribes vnder Tilgath Pilneeser, l Otherwise called, Baalgad.

l Thus God stirred vp the workes and deuils them as instruments to execute his iust iudgement against sinners, although they were ad uersaries & ambition. 2. King. 15. 19. 1. Chron. 5. 26.

a Which was the priest after that Abiathar was deposed, according to the prophesie of Eli vpon Ithamar, 1. Sam. 2. 31, 35. And did helpe and assist king Dauid, who ioined the two offices of the Priesthood & Kingdom. 2. Sam. 20. 25, 26.

b That is, he was led into captiuitie which his father Seraia ab the hie Priest, 2. King. 25. 18.

d Who for merly to be called Izhar, Exod. 6. 21 Numb. 16. 1.

26 Elkanah, the sonnes of Elkanah,
Zophai his sonne, & Nahath his sonne,
27 Eliab his sonne, Jeroham his
sonne, Elkanah his sonne,
28 And the sonnes of Shemuel, the
eldest Vashni, then Abiah.
29 ¶ The sonnes of Merari [were]
Mahli, Libni his sonne, Shimei his
sonne, Vzzah his sonne,
30 Shimea his sonne, Haggiah his
sonne, Asaiah his sonne.
31 And these be they whom Dauid set
for to sing in the house of the Lord, after
that the Arke had rest.
32 And they ministred before the Ta-
bernacle, euen the Tabernacle of the
Congregation with singing, vntil Sa-
lomon had built the house of the Lord in
Jerusalem: then they continued in their
office, according to their custome.
33 And these ministred with their chil-
dren: of the sonnes of Kohath, Heman
a singer, the sonne of Joel, the sonne of
Shemuel,
34 The sonne of Elkanah, the sonne
of Jeroham, the sonne of Eliel, the sonne
of Toah,
35 The sonne of Zuph, the sonne of
Elkanah, the sonne of Mahath, the sonne
of Amasai,
36 The sonne of Elkanah, the sonne
of Joel, the sonne of Azariah, the sonne
of Zephaniah,
37 The sonne of Tahath, the sonne
of Assir, the sonne of Ebiasaph, the sonne
of Korah,
38 The sonne of Izhar, the sonne of
Kohath, the sonne of Leui, the sonne of
Israel.
39 And his brother Asaph stood on
his right hand: and Asaph was the sonne
of Berechiah, the sonne of Shimea,
40 The sonne of Michael, the sonne
of Baaseiah, the sonne of Malchiah,
41 The sonne of Ethni, the sonne of
Zerah, the sonne of Adaiah,
42 The sonne of Ethan, the sonne of
Zimmah, the sonne of Shimei,
43 The sonne of Jahath, the sonne
of Gershom, the sonne of Leui.
44 And their brethren the sonnes of
Merari [were] on the left hande, euen
Ethan the sonne of Kishi, the sonne of
Abdi, the sonne of Malluch,
45 The sonne of Hashabiah, the sonne
of Amaziah, the sonne of Hilkiah,
46 The sonne of Amzi, the sonne of
Bani, the sonne of Shamer,
47 The sonne of Mahli, the sonne of
Mushi, the sonne of Merari, the sonne of
Leui.
48 ¶ And their brethren the Leuites
were appointed vnto all the seruice of
the Tabernacle of the house of God,
49 But Aaron and his sonnes burnt
incense vpon the altar of burnt offering,
and on the altar of incense, for all that
was to doe in the most holy place, and to
make an atonement for Israel, according
to all that Moses the seruant of God had
commanded.
50 These are also the sonnes of Aaron,
Eleazar his sonne, Phinehas his sonne,
Abishua his sonne,
51 Bukki his sonne, Vzzi his sonne,
Zerahiah his sonne,
52 Meraioth his sonne, Amariah his
sonne, Ahitub his sonne,
53 Zadok his sonne, [and] Ahimaaz
his sonne.
54 ¶ And these are the dwelling
places of the throughout their townes
and coastes, euen of the sonnes of Aa-
ron for the familie of the Kohathites,
for the lot was theirs.
55 So they gaue them Hebron in
the land of Iudah & the suburbes there-
of round about it.
56 But the fielde of the citie, and the
villages thereof they gaue to Caleb the
sonne of Jephunneh.
57 And to the sonnes of Aaron they
gaue the cities [of Iudah] for refuge,
[euen] Hebron and Libna with their
suburbes, & Jattir and Eshtemoa with
their suburbes,
58 And Hilen with her suburbes,
[and] Debir with her suburbes,
59 And Ashan and her suburbes, and
Beth shemesh and her suburbes:
60 ¶ And of the tribe of Beniamin,
Geba and her suburbes, and Alemeth
with her suburbes, and Anathoth with
her suburbes: all their cities were thir-
tene cities by their families.
61 And vnto the sonnes of Kohath
the remnant of the familie of the tribe,
[euen] of the halfe tribe of the halfe of
Manasseh, by lot ten cities.
62 And to the sonnes of Gershom ac-
cording to their families out of the tribe
of Issachar, & out of the tribe of Asher,
and out of the tribe of Naphtali, and out
of the tribe of Manasseh in Bashan,
thirtene cities.
63 Vnto the sonnes of Merari accor-
ding to their families out of the tribe of
Reuben, & out of the tribe of Gad, and
out

e Who is also called Ioel, 1 Sam. 8. and the 2. verse of this chapter.

f After it was brought to that place where the Temple should be built and was no more caried to and fro.

g Read Exod. 27. 21.

h Or, nephewe.

i Or, cousin Hebrewe, the 6. sonne of Heman, verse. 33.

k Read Num. 4.

l Or, cities which were giuen to the Leuites.

m They were first appointed, and prepared so.

n Which was also called Kiriath-arba, Genes. 23. Iosh. 21. 11.

o That he that had killed a man might flee thether vnto the Leuites for succour, as the cause were tried Deut. 19. 2. p Otherwise called Holon. Iosh. 15. 51. & 21. 15

q Or, Almon, Iosh. 21. 18.

r That is, they gaue a portion to the Kohathites which were the remnant of the tribe of Leui, out of the halfe tribe of Manasseh and out of Ephraim, verse. 66.

out of the tribe of Zebulun, by lotte twelue cities.

64 Thus the children of Israel gaue to the Leuites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities and their coasts out of the tribe of Ephraim.

Iosh.21.21. 67 * And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbes, and Gezer and her suburbes,

68 Iokmeam also and her suburbes, and Beth horon with her suburbes,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbes, for the families of the remnant of the sonnes of Kohath.

71 Vnto the sonnes of Gershom out of the family of the halfe tribe of Manasseh, Golan in Bashan, and her suburbs, and Ashtaroth with her suburbs,

72 And out of the tribe of Issachar, ‖Kedesh and her suburbes, Daberath with her suburbs,

73 Ramoth also with her suburbes, and ‖Anem with her suburbs,

74 And out of the tribe of Asher, Mashal and her suburbes, and Abdon and her suburbes,

75 And Hukok and her suburbs, and Rehob and her suburbs,

76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and ‖Hammon with her suburbs, and Kiriathaim and her suburbs.

77 Vnto the rest of the children of Merari were giuen out of the tribe of Zebulun, Rimmon and her suburbs, Tabor and her suburbes,

78 And on the other side Iorden by Iericho, euen on the East side of Iorden, out of the tribe of Reuben, * Bezer in the wildernes with her suburbs, and Iahzah with her suburbs,

79 And Kedemoth with her suburbs, and Mephaath with her suburbs,

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Iaazer with her suburbs.

Or, Tanach. Iosh. 21.25

Or, Gath-rimmon

1 Also in the first verse is called also Gershon

1 Chron. 6.1, Num. 26.57

Or, Kishion. Iosh. 21.28.

Or, Armuth. Iosh. 21.29. ‖ Or, Jarmuth. Iarmuth. Iosh. 21. 29

Or, Helkah, Iosh. 21.31.

Or, Ammaddon, Iosh. 21.34. ‖ Or, Kartan, Iosh. 21.32.

Or, Kocham. ‖ Or, Kartah, Iosh. 21.34.

Iosh. 20.8. and 21.36.

## CHAP. VII.

1 The genealogie of Issachar, Beniamin, 13 Naphtali, 14 Manasseh, 20 Ephraim, 30 And Asher.

NOw the sonnes of Issachar were Tola and Puah, Iashub, and Shimron, foure.

2 And the sonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Ibsham, and Shemuel, heads in the houses of their fathers. Of Tola were valiant men of warre in their generations, whose number was in the dayes of Dauid two and twenty thousand and six hundreth.

3 And the sonne of Vzzi was Izrahiah, and the sonnes of Izrahiah, Michael, and Obadiah, and Ioel, and Isshiah, fiue men all princes.

4 And with them in their generations after the house of their fathers were bandes of men of warre for battell, six and thirty thousand: for they had many wiues and children.

5 And their brethren among all the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.

6 ¶ The sonnes of Beniamin were Bela and Becher, and Iediael, three.

7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ieremoth, and Iri, fiue heads of the houses of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thousand and thirtie and foure.

8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, and Omri, and Ieremoth, and Abiah, and Anathoth, and Alameth: all these were the sonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houses of their fathers, valiant men of warre, twenty thousand and two hundreth.

10 And the sonne of Iediael was Bilhan, and the sonnes of Bilhan, Ieush, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these were the sonnes of Iediael, chiefe of the fathers, valiant men of warre, seuentene thousand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim were the sonnes of Ir, but Hushim was the sonne of another.

13 ¶ The sonnes of Naphtali, Iahziel,

Or, Iesimai. * Meaning, that he was not the sonne of Beniamin, but of Iacob. Gen. 46. 23

Or, or Ahiram.



1 Also also is called Iob, Gen. 46. 13.

b That is, their number was founde out in the time that Dauid numbred the people 2 Sam. 24. 2.

c Meaning, the sonne & the father.

d Called also Ahiel, Gen. 46. 21. Num. 26. 38. e Which were the chiefe for els there were seuen in all, as appeareth, Gen. 46. 21.

and Gum, and Jezer, and Shallum s of the sonnes of Bilhah.

14 The sonne of Manasseh [was] Asriel whom she bare vnto him, [but] his concubine of Aram bare Machir the *father of Gilead.

15 And Machir tooke to wife [ꝑ sister] of Huppim & Shuppim, and the name of their sister was Maachah. And the name of the seconde sonne was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a sonne, and called his name Peresh, and the name of his brother was Sheresh: and his sonnes [were] Ulam and Rakem.

17 And the sonne of Ulam [was] Bedan. These were ꝑ sonnes of Gilead the sonne of Machir, the sonne of Manasseh.

18 And his sister Molecheth bare Ishod, and Abiezer, and Mahalah.

19 And the sonnes of Shemida were] Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ The sonnes also of Ephraim [were Shuthelah, and Bered his sonne, and Tahath his sonne, and his sonne Eladah and Tahath his sonne,

21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of Gath that were borne in the land, slewe them, because they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his brethren came to comfort him.

23 And when he went in to his wife, she conceiued, and bare him a sonne, and he called his name Beriah, because affliction was in his house.

24 And his daughter [was] Sherah, which built Beth horon the nether, and the vpper, and Uzzen Sheerah.

25 And Rephah was his sonne, and Resheph, and Telah his sonne, and Tahan his sonne,

26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,

27 Non his sonne, Jehoshua his sonne.

28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastwarde Naaran, and Westwarde Gezer with the villages thereof, Shechem also and the villages thereof, vnto Azzah, and the villages thereof,

29 And by the places of the children of Manasseh, Beth-shean and her villages, Taanach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Joseph the sonne of Israel.

30 ¶ The sonnes of Asher [were] Gen.46.17
Imnah, and Ishuah, and Ishuai, and Beriah, and Serah their sister.

31 And the sonnes of Beriah, Heber, and Malchiel, which is the father of Birzauith.

32 And Heber begate Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sonnes of Japhlet [were] Pasach, and Bimhal, and Ashuath: these were the children of Japhlet. Or, Kimbal.

34 And the sonnes of Shamer, Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sonnes of his brother Helem were Zophah, and Imna, & Shelesh and Amal.

36 The sonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sonnes of Jether, Jephunneh, and Pispa and Ara.

39 And the sonnes of Ulla, Harah, & Haniel, and Rizia.

40 All these were the children of Asher, the heads of their fathers houses, noble men, valiant men of warre and chefe princes, and they were reckoned by their genealogies for warre and for battell to the nomber of fiue and twenty thousand men.

## CHAP. VIII.

1 The sonnes of Beniamin, 33 And more of Saul.

BEnamin also 2 begate Bela his eldest sonne, Ashbel the second, and Aharah the third,
2 Nohah the fourth, and Rapha the fift.

2 The contenueth in the description of the tribe of Beniamin, because his purpose is to set forth the genealogie of Saul.

3 And the sonnes of Bela were Addar, and Gera, and Abihud,

4 And Abishua, & Naaman & Ahoah,

5 And Gera, and Shephuphan, and Huram.

6 ¶ And these are ꝑ sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and they were caried away captiues to Monahath, b Meaning, ꝑ inhabitants of the citie Geba.

7 And Naaman, and Ahiah, & Gera, he caried them away captiues: and c he begate Uzza, and Ahihud. c To wit, Ehud.

8 And Shaharaim begate [certaine] in ꝑ country of Moab, after he had sent d away Hushim and Baara his wiues. d After he had put away his two wiues.

9 He

s Or, Shuam, Gen.46.23

g These came of Dan and Naphtali, who[m] were the sonnes of Bilhah, Gen. 46.25. Nu.26.49 31 30th, 47 1.

[Or, Iezer, Num.26.30.

h Meaning, the sister of Gilead.

i Which was one of th. fiue principall cities of the Philistims. Heare the Ephraimites.

[Or, smit th.

k Or, neece.

l To wit, of Ephraim.

[Or, Adaiah.

9 He begat, I say, of Hodesh his wife, Jobab & Zibia, & Mesha, & Malcham,
10 And Jeuz and Shachia, and Mirma: these were his sonnes [and] chiefe fathers.
11 And of Huchim hee begate Ahitub and Elpaal.
12 And þ sonnes of Elpaal [were] Eber, & Misham & Shamed (which built Ono, and Lod, and the villages therof)
13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they driue away the inhabitants of Gath)
14 And Ahio, Shashak & Jeremoth,
15 And Sebadiah, & Arad, and Eder,
16 And Michael, and Ispah, and Joha, the sonnes of Beriah,
17 And Zebadiah, and Meshullam, and Hizki, and Heber,
18 And Ishmerai and Izliah, and Jobab, the sonnes of Elpaal,
19 Jakim also, & Zichri, and Sabdi,
20 And Elienai, & Zilethai, & Eliel,
21 And Adaiah, and Beraiah, and Shimrath the sonnes of Shimei,
22 And Ishpan, and Eber, and Eliel,
23 And Abdon, & Zichri and Hanan,
24 And Hananiah, and Elam, and Antothijah,
25 Iphedeiah & Penuel the sonnes of Shashak,
26 And Shamsherai, and Shehariah, and Athaliah,
27 And Jaareshiah, and Eliah, and Zichri, the sonnes of Jeroham.
28 These were the chiefe fathers according to their generations, [euē princes, which] dwelt in Jerusalem.
29 And at * Gibeon dwelt the father of Gibeon, & the name of his wife [was] Maachah).
30 And his eldest sonne [was] Abdon, then Zur, & Kish, & Baal, and Nadab,
31 And Gedor, and Ahio, & Zacher.
32 And Mikloth begate Shimeah: these also dwelt with their brethren in Jerusalem, euen by their brethren.
33 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan, and Malchishua, and Abinadab, and e Eshbaal.
34 And þ sonnes of Jonathan [was] Merib-baal, and Merib-baal begate Micah.
35 And the sonnes of Micah [were] Pithon, and Melech, & Tarea & Ahaz.
36 And Ahaz begate Jehoadah, and Jehoadah begate Alemeth, and Azmaueth, & Zimri, and Zimri begat Moza,
37 And Moza begate Bineah, whose sonne was Raphah, [and] his sonne Eleasah, and his sonne Azel.
38 And Azel had sixe sonnes, whose names are these, Azrikam, Bocheru & Ishmael, and Sheariah, & Obadiah, & Hanan: all these were þ sonnes of Azel.
39 And the sonnes of Eshek his brother [were] Ulam his eldest sonne, Jehush þ second, and Eliphelet the third.
40 And the sonnes of Ulam were] valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundreth and fifte: all these were of the sonnes of Benjamin.

CHAP IX.

1 All Israel and Judah nombred. 10 Of the Priestes, and Leuites. 11. 18 And of their offices.

THus all Israel were nombred by their genealogies: and beholde, they are written in the booke of the kings of Israel & of Judah, & they were caried away to Babel for their trāsgressiō.

a Hitherto he hath described their genealogies before they went into captiuitie, & nowe he describeth their behauiour after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their owne cities, euē Israel, þ Priests, the Leuites, and the Nethinims.

3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh.

b Meaning, the Gibeonites, which serued in the Temple, read Ios. 9. 23.

4 Uthai the sonne of Ammihud the sonne of Omri, the sonne of Imri, the sonne of Bani: of the children of Pharez, the sonne of Judah.
5 And of Shilonī, Asaiah the eldest, and his sonnes.
6 And of the sonnes of Zerah, Jeuel, & their brethren six hundreth and ninetie.
7 And of þ sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodauiah, the sonne of Hasenuah,
8 And Ibneiah the sonne of Jeroham, and Elah the sonne of Uzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibnijah.
9 And their brethrē according to their generations nine hundreth fifte and six: all these men were chiefe fathers in the housholdes of their fathers.

c Or, of the families.

10 ¶ And of the Priestes, Jedaiah, and Jehoiarib, and Jachin,
11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, þ sonne of Ahitub the d chiefe of the house of God,

d That is, he was the high Priest.

12 And

e The chiefe of the tribe of Benjamin that dwelt in Jerusalem, Chap. 9. 35.

f Who is the 1. Sam. 9. 1. is called Abiel.

g He is also named Jehoaddah, 2. Sam. 21. 8.

h He is likewise called Meribbaal, 2. Sam. 9. 6.

§ Or, Aruah.

12 And Adaiah the sonne of Jeroham, the sonne of Pashhur, the sonne of Malchiah, and Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemuth, the sonne of Immer.

13 And their brethren the chiefe of the households of their fathers a thousande, seuen hundreth and threescore valiant men, for the worke of the seruice of the house of God.

d To serue in the Temple, euery one according to his office.

14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hashabiah of the sonnes of Merari,

15 And Bakbakkar, Hereth, Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,

16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Jeduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, Akkub, Talmon and Ahiman, and their brethren: Shallum was the chiefe.

18 For they were porters to this time by courses of the children of Leui vnto the e kings gate Eastward.

e So called, because the king came into the Temple there by, and not the common people.

19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, and his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the f Tabernacle: so their families [were ouer the hoste of the Lorde, keeping the entrie.

f Their charge was, that none should enter into those places, but such were ordeyned for the vses to minister in.

20 And Phinehas the sonne of Eleazar was their guide, and the Lord [was] with him.

21 Zechariah the sonne of Meshelemiah was the porter of the doore of the Tabernacle of the Congregation.

22 All these were chosen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuel the Seer in their perpetuall office.

§ Or, for their fidelitie.

23 So they and their children had the ouerlight of the gates of the house of the Lord euen of the house of the Tabernacle by wardes.

24 The porters were in foure quarters Eastwarde, Westwarde, Northwarde, and Southwarde.

25 And their brethren, which were g in their townes, came at seuen dayes from time to time with them.

g They serued by course, as 2. Chr. 23.

26 For these foure chiefe porters were in perpetual office, and were of the Leuites and had charge of the chambers, and of the treasures in the house of God.

h Or, ouer the doores.

27 And they lay rounde about the house of God, because the charge was [theirs, and they caused it to be opened euery morning.

28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.

29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the i flowre, and the wine, and the oyle, and the incense, and the sweete odours.

i Where of the meate offering was made, Leuit. 2. 1.

30 And certaine of the sonnes of the Priestes made ointmentes of sweete odours.

31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the thinges that were made in the frying pan.

32 And other of their brethren the sonnes of Kohath had ouersight of the k shewbread to prepare it euery Sabbath.

k Exod. 25. 30.

33 And these are the singers, the chief fathers of the Leuites, which dwelt [in the chambers, and had none other charge: for they had to doe in that businesse day and night.

l But were continually occupyed in singing psalmes to God.

34 These were the chiefe fathers of the Leuites according to their generations, and the principall which dwelt at Jerusalem.

35 * And in Gibeon dwelt [the father of Gibeon, Jeiel, and the name of his wife was Maachah.

Chap. 8. 29 [Or, Abigibeon.

36 And his eldest sonne [was] Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begate Shimeam: they also dwelt with their brethren at Jerusalem, euen by their brethren.

39 And * Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.

1. Sam. 14. 51. chap. 8. 33.

40 And the sonne of Jonathan [was] Merib-baal: and Merib baal begate Micah.

41 And the sonnes of Micah [were] Pithon, and Melech and Tahrea.

42 And Ahaz begate * Jarah, and Jarah begate Alemeth, and Azmaueth and Zimri, and Zimri begate Moza.

* Also called Jehoadah, chap. 8. 36.

43 And

43 And Moza begate Bimea, whose
sonne was Rephaiah, and his sonne
[was Eleasah, and his sonne Azel.
44 And Azel had sire sonnes, whose
names are these, Azrikam, Bocheru, ‡
Ismael, and Sheariah, and Obadiah,
and Hanan: these are the sonnes of Azel.

CHAP. X.

1 The battel of Saul against the Philistims, 4 In which he dyeth 5 And his sonnes also. 13 The cause of Sauls death.

1.Sam.31.1. NOw * the Philistims fought against Israel: and the men of Israel fledde before the Philistims, and fell downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul and after his sonnes, and the Philistims smote Ionathan, ‡ Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against
‡Ebr. found. Saul, and the archers ‡ hit him, and he was wounded of the archers.

4 Then sayde Saul to his armour bearer, Drawe out thy sword, and thrust me through therewith, least these vncircumcised come and mocke at me: but his armour bearer would not, for he was sore afrayde: therefore Saul tooke the sworde and fell vpon it.

5 And when his armour bearer sawe that Saul was dead, he fell likewise vpon the sworde, and dyed.

6 So Saul died and his three sonnes, and all his house, they dyed together.

7 And when all the men of Israel that were in the valley sawe howe they fledde, and that Saul and his sonnes were dead, they forsooke their cities, ‡ fled away and the Philistims came, and dwelt in them.

8 And on the morowe when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes
‡Ebr. fallen. * lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the lande of the Philistims rounde about, to publish it vnto their idoles, and to the people.

10 And they layde vp his armour in the house of their god, and set vp his
a Which was the idole of the Philistims, s from the belly downward he had the forme of a fish, and vpward of a man. head in the house of a Dagon.

11 ¶ When al they of Jabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the bodie of Saul, and the bodyes of his sonnes, and brought them to Jabesh, and buryed the bones of them vnder an oke in Jabesh, and fasted seuen dayes.

13 So Saul dyed for his transgression, for he committed against the Lord, * 1 Sam. 15. 23.
ue against the word of the Lord, which he kept not, and in that hee sought and asked counsell of a * familiar spirite, * Deut. 18.
14. And asked not of the Lord: therefore he slewe him, and turned the kingdome vnto Dauid the sonne of Jshai. 1 Sam. 28.

CHAP. XI.

3 After the death of Saul is Dauid anointed in Hebron, 5 The Iebusites rebel against Dauid, from whome he taketh the tower of Sion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel * gathered them selues to Dauid vnto Hebron, saying, Beholde We are thy bones and thy flesh. 1 Sam. 5. 1. 2 This was after the death of Isbosheth Sauls sonne, when Dauid had gotten ouer Israel to him.

2 And in time past, euen when Saul was king, thou leddest Jsrael out and in: and the Lorde thy God sayd vnto thee, Thou shalt feed my people Jsrael, and thou shalt be captaine ouer my people Jsrael. 2 Sam. 5. 2.

3 So came all the Elders of Jsrael to the king to Hebron, and Dauid made a couenant with them in Hebron before the Lorde. And they anoynted Dauid king ouer Jsrael, * according to the word of the Lord by the hand of Samuel. 1 Sam. 16. 13.

4 ¶ And Dauid and al Jsrael went to Jerusalem, which is Jebus where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Jebus said to Dauid, Thou shalt not come in hither. Neuerthelesse Dauid tooke the tower of Sion, which is the citie of Dauid.

6 And Dauid said, * Whosoeuer smiteth the Iebusites first, shalbe the chiefe and captaine. So Joab the sonne of Zeruiah went first vp, and was captaine. 2 Sam. 5. 8.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Joab repaired the rest of the citie. 2 Sam. 5. 9.

9 And Dauid prospered, and greewe: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid, and ioyned their force with him in his kingdom with all Jsrael, to make him king ouer Jsrael, according to the word of the Lord. 2 Sam. 23. 8.

11 And this is the nomber of the valiant men whom Dauid had, Jashobeam the sonne of Hachmoni, the chiefe among thirtie: he lift vp his speare against three hundreth, whome he slew at one time.

12 And

12 And after him was Eleazar the
‖Or, his vncle. sonne of Dodo the Aholite, which was
one of the three valiant men.
13 He was with Dauid at Pas-dammim,
and there the Philistims were gathered
together to battel: and there was a par-
cel of ground full of barly, and the people
fled before the Philistims.
14 And they stood in the midst of the
fielde, and saued it, and slew the Phili-
stims: so the Lord gaue a great victorie.
c This act is referred to Shammah, 2.Sam.23. 11. which see meth most the chiefest of these.
15 ¶ And three of the thirtie captaines
went to a rocke to Dauid, into the caue
of Adullam. And the armie of the Phil-
stims camped in the valley of Rephaim.
16 And when Dauid was in the hold, the
Philistims garison was at Beth-lehem.
d That is, Eleazar and his two compa-nions. 2.Sam.23.15.
17 And Dauid longed, and said, "Oh,
that one would giue me to drinke of the
water of the well of Beth-lehem that is
at the gate.
18 Then these three brake through the
hoste of the Philistims, and drew water
out of the well of Beth-lehem that was
by the gate, and tooke it and brought it
to Dauid: but Dauid would not drinke
of it, but powred it [for an oblation] to
the Lorde,
19 And said, Let not my God suffer
e That is, this water for the which they aduentured their blood.
me to do this: should I drinke the blood
of these men? liues: for they haue brought
it with the ieopardie of their liues:
therefore he would not drinke it: these
things did these three mightie men.
20 ¶ And Abishai the brother of Joab,
he was chiefe of the three, & he lift vp his
speare against three hundreth, & slewe
them, & had the name among the three.
21 Among the three he was more ho-
norable then the two, and he was their
2.Sam.23.19. captaine: "but he attained not vnto the
[first three.
22 Benaiah the sonne of Jehoiada
(the sonne of a valiant man) which had
done many acts, and was ‖of Kabzeel,
‖Or, lions. he slewe two strong men of Moab: he
went downe also and slewe a lion in the
middes of a pit in time of snowe.
23 And he slewe an Egyptian, a man
of great stature, euen fiue cubites long,
& in the Egyptians hand was a speare
like a weauers beame: and he went
downe to him with a staffe, and plucked
the speare out of the Egyptians hande,
and slewe him with his owne speare.
24 These things did Benaiah the
sonne of Jehoiada, and had the name
among the three worthies.
25 Behold, he was honourable a-
mong thirtie, but he attained not vnto
the first three. "And Dauid made
him of his counsell.
f Perming, those three which brought the waters to Dauid, 2.Sam.23.23.
26 ¶ These also were valiant men of
warre, Asahel the brother of Joab, El-
hanan the sonne of Dodo of Beth-lehem,
27 Shammoth the Harodite, He-
lez the Pelonite,
28 Ira the sonne of Ikkesh the Te-
kohite, Abiezer the Antothite,
29 "Sibbecai the Hushathite, Ilai the
Aholite,
h He is also called Po-kherai, 2. Sam.23.27.
30 Maharai the Netophathite, Heled
the sonne of Baanah the Netophathite,
31 Ithai the sonne of Ribai of Gibeah
of the children of Benjamin, Benaiah
the Pirathonite,
32 Hurai of the riuers of Gaash, A-
biel the Arbathite,
33 Azmaueth the Baharumite, Eli-
haba the Shaalbonite,
34 The sonnes of Hashem the Gizo-
nite, Jonathan the sonne of Shagee
the Hararite,
35 Ahiam the sonne of Sacar the Ha-
rarite, Eliphal the sonne of Ur,
36 Hepher the Mecherathite, Ahiah
the Pelonite,
37 Hezro the Carmelite, Naarai the
sonne of Ezbai,
38 Joel the brother of Nathan, Mib-
har the sonne of Haggeri,
39 Zelek the Ammonite, Nahrai the
Berothite, the armour bearer of Joab,
the sonne of Zeruiah,
40 Ira the Ithrite, Gareb the Ithrite,
41 Uriah the Hittite, Zabad the
sonne of Ahlai,
42 Adina the sonne of Shiza the
Reubenite, a captaine of the Reube-
nites, and thirtie with him,
43 Hanan the sonne of Maachah, and
Joshaphat the Mithnite,
44 Uzia the Ashterathite, Shama &
Jeiel the sonnes of Hothan the Aroerite,
45 Jediael the sonne of Shimri, and
Joha his brother the Tizite,
46 Eliel the Mahauite, and Jeribai
and Joshauiah the sonnes of Elnaam,
and Ithmah the Moabite,
47 Eliel and Obed, and Jaasiel the
Mesobaite.

## CHAP. XII.

1 Who they were that went with Dauid when he fled from Saul. 14 Their valiantnesse. 22 They that came vnto him vnto Hebron out of euery tribe to make him King.

Nowe these also are they that came
to Dauid to "Ziklag, while
hee was yet kept close, be-
cause of Saul the sonne of
Kish:
a To take his part against Saul, who persecuted him.

Bath: and they were among the valiant and helpers of the battel.

2 They were weaponed w̄ bowes, and coulde vse the right and the left hande with stones and with arrowes [and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

3 The chief were Ahiezer, & Joash the sonnes of Shemaah a Gibeathite, & Jeziel, and Pelet the sonnes of Azmaueth, Berachah and Jehu ỹ Antothite,

4 And Ismaiah ỹ Gibeonite, a valiant man among thirtie, and aboue the thirty and Jeremiah, & Jehaziel, & Johanan, and Josabad the Gederathite.

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jsshiah, and Azareel, and Joezer Jashobeam of Bakorehum,

7 And Joelah, and Zebadiah, the sonnes of Jeroham of Gedor.

8 And of the Gadites there separated them selues vnto Dauid into the holde of the wildernesse, valiant men of warre, [c] and men of armes, and apt for battell, which coulde handle speare and sheild, and their faces were like the faces of lyons, and were like the roes in the mountaines in swiftnesse,

9 Ezer the chefe, Obadiah ỹ second, Eliab the third,

10 Mismannah the fourth, Jeremiah the fift,

11 Attai the first, Eliel the seuenth,

12 Johanan ỹ eight, Elzabad ỹ ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 These were the sonnes of Gad, captaines of the hoste: one of the least [could resist an hundreth, and the greatest a thousande.

15 These are they that went ouer Jorden in the [d] first moneth when hee had filled ouer all his bankes, and put to flight all them of the valley, toward the East and the West.

16 And there came of the children of Beniamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to meete them, and answered and sayd vnto thē, If ye be come peaceably vnto me, to helpe me, mine heart shall be knit vnto you, but if you come to betray me to mine aduersaries, seeing there is no wickednesse in mine handes, the God of our fathers beholde it, and rebuke it.

18 And the [e] spirite came vpon Amasai, which was the chefe of thirtie, and he sayde, Thine are we, Dauid, and with thee, O sonne of Jshai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garison.

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battell, but they helped them not: for the Princes of the Philistims [f] by aduisement sent him a way, saying, he will fall to his master Saul for our heades.

20 As he went to Ziklag, there fel to him of Manasseh Adnah & Jozabad, & Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, heades of the thousandes that were of Manasseh.

21 And they helped Dauid against [g] that bande: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to help him, vntil it was a great hoste, like the hoste of God.

23 And these are the nombers of the captaines that were armed to battell, and came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lorde.

24 The children of Judah that bare sheilde and speare, were six thousand and eight hundreth armed to ỹ warre.

25 Of the children of Simeon valiant men of warre, seuen thousande and an hundreth.

26 Of the children of Leui foure thousande and fiue hundreth.

27 And Jehoiada was the chefe of them of Aaron: and with him three thousande and seuen hundreth.

28 And Zadok a yong man very valiant, & of his fathers houshold [came] two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousande: for a great part of them vnto that time [h] kept the warde of the house of Saul.

30 And of the children of Ephraim twentie thousande, and eight hundreth valiant men and famous men in the houshold of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousande, which were appointed by name to come and make Dauid King.

32 And of the children of Jssachar which were men ỹ had vnderstanding of the [i] times, to knowe what Jsrael ought

b That is, of the tribe of Beniamin, where of Saul was, & where in were excellent shooters with slinges, Judg. 20. 16.

[Or, Gedur.

[Or, buckler.

c Meaning, fierce and cruell.

[Or, Mashmannah.

d Which the Ebrewes called Jsshar, Abib containing halfe March and halfe April, when Jordan was wont to ouerflowe his bankes, reade Josh. 3. 15.

e The spirit of boldnesse and courage moued him to speake thus.

f They came onely to helpe Dauid and not to succour ỹ Philistims, which were enemies to their country.

[Or, separation of our armies.

g To wit, of the Amalekites which had burned the citie Ziklag, 1. Sam. 30. 1.

[Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.

[Or, buckler.

h Of the Leuites which came by descent of Aaron.

i That is, the greatest number tooke Sauls part.

[Men of good experience which knewe at all times what was to be done.

ought to do: the heades of them were
two hundreth, and all their brethren
were at their commandement.
33 Of Zebulun that went out to bat-
tel, expert in warre, and in all instru-
ments of warre, fiftie thousand which
coulde set the battell in aray: they were
not of a double heart.

Or, [illegible] [illegible]

[illegible] heart and heart.

34 And of Naphtali a thousand cap-
taines, and with them with shielde and
speare seuen and thirtie thousande.
35 And of Dan expert in battel, eight
and twentie thousand and six hundreth.
36 And of Asher that went out to the
battel and were trained in the warres,
fourtie thousand.
37 And of the other side of Iorden of
the Reubenites, and of the Gadites, &
of the halfe tribe of Manasseh with all
instruments of warre to fight with, an
hundreth and twentie thousande.
38 All these men of warre ᵐ that coulde
lead an armie, came with vpright heart
to Hebron to make Dauid King ouer all
Israel: and all the rest of Israel was
of one accorde to make Dauid King:
39 And there they were with Dauid
three dayes, eating and drinking: for
their brethren had prepared for them.
40 Moreouer they that were neere
them ⁿ vntil Issachar, and Zebulun, and
Naphtali brought bread vpon asses,
and on camels, and on mules, and on ox-
en, euen meate floure, figges, and rei-
sins, and wine and oyle, and beeues and
sheepe abundantly: for there was ioye
in Israel.

m So that his whole hoste were three hundreth twentie and two thousande, two hundreth twentie and two [illegible]

n The rest of the Israelites.

CHAP. XIII.

The Arke is brought againe fro Kiriath-iearim to Ierusalem. 9 Uzza dyeth because he touched it.

AND Dauid counseled with
the captaines of thousandes
and of hundreths, [and] with
all the gouernours.
2 And Dauid sayde to all
the Congregation of Israel, If it seeme
good to you, and that it proceedeth of
the Lorde our God, we will send to and
fro vnto our brethren that are left in all
the lande of Israel (for with them are
the Priestes and the Leuites in the ci-
ties and their suburbes) that they may
assemble themselues vnto vs.
3 And we wil bring againe the ᵃArke
of our God to vs: for we sought not vn-
to it in the dayes of Saul.
4 And all the Congregation answe-
red, Let vs doe so: for the thing seemed
good in the eyes of all the people.

a His first care was to restore religion which had in Sauls dayes bene corrupted and neglected.

5 ¶ *So Dauid gathered all Israel
together from Shihor in Egypt, euen
vnto ÿ entring of Hamath, to bring the
Arke of God from ˡKiriath-iearim.
6 And Dauid went vp and al Israel
to Baalath, in Kiriath-iearim, that
was in Iudah, to bring vp from thence
the Arke of God the Lorde that dwel-
leth betweene the Cherubims, where
his Name is called on.
7 And they caryed the Arke of God
in a newe cart out of the house of Abina-
dab: and ᵏUzza & Ahio guided the cart.
8 And Dauid and all Israel played
before ˡGod with al their might, both
with songs and with harpes, and with
violes, and with timbrels and with
cymbales and with trumpets.
9 ¶ And when they came vnto the
threshing floore of ᵐChidon, Uzza put
foorth his hande to holde the Arke, for
the oxen did shake it.
10 But the wrath of the Lorde was
kindled against Uzza, and hee smote
him, because he layed his hand vpon the
Arke: so he dyed there ⁿbefore God.
11 And Dauid was angrie, because
the Lorde had made a breach in Uzza,
and he called the name of that place Pe-
rez-vzza vnto this day.
12 And Dauid feared God that day,
saying, Howe shall I bring in to me the
Arke of God?
13 Therefore Dauid brought not the
Arke to him into the citie of Dauid, but
caused it to turne into the house of ᵒO-
bed Edom the Gittite.
14 So the Arke of God remained in
the house of Obed Edom, euen in his
house three moneths: and the Lorde
blessed the house of Obed Edom, and al
that he had.

* [illegible]

Or, [illegible] his.

l That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2. Sam 6 [illegible]

k The sonnes of Abinadab.

l That is, before the Arke where God shewed him selfe: so that the name is taken for the thing signified which is common to all sacraments both in the olde and newe testament.

m Called also Nachon, 2. Sam 6. 6.

n Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priestes, Nom. 4. 15. so that here all good intentions are condemned, except they be commanded by the worde of God.

o Who was a Leuite, and called Gittite, because he had dwelt at Gath.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

THen *sent Hiram the King of
Tyrus messengers to Da-
uid, and cedar trees, with
masons and carpenters to
builde him an house.
2 Therefore Dauid knewe that the
Lorde had confirmed him King ouer
Israel, and that his kingdom was lift
vp on hie, ᵃbecause of his people Israel.
3 ¶ Also Dauid tooke mo wiues at
Ierusalem, and Dauid begat mo sōnes
and daughters.
4 And these are the names of the

* 2. Sam. 5. 11. [illegible]

a Because of Gods promes made to the people of Israel.

children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and ‖Beeliada, and Eliphalet.

8 But when the Philistims heard that Dauid was anointed king ouer Israel, all the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spred themselues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shal I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lorde sayde vnto him, Go vp: for I will deliuer them into thine hand.

11 So they came vp to Baal-perazim and Dauid smote them there: and Dauid sayde, God hath deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, [c] Baal perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Againe the Philistims came and spred themselues in the valley.

14 And when Dauid asked againe counsel at God, God sayd to him, Thou shalt not go vp after them, but turne away from them, that thou mayest come vpon them ouer against the mulberie trees.

15 And when thou hearest the noyse of one going in the tops of the mulberie trees, then go out to battel: for God is gone forth before thee, to smite the hoste of the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands: and the Lord brought the feare of him vpon all nations.

## CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 26 They bring againe the Arke with ioy. 29 Dauid dauncing before it is despised of his wife Michal.

AND Dauid made him houses in the [a] citie of Dauid, and prepared a place for [b] Arke of God, and pitched for it a tent.

2 Then Dauid sayd, None ought to carie the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lorde, and to minister vnto him for euer. Num. 4. 2, 20.

3 And Dauid gathered all Israel together to Ierusalem to bring vp the [b] Arke of the Lord vnto his place, which he had ordeined for it. b From the house of Obed Edom. 2. Sa. 6. 10, 12.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Uriel the chiefe, and his ‖ brethren fiue score.

6 Of the sonnes of Merari, Asaiah the chief, and his brethren two hundreth and twentie.

7 Of the sonnes of Gershom, Joel the chiefe, and his brethren an hundreth and thirtie.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the chiefe, and his brethren fourescore. c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exo. 6. 18, 22, & nomb. 3. 30. d The third sonne of Kohath. Exo. 6. 18.

10 Of the sonnes of Uzziel, Amminadab the chiefe, and his brethren an hundreth and twelue.

11 And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Uriel, Asaiah and Joel, Shemaiah, and Eliel, and Amminadab:

12 And he sayd vnto them, Ye are the chiefe fathers of the Leuites: [e] sanctifie your selues, and your brethren, and bring vp the Arke of the Lorde God of Israel vnto the [place] that I haue prepared for it. e Prepare your selues, & be pure, abstaine from all things wherewith ye might be polluted, & so not able to come to the Tabernacle. Chap. 23. 28.

13 For [f] because ye were not there at the first, the Lord our God made a breach among vs: for we sought him not after [due] order. f According as he hath appointed in the Law.

14 So the Priests and the Leuites sanctified themselues to bring vp the Arke of the Lord God of Israel.

15 And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, according to the worde of the Lord. Exod. 25. 14, 15.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint [certaine of their brethren] to sing with instruments of musike, with violes and harpes, and cymbales, that they might make a sound, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the sonne of Joel, and of his brethren Asaph the sonne of Berechiah, and of the g These instruments and other ceremonies, which they obserued, were rudiments or ordinances of their seruice, which continued to the comming of Christ.

a That was in the place of the citie called Sion, 2. Sam. 5. 7, 9.

sonnes of Merari their brethren, Ethan the sonne of Kushaiah,

18 And with them their brethren in the [a] second degree, Zechariah, Ben and Jaaziel, and Shemiramoth, & Jehiel, and Unni, Eliab, & Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel the porters.

19 So Heman, Asaph and Ethan [were singers to make a sound with cymbales of brasse,

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with violes on Alamoth,

21 And Mattithiah, and Eliphelehu, and Mikneiah, and Obed Edom, and Jeiel, and Azaziah, with harpes vpon [b] Sheminith Jenazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah & Elkanah were porters for the Arke.

24 And Shebaniah and Jehoshaphat and Nethaneel and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests did blowe with trumpets before the Arke of God, and Obed Edom and Jehiah were porters [c] for the Arke.

25 [d] So Dauid and the Elders of Israel & the captaines of thousands went to bring vp the Arke of the couenant of the Lorde from the house of Obed Edom with ioye.

26 And because that God [e] helped the Leuites that bare the Arke of the couenant of the Lord, they offred [f] seuen bullocks and seuen rammes.

27 And Dauid had on him a linnen garment, as all the Leuites that bare the Arke, and the singers & Chenaniah that had the chiefe charge of the singers: and vpon Dauid was a linnen [g] Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting and sound of cornet and with trumpets, & with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the [q] couenant of the Lorde came into the citie of Dauid, Michal the daughter of Saul looked out at a windowe, and sawe king Dauid dancing and playing, and [r] she despised him in her heart.

a Which were inferior in dignitie.

b This was an instrument of musike, or a certaine tune, whereunto they accustomed to sing Psalmes.

c Which was the eight tune, ouer the which he that was most excellent had charge.

d To wit, to appoint Psalmes and songs to them that sang.

e With Berechiah & Elkanah, 1. Sam. 2. 12.

f That is, gaue them strength to execute their office.

g Besides the bullocke and the fat beast, which Dauid offered at euery first pase, 2. Sam. 6. 13.

p Reade, 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made with them. 2 Sam. 6. 16.

CHAP. XVI.

1 The Arke being placed they offer sacrifices. 4 Dauid appointeth Asaph and his brethren to minister before the Lorde. 8 Or appointeth a notable Psalme to be sung in praise of the Lorde.

[s] SO they brought in the Arke of God, and set it in the midst of the Tabernacle that Dauid had pitched for it, & they offered burnt offerings and peace offrings before God.

2 And when Dauid had made an end of offring the burnt offring & the peace offrings, he [a] blessed the people in the Name of the Lord.

3 And he dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottel of wine.

4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, and to [b] rehearse & to thanke and praise the Lord God of Israel.

5 Asaph the chiefe, & next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Jeiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 [And] Benaiah & Jahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did [c] appoint at the beginning to giue thankes to the Lorde by the hand of Asaph and his brethren.

8 [t] Praise the Lorde [and] [u] call vpon his Name: declare his [x] workes among the people.

9 Sing vnto him, sing praise vnto him, [and] talke of all his [y] wonderfull workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lorde reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his maruellous workes that he hath done, his wonders, and the [z] iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his chosen.

14 He is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, [and] the word, which he commaunded to a thousand generations:

16 [a] which he made with Abraham, and his othe to Isaak:

17 And

s 2. Sam. 6. 17.

a He called vpon the name of God desiring him to prosper the people, and gaue good successe to their beginnings.

b To wit, Gods benefites toward his people.

c Dauid gaue them this Psalme to praise the Lord, signifying that all men, enterprises the Name of God ought to be praised and called vpon. 1. Chron. 15. 21. 1. Chron. 23. 4.

t Whereof this is the chiefest that he hath written himself a Church to call vpon his Name.

u Who of his wonderful prouidence hath chosen a seed of the stocke of Abraham to be his children.

x In succession of the Patriarch, which iudgements were declared by Gods mouth to Moses.

y Meaning hereby that the promes of adoption ouerpasseth not to the Church, Genes. 22. 16. & 17. 18. Act. 13. 23. Heb. 6. 17.

17 And hath confirmed it to Jaakob for a Lawe, and to Israel for an euerlasting couenant,

18 Saying, To thee will I giue the land of Canaan, the [e] lot of your inheritance.

19 When ye were [h] fewe in nomber, yea, a very fewe, and strangers therein,

20 And walked about from nation to nation, and from one kingdome to another people,

21 Hee suffered no man to doe them wrong, but rebuked [i] kings for their sakes, saying,

22 Touche not mine [k] anointed, and doe my [l] Prophets no harme.

23 [m] Sing vnto the Lord all the earth: declare his saluation from day to day.

24 Declare his glorie among the nations, & his wonderfull workes among all people.

25 For the Lord [is] great and much to be praysed, and he is to be feared aboue all gods.

26 For all the gods of the people [are] [n] idoles, but the Lord made ꝑ heauens.

27 Prayse and glory [are] before him: power and beautie are in his place.

28 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and power.

29 Giue vnto the Lorde the glorie of his Name: bring an offering and come before him, and worship the Lorde in the glorious Sanctuarie.

30 [o] Tremble ye before him, all the earth: surely the worlde shall be stable [and] not mooue.

31 Let the heauens reioyce, & let the earth be glad, and let them say among the nations, The Lord reigneth.

32 Let the Sea roare, and all that therein is: let the fielde be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the presence of the Lord: for he commeth to [p] iudge the earth.

34 Prayse the Lorde, for he is good, for his mercie [endureth] for euer.

35 And say ye, Saue vs, O God, our [q] saluation, and gather vs, and deliuer vs from the heathen, that We may prayse thine holy Name, and [q] glorie in thy prayse.

36 Blessed [be] the Lorde God of Israel for euer and euer: and let all people say, So be it, and prayse the Lord.

37 ¶ Then he left there before the Arke of the Lords couenant Asaph and his brethren to minister continually before the Arke, that which was to be done euery day:

38 And Obed Edom & his brethren, three score and eight: and Obed Edom the sonne of Jeduthun, & Hosah, [were] porters.

39 And Zadok the Priest and his brethren the Priests were before the Tabernacle of the Lorde, in the hie place that was at Gibeon,

40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Law of the Lord, which he commanded Israel.

41 And with them [r] were Heman, and Jeduthun, & the rest that were chosen (which were appointed by names) to prayse the Lorde, because his mercie [endureth] for euer.

42 Euen with them [were] Heman and Jeduthun, to make a sound with the cornets and with the cymbales, with [s] excellent instruments of musike: and the sonnes of Jeduthun were at the gate.

43 And all the people departed, euery man to his house: and Dauid returned to [t] bielle his house.

## CHAP. XVII.

1 Dauid is forbidden to build an house vnto the Lord, 12 Christ is promised vnder the figure of Salomon. 18 Dauid giueth thankes. 22 And prayeth vnto God.

NOwe [a] afterward when Dauid dwelt in his house, hee said to Nathan the Prophet, Behold, I dwell in an house of cedar trees, but the Arke of the Lords couenant remaineth vnder [b] curtaines.

2 Then Nathan sayd to Dauid, Doe [c] all that is in thine heart: for God is with thee.

3 And the same [d] night euen the word of God came to Nathan, saying,

4 Goe, and tell Dauid my seruant, Thus sayth the Lord, Thou shalt not build me an house to dwell in:

5 For I haue dwelt in no house, since the day that I brought out the children of Israel vnto this day, but I haue bin from [e] tent to tent, and from habitation [to habitation.]

6 Whereseuer I haue [f] walked with all Israel, spake I one worde to any of the iudges of Israel (whom I commaunded to feede my people, saying, Why haue ye not built me an house of cedar trees?

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e The coarde, where-vpon ꝑ ceast were measured.

h Meaning, frō ꝑ time that Abraham entred, vnto ꝑ time that Jacob went into Egypt for famine.

i To Pharaoh & Abimelech.

k Ꝑ true elect people & them whom I haue sanctified.

l To whome God declared his woyde, and they declared it to their posterie. Psa. 105. 1

m Ꝑ strong faith appeareth herein ꝑ yonge all the worlde would forsake idoles, yet he would cleaue to the liuing God.

n Humble your selues vnder ꝑ mighty hand of God.

o He exhorteth the dum creatures to reuerence with him in confessing ꝑ greatnes of the grace of God.

p To restore all things to their state.

q Yet acknowledgeth this to be the chiefest felicitie of man.

r He willeth all the people both in heart and mouth to consent to these prayses.

s With Jacob and the rest of the Priests.

t Declaring ꝑ after our duetie to God we are chiefly bound to our owne house, for ꝑ which as for all other things, we ought to pray vnto God and instruct our families to prayse his Name.

a 2. Sam. 7. 2.

b Well built and faire.

b That is, in tentes couered with skinnes.

c As yet God had not reuealed to the Prophet what he purposed concerning Dauid: therefore seeing God fauored Dauid, he spake what he thought.

d After that Nathan had spoken to Dauid.

e That is, in a tent which removed to and fro.

f Meaning, wheresoeuer his Arke was, there was a figure of his presence.

7 Nowe therefore thus shalt thou
say vnto my seruant Dauid. Thus saith
the Lorde of hostes, I tooke thee from
the sheepecoat, and from following
the sheepe, that thou shouldst be a prince
ouer my people Israel.
8 And I haue bene with thee whi-
therſoeuer thou haſt walked, and haue
deſtroyed all thine enemies out of thy
ſight, and haue made thee a name, like
the name of the great men that are in
the earth.
9 Alſo I will appoint a place for my
people Iſrael, and will plant it, that
they may dwell in their place, and moue
no more: neither ſhall the wicked peo-
ple vexe them any more, as at the be-
ginning,
10 And ſince the time that I commaun-
ded iudges ouer my people Iſrael. And
I will ſubdue all thine enemies: there-
fore I ſay vnto thee, that the Lorde wil
build thee an houſe.
11 And when thy dayes ſhall be fulfil-
led to go with thy fathers, then will I
raiſe vp thy ſeede after thee which ſhall
be of thy ſonnes, and will eſtabliſh his
kingdome.
12 He ſhall build me an houſe, and I
will eſtabliſh his throne for euer.
13 I will be his father, and he ſhall be
my ſonne, and I will not take my mercie
away from him, as I tooke it from him
that was before thee.
14 But I will eſtabliſh him in mine
houſe and in my kingdome for euer, and
his throne ſhalbe ſtabliſhed for euer.
15 According to all theſe wordes, and
according to all this viſion. So Nathan
ſpake to Dauid.
16 ¶ And Dauid the King went in
and ſate before the Lord and ſayd, who
am I, O Lorde God, and what is mine
houſe, that thou haſt brought me hi-
therto?
17 Yet thou eſteeming this a ſmall
thing, O God, haſt alſo ſpoken concer-
ning the houſe of thy ſeruant for a great
while, and haſt regarded me according
to the eſtate of a man of hie degree, O
Lord God.
18 What can Dauid [deſire] more of
thee for the honour of thy ſeruant? for
thou knoweſt thy ſeruant.
19 O Lord, for thy ſeruants ſake euen
according to thine heart haſt thou done
all this great thing to declare all mag-
nificence.
20 Lord, there [is] none like thee, nei-
ther is there any God beſides thee, ac-
cording to all that we haue heard with
our eares.
21 Moreouer what one nation in the
earth is like thy people Iſrael, whoſe
God went to redeeme them to be his
people, and to make thy ſelfe a Name,
and to doe great and terrible things by
caſting out nations from before thy peo-
ple, whome thou haſt deliuered out of
Egypt?
22 For thou haſt ordeined thy people
Iſrael to be thine owne people for euer,
and thou Lord art become their God.
23 Therefore now Lord, let the thing
that thou haſt ſpoken concerning thy
ſeruant and concerning his houſe be confir-
med for euer, and doe as thou haſt ſayd,
24 And let thy Name be ſtable and mag-
nified for euer, that it may be ſayd, The
Lorde of hoſtes, God of Iſrael, is the
God of Iſrael, and let the houſe of Dauid
thy ſeruant be ſtabliſhed before thee.
25 For thou, O my God, haſt reuealed
vnto the eare of thy ſeruant, that thou wilt
build him an houſe: therefore thy ſer-
uant hath found bolde to pray before thee.
26 Therefore nowe Lord, for thou
art God, and haſt ſpoken this goodnes
vnto thy ſeruant)
27 Nowe therefore, it hath pleaſed
thee to bleſſe the houſe of thy ſeruant,
that it may be before thee for euer: for
thou, O Lord, haſt bleſſed it, and it ſhall
be bleſſed for euer.

## CHAP. XVIII.

1 The battel of Dauid againſt the Philiſtims, 2 And againſt Moab, 3 Zobah, 5 Aram, 12 And Edom.

NOw after this Dauid ſmote
the Philiſtims, and ſubdued
them, and tooke Gath, and
the villages thereof out of the
hand of the Philiſtims.
2 And he ſmote Moab, and the Moa-
bites became Dauids ſeruants, and
brought gifts.
3 ¶ And Dauid ſmote Hadarezer
King of Zobah vnto Hamath, as hee
went to ſtabliſh his border by the riuer
Perath.
4 And Dauid tooke from him a thou-
ſand charets, and ſeuen thouſand horſe-
men, and twentie thouſand footemen, and
deſtroyed all the charets, but he reſer-
ued of them an hundreth charets.
5 ¶ Then came the Aramites of Da-
maſcus to ſuccour Hadarezer King of
Zobah, but Dauid ſlewe of the Ara-
mites two and twentie thouſand.

6 And

g Of a ſhepherd of sheepe I made thee a king ouer all my people, that thou ſhouldeſt be a prince ouer my people Iſrael.

h Make them ſure that they ſhall not remoue.

i Or, ſon in law.

k That is, no king of Christ ſhall for the earth be ſo glorious ſhould reigne.

l Which was Saul.

m He went not to the tent where the Arke was: ſignifying that we ought to doe nothing before we receiue any benefites of the Lord.

n Hitherto.

o Thou haſt promiſed a kingdome that ſhall continue to me and my poſteritie: and that Chriſt that ſhall proceede of me ſhall freely and according to the purpoſe of thy will without any deſerving.

p That is, the Lord hath determined to bring God, in deliuering them from the Egyptians, and preſeruing them.

q Thou haſt declared vnto me by Nathan the Prophet.

r And haſt not ſtroke ſparkes.

s Which, 2. Sam. 8. 1. is called the bridle of bondage, becauſe it was a ſtrong town, and kept the country round about in ſubiection.

t Or, prayed diuerſe.

u Or, Hadadezer.

v Or, Euphrates.

2 Sam 8.4.

6 And Dauid put a garison in Aram of Damascus, & the Aramites became Dauids seruants, and brought gifts: and the Lord preserued Dauid whersoeuer he went.

7 And Dauid tooke the shields of golde that were of the seruants of Hadarezer, and brought them to Ierusalem.

8 And from Tibhath, & from Chun (cities of Hadarezer) brought Dauid exceeding much brasse, wherewith Salomon made the brasen * Sea, and the pillars and the vessels of brasse.

9 ¶ Then Tou king of Hamath heard howe Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore hee sent Hadoram his sonne to king Dauid, to salute him, & to reioyce with him, because he had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer and brasse.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that hee brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistims, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salt valley eightene thousand,

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: and the Lorde preserued Dauid whersoeuer he went.

14 So Dauid reigned ouer all Israel, and executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok & sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priestes, and Shausha the Scribe,

17 * And Benaiah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chefe about the king.

## CAP. XIX.

4 Hanun king of the children of Ammon doth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 14 And is ouercome.

AFter this also * Nahash the king of the children of Ammon died, and his sonne reigned in his steade.

2 And Dauid said, I will shew kindnes vnto Hanun the sonne of Nahash, because his * father shewed kindnes vnto me. And Dauid sent messengers to comfort him for his father. So the seruants of Dauid came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon saide to Hanun, Thinkest thou that Dauid doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruantes come to thee to b search, to seeke and to spye out the land?

4 Wherefore Hanun tooke Dauids seruants, and shaued them, and cut off d their garments by the halfe vnto the buttockes, and sent them away.

5 And there went certaine and tolde Dauid concerning the men: and he sent to meete them (for the men were exceedingly ashamed) and the king said, Tarie at Ierusalem, vntill your beardes be growen: then returne.

6 ¶ When the children of Ammon sawe that they stanke in the sight of Dauid, then sent Hanun and the children of Ammon a thousande talents of siluer to hyre them charets and horsemen out * of Aram Naharaim & out of Aram Maachah, and out of e Zobah.

7 And they hired them two and thirtie thousande charets, and the king of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselues together from their cities, and came to the battell.

8 ¶ And when Dauid heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battell in araye at the gate of the citie. And the kings that were come, were by themselues in the fielde.

10 When Ioab sawe that the front of the battell was against him before and behind, then he chose out of all the chosse of Israel, and set him selfe in aray to meete the Aramites.

11 And the rest of the people he deliuered vnto the hande of Abishai his brother, and they put themselues in araye against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the childre of Ammon preuaile against thee, then I will succour thee.

13 Be strong, and let vs shewe our selues valiant for our * people, and for the cities of our God, and let the Lorde do that which is good in his owne sight.

14 So Ioab and the people that was

With

1 Or, Damascus.

b That is, an ale things that he might spie.

c Which is, Mahanaim are called Berah and Berothai. 1 Kng. 7. 23. ver. 51. 20.

d Called also Ioram, 2. Sa. 8. 10.

e Because the Edomites and the Syrians ioyned their power together, and did, 2 Sam. 8. 12. that the Aramites were spo. l. 5. f Which is vnderstand that Ioab with the twelue thousand men is in the rule of the threescore pers. and Abishai the rest.

g Or, Seraiah. 2 Sam. 8. 17. 18.

h Brode, 2. Sam. 8. 18.

2 Sam. 10. 2.

a Because Nahash receiued Dauid and his company whē Saul persecuted him, he would now shew pleasure to his sonne for the same.

b Thus the malitious ever interpret the purpose of the godly: as the worlt fruit.

c They shaued off the one half of their beards, 2 Sam. 10. 4.

d To put them to shame and blame, where as the circumcision ought to haue been honoured and because the Iewes vsed to weare long garments and beardes they thus despitefully vsed them to make them odious to others.

e Which was a citie of the tribe of Reuben beyonde Iorden.

f Which was a citie of the Moabites, 1. Sam. 10. 6. 8.

g Which were in Syrial.

h Which was a citie of the tribe of Reuben beyonde Iorden.

5 He declareth that where the causes is euil the contrarie can not be vertue, & that in good causes men ought to be courageous and commit the successe to God.

with him, came neere before the Aramites vnto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come foorth that were beyond the riuer: and Shophach the captaine of the hoste of Hadarezer [went] before them.

17 And when it was shewed Dauid, hee gathered all Israel, and went ouer Iorden, and came vnto them, and put himselfe in araye against them: And when Dauid had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and Dauid destroyed of the Aramites seuen thousand charets, and fourtie thousand footemen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer sawe that they fell before Israel, they made peace with Dauid, and serued him. And the Aramites would no more succour the children of Ammon.

## CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims ouercome with their giants.

AND when the yeere was expired, in the time that kings go out to warfare, Ioab caried out the strength of the armie, and destroyed the countrey of the children of Ammon and came and besieged Rabbah but Dauid taried at Ierusalem. And Ioab smote Rabbah and destroyed it.

2 And Dauid tooke the crowne of their king from off his head, and founde it the weight of a talent of golde, with precious stones in it: and it was set on Dauids head, and he brought away the spoile of the citie exceeding much.

3 And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did Dauid with all the cities of the children of Ammon. Then Dauid and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistims: then Sibbechai the Hushathite slewe Sippai, of the children of Haraphah, and they were subdued.

5 And there was yet another battell with the Philistims: and Elhanan the sonne of Iair slew Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battell at Gath, where was a man of a great [stature, and his fingers were by fives, [euen foure and twentie, and was also the sonne of Haraphah.

7 And when hee reuiled Israel, Ionathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of Dauid: and by the handes of his seruants.

## CHAP. XXI.

1 Dauid causeth the people to be nombred. 14 And there die fourtie thousand men of the pestilence.

AND Satan stood vp against Israel, and prouoked Dauid to nomber Israel.

2 Therefore Dauid saide to Ioab, and to the rulers of the people, Go, and nomber Israel from Beersheba euen to Dan, and bring it to me, that I may know the nomber of them.

3 And Ioab answered, The Lorde increase his people an hundreth times so many as they be. O my lord the king: are they not all my lords seruants? Where fore doeth my lorde require this thing? why should he be a cause of trespasse to Israel?

4 Neuertheless the kings word preuailed against Ioab. And Ioab departed and went through all Israel, and returned to Ierusalem.

5 And Ioab gaue the nomber [and] summe of the people vnto Dauid: and all Israel were eleuen hundreth thousand men that drew sword: and Iudah was foure hundreth and seuentie thousand men that drew sword.

6 But the Leuites and Beniamin counted hee not among them: for the kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids Seer, saying,

10 Go

1 Sam. 11.1.

a Which was the chiefe citie of the Ammonites.

2 Sa. 12.29, 30.

b Which weigheth a stone the value of seuen thousand and seuen hundreth crowns which is about three score pound weight.

2 Sa. 21.18, 19, 20.

2 Sa. 21.18.

a Or, Siph. Or, Saphaim, or, the Giants.

c Reade, 2. Sam. 21. 19.

d Meaning, that he had sixe a piece on hands & feete.

b That is, Euphrates.

For this phrase reade, 2 Sam. 10. 19.

1 Or, Prophet.

10 Go and tell Dauid, saying, Thus
saith ỹ Lord, I offer thee three things:
choose thee one of them, that I may do
it vnto thee.

11 So Gad came to Dauid, and said
vnto him, Thus saith the Lord, Take
to thee

12 Either three yeres famine, or three
moneths to be destroyed before thine ad-
uersaries, ‖ the swoorde of thine enemies
to take thee, or els the swoorde of the
Lord ‖ pestilẽce in the land three dayes,
that the Angel of the Lord may destroy
throughout all the coastes of Israel:
nowe therefore aduise thee, what word
I shal bring againe to him that sent me.

13 And Dauid sayde vnto Gad, I am
in a wonderfull streate. let me now fall
into the hand of the Lord: for his mer-
cies are exceeding great, and let me not
fall into the hand of man.

14 So the Lorde sent a pestilence in
Israel, and there fell of Israel seuenty
thousand men.

15 ¶ And God sent the Angel into Je-
rusalem to destroy it. And ‖ as he was de-
stroying, the Lord beheld, and repen-
ted of the euill and said to the Angel that
destroyed, It is now ynough, let thine
hand cease. Then the Angel of the Lord
stoode by the threshing floore of Ornan
the Iebusite.

16 And Dauid lift vp his eyes, & sawe
the Angel of the Lorde stand betweene
the earth and the heauen with his swoord
drawen in his hand, and stretched out
towarde Jerusalem. Then Dauid and
the Elders of Israel, which were clo-
thed in sacke, fell vpon their faces.

17 And Dauid sayde vnto God, Is it
not I that commaunded to nomber the
people? It is euen I that haue sinned
and haue cõmitted euill but these sheepe
what haue they done? O Lord my God,
I beseech thee, let thine hand be on mee
and on my fathers house, and not on thy
people for their destruction.

18 ¶ Then the Angel of the Lorde
commaunded Gad to say to Dauid, that
Dauid should go vp, and set vp an altar
vnto the Lord in the threshing floore of
Ornan the Iebusite.

19 So Dauid went vp according to
the saying of Gad, which he had spoken
in the name of the Lord.

20 And Ornan turned about, and
sawe the Angel, and his foure sonnes
‖ that were with him, hid themselues,
and Ornan threshed wheate.

21 And as Dauid came to Ornan, Or-
nan looked and sawe Dauid, and went
out of the threshing floore, and bowed
him selfe to Dauid with his face to the
ground.

22 And Dauid sayde to Ornan, Giue
mee the place of thy threshing floore,
that I may builde an altar therein vn-
to the Lord: giue it me for sufficient mo-
ney, that the plague may be stayed from
the people.

23 Then Ornan sayde vnto Dauid,
Take it to thee, & let my lord the king do
that which seemeth him good: lo, I giue
thee bullockes for burnt offrings, and
threshing instruments for wood, and
wheate for meate offring, I giue it all.

24 And king Dauid sayde to Ornan,
Not so: but I will bye it for sufficient
money: for I will not take that which
is thine for the Lord, nor offer burnt of-
frings without cost.

25 So Dauid gaue to Ornan for that
place ⁿ six hundreth shekels of golde by
weight.

26 And Dauid built there an altar vn-
to the Lord, and offred burnt offrings,
and peace offrings, and called vpon the
Lord, & he ‖ answered him by fire from
heauen vpon the altar of burnt offring.

27 And when the Lorde had spoken
to the Angel, he put vp his swoord againe
into his sheath.

28 At that time whē Dauid saw that
the Lorde had heard him in the thresh-
ing floore of Ornan the Iebusite, then
he sacrificed there.

29 (But the Tabernacle of the Lord
which Moses had made in the wilder-
nes, & the altar of burnt offring were
at that season in the hie place at Gibeon.

30 And Dauid could not go before it
to aske counsel at God: for he was afraid
of the swoord of the Angel of the Lord)

CHAP. XXII.

a Dauid prepareth things necessarie for the building of the Temple. 6 He commaundeth his sonne Salomon to builde the Temple of the Lord, which thing he himselfe was forbidden to do. 9 Vnder the figure of Salomon Christ is promised.

THen Dauid said, This is the
house of the Lord God, and
this is the altar for the burnt
offrung of Israel.

2 And Dauid commaunded to gather
together the straungers that were in the
lande of Israel, and hee set masons to
hew and polish stones to build the house
of God.

3 Dauid also prepared ‖ much yron for
the nailes of the doores, & for the gates,



‖ Or, smite thee.

f Reade, 2. Sam. 24. 16.

g When God threateth backe his plagues, he seemeth to repent, reade Gen 6.6.

‖ Or, Araunah.

h This he doeth, that with a true repentance and a father pacifie towarde his people which he sheeteth God to spare them and to punish him and his.

i If man liue himselfe in the sight of an Angel, what shall a creature doe much lesse is a sinner able to appeare before the face of God?

k Thus he doeth by the ch nameth of God, as verse 18, for else it had bene abominable, except he had rather Gods worde, or true ligion.

l That is, as much as it is worth: for hauing enough of his owne and yet to haue taken of another mans goods to offer vnto the Lorde, it had bene theft and not acceptable to God.

m Reade, 2 Sam. 24. 24.

n God declareth that hee heard his request, in that he sent downe fire from heauen for else they ‖ gat but no fire in sacrifice, but of that which was referred still vpō the altar. Leui. 6. 12, and came nowe from heauen. Leuit. 9. 24, as appeareth by the patterne of Nadab and Abihu, Leuit. 10. 1.

a That is, the place wherein he will be worshipped.

b Hearing, cunning men of other nations which dwelt among the Iewes.

c To wit, hauing weight of shekels of golde, 2. Chro. 3. 9.

and for the ioynings, and abundance of braſſe paſſing weight,

4 And cedar trees without nomber: for the Zidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid ſayde, Salomon my ſonne is yong and tender, and the houſe muſt be buylded for the Lord, magnificall, excellent and of great fame and dignitie throughout all countries. I will therefore nowe prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomō his ſonne, and charged him to buylde an houſe for the Lord God of Iſrael.

a Sam 7 13. 7 And Dauid ſaid to Salomon, *My ſonne, I purpoſed with my ſelfe to build an houſe to the Name of the Lorde my God,

8 But the word of the Lord came to me, ſaying, * Thou haſt ſhed much blood, and haſt made great battels: thou ſhalt not build an houſe vnto my Name: for thou haſt ſhed much blood vpon the earth in my ſight.

c 1 Sam 28 2. d This declareth howe greatly God deteſteth the ſhedding of bloud, ſeeing Dauid for it was cauſed to build no Temple. e Temple of the Lord ſhall not be euery where, but in one place, as God commaunded by his Prophets againſt the enemies

9 Beholde, a ſonne is borne to thee, which ſhall be a man of reſt, for I will giue him reſt frō all his enemies rounde about: therefore his name is Salomon: and I will ſend peace and quietnes vpon Iſrael in his dayes.

2 Sam 7 12. 1 King 5 5. 10 * He ſhall builde an houſe for my Name, and he ſhall be my ſonne, and I will be his father, and I will eſtabliſh the throne of his kingdome vpon Iſrael for euer.

11 Now therefore my ſonne, the Lord ſhalbe with thee, and thou ſhalt proſper, and thou ſhalt build an houſe to the Lord thy God, as he hath ſpoke of thee.

12 Onely the Lorde giue thee † wiſdome and vnderſtanding, and giue thee charge ouer Iſrael, euen to keepe the Lawe of the Lord thy God.

e Hereby ſeeth that none can be no proſperite, but when the Lord is with vs. † There are only the graces laboured of kings to get the true feare of God, and right gouernement of their ſubiects: wherby they ſeeke to proſper and flouriſh.

13 Then thou ſhalt proſper, if thou take heed to obſerue the ſtatutes and the iudgements which the Lord cōmanded Moſes for Iſrael: be ſtrong and of good courage: feare not, neither be afraide.

14 For beholde, according to my † power haue I prepared for the houſe of the Lord an hundreth thouſand talents of golde, & a thouſand thouſand talents of ſiluer, and of braſſe and of yron paſſing weight: for there was abundance: I haue alſo prepared timber and ſtone, and thou mayeſt prouide more thereto.

f For Dauid was poore in reſpect of Salomon.

15 Moreouer thou haſt workemen with thee ynough, hewers of ſtone, and ‖ workers of wood and all manner cunning men

‖ Or, ſawers, or ſharpeners.

16 Of golde, of ſiluer, and of braſſe, and of yron there is no nomber: * Vp therefore, and be doing, and the Lord will be with thee.

h That is, go about it quickly.

17 Dauid alſo commaunded all the princes of Iſrael to helpe Salomon his ſonne, ſaying,

18 Is not the Lord your God with you, and hath giuen you reſt on euery ſide? for he hath giuen the † inhabitants of the land into mine hand, and the land is ſubdued before the Lorde and before his people.

The nations round about.

19 Nowe ſet ‖ your hearts and your ſoules to ſeeke the Lord your God, and arile, and builde the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

i For it is the harte & ſoule that God moſt plagueth, and not the outward labours: except they ſought him, all their hearts to ſet forth his glory.

## CHAP. XXIII.

1 Dauid being olde, ordeineth Salomon King. 2 He cauſeth the Leuites to be numbred. 4 And aſſigneth them to their offices. 11 Aaron and his ſonnes are for the Prieſt. 14 The ſonnes of Moſes.

SO when Dauid was old and full of dayes, * he made Salomon his ſonne King ouer Iſrael.

1. King. 1. 30.

2 And hee gathered together all the princes of Iſrael with the Prieſtes and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere & abouē, and their nomber according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand were ſet to aduaunce the worke of the houſe of the Lord, and ſixe thouſand were ouerſeers and iudges.

5 And foure thouſand were porters, and foure thouſande prayſed the Lorde with inſtruments which † hee made to praiſe the Lord.

† Or, to haue care ouer.

† Ebr I made, meaning Dauid. Chap. 6 1.

6 * So Dauid deuided offices vnto them, [ to wit, to the ſonnes of Leui, to * Gerſhon, Kohath, and Merari.

Exod. 6 17.

7 Of the Gerſhonites were ‖ Laadan and Shimei.

‖ Or, Libni. Chap. 6 17.

8 The ſonnes of Laadan, the chiefe [ was Jehiel, & Zetham & Joel, three.

9 The ſōnes of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes of Shimei were ] Jahath, Zina, Jeuſh, and Beriah: theſe foure were the ſonnes of Shimei.

11 And Jahath was the chiefe, and ‖ Zizah

Or, Zina.

Zizah the second, but Jeush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebró & Vzziel, foure.

Exod 2.2 & 6.20. Num. 3.19. & 4.17.

13 The sonnes of Amram, Aaron and Moses: and Aaron was separated to a sanctifie the most holie place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

a That is, to serue in the most holy place and to consecrate the holy things.

14 ¶ Moses also the man of God, [&] his children were named with the b tribe of Leui.

b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes, Lam. 2.22. & 28.3.

15 The sonnes of Moses [were] Gershom, and Eliezer,

16 Of the sonnes of c Gershom [was] Shebuel the chiefe.

c The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Psal. 2. 25.

17 And ṕ sonne of Eliezer [was] Rehabiah the chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar [was] Shelomith the chiefe.

19 The sonnes of Hebron [were] Jeriah the first, Amariah ṕ second, Jahaziel the third, & Jekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli & Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar dyed, and had no sonnes, but daughters, and their d brethren the sonnes of Kish tooke them.

d Meaning, their cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Jeremoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen ṕ chiefe fathers according to their offices, according to ṕ number of names [and their summe that did the worke for the seruice of the house of the Lorde from the age of twentie yeres & aboue.

e Dauid did chuse the Leuites twise, first at the age of thirtie, as here: & againe after two and twentie yeres, as the necessitie of the office did require: at the beginning they had no charge in the Temple before they were fiue and twentie yeres olde, and had none after fiftie, Num. 4.2. & 8.24.

25 For Dauid said, The Lorde God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for euer.

26 And also the Leuites shal no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last words of Dauid, ṕ Leuites were nombred from twentie yeere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in ṕ courts, and chambers, & in the f purifying of all

f In washing and cleansing al the holy vessels,

holy things, and in the worke of the seruice of the house of God,

29 Both for the shewbread, and for the fine floure, for the meate offring, and for the vnleauened cakes, & for the fryed things, and for that which was rosted, and for all measures and rule,

30 And for to stand euery morning, to giue thankes and to prayse the Lorde, and likewise at euen,

31 And to offer all burnt offrings vnto the Lorde, in ṕ Sabbaths, in the moneths, & at ṕ appointed times, according to the nomber and according to their custome continually before the Lord,

32 And that they shoulde keepe the charge of the Tabernacle of ṕ Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

## CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

THese are also the a diuisions of the sonnes of Aaron. The sonnes of Aaron were [Nadab, and Abihu, Eleazar, and Ithamar.

a Leuit. 10.1, 6. Num. 3.4. & 26.60.

2 But Nadab and Abihu dyed b before their father, and had no children: therefore Eleazar and Ithamar exercised the Priests office.

b Whiles their father yet liued.

3 And Dauid distributed them, euen Zadok of ṕ sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministration.

c Or, cousins.

4 And there were founde mo of the sonnes of Eleazar by the c nomber of men, then of ṕ sonnes of Ithamar. and they deuided them, to wit, among the sonnes of Eleazar, sixteene heads, according to the houshold of their fathers, and among the sonnes of Ithamar, according to the houshold of their fathers, eyght.

d Ebr heads.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God [were] of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah ṕ sonne of Nethaneel ṕ scribe of the Leuites, wrote them before the king & the princes, & Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priests and of the Leuites, one familie being reserued for Eleazar, and another reserued for Ithamar.

7 And

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

7 And the first lot fell to Jehoiarib, and the second to Jedaiah,
8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchiah, the sixt to Miamin,
10 The seuenth to Hakkoz, the eight to Abiah,
c Zacharie the father of Iohn Baptist was of the course or lot of Abia, Luke 1.5.
11 The ninth to Jeshua, the tenth to Shecaniah,
12 The eleuenth to Eliashib, the twelft to Jakim,
13 The thirteenth to Huppa, the fourteenth to Jeshebeab,
14 The fifteenth to Bilgah, the sixteenth to Immer,
15 The seuententh to Hezir, the eightenth to Happizzez,
16 The nineteenth to Pethahiah, the twentieth to Jehezekel,
17 The one and twentie to Jachin, the two and twentie to Gamul,
18 The three and twentie to Delaiah, the foure and twentie to Maaziah.
19 These were their orders according to their offices, when they entred into the house of the LORD according to their
d By the direction, or God gaue to Aaron. customs vnder the hand of Aaron their father, as the LORD God of Israel had commanded him.
20 And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jedeiah,
21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiah,
22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Jahath,
23 And his sonnes Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth,
24 The sonne of Uzziel was Michah, the sonne of Michah was Shamir,
25 The brother of Michah was Isshiah, the sonne of Isshiah, Zecharia,
26 The sonnes of Merari were Mahli and Mushi, the sonne of Jaaziah was Beno,
27 The sonnes of Merari, of Jaaziah were Beno, and Shoham, and Zaccur and Ibri.
28 Of Mahli came Eleazar, which had no sonnes.
29 Of Kish, the sonne of Kish was Jerahmeel,
e Which was the second sonne of Merari. 30 And the sonnes of Mushi were Mahli, and Eder, and Jerimoth: these were sonnes of the Leuites after the houshold of their fathers.

31 And these also cast lottes with their brethren the sonnes of Aaron before king Dauid, and Zadok and Ahimelech, and the chefe fathers of the Priestes, and of the Leuites, euen the chefe of the families against their younger brethren.

## CHAP. XXV.

The singers are appointed with their places and lots.

SO Dauid and the captaines of the armie separated for the ministerie the sonnes of Asaph, and Heman, and Iedithun, which should sing prophecies with harpes, with violes, and with cymbales, and their number was euen of the men for the office of their ministerie, to wit,
2 Of the sonnes of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the commission of the king.
3 Of Iedithun, the sonnes of Iedithun, Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, vnder the hands of their father: Iedithun sang prophecies with an harpe, for to giue thankes and to praise the LORD.
4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.
5 All these were the sonnes of Heman the kings seer in the wordes of God to lift vp the horne: and God gaue to Heman fourteene sonnes and three daughters.
6 All these were vnder the hand of their father, singing in the house of the LORD with cymbales, violes and harpes, for the seruice of the house of God, and Asaph, and Iedithun, and Heman were at the kings commandement.
7 So was their number with their brethren that were instruct in the songs of the LORDE, euen of all that were cunning, two hundred foure score and eight.
8 And they cast lots, charge against charge, aswell small as great, the cunning man as the scholer.
9 And the first lot fell to Joseph, which was of Asaph, the second to Gedaliah, who with his brethren and his sonnes were twelue.
10 The third, to Zaccur, he, his sonnes and his brethren were twelue.
11 The fourth, to Izri, he, his sonnes

f That is, euery one had that portion, which fell vnto him by lot.

g The singers were deuided into 24. companies according to that seuen course of order conteined 1.Chr. 24. and in all there were 288. as verse 7.

h Ebr. hands.

i Whereof one is not here nombred.

k Speaking, Psalmes and songs to praise God.

l Or, Prophet.

m Or, seer.

n Ebr. the horne.

o Or, gouernement.

p Ebr. hand

q Who should be in euery company and course.

r Without respect to age or cunning

s Who must be first in the first turne, and the rest euery one as his turne followed orderly.

sonnes and his brethren twelue.
12 The fift, to Nethanah, (he,) his sonnes and his brethren twelue.
13 The sixt, to Bukkiah, (he,) his sonnes and his brethren twelue.
14 The seuenth, to Jesharelah, (he,) his sonnes and his brethren twelue.
15 The eight, to Jeshaiah, he, his sonnes and his brethren twelue.
16 The ninth, to Mattaniah, he, his sonnes and his brethren twelue.
17 The tenth, to Shimei, he, his sonnes and his brethren twelue.
18 The eleuenth, to Azareel, he, his sonnes and his brethren twelue.
19 The twelft, to Alhabiah, (he,) his sonnes and his brethren twelue.
20 The thirteenth, to Shubael, (he,) his sonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, (he, his sonnes & his brethren twelue.
22 The fiftenth, to Jerimoth, he, his sonnes and his brethren twelue.
23 The sixteenth, to Hananiah, (he,) his sonnes and his brethren twelue.
24 The seuenteenth, to Joshbekashah, (he, his sonnes and his brethren twelue.
25 The eightenth, to Hanani, (he,) his sonnes and his brethren twelue.
26 The nineteenth, to Mallothi, (he,) his sonnes and his brethren twelue.
27 The twentieth, to Eliathah, (he,) his sonnes and his brethren twelue.
28 The one and twentieth, to Hothir, (he, his sonnes & his brethren twelue.
29 The two and twentieth, to Giddalti, (he,) his sonnes and his brethren twelue.
30 The three and twentieth, to Mahaziath, he, his sonnes & his brethren twelue.
31 The foure and twentieth to Romamti ezer, he, his sonnes and his brethren twelue.

## CHAP. XXVI.

1 The porters of the Temple are ordained, euery man to the gate which he should keepe. 20 And ouer the treasure.

[Or, courses and turnes.

CONcerning the diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of ᵖ sonnes of · Asaph.

a This Asaph was not the notable musitian, but another of the name called also Ebiasaph, Chap. 6. 33. 37. Exod. 6. & also Iasaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Jediael the second, Zebadiah the third, Jathniel the fourth,
3 Elam the fift, Jehohanan the sixt, (and Elehoenai the seuenth.
4 And of the sonnes of Obed Edom, Shemaiah the eldest, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fift,
5 Ammiel the sixt, Issachar the seuenth, Peulthai the eight: for God had ᵇ blessed him.

b In giuing him many children.

6 And to Shemaiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of ᶜ might.

c Or, like their fathers house, meaning, wyfe men, and valiant.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad (and his brethren strong men: Elihu also, and Semachiah.
8 All these were of the sonnes of Obed Edom, they and their sonnes & their brethren mighty and ᵈ strong to serue, (euen three score & two of Obed Edom.

[Or, nephews.

d And meete to serue in the office of the portership.

9 And of Meshelemiah sonnes and brethren, eighteene mighty men.
10 And of Hosah of the sonnes of Merari, the sonnes were Shimri the chiefe, and though he was not the eldest, yet his father made him the chiefe)
11 Helkiah the second, Tebaliah the third, and Zechariah the fourth): All the ‖ sonnes and the brethren of Hosah (were thirtene.

‖ Or, cousins.

12 Of these were ‖ the ‖ diuisions of the porters of the chiefe men, hauing the charge ᵉ against their brethren, to serue in the house of the Lord.

‖ Or, courses.

e According to their turnes, as well the one as the other.

13 And they cast lottes both small and great for the house of their fathers, for euery gate.
14 And the lot on the Eastside fell to ‖ Shelemiah: then they cast lottes for Zechariah his sonne ᶠ a wise counseler, and his lot came out Northward:

‖ Or, Meshelemiah

f One expert and meete to keepe that gate

15 To Obed Edom Southward, and to his sonnes the house of Asuppim:
16 To Shuppim and to Hosah westward with the gate of Shallecheth by the paued streete that goeth vpwarde, warde ouer against warde.
17 Eastward were sixe Leuites, ᵍ Northward foure a day, and Southward foure a day, and toward Asuppim two (and) two.

g Thus was an house, where they vsed to reason or consulte of things concerning the Temple as a Consistorie house.

18 In ʰ Parbar towarde the west (were foure by the paued streete, and two in Parbar.
19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

h Great.

20 ¶ And of the Leuites, Ahiah (was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of

21 Of the sonnes of Laadan ꝑ sonnes of the Gershunnites descending of Laadan, ꝑ chiefe fathers of Laadan, were Gershunn and Jehieli.

22 The sonnes of Jehieli were Zethan and Joel his brother, appointed ouer the treasures of the house of the Lorde.

1 These also had charge ouer the treasures.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Vzzielites.

24 And Shebuel the sonne of Gershom, the sonne of Moses, a ruler ouer the treasures.

| Or, cousins.

25 And of his brethren (which came) of Eliezer, was Rehabiah his sonne, and Jeshaiah his sonne, and Joram his sonne, and Zichri his sonne, and Shelomuth his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the king, and the chiefe fathers, ꝑ captaines ouer thousands, and hundreths, and the captaines of the armie had dedicated.

c) According as the Lorde commanded, Nom. 3. 12.

27 (For of the battels ꝑ they did dedicate to maintaine ꝑ house of the Lord)

28 And all that Samuel the Seer had dedicated, and Saul the sonne of Kish and Abner the sonne of Ner, and Joab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomuth, and his brethren.

29 Of the Izharites (was) Chenaniah ꝑ his sonnes, for the businesse without ouer Israel, for officers and for iudges.

n) Meaning, of things that were out of the cite.

30 Of the Hebronites, Achabiah and his brethre, men of actuate, a thousand, and seuen hundreth were officers for Israel beyond Jorden westward, in all the businesse of the Lorde, and for the seruice of the king.

o) That is, for the kings house.

31 Among the Hebronites (was Jeriah the chiefest euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were found among them men of actuate at Jazer in Gilead.

p) To wit, the cousins of Jeriah.

32 And his brethren men of actuate, two thousand and seuē hundreth chiefe fathers, whom king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to q God, and for the kings businesse.

q) Both in spirituall & temporall things.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the King.

THe children of Israel also after their nomber, euen the chiefe fathers and captaines of thousands ꝑ of hundreths, and their officers that serued the king by diuers courses, which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery course were foure and twentie thousande.

a) That is, which executed their charge and office, which is meant by coming in and going out.

2 Ouer the first course for the first moneth was Jashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez (was the chiefe ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodai, an Ahohite, ꝑ this was his course, and Mikloth was a captaine, and in his course were foure and twentie thousand.

b) That is, Dodais lieutenant.

5 The captaine of the third hoste for the third moneth was Benaiah the sonne of Jehoiada the chiefe Priest: and in his course were foure and twentie thousand.

6 This Benaiah was mightie among *thirtie and aboue the thirtie, and in his course was Ammizabad his sonne.

* 2. Sam. 23. 20, 22, 23.

7 The fourth for the fourth moneth (was Asahel the brother of Joab, and Zebadiah his sonne after him: and in his course (were foure and twentie thousand.

8 The fift for the fift moneth (was) prince Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth (was) Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth (was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for ꝑ eight moneth (was) Sibbecai the Hushathite of ꝑ Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth (was) Abiezer the Anethothite of the sonnes of Jemini: and in his course foure and twentie thousand.

c) Or, Beniamin.

13 The tenth for the tenth moneth (was Maharai ꝑ Netophathite of the Zarhites: and in his course foure and twentie

twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

c Meaning, before these twelue captaines.

16 Moreouer the rulers ouer the tribes of Israel were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aaron, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Jerimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

d Which is beyond Iordan: respect of Iudah, as one captaine was ouer the Reubenites & the Gadites.

21 Ouer the d other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azarel the sonne of Jerobam. These are the princes of the tribes of Israel.

23 But Dauid tooke not the nomber of them from twentie yere olde and vnder, because the Lorde had sayd that hee would increase Israel like vnto the starres of the heauens.

Chap.21.7.

24 And Ioab the sonne of Zeruiah began to nomber: but he finished it not, e because there came wrath for it against Israel, neither was the nomber put into the Chronicles of King Dauid.

e And the commaundement of the King was abominable to Ioab. Chap. 21.6

25 And ouer the Kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towers was Jehonathan the sonne of Vzziah:

f The Ebrews make both these bookes of Chronicles but one, and at this verse make the midst of the booke, as touching the number of verses.

26 And ouer the workemen in the fielde that tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, & ouer the store of the wine, was Sabdi the Shiphmite:

28 And ouer the oliue trees and mulberie trees that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Sheitai the Sharonite: and ouer the oxen in the valleis, was Shaphat the sonne of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Jehdeiah the Meronothite:

31 And ouer the sheepe was Jaziz the Hagerite: all these were the rulers of the substance that was King Dauids.

32 And Jehonathan Dauids vncle a man of counsell and of vnderstanding (for he was a scribe) & Jehiel the sonne of Hachmoni were with the Kings sonnes.

f That is, a man learned in the lawde of God.

g To be chief Schoolemasters and teachers.

33 And Ahitophel was the Kings counseller, and Hushai the Archite the Kings friend.

h After that Ahitophel had hanged himself, 2 Sam. 17.23

34 And after Ahitophel was Jehoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

Iehoiada was made counseller.

## CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, he maketh Salomon and the people to persuade it, 8 exhorting him to feare the Lord.

NOwe Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, & the captaines of thousands & the captaines of hundreths, and the rulers of all the substance and possession of the King, and of his sonnes, with the eunuches, and the mightie, and all the men of power, vnto Ierusalem.

Of these seruants, Gen. 37 36.

2 And King Dauid stoode vp vpon his feete, and sayd, Heare ye me, my brethren and my people: I purposed to haue built an house of rest for the Arke of the couenant of the Lorde, and for a footestoole of our God, and haue made ready for the building,

i Where the Arke should remaine and remoue no more to and fro. 1 Kyng. 8. 2. Sam. 7.5, 13 chap. 22.8.

3 But God said vnto me, Thou shalt not builde an house for my Name, because thou hast bene a man of warre, and hast shed blood.

4 Yet as the Lorde God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father he delited in me to make me king ouer all Israel)

k According to the prophecie of Iaakob, Gen. 49 8.

Well p 7.

5 So of all my sonnes (for the Lord hath giuen me many sonnes) hee hath

euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he said vnto me, Salomon thy sonne, he shall build mine house and my courtes: for I haue chosen him to be my sonne, and I will be his father.

7 I will stablish therefore his kingdome for euer, if he endeuour himselfe to doe my commaundements, & my iudgements, as this day.

8 Nowe therefore in the sight of all Israel the Congregation of the Lorde, and in the audience of our God, keepe and seeke for all the commaundements of the Lord your God, that ye may possesse this good land, and leaue it for an inheritance for your children after you for euer.

9 And thou Salomō my sonne know thou the God of thy father, and serue him with a perfite heart, & with a willing minde: for the Lord searcheth all hearts, & vnderstandeth all the imaginations of thoughts: if thou seeke him, he will be found of thee, but if thou forsake him, he will cast thee off for euer.

10 Take heede nowe, for the Lorde hath chosen thee to build the house of the Sanctuarie: be strong, therefore, and doe it.

11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porche and of the houses thereof, and of the closets thereof and of the galeries thereof, and of the chambers thereof that are within, and of the house of the mercifeate,

12 And the paterne of all that he had in his minde for the courtes of the house of the Lorde, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,

13 And for the courses of the Priests, and of the Leuites and for all the worke for the seruice of the house of the Lorde, and for all the vessels of the ministerie of the house of the Lord.

14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.

15 The weight also of golde for the candlesticks, and gold for their lampes, with the weight for euery candlestick, and for the lampes thereof, and for the candlesticks of siluer by the weight of the candlestick, and the lampes thereof, according to the vse of euery candlestick,

16 And the weight of the golde for the tables of the vbread, for euery table, and siluer for the tables of siluer,

17 And pure gold for the fleshhookes, and the bowles, and plates and for basens, golde in weight for euery salen, and for siluer salens, by weight for euery salen,

18 And for the altar of incense, pure golde by weight, and golde for the paterne of the charet of the Cherubs that spred them selues, and couered the Arke of the couenant of the Lord:

19 All (sayd he) by writing sent to me by the hand of the Lorde, which made me vnderstand all the workmanship of the paterne.

20 And Dauid sayd to Salomon his sonne, Be strong & of a valiant courage and doe it: feare not, nor be afraide: for the Lord God, euen my God is with thee: he will not leaue thee nor forsake thee till thou hast finished all the worke for the seruice of the house of the Lord.

21 Behold also, the companies of the Priests and the Leuites for all the seruice of the house of God euen they shall be with thee for the whole worke, with euery free heart that is skilfull in any maner of seruice. The princes also and all the people will be wholy at thy commandement.

## CAP. XXIX.

The offrings of Dauid and the princes to the building of the Temple. Dauid praieth and Salomon is made king.

MOreouer Dauid the king sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender and the worke is great: for this house is not for man, but for the Lord God.

2 Nowe I haue prepared with all my power for the house of my God gold for vessels of gold and siluer for them, siluer and brasse for things of brasse, yron for things of yron, and wood for things of wood, and onix stones, and stones to be set and carbuncle stones & of diuers colours, and all pretious stones, and marble stones in abundance.

3 Moreouer, because I haue delite in the house of my God, I haue of mine owne golde and siluer, which I haue giuen to the house of my God, besides all that

a Thy seed that keepe my commaundements, not I from thee, as he doe by thee.

d To wit, of Canaan.

e He declareth, that to obtaine continue prosperitie from the commaundements of the Lord, both for themselues and their children, their offerings and inquisition.

f Hebr. I haue made ready. 1. Chron. 22. 5. & 28. 10. & 29. 2.

g Meaning, for his Arke.

h Put in execution.

i That is, the two vessels.

k That is, the ten candlesticks. Exod. 25. 31.

l Or, couetousnesse.

m Meaning, of the seuerall sorts of the seuerall things. Exod. 25. 39. & 37. 24.

n Or, whatsoeuer the Lord declared himself to me, &c.

o Or, all this was in writing by the hand of the Lord, &c.

p Or, booke of the Law. Exod. 24. 7. Deut. 17. 18.

q Or, booke of the Kings laws vnder the pen of inspiration. Deut. 17. 19.

r That is, concerning the seruice of the house of God.

s Hebr. Gods hath giuen him.

t Hebr. at his word.

u Hebr. and shall be at thy mouth.

a Hebr. and strengthen it vnto him.

b That is, the treasures of the Temple, the vessels made for the Temple, and the ornaments, but to beseeme his owne particular treasure.

that I haue prepared for the house of the Sanctuarie,

c The fourth part of the whole. Gene. 10. 29.

+ Euen three thousand talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouer lay the walles of the houses.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers. and who is willing to fill his hand to day vnto the Lord?

d The more one is liberall, the more he prouoketh others to set forth the work of God. Heb. to offer.

6 So the princes of the families, and the princes of the tribes of Israel, and the captaines of thousands and of hundreths, with the rulers of the kings worke, offred willingly,

7 And they gaue for the seruice of the house of God fiue thousand talents of golde, and ten thousand pieces, and ten thousand talents of siluer, and eighteene thousand talents of braſſe, and one hundreth thousand talents of yron.

e Meaning, them that had any.

8 And they with whome precious stones were found, gaue them to the treasure of the house of the Lord, by the hand of Jehiel the Gershunnite.

9 And the people reioyced when they offred willingly: for they offred willingly vnto the Lord, with a perfite heart. And Dauid the king also reioyced with great ioy.

f That is, with a good courage and without hypocriſie. Psal. 119. 1.

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayd, Blessed be thou, O Lord God, of Israel our father, for euer and euer.

g Which hadest receiued thy seruice to our father Iacob.

11 Thine, O Lord, is greatnes and power, and glorie, and victorie + prayse: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou exellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, and to giue strength vnto all.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporall or spirituall we receiue them all of God, and therefore we muſt giue him the glorie.

13 Now therefore our God, we thanke thee, and prayse thy glorious Name.

i And therefore haue this land but lent to vs for a time.

14 But who am I, and what is my people, that we should be able to offer willingly after this sort? for all things come of thee: and of thine owne hand we haue giuen thee.

k Hebr. sojourning, for so we are before thee.

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, and there is none abiding.

16 O Lorde our God all this abundance that we haue prepared to builde thee an house for thine holy Name, is of thine hand and all is thine.

17 I knowe also, my God, that thou triest the heart, and hast pleasure in righteousnes: I haue offred willingly in the vprightnes of mine heart all these things: now be also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

l 1 Sam. 16. 7. Psal. 119. 7.

18 O Lord God of Abraham, Isaak and Israel our fathers, keepe this for euer in the purpose, and the thoughts of the heart of thy people, and prepare their hearts vnto thee.

m Continue them in this good minde, that they may serue thee willingly.

19 And giue vnto Salomon my sonne a perfite heart to keepe thy commandements, thy testimonies, & thy statutes, and to doe all things, and to build the house which I haue prepared.

20 ¶ And Dauid sayd to all the Congregation, Nowe blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, & bowed downe their heads, and worshipped the Lord and the King.

That is, did reuerence to the King.

21 And they offred sacrifices vnto the Lord, and on the morowe after that day, they offred burnt offrings vnto the Lord, [euen a thousand young bullocks, a thousand rammes, and a thousand sheepe, with their + drinke offrings, and sacrifices in abundance for all Israel.

n Meaning, all kinde of fat wherby they nourished with their sacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lorde the same day with great ioy, and they made Salomon the sonne of Dauid king the second time, and annoynted him prince before the Lorde, and Sadok for the hie Priest.

23 So Salomon sate on the o throne of the Lord, as king in stead of Dauid his father, and prospered: and all Israel obeyed him.

o Thus vnderstand the Kings of Iudah to be successors of Christ, who was the true anoynted, and to whom God gaue the right gouernment of all things. Heb. gaue the hand.

24 And all the princes and men of power, and all the sonnes of king Dauid submitted themselues vnder king Salomon.

25 And the Lorde magnified Salomon in dignitie in the sight of all Israel, and gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ p Thus Dauid the sonne of Ishai reigned ouer all Israel.

p 1 King. 2. 11.

27 And the space that he reigned ouer Israel, was fourtie yeere: seuen yeere reigned he in Hebron and three and thirtie yeere reigned he in Jerusalem:

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of Dauid the

o The bookes of Nathan and Gad are thought to haue bin lost in the captiuitie.

King first and last, beholde, they are wrytten in ỹ booke of Samuel the Seer, and in the booke of Nathan the Prophet, and in the booke of Gad the Seer,

30 with all his reigne and his power, and times that went ouer him, & ouer p Meaning, the troubles and greefes. Israel and ouer all the kingdomes of the earth.

# The seconde booke of the Chronicles.

## The Argvment.

THis seconde booke conteineth briefly in effect that which is comprehended in the two bookes of the Kings, that is, from the reigne of Salomon to the destruction of Ierusalem, and the caryinge away of the people captiue into Babylon. In this storie are certaine things ouerpassed in the fourth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are I ere chiefly to be considered. First that although Kings, which are ouer the people of God, prepared against their countrey for sinne, had recourse vnto the Lord, as thy earnest prayer were heard, and the plagues remoued. The seconde, how vtterly abhorring that great offendeth God, that he was teare him and profane his religion, should ioyne in amitie with the wicked. And thirdly, how the good rulers euer loued the Prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and forthe true religion and worde of God, set vp idolatrie, and serued God according to the fantasie of men. I haue also here hitherto the chiefe actes from the beginning of the worlde the building againe of Ierusalem, which was the two & thirteenth yeere of Darius, and conteine in the whole, three thousand, fiue hundreth three score and eighteine yeres, and sixe moneths.

### CHAP. I.

6 The offring of Salomon at Gibeon, 8 He prayeth vnto God to giue him wisedome: 11 Which he graunteth him and more. 14 The nomber of his charets and horsis, 15 And of his riches.

1 Ye text is, he was strengthened ouer his kingdome. 1. King. 2.46.

NOw Salomon ỹ sonne of Dauid was ‖ confirmed in his kingdome: and the Lorde his God was with him, & magnified him highly.

a That is, he proclaimed a solemne assemblie, and commanded that all should be at the same.

2 And Salomō a spake vnto all Israel, to the captaines of thousands, and of hundreths and to the iudges, and to all the gouernours in all Israel, euen the chefe fathers.

3 So Salomon and all the Congregation with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congreation of God which Moses the seruant of the Lorde had made in the wildernes.

b Reade 1. King. 3. 4. c Who is to be vnderstood of Gods mercy through certaine figures to the congregation of his presence.

4 But the Arke of God had Dauid brought vp from Kiriath iearim, when Dauid had made preparation for it: for hee had pitched a tent for it in Ierusalem.

d Which was for the burnt offrings, Exo. 27. 1. Exod. 38. 1, 2.

5 Moreouer the d brasen altar e that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lorde: and Salomon and the Congregation sought it.

e 1. King. 7. 14.

6 And Salomon offred there before the Lorde vpon the brasen altar that was in the Tabernacle of the Congregation: euen a thousand burnt offrings offered he vpon it.

7 ¶ The same night did God appeare vnto Salomon, and sayde vnto him, Aske what I shall giue thee.

8 And Salomon sayde vnto God, Thou hast shewed great mercie vnto Dauid my father and hast made me to reigne in his stead.

9 Nowe f therefore,] O Lorde God, let thy promes vnto Dauid my father be g true: for thou hast made me King ouer a great people, like to the dust of the earth.

f Performe thy promise made to my father concerning me.

g That I may gouerne this people, reade 2. Chro. 27. 2. & 1. King. 3. 7.

10 Giue me nowe wisedome & knowledge, that I may g go out and go in before this people: for who can iudge this thy great people?

11 And God sayde to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures, nor honor, nor the liues of thine enemies neither yet hast asked long life, but hast asked for thee wisdome & knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

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12 Wisedome and knowledge is granted vnto thee, and I will giue thee riches and treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

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h 1. King. 10. 26.

the charet ues, and with the king at Jerusalem.

15 And the king gaue siluer and golde at Jerusalem as stones, and gaue cedar trees as the wilde figge trees, that are abounda[n]tly in the plaine.

16 Also Salomon had horses brought out of Egypt and *fine linen: the kings marchants receiued the fine linnen for a price.

17 They came vp also and brought out of Egypt some charet, worth fiue hundreth shekels of siluer, that is an horse for an hundreth and fiftie: and thus they brought horses to all the kings of the Hittites, and to the kings of Aram by their meanes.

CHAP. II.

a The number of Salomons workemen to builde the Temple. b Salomon sendeth to Huram the king of Tyrus for wood and workemen.

WHen Salomõ determined to builde an house for the Name of the Lord, and an house for his kingdome.

2 And Salomon tolde out seuentie thousande that bare burdens, and foure score thousand men to hewe stones in the mountaine, and three thousand and fiue hundreth to ouersee them.

3 And Salomon sent to Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and diddest sende him cedar trees to builde him an house to dwell in, so do to me.

4 Beholde, I build an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shew bread, and for the burnt offrings of the morning and euening, on the Sabbath dayes, and in the newe monethes, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I builde, is great: for great is our God aboue all gods.

6 Who is he then that can be able to builde him an house, when the heauen, and the heauen of heauens cannot contein him? Who am I then that I should builde him an house: but I dout to burne incense before him.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and crimosin, and blewe silke, and that can graue in grauen worke with the cunning men that are with me in Judah and in Jerusalem, whome Dauid my father hath prepared.

8 Send me also cedar trees, firre trees and Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and behold, my seruants shalbe with thine,

9 That they may prepare me timber in abundance: for the house which I do builde, is great and wonderfull.

10 And beholde, I will giue to thy seruants the cutters and the hewers of timber twentie thousand measures of beaten wheate, and twentie thousande measures of barley, and twentie thousand baths of wine, and twentie thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which he sent to Salomõ, Because the Lorde hath loued his people, he hath made thee king ouer them.

12 Huram said moreouer, Blessed be the Lorde God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a wise sonne, that hath discretion, prudence and vnderstanding to builde an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sõne of a woman of the daughters of Dan: and his father was a man of Tyrus, skilful to worke in golde, in siluer, in brasse, in yron, in stone, and in timber, in purple, in blewe silke, and in fine linen and in crimosin, and can graue in all grauen workes, and broyder in all broydered worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheat and the barley, the oyle and the wine, which my lorde hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in rafts by the sea to Japho, so thou mayest cary them to Jerusalem.

17 ¶ And Salomon nombred all the strangers that were in the lande of Israel, after the nombring that his father Dauid had nombred them: and they were found an hundreth and three and fiftie thousand, and fiue hundreth.

18 And he set seuentie thousande of them to the burden, and foure score thousand to hewe stones in the mountaine, and three thousande and fiue hundreth ouerseers to cause the people to worke.



* Which were ches appointed to keepe and maintene the charets.
* Or, caused to great plentie that it was to more esteemed then stones.
* 1 King 10. 27. 2 Chron. 1. 15. 1 King 10. 28.
* Or, Linnen yarne.
* Or, Hiram.
* 2 Sam. 5. 11.
* Which is to be vnderstande of all sort of officers & ouerseers for els the chiefe officers were but 3 hundreth. 1 King. 9. 23.
* Or, Hiram.
* Or, cooler.
* Some take it for a kind of hy wood. 2 Chronicles, or else they coniect.
* Ezra. 3. 7.
* That is, to do the seruice which hee hath commaunded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.
* Or, Iudea.
* Ebr. Corus.
* Of Dath, read 1 king. 7. 13. Iehu called also Ophra but Ophra to measure the stones, as Dathi a measure for victuals.
* The very heathen confesse that it was a singular gift of God to giue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Huram had priuate knowledge of God.
* This also women, that the sons of the tribe of Naphtali. 1 king. 7. 14. whereby may be vnderstanded that he was one of the cauteliers, which then began to be: they may come of a tribe to tribe, so that he might be of Dan and be nombred of Naphtali.

## CHAP. III.

1 The Temple of the Lord, and the porche are builded, with other things pertayning.

1. King. 6. 1.

THen Salomon began to build the house of the Lord in Jerusalem, in mount Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of Ornan the Jebusite.

2 Which is the mountaine where Abraham offered vp Isaac, Gen. 22. 2. 2. Sam. 24. 16, 21

2 And he began to build in the second moneth in the second day, in the fourth yere of his reigne.

3 And these are the measures, wherein Salomon grounded to builde the house of God. the length of cubites after the first measure was threescore cubites, and the breadth twentie cubites:

b According to the olde length of the Temple, pertayning the most holy place, but the porch, c. I cometh not so much as did the porche of the Temple, ie. 1. Some do suppose that the cubite of Ezechiel was more than the cubite of Moses, by the proportion of the first figure. c Some think it is the place which is called Zara.

4 And the porch, that was before the length in the front of the breadth was twentie cubites, and the height was an hundreth and twentie, and hee ouerlayde it within with pure golde.

5 And the greater house he sieled with firre tree which he ouerlayde with good golde, and graued thereon palme trees and chaines.

6 And hee ouerlayde the house with precious stone for beautie: and the golde was golde of Paruaim.

7 The house, I say, the beames, postes, and walles thereof & the doores thereof ouerlayde hee with golde, and graued Cherubims vpon the walles.

8 He made also the house of the most holy place: the length thereof was in the front of the breadth of the house twentie cubites, and the breadth thereof twentie cubites: and he ouerlayde it with the best golde, of fiue hundreth talents.

9 And the weight of the nailes was fiftie shekels of golde, and he ouerlayde the chambers with golde.

10 And in the house of the most holy place he made two Cherubims wrought like children, and ouerlayde them with golde.

1 King. 6. 24.

11 And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewyse the wing of the other Cherub was fiue cubites reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The winges of these Cherubims were spread abroade twentie cubites: they stoode on their feete, and their faces were toward the house.

14 He made also the vaile of blewe silke and purple and crimosin, and fine linnen, and wrought Cherubims thereon.

15 And hee made before the house two pillars of fiue and thirtie cubites hie: and the chapiter that was vpon the top of eche of them, was fiue cubites.

16 He made also chaines for the oracle, and put them on the heades of the pillars, and made an hundreth pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple one on the right hand and the other on the left, and called that on the right hand Jachin, and that on the left hand Boaz.

1 Which separated the Temple from the most holy place.

Euery one had eight hundred cubites long, & the halfe cubite double to the reste: for it was but one cubite to the rounding of the chapiter, wherefore he speaketh to euery one but a cubite and an halfe.

For euery pillar an hundreth reade 1. king. 7. 20.

## CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldrons. 7 The candil sticks, &c.

MOreouer he made an altar of brasse twentie cubites long, and twentie cubites broade, and ten cubites hie.

2 And he made a molten Sea of ten cubites from brim to brim, round in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

a A great vessell of brasse, so called because of the great quantitie of water, which it contained. b king. 7. 23. Spanning, vnder the brim of it. 1. king. c Eche of cubite were ten bathes which are 300.

3 And vnder it was the fashion of oxen, which did compasse it round about, ten in a cubite compassing the Sea about: two rowes of oxen were cast when it was molten.

4 It stood vpon twelue oxen: three looked toward the North, & three looked toward the west, and three looked toward the South, and three looked toward the East, & the Sea stood about vpon them, and all their hinder parts were inward.

5 And the thickenesse thereof was an hande breadth, and the brim thereof was like the worke of the brim of a cup, with flowres of lilies: it conteyned three thousand baths.

Or, flowre de luces.

d In the first booke of kings Chap 7. 26. mention is made of more of two the aboade: but the last number was taken there, and here accepting as the measures placed afterward is declared.

6 He made also ten caldrons, and put fiue on the right hande, and fiue on the left, to wash in them, and to cleanse in them that which appertened to the burnt offrings: but the Sea was for the Priestes to wash in.

7 And he made ten candlesticks of golde according to their forme, and put them in the Temple, fiue on the right hand, and fiue on the left.

e Them as they should be made.

8 And he made ten tables, and put them in the Temple, fiue on the right hand, and fiue on the left: and he made an

an hundreth basens of golde.

9 And he made ᵖ court of the Priests, and the great court and doores for the court, and ouerlayde the doores thereof with brasse.

10 And he set the Sea on the right side Eastward toward the South.

11 And Huram made pottes and besomes and basens, and Huram finished the worke that he should make for king Salomon for the house of God,

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the topp of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

15 And a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and flesh hookes, and all these vessels made Huram his father, to king Salomon for the house of the Lord of shining brasse.

17 In the plaine of Iordan did the king cast them in clay betweene Succoth and Zeredathah.

18 And Salomon made all these vessels in great aboundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, whereon the shewbread stoode.

20 Moreouer the candlestickes, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures, ᵗ the lampes, ᵗ the snuffers of golde, which was fine golde.

22 And the ᵘ hookes, and the basens, and the spoones, ᵗ the ashpannes of pure golde: the entrie also of the house and doores thereof within, euen of the most holy place: and the doores of the house, [to wit, of the Temple were of golde.

CHAP. V.

1 The things dedicated by Dauid, are put in the Treasurie of the Temple. 2 The Arke is brought into the Temple. 7 What was within it. 12 They sing praises to the Lord.

SO was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in ᵖ things that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, [and put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the couenant of the Lorde from the ᵃ citie of Dauid, which is Sion.

3 And all the men of Israel assembled vnto the king at the feast: it was in the seuenth moneth.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp ᵖ Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle those did the Priests and Leuites bring vp.

6 And king Salomon ᵠ all the Congregation of Israel that were assembled vnto him, were before the Arke, offring sheepe ᵠ bullockes, which could not be tolde nor nombred for multitude.

7 So the Priests brought the Arke of the couenant of the Lord vnto his place, vnto the Oracle of ᵖ house, into the most holy place, euen vnder the wings of the Cherubims.

8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drew out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

10 Nothing was in the Arke, saue ᵈ the two Tables which Moses gaue at Horeb, where the Lorde made a couenant with the children of Israel, when they came out of Egypt.

11 And when the Priestes were come out of the Sanctuarie, for all the Priests that were present, were ᵉ sanctified [and] did not waite by course.

12 And the Leuites the singers of all sortes, as of Asaph, of Heman, of Iedithun and of their sonnes and of their brethren, being clad in fine linen, stoode with cymbales, and with violes and harpes at the East ende of the altar, and with them an hundreth and twentie Priestes blowing with trumpets:

13 And they were ᶠ as one, blowing trumpets, and singing, ᵗ made one sound to be heard in praising and thanking the Lord, and when they lift vp their voice with trumpets and with cymbales, and



ᵖ Called also the porche of Ghemmon, Ier. 19.14. It is also known for the temple where Christ preached. Mat. 21.23. Iohn 10.23.

ᵠ Whom Salomon rauished for the gifts that God had giuen him, as a father, he had the same name also that Hiram the king of Tyrus had his mother was a Iewesse and his father a Tyrian. Sho. wtrade, for his father, the autour of this worke b Iah-Sheth, the bread of the faces because they were set before ᵖ Arke, where the Lorde shewed his presence. ᵗ Ornaments of Musike. ᵘ Chacris, couered with plates of gold.

1.King.7.51. and 8.1.

ᵃ Reade, 2. Sam. 6.12. ᵇ When the things were dedicate and brought vnto the Temple. ᶜ Salomon became Gibanim, comprehending part of May, Iune & part of October, 1 king. 8. and hath mo nobler feastes cal'd the first moneth because they kept, that the world was created in that moneth, and after they came from Egypt they began at March but because this opinion is vncertaine, we make March correspondent, as best writers hee. ᵈ Or, without the Oracle. ᵉ For Aarons rod and Manna were taken there, before it was brought to this place. ᵉ Were prepared to serue the Lord. ᶠ They agreed all in one tune.

with instruments of musike, and when they praised the Lord, singing For he is good, because his mercie lasteth for euer then the house, euen the house of the Lord was filled with a cloude,

14 So that the Priestes coulde not stande to minister, because of the cloude: for the glorie of the Lorde had filled the house of God.

g This was the effect of their songes, Psal. 136. and 118. 1.

## CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

THen Salomon saide, The Lorde hath saide *that* he would dwell in the darke cloude:

2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.

3 And the king turned his face, and blessed all the congregation of Israel (for all the Cõgregation of Israel stoode there)

4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to build an house, that my Name might bee there, neither chose I any man to be a ruler ouer my people Israel:

6 But I haue chosen Ierusalem, that my Name might be there, & haue chosen Dauid to be ouer my people Israel.

7 And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,

8 But the Lord said to Dauid my father, Where as it was in thine heart to builde an house vnto my Name, thou diddest well, that thou wast so minded.

9 Notwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, hee shall builde an house vnto my Name.

10 And the Lord hath performed his word that he spake: and I am risen vp in the rowme of Dauid my father, & am set on the throne of Israel as the Lorde promised and haue built an house to the Name of the Lord God of Israel.

11 And I haue set the Arke there, wherein is the couenant of the Lorde, that he made with the children of Israel.

12 ¶ And the king stoode before the altar of the Lorde, in the presence of all the Congregation of Israel, and stretched out his handes,

13 (For Salomon had made a braken skaffolde and set it in the middes of the court, of fiue cubites long, and fiue cubites broade, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and stretched out his handes toward heauen)

14 And said, O Lord God of Israel, *there is no God like thee in heauen nor in earth, which keepest couenat, and mercy vnto thy seruants, that walke before thee with all their heart.

15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine hand as appeareth this day.

16 Therefore nowe Lord God of Israel, keepe with thy seruant Dauid my father that thou hast promised him, saying, Thou shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their waies, to walke in my Lawe, as thou hast walked before me.

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy seruant Dauid.

18 (Is it true in deede that God will dwell with man on earth: beholde, the *heauens, and the heauens of heauens are not able to contene thee: how much more vnable is this house, which I haue built?)

19 But haue thou respect to the prayer of thy seruãt, and to his supplication, O Lord my God, to heare the crie & prayer which thy seruant prayeth before thee,

20 That thine eyes may be open toward this house day and night euẽ toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayst hearken vnto *the* prayer, which thy seruant prayeth in this place.

21 Heare thou therefore the supplication of thy seruant and of thy people Israel, which they pray in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

22 ¶ When a man shall sinne against his *neighbour, and hee lay vpon him an othe to cause him to sweare, and the *sweare shal come before thine altar in this house,

23 Then heare thou in heauen, & do, and iudge thy seruants, in recompensing the wicked to bring his way *vpon his head,

2 King. 8. 12. a After that he had seene the glorie of the Lord in the cloude.

‖ Or, power.

§ Or, Temple.

1 Sam. 7. 5.

* Thy heart was those heart.

b Meaning, the two Tables, wherein was conteined the effect of the couenant that God made with our fathers.

c Or, a Tabernacle: for that was made for the purpose that he speaketh of, as 1. King. 8. 21.

d Both to giue thankes for the great benefites of God bestowed vpon him, and also to pray for the perfourmance and prosperance of his people.

* Mat. 1. 8.

‖ Or, as well, or, by power

* That a man should not be cursed.

1. King. 8. 27.

e That thou respect, declare in effect, that thou alone canst and care for this place.

f King. Kar. By referring any thing from him, or clearing him which he hath left him to do, or doe him any wrong.

g Repenting, to giue him his wages according to his deserts.

head, and in iustifying the righteous, to giue him according to his righteousnes.

24 ¶ And when thy people Israel shalbe ouerthrowne before the enemie, because they haue sinned against thee, and turne againe, & confesse thy Name, and pray, and make supplication before thee in this house,

[Or prayse.

25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the land which thou gauest to them and to their fathers.

26 When heauen shalbe shut vp, and there shalbe no raine, because they haue sinned against thee, and shal pray in this place, and confesse thy Name, & turne from their sinne, when thou dost afflict them,

[Or, toward this place.

27 Then heare thou in heauen, and pardon the sinne of thy seruants, and of thy people Israel (when thou hast taught them ye good way wherein they may walke) and giue raine vpon thy land, which thou hast giuen vnto thy people for an inheritance.

Chap 20 9.

28 ¶ * When there shalbe famine in the lande, when there shalbe pestilence, blasting, or mildewe, when there shalbe grashopper, or caterpiller, when their enemie shal besiege them * in the cities of their land, or any plague or any sickenes,

[The in the land of their gates.

29 Then what prayer and supplication soeuer shalbe made of any man, or of all thy people Israel, when euery one shall know his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be mercifull, & giue euery man according vnto al his wayes, as thou dost know his * heart (for thou onely knowest the hearts of the children of men)

1. He declareth that the prayers of the prophets can not be heard, nor of any but of them, which pray vnto God with an vnfayned faith and in true repentance.

31 That they may feare thee, & walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers.

32 ¶ Moreouer, as touching the stranger which is not of thy people Israel, who shall come out of a farre countrey for thy great Names sake, & thy mighty hand, and thy stretched out arme: when they shall come and pray in this house,

i He theweth that before God there is no accepter of person but all people that feareth him and worketh righteousnes, is accepted, Act. 10. 35.

33 Heare thou in heauen thy dwelling place, & do according to all that the stranger calleth for vnto thee, that al the people of ye earth may know thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shall go out to battel against their enemies, by the way that * thou shalt send them, & they pray to thee, [in the way toward the citie which thou hast chosen, and toward the house which I haue built to thy Name,

1. Meaning, that none ought to entermeddle with the Lords commandement, which is reuealed by his worde, for according vnto the same he heareth and answereth, 1 King. 8. 46. 2 Chron. 6. 36. 1 Iohn. 1. 9.

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth not) & thou be angrie with them and deliuer them vnto the enemies, & they take them and carie them away captiue vnto a lande farre or neere,

[Or, repent.

37 If they turne againe to their heart in y lande whither they be caried in captiues, and turne & pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed, and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gauest vnto their fathers, and toward the citie which thou hast chosen, and toward the house which I haue built for thy Name,

39 Then heare thou in heauen, in the place of thine habitatiō their prayer and their supplication, & iudge their cause, and be mercifull vnto thy people, which haue sinned against thee.

[Or, maintein their right.

40 Now my God, I beseech thee, let thine eyes be open, and thine eares attent vnto the prayer [that is made in this place.

41 * Now therefore arise, O Lorde God, to come into thy rest, thou, and the Arke of thy strength. O Lord God, let thy Priests be clothed with saluation, & let thy Saints reioyce in goodnes.

Psal 132 8.

42 O Lorde God, refuse not the face of thine anointed: remember the mercies promised to Dauid thy seruant.

That is, into thy Temple.

m Let them be prefer red by the powers and made partakers and heyrs.

Or, thy prayer which am thine anointed king.

## CHAP. VII.

1 The fire consumeth the sacrifice. 2 The glorie of the Lorde filleth the Temple. 11 He heareth his prayer. 17 And promiseth to reast him and his seede.

NOw * when Salomon had made an end of praying, fire came downe from heauen, and consumed the burnt offring and the sacrifices: and the glorie of the Lord filled the house,

2 Dec. 7. 10. 2 Thereby God declareth that he was pacified with Salomons prayer.

2 So that the Priestes coulde not enter into the house of the Lorde, because the glorie of the Lord had filled þ Lordes house.

3 And when all the children of Israel sawe the fire, and the glory of the Lord come downe vpon þ house, they bowed themselues with their faces to þ earth vpon the pauement, & worshipped and praised þ Lord, saying, For he is good, because his mercie lasteth for euer.

2 Kyng. 8. 62. 4 * Then the kyng and all the people offred sacrifices before the Lord.

5 And kyng Salomon offred a sacrifice of two and twentie thousand bullocks, and an hundreth & twentie thousand sheepe. so the kyng and all the people dedicated the house of God.

6 And the Priestes wayted on their offices, and the Leuites with the instruments of musike of þ Lord, which kyng Dauid had made to praise the Lord, because his mercie lasteth for euer: When Dauid praysed God by them, the Priests also blewe trumpets ouer against them: and all they of Israel stood by.

Or, by their hands.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, and the fat of the peace offrings, because the brasen altar which Salomon had made, was not able to receiue the burnt offring, and the meate offring, and the fat.

b The feast of the Tabernacles which was kept en the seuenth moneth.

8 And Salomon made a feast at that time of seuen dayes, and all Israel with him, a very great Congregation, from the entring in of Hamath, vnto the riuer of Egypt.

c They assembled to praise the Lorde of Gods acte that he had so reuiued them and restored them to their dignitie, bondage by Babylon. d They had leaue to departe the two and twentieth day, 1 kyng. 8. 66. but they went not away till the next day, 2 kyng. 3. 1.

9 And in the eight day they c made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

10 And the three and twentieth day of the seuenth moneth, he sent the people away vnto their tentes, ioyous and with glad heart, because of the goodnes that the Lorde had done for Dauid and for Salomon, and for Israel his people.

11 * So Salomon finished the house of the Lord and the kings house, and all that came into Salomons heart to make in the house of the Lord: and he prospered in his house.

Nom. 12. 6. 12 And the Lord * appeared to Salomon by night and said to him, I haue heard thy prayer, & haue chosē this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I command the grashopper to deuoure the land, or if I send pestilence among my people,

14 If my people, among whom my Name is called vpon, do humble themselues, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, & be merciful to their sinne, & wil heale their land.

c I will cause to stop, silence to cease and ordeine the beastes that hurt þ fruites of the earth & send some in due season.

15 Then mine eies shall be open and mine eares attent vnto þ prayer made in this place.

16 For I haue now chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shall be there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to do according vnto all that I haue cōmanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenāt with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel. Chap. 6. 16.

19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall go and serue other gods, and worship them,

20 Then will I plucke them vp out of my lande, which I haue giuen them, and this house which I haue * sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people. * Which thing declareth that God hath more respect to their saluation, then to the aduancement of his owne glorie: and whereas men abuse those things, which God hath appointed to set forth his glorie, he doth worke what he pleaseth.

21 And this house which is most hie, shalbe an astonishmēt to euery one that passeth by it, so that he shall say, Why hath the Lorde done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lord God of their fathers, which brought them out of the land of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

## CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributaries vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 Kyng. 9. 10. 2 Beginning that he was fourtie yeere in building them. b That is called Huram. 1 Kyng. 9. 13. AND * after twentie yeere when Salomon had built the house of the Lorde, and his owne house,

2 Then Salomon built the cities that Huram gaue to Salomon, and caused

a He called them not: for therefore called the Cabul, þ is, displeased, or sick, the

the children of Iſrael to dwell there.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wil-
c Meaning of munitions and ſtrong places for the warre.
derneſs, and repaired all c the cities of ſtore which he built in Hamath.

5 And he built Beth horon the vpper, and Beth horon the nether, cities defenſed with walles gates and barres:

6 Alſo Baalath, and all the cities of ſtore that Salomon had, and all the chariot cities, and the cities of the horſemen, and euery pleaſant place that Salomon had a minde to build in Ieruſalem, and in Lebanon, and throughout all the land of his dominion.

7 And all the people that were left of the Hittites, and the Amorites, d Perizites, and the Hiuites, and the Iebuſites, which were not of Iſrael,

8 But of their children which were left after them in the lande, whom the children of Iſrael had not conſumed, e-
e Heb. to conuert vp to the name.
uen them did Salomon make e tributaries vntill this day.

9 But of the children of Iſrael did Salomon make no ſeruantes for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, euen f two hundreth and fifty f bare rule ouer the people.
f So in all there were 300. but here the ouerſeers of them that had the charge, 1. king. 9. 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, into the houſe that he had built for her: for he ſaide, My wife ſhall not dwell in the houſe of Dauid king of Iſrael: for it is holy becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offrings vnto g Lord, on the h altar of the Lord which he had built before g porch,
Chap. 4. 1.

13 Euen i offer according to the commandement of Moſes euery day, in Sabbaths, and in the newe moones, and in the ſolemne feaſtes, three times in the yeere, that is, in the feaſt of the Vnleauened bread, and in the feaſt of the Weekes, and in the feaſt of the Tabernacles.
Exod. 23. 14. Deut. 16. 16. i Heare the ſeuerall ordinances, k Reade Leuit. 23.

14 And he ſet the courſes of k Prieſtes to their offices, according to the order of Dauid his father, and the Leuites in their watches, for to praiſe and miniſter before the Prieſts euery day, and the
2. Chro. 24. 1
porters by l their courſes, at euery gate: for ſo was the commandement of Dauid the man of God.

15 And they declined not from m commandement of the king, concerning the Prieſtes and the Leuites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made proviſion for all the Worke from the day of the foundation of the houſe of the Lord, vntill it was finiſhed. ſo the houſe of the Lord was perfite.

17 Then went Salomon to Exongeber, and to Eloth by the ſeaſide in the land of Edom.

18 And Huram ſent him by the hands of his ſeruants, ſhippes, and ſeruants that had knowledge of the ſea, and they went with the ſeruants of Salomon to Ophir, and brought thence foure hundreth and fifty talents of gold, and brought them to king Salomon.

## CHAP. IX.

9 The Queene of Sheba commeth to ſee Salomon and his gorgeous gates. 12 His princely rewardes. 29 The time of his reigne. 31 His death.

1 King. 10. 1. 2. Chro. 9. 1.

AND n when the Queene of Sheba heard of the fame of Salomō, ſhe came to o proue Salomon with hard queſtions at Ieruſalem, with a very great traine, and camels that bare ſweete odours and much golde, and precious ſtones: and when ſhe came to Salomō, ſhe communed with him of all that was in her heart.
n Therefore her iourney was not raſhly taken in hand.
o Or to commune with him.

2 And Salomon declared all her queſtions, and there was p nothing hid from Salomon, which he declared not vnto her.
p There was no queſtion ſo hard that he could not ſolue.

3 Then the Queene of Sheba ſawe the wiſedome of Salomon, q the houſe that he had built,

4 And the meate of his table, and the ſitting of his ſeruants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his burnt offrings which he offred in the houſe of the Lord, and ſhe was r great ly aſtonied.
q Or palace.
r Heb. there was no more ſpirit in her.

5 And ſhe ſaid to the king, It was a true word which I heard in mine owne land of thy ſayings, s of thy wiſedome:
s Or acts.

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had ſeene it: and behold, the one halfe of thy great wiſdome was not tolde me: for thou exceedeſt the fame that I heard.
t Meaning, that the Iſraelites were Gods peculiar people, & that kings were the lieutenants of God, which ought to reigne not after their owne fantaſie, but after the lawe of God, which is iuſt and equall vnto all nations.

7 Happy are thy men, t happie are theſe thy ſeruants, which ſtand before thee alway, and heare thy wiſedome.

8 Bleſſed be u Lord thy God, which loued thee, to ſet thee on his throne as king,

king, in the stead of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

9 Then gaue the king fiue score talents of gold, and of sweete odours exceeding much and precious stones: neither was there such sweete odours, sure, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Hyram, and the seruants of Salomon which brought gold from Ophir, brought Algummim wood and precious stones.

11 And the king made of the Algummim wood staires in the house of the Lorde, and in the kings house, & harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And king Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, besides for that which she had brought vnto the king: so she returned and went to her owne country, both she, and her seruants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was fiue hundreth three score and fiue talents of gold,

14 Besides that which chapmen and marchants brought: and all the kings of Arabia, and the princes of the country brought gold and siluer to Salomon.

15 And king Salomō made two hundreth targets of beaten gold and fiue hundreth shekels of beaten gold went to one target,

16 And three hundreth shields of beaten gold: three hundreth shekels of gold went to one sheilde, & the king put them in the house of the wood of Lebanō.

17 And the king made a great throne of yuorie and ouerlaid it with pure gold.

18 And the throne had fiue steps, with a footestoole of golde fastened to the throne, and staies on either side on the place of the seate, and two lions standing by the stayes.

19 And twelue lions stoode there on the fiue steppes on either side: there was not the like made in any kingdome.

20 And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Lebanon were of pure gold: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Hyram, euery three yeere once came the shippes of Tarshish, and brought gold, and siluer, yuorie, and apes, and peacockes.

22 So king Salomon excelled all the kings of the earth in riches & wisdome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, & vessels of gold, and rayment armour, & sweete odours, horses, and mules from yeere to yeere.

25 And Salomon had fourre thousand stalles of horses, and charets, and twelue thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And he reigned ouer all the kings from the riuer euen vnto the land of the Philistims, & to the border of Egypt.

27 And the king gaue siluer in Ierusalem, as stones, and gaue cedar trees as the wilde figge trees, that are abounddant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first & last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahiah the Shilonite, & in the visions of Iedo the Seer against Ieroboam the sonne of Nebat:

30 And Salomon reigned in Ierusalem ouer all Israel fourtie yeeres.

31 And Salomon slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

## CHAP. X.

4. 14 The rigour of Rehoboam. 13 Her followeth leude counsell. 16 The people rebell.



Then Rehoboam went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the king, he returned out of Egypt.

3 And they sent & called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father made our yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, & his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he saide to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And

d Read Chap. 2. & 3. 1 king. 10. 11.

e Or, pillars: meaning, the garnishing & trimming of the staires or pilars.

f That is, which the king gaue her for recompence of that treasure which she brought.

g Which amount vnto, to 24. crownes of the same, Budæus de asse.

h Or, pounds, called in me, tribute of euery one that vsed to make an vproare.

i That is, steppes and the footestoole were fastened to the throne.

k Or, the pommels or knops.

l Which countrie, of the best writers is thought to be Cuma, reade 1 King. 10. 22.

m That is, ten horses in euery stable, which in all amount to fourtie thousand, as 1. King. 4. 26. 2. Paralipo. 9.

n The abundance of these temporall treasures in Salomons kingdome, is a figure of the spirituall treasures, which the elect shall enioy in the heauens vnder the true Salomon Christ. Or, Isa. 60.

o That is, which prophesied against him. 1 King. 11. 41. 42.

1 King. 12. 1.

2 After the death of Salomon.

b That is, banished vs cruelly. It seemeth that God hardened their hearts, so that they then murmured without cause, which declareth also the vnconstancie of the people.

6 And king Rehoboam tooke counſell with the olde men that had ſtand before Salomon his father, while he yet liued, ſaying, what counſell giue ye that I may anſwere this people?

7 And they ſpake vnto him, ſaying, If thou be kinde to this people, & pleaſe them, and ſpeake louing words to them, they will be thy ſeruants for euer.

8 But he left the counſell of the ancient men that they had giuē him, & tooke counſel of the yong mē that were brought vp with him, and waited on him.

c Or, that ſtood by him, that is, which were of his counſell and ſecrets.

9 And he ſaid vnto them, what counſell giue ye, that wee may anſwer this people, which haue ſpoken to mee, ſaying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men d were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heauie, but make thou it lighter for vs: thus ſhalt thou ſay vnto them, My leaſt part ſhalbe bigger then my fathers loynes.

d Or, little finger: meaning that he was of farre greater power then was his father.

11 Now whereas my father did burden you with a grieuous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I will correct you with ſcourges.

‖ Or, ſcorpions.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me the third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſel of the ancient men,

14 And ſpake to them after the counſell of the yong men, ſaying, My father made your yoke grieuous, but I will increaſe it: my father chaſtiſed you with rodds, but I will correct you with ſcourges.

e God will ſometimes ſuffer a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet means is not wanting in him as of it ſelfe, ſo that it can not be excuſed in doing euill, by alleging that it is Gods ordinance.

15 So the king hearkened not vnto the people: for it was the ordinance of God that † Lord might perfourme his ſaying, which he had ſpoken 'by Ahiah † Shilonite to Jeroboam the ſonne of Nebat.

† Ebr. by the hand.

16 So when all Iſrael ſawe that the king would not heare them, the people anſwered the king, ſaying, 'What portiō haue we in Dauid? for we haue none inheritance in the ſonne of Iſhai. O Iſrael, euery man to your tents: nowe ſee to thine owne houſe, Dauid. So all Iſrael departed to their tents.

17 Howbeit Rehoboam reigned ouer the children of Iſrael, that dwelt in the cities of Iudah.

1.King.12.16.

18 Then king Rehoboam ſent Adoram that was ouer the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: then king Rehoboam 'made ſpeede to get him vp to his charet, to flee to Jeruſalem.

‖ Or, receiuer

‖ Eb. ſtrengthened him, &c.

19 And Iſrael rebelled againſt the houſe of Dauid vnto this day.

## CHAP. XI.

4 Rehoboam is forbidden to fight againſt Jeroboam. 5 Cities which he buil. 12 He hath eighteene wiues, and three ſcore concubines, and by them eight and twentie ſonnes, and three ſcore daughters.

1.King.12.20, 21

AND 'when Rehoboam was come to Jeruſalem, hee gathered of the houſe of Iudah and 'Benjamin nine ſcore thouſand choſen men of warre to fight againſt Iſrael, and to bring the king dome againe to Rehoboam.

‖ That is, the poſſeſſion of Benjamin for diuerſe cauſes paſſe mentioned after Jeroboam.

‖ Meaning, the ten tribes which rebelled.

2 But the worde of the Lord came to Shemaiah the man of God, ſaying,

3 Speake vnto Rehoboam, the ſonne of Salomon king of Iudah, and to all Iſrael that are in Judah, and Benjamin, ſaying,

4 Thus ſaith the Lord, Ye ſhall not go vp, nor fight againſt your brethren: returne euery man to his houſe: for this thing is done of me. They obeyed therefore the worde of the Lord, and returned from going againſt Jeroboam.

5 And Rehoboam dwelt in Jeruſalem, and 'built ſtrong cities in Judah.

‖ Or repaired them, and made them ſtrong to be more able to reſiſt Jeroboam

6 He built alſo Beth lehem, † Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, † Ziph,

9 And Adoram, † Lachiſh, † Azekah,

10 And Zorah, and Aialon † Hebron, which were in Judah and Benjamin, ſtrong cities.

‖ Or, ſtrengthened.

11 And he 'repaired the ſtrong holds and put captaines in them, and ſtore of victuale, and oyle and wine.

12 And in all cities he put ſhields and ſpeares, & made them exceeding ſtrong: ſo Judah and Benjamin were his.

13 ¶ And the Prieſts and the Leuites that were in all Iſrael, 'reſorted vnto him out of all their coaſts.

‖ Ebr. ſtood.

14 For the Leuites left their ſuburbs and their poſſeſſion, & came to Judah, and to Jeruſalem: 'for Jeroboam and his ſonnes had caſt them out from miniſtring in the Prieſts office vnto † Lord.

Chap. 13. 9

15 'And he ordeined him Prieſtes for the hie places, and for the 'deuils and for

2.King.23.31 ‖ Meaning, idoles made Iſrael.

Of, the

the calues which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their hearts to seeke the Lord God of Israel, to offer vnto the Lorde God of their fathers.

c Which were zealous of true religion, and feared God.

17 So they stregthened the kingdome of Iudah, & made Rehoboam the sonne of Salomon mightie, three yere long: for three yeere they walked in the way of Dauid and Salomon.

d So long as they feared God, and set forth his word they prospered.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Jerimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Jishai,

19 Which bare him sonnes, Jeush, and Shemariah and Zaham.

20 And after her he tooke Maakah the daughter of Absalom which bare him Abiah, and Athai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Absalom aboue all his Wiues and his concubines: for he tooke eightene Wiues, and three score concubines, & begate eight and twentie sonnes, and three score daughters.

e Called also Abiam, who reigned three yere, 1. King. 15.2.

22 And Rehoboam made Abiah the sonne of Maakah the chefe ruler among his brethren: for hee thought to make him King.

23 And he taught him: and dispersed all his sonnes throughout all the countries of Iudah and Benamin vnto euery strong citie: & he gaue them abundāce of vitaile, and desired many Wiues.

CHA. XI.

1 Rehoboam forsaketh the Lorde and is punished by Shishak. 5 He buyldeth prouyded them. 13 Gods seruants resort vnto him. 14 Iehoiada is driuen out of his office. 17 Rehoboam reigneth three yeeres. 18 He marieth many wiues. 21 Abiah his sonne succeedeth him.

AND when Rehoboam had established the kingdome and made it strong, hee forsooke the Law of the Lord, and all Israel with him.

f Or, when the Lord had established his kingdome, and made it strong, &c.

2 Therefore in the fift yeere of King Rehoboam, Shishak the king of Egypt came vp against Ierusalē because they had transgressed against the Lord)

3 With twelue hundreth charets, and three score thousande horsemen, and the people were without nomber, that came with him frō Egypt, cuē the Lubuims, Sukkiims, and the Ethiopians.

g For such is commonly the disposition of the people, that for the most part they follow the intent of their gouernours.

4 And hee tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalē, because of Shishak, and said vnto them, Thus sayth the Lorde, Ye haue forsaken me, therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled themselues, and sayde, The Lord is iust.

7 And when the Lord saw that they humbled themselues, the worde of the Lord came to Shemaiah, saying, They haue humbled themselues, therefore I will not destroy them, but I will sende them deliuerance shortly, and my wrath shall not h be powred out vpon Ierusalem by the hand of Shishak.

h Heb. drop downe.

8 Neuertheles they shalbe his seruāts: so shall they knowe my seruice, and the seruice of the kingdomes of the earth.

i Be sheweth that Gods punishments are not to destroy his seruants vtterly, but to chastise them, & bring them to the knowledge of themselues and to knowe howe much better it is to serue god then tyrantes. Chap. 9, 25, 16.

9 ¶ Then Shishak King of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, & the treasures of ỹ kings house: he tooke [euen al, and he caried away the shields of gold, which Salomon had made.

10 In stead whereof King Rehoboam made shields of braſſe, and commit ted them to the hands of the chefe of the garde, that wayted at the doore of the Kings house.

11 And when the king entred into the house of the Lorde, the garde came and bare them and brought them againe vnto the garde chamber.

12 And because he k humbled himselfe, the wrath of the Lord turned from him, that he would not destroy all together. And also in Iudah ỹ things prospered.

k Which declareth that God forbeareth not the heart of a sinner, but his correction. Esaie 28.32. & 33.11. 1 King. 14.22.

13 So king Rehoboam was strong in Ierusalem and reigned: for Rehoboam was one & fourtie yere olde when he begunne to reigne, and reigned seuē teene yeres in Ierusalem, the city which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitesse.

l That is, twelue yeres after that he had bene couronne by Shishak, verse 2.

14 And hee did euill: for he prepared not his heart to seeke the Lord.

15 The acts also of Rehoboam, first & last, are they not written in the l booke of Shemaiah the Prophet, and Iddo the Seer, in rechearling the genealogie: and there was warre alway betwene Rehoboam and Ieroboam.

l Heb. saying.

16 And Rehoboam slept with his fathers, and was buried in the citie of Dauid, and m Abiah his sonne reigned in his steade.

m Or, Abiam.

CHAP.

Chap. xiij.

1 Abiah marcheth warre against Ieroboam. 4 He setteth the occasion. 13 Ieroboam and his company smitten. 21 Of his wives and children.

IN the eighteenth yere of king Ieroboam began Abiah to reigne ouer Iudah.

2 He reigned three yeere in Ierusalem: (his mothers name also was Michaiah the daughter of Uriel of Gibea) & there was warre betweene Abiah and Ieroboam.

3 And Abiah set the battell in aray with the army of valiant men of warre, euen foure hundreth thousand chosen men. Ieroboam also set the battell in aray against him with eight hundreth thousand chosen men which were strong and valiant.

4 And Abiah stoode vp vpon mount d Zemeraim, which is in mount Ephraim, and sayde, O Ieroboam, and all Israel, heare you me,

5 Ought you not to knowe that the Lord God of Israel hath giuen ℣ kingdome ouer Israel to Dauid for euer, euen to him and to his sonnes by a couenant of salt?

6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath *rebelled against his lord:

7 And there are gathered to him vaine men and wicked, & made themselues strong against Rehoboam the sonne of Salomon: for Rehoboam was ' but a child and 'tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdome of the Lord, which is in the handes of ℣ sonnes of Dauid, and ye be a great multitude, and the golden calues | are | with you which Ieroboam made you for gods.

9 'Haue ye not driuē away the priests of the Lorde the sonnes of Aaron and the Leuites, and haue made you priests like the people of other countreys? whosoeuer commeth to 'consecrate with a 'yong bullocke and seuen rams, the same may bee a Priest of them that are no gods.

10 But we belong vnto the Lord our God, and haue not forsaken him, and the priests the sonnes of Aaron minister vnto ℣ Lord, & the Leuites in their office.

11 And they burne vnto the Lorde euerie 'morning and euery euening burnt offerings and sweete incense, and the breade is set in order vpon the pure table, and the candlestick of golde with the lampes thereof, to burne euerie euening: for we keepe ℣ watch of the Lorde our God: but ye haue forsaken him.

12 And behold, this God is with vs as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O ye children of Israel, fight not against the Lorde God of your fathers: for ye shall not prosper.

13 ¶ But Ieroboam caused an ambushment to compasse, and come behind them, when they were before Iudah, and the ambushment behind them.

14 Then Iudah looked, and behold the battell was | before & behinde them, and they cried vnto the Lorde, and the priests blew with the trumpets,

15 And the men of Iudah gaue a shoute: and euen as the men of Iudah shouted, God smote Ieroboam and all Israel before Abiah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abiah and his people slew a great slaughter of them, so that there fell downe wounded of Israel fiue hundreth thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuayled, 'because they stayed vpon the Lord God of their fathers.

19 And Abiah pursued after Ieroboam, and tooke cities from him, [euen] Beth-el, and the 'villages thereof, and Jeshanah with her villages, & Ephron with her villages.

20 And Ieroboam retouered no strength againe in the dayes of Abiah, but the Lord plagued him, and he died.

21 So Abiah waxed mighty, & married fourtene wiues, and begat two and twentie sonnes, and sixtene daughters.

22 The rest of the acts of Abiah and his maners and his sayings are written in the storie of the Prophet Iddo.

Chap. xiiij.

1 Asa destroyeth idolatrie, and commaundeth his people to serue the true God. 11 He prayeth vnto God when he should go to fight. 3 He obteineth victorie.

SO Abiah slept with his fathers, and they buried him in the citie of Dauid, & Asa his sonne reigned in his stead: in whose dayes the lande was quiet ten yeeres.

a He meaneth Iudah and Beniamin.
b Or, Hasacha.
2 King. 15. c Called also Abshalom, for Abshalom was her great father. 1. King. 15. 2.
d Which was one of the tops of mount Ephraim.
e And therefore whosoeuer doeth vrge it or take it from that place, transgresseth ℣ ordinance of the Lord thus like an hypocrite he a leaueth the worde of God for his auauntage &c.
f That is, perpetual, because ℣ kingdome shoulde stande, as pertaining from corruption, he meaneth also that it was made solemnly and confirmed by offering of sacrifices whereas hee ℣ selfe made accordyng as was ordeined, Gen. 28. 19.
2 King. 12. 26.
g This hapned in the Chalde tongue is Hachamim, but Matthan in the Hebrue, Matth. 5. 22.
* Ebr. children of Belial
h Meaning, in heart and courage.
[or, haue hearted
1 Sam. 26. 26.
2 King. 12. 31. chap. 11. 14.
* Ebr. fulfilled hand
i He meaneth ℣ nature of idolaters which take no true of the vocation, like a portion of their ministers, but chuse the most vilest and greatest beastes sufficient to serue their turne.
k As it was appointed in the Lawe, Exod. 29. 39.

1 Because their cause was good and appointed by the Lorde they doubted not of the successe and victorie.
m Determining the good counsel which came of the Spirit of God hee thought to haue ouercome by deceit.
n Or, gaue him the ouerthrow
o He meaneth that the stay of all kingdomes & afflictions to vse depend vpon ouer trust and confidence in the Lord.
1 Eb. daughters

1 Sam. 15. 8.

2 And Asa did that was good & right in the eyes of the Lord his God.

3 For he tooke away the altars of the strange gods and the hie places, and brake downe the images, and cut downe the [a] groues,

4 And commanded Judah to seeke the Lord God of their fathers, and to do [b] according to the Lawe and the commandement.

5 And hee tooke away out of all the cities of Judah the hie places, and the [c] images: therefore the kingdome was [d] quiet before him.

6 He built also strong cities in Judah, because the land was in rest, and he had no warre in those yeeres: for the Lorde had given him rest.

7 Therfore he said to Judah, Let vs build these cities & make walles about, and towres, gates, and barres, whiles the land is before vs: because We haue sought the Lorde our God, Wee haue sought him and he hath given vs rest on euery side: so they built and prospered.

8 And Asa had an armie of Judah that bare shields and speares, three hundreth thousand, and of Benjamin that bare shields and drew bowes, two hundreth and fourescore thousand: all these were valiant men.

9 ¶ And there came out against them Zerah of Ethiopia with an host of ten hundreth thousand, and three hundreth charets, and came vnto Mareshah.

10 Then Asa went out before him, & they set the battell in aray in the valley of Zephathah beside Mareshah.

11 And Asa cryed vnto the Lorde his God, and sayde, Lorde, [e] it is nothing with thee to helpe with many, or with no power: helpe vs, O Lord our God: for We rest on thee, and in thy Name are Wee come against this multitude: O Lorde, thou art our God, [f] let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.

13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians host was ouerthrowen, so that there was no life in them: for they were destroyed before the Lorde and before his host: and they caried away a mightie great spoile.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoyled all the cities for there was exceeding much spoyle in them.

15 Yea, and they smote the tents of cattell, & caried away plenty of sheepe and camels, and returned to Jerusalem.

CHAP. XV.

1 The exhortation of Azariah. 8 Asa purgeth his countrey of idolatrie. 12 He sweareth, with the people. 14 They sweare together to serue the Lord. 16 He deposeth his mother for her idolatrie.

THen the Spirit of God came vpon [a] Azariah the sonne of Obed.

2 And he went out to meet Asa, and said vnto him, O Asa, and all Judah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.

3 Now for a long season Israel hath bin without the true God, and without Priest to teach and without Lawe.

4 But whosoeuer returned in his affliction to the Lorde God of Israel, and sought him, he was found of them.

5 And in that time there was no peace to him, that did go out and go in: but great troubles were, to all the inhabitants of the earth.

6 For nation was destroyed of nation, and cite of cite: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weake: for your [d] worke shall haue a rewarde.

8 ¶ And When Asa heard these words, and the prophecie of Obed the Prophet, hee was encouraged, and tooke away the abominations out of all the lande of Judah, and Benjamin, and out of the cities which hee had taken of mount Ephraim, and hee renued the altar of the Lorde, that was before the porch of the Lord.

9 And hee gathered all Judah and Benjamin, and the straungers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they saw that the Lord his God was with him.

10 So they assembled to Jerusalem in the third moneth, in the fifteenth yere of the reigne of Asa.

11 And they offered vnto the Lord the same time of [e] spoile, which they had brought, euen seuē hundreth bullocks, and seuen thousand sheepe.

12 And they made a couenant to seeke the Lorde God of their fathers, with all

a Which were planted contrarie to the lawe, Deut. 16, 21.

b He sheweth that the rest & quietnesse of kingdomes standeth in abolishing idolatrie and maintaining true religion.

c Whiles we haue the full gouernement thereof.

d The King of Ethiopia and Egypt.

e Which was a cause to Judah [illegible] 44. Where vpon Azariah the Prophet was bolde, 2 Chron. 14, 6 [illegible] against many, without power.

f That is, children of God neither trust in their owne power or policie neither feare or dreade any of their enemies, but chiefly the cause and see whether their enterprises tend to Gods glorie or not: vpon whose direction they frame their affaires by him taught, in and vpon him glorie, trusting vnto all flesh as vnto a broken staffe, which breaketh the hand of the man.

a Who was called Obed, as his father was, verse 8.

b For the space of twelue yeres vnder Rehoboam, and three yeres vnder Abijah, religion was neglected and idolatrie planted.

c He sheweth, that notwithstanding the wickednes of tyrants & their rage, yet God hath his, whom he preserueth in their tribulation, as he declared his seruāt Zerah King of the Ethiopians, Chap. 14. 9. 13. and not of all other banquets, when they called vpon the Lord.

d Your confidence and trust in god shall not be frustrate.

e Called Obtuan, chosening part of Asaph part of fame. 11 Which they had taken of the Ethiopians.

all their heart, and with all their soule.

13 And whosoeuer will not seeke the Lorde God of Israel, shall bee slaine, whether he were small or great, man or woman.

14 And they sware vnto the Lorde with a loud voyce, & with shouting and with trumpets, and with cornets.

15 And all Iudah reioiced at the othe: for they had sworne vnto the Lord with all their hart, & sought him with a whole desire, and he was found of them. And the Lord gaue them rest round about.

16 ¶ And King Asa deposed * Maachah his mother from her regencie, because she had made an idol in a grooue: and Asa brake downe her idole, & stamped it, & burnt it at the brooke Kidron.

17 But the hie places were not taken away out of Israel: yet the heart of Asa was perfite all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, and that he had dedicate, siluer, and gold, and vessels.

19 And there was no warre vnto the fiue & thirtieth yere of the reigne of Asa.

CHAP. XVI.

2 Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad king of Aram. 7 He reproued by the Prophet, 10 Whom he putteth in prison. 12 He putteth his trust in the Physitions. 13 His death.

IN the six & thirtieth yeere of the reigne of Asa came * Baasha King of Israel vp against Iudah, & built * Ramah to let none passe out or go in to Asa King of Iudah.

2 Then Asa brought out siluer and gold out of the treasures of the house of the Lord, and of the Kings house, and sent to Benhadad King of Aram that dwelt at Damascus, saying,

3 There is a couenant betweene me & thee, & betweene my father & thy father: behold, I haue sent thee siluer and gold: come, breake thy league with Baasha king of Israel * he may depart frō me.

4 And Benhadad hearkened vnto King Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote Ijon, and Dan, and Abel maim, and all the store cities of Naphtali.

5 And when Baasha heard it, he left building of Ramah, & let his worke cease.

6 Then Asa the king tooke all Iudah, and caried away the stones of Ramah and the timber therof, wherewith Baasha did build, and he built therwith Geba and Mizpah.

7 ¶ And at that same time Hanam the Seer came to Asa King of Iudah, and saide vnto him, Because thou hast rested vpon the King of Aram, and not rested in the Lord thy God, therefore is the hoste of the King of Aram escaped out of thine handc.

8 * The Ethiopians & the Lubims, were they not a great hoste with charets and horsemen, exceeding manie? yet because thou diddest rest vpō the Lord, he deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shewe him selfe strong with them that are of perfite heart toward him: thou hast then done foolishly in this: therefore from hēceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a * prison: for he was * displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, lo they are written in the booke of the kings of Iudah and Israel.

12 ¶ And Asa in the nine & thirtieth yeere of his reigne was * diseased in his feete, and his disease was || extreme: yet he sought not * the Lorde in his disease, but to the physitions.

13 So Asa slept * with his fathers, & died in the one & fourtieth yere of his reigne.

14 And they buried him in one of his sepulchres, which he had made for him selfe in the citie of Dauid, and layde him in the bedde, which they had filled with sweete odours and diuers kindes of spices, made by the art of the apothecarie: & they burnt * odours for him with an exceeding great fire.

CHAP. XVII.

1 Iehoshaphat trusting in the Lord prospereth in riches and honor. 5 He abolisheth idolatrie. 7 And causeth the people to be taught. 11 He receiueth tribute of strangers. 13 His munitions, and men of warre.

AND Iehoshaphat his sonne reigned in his stead, and preuailed against Israel.

2 And he put garrisons in all the strong cities of Iudah, and set bandes in the land of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Iehoshaphat

Oo.iii.

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g These were the workes of their couenant, whereby remaining all idolaters to be put to death according to the Law of God, Deut. 13.6.9.11. h So long as they feared him aright, so long did he preserue and prosper them. 2. King. 18.5. i Or, grandmother, wherein he shewed that he lacked true loue, for she ought to haue died both vp the couenant, as verse 13, and by the Law of God: but he gaue place to foolish pitie, & would also seeme after a sort to fauour the Law. k Which partly he did, though lacke of zeale in him, partly through the preualencie of his officers, & partly by the superstition of the people that all were not taken away. l Because that God was called the God of Israel by reason of his couenant, & of the seede of Iacob. m Of hope Israelites sometime taken for Iudah because Iudah was his chiefe people. n In respect of his predecessours.

a Who reigned after Nadab the sonne of Ieroboam 1. King. 15.27. b He fortified with walles & ditches, it was a citie in Beniamin neere to Gibeon.

|| Or, Damascus

c He thought to repaire his auncestors decay by an vnlawfull meanes, that is, by seeking help of infidels as they sought to the Turkes at Rome, thinking therby to make themselues more strong.

* Chap. 14.9. 2 Macc. 5 & 12.22. || Or, perfection. l Thus in stead of turning to God he reuenged the admonition of the Prophet, & punished him, as the wicked doe when they be told of their faults. m Or, mutie, or sedition, 1 King. 15.23. n From the top of the head. o God plagueth his rebellion, & here by declareth, that as nothing to begin well, except we continue to the end: that so, zealous of Gods glorie, & put our whole trust in him p He sheweth it is in vaine to seeke to the Physitions, except we first seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, & after the help of Physition as a meane by which God worketh.

phat, because hee walked in the [a] first wayes of his father Dauid, and sought not Baalim,

+ But sought the Lorde God of his father, & walked in his cõmandements, and not after the trade of Israel.

5 Therefore the Lorde stablished the kingdome in his hande, and all Iudah brought presents to Iehoshaphat, so þ he had of riches & honour in abundance.

6 And hee lift vp his heart vnto the wayes of the Lord: and hee tooke away moreouer the hie places and the groues out of Iudah.

7 ¶ And in the third yere of his regne he sent his princes, Ben hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they should [c] teach in the cities of Iudah,

8 And with thẽ Leuites, Shemaiah, and Nethaniah, & Zebadiah, & Asahel, and Shemiramoth, and Iehonathan, and Adonijah, and Tobiah, and Tobadonijah, Leuites, and with them Elishama and Iehoram Priests.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all the kingdoms of the lands that were round about Iudah, and they [e] fought not against Iehoshaphat.

11 Also some of þ Philistims brought Iehoshaphat giftes and tribute siluer, and the Arabians brought him flockes, seuen thousand & seuen hundreth rams, and seuen thousand and seuen hundreth hee goates.

12 So Iehoshaphat prospered and grew vp on hie: and hee built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, [f] and valiant men in Ierusalem.

14 And these are the nombers of thẽ after the house of their fathers, In Iudah Were captaines of thousands. Adnah the captaine and with him of valiant men three hundreth thousand.

15 And at his hand Iehohanan a captaine and with him two hundreth and fourescore thousand.

16 And at his hand Amaziah þ sonne of Zichri, Which willingly offred himselfe vnto the Lord, and with him two hundreth thousand valiant men.

17 And of Benjamin, Eliada a valiant man, and with him armed mẽ with bowe & shield two hundreth thousand.

18 And at his hand Iehozabad, and with him an hundreth and foure score thousand armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah.

### CHAP. XVIII.

1 Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth prophets counsell Ahab to go to warre. 16 Micheiah against them. 22 Him, against which hee. 25 The king putteth him in prison. 29 They fight one against another.

AND [a] Iehoshaphat had riches & honour in abundance, but he was ioyned in [a] affinitie with Ahab.

2 And after certaine yeeres he went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great nomber, and for the people that hee had with him, and entised him to go vp vnto [c] Ramoth Gilead.

3 And Ahab king of Israel said vnto Iehoshaphat king of Iudah, Wilt thou go with mee to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people, & wee [will ioyne with thee in the warre.

4 And Iehoshaphat said vnto þ king of Israel, Aske counsel I pray thee, at the [d] word of the Lord this day.

5 Therefore the king of Israel gathered of Prophets foure hundreth mẽ, and said vnto them, Shal we go to Ramoth Gilead to battell, or shall I cease? And they said, Go vp: for God shall deliuer it into the Kings hand.

6 But Iehoshaphat saide, Is there here neuer a Prophet more of the Lord that we might inquire of him?

7 And the king of Israel said vnto Iehoshaphat, There is yet one man by whome we may aske counsel of þ Lord, but I hate him: for he doeth not [f] prophesie good vnto me, but alway euill: it is Michaiah þ sonne of Imla. Thẽ Iehoshaphat said, Let not the king say so.

8 And the king of Israel called an eunuche, & said, Cal quickely Michaiah the sonne of Imla.

9 ¶ And the king of Israel, and Iehoshaphat king of Iudah sate either of them on his throne clothed in their [g] apparel: they sate euen in the threshing floore at the entring in of þ gate of Samaria: and all the Prophets prophecied before them.

10 And Zidkiah þ sonne of Chenaanah made him homes of yron, and said, Thus saieth the Lorde, with these shalt

a That is, hee were enemies vntil he had ouercome with Warre, & then a friend. b Sought not help at strange gods. + Not worke.

c He gaue him selfe wholy to serue the Lord.

d He knewe it was in vaine to pro. fit, (leeueigh, except such were appointed which god ordained the prophets in Israel and had authoritie to put away all idolatrie.

e Then God prospereth all such that with a pure heart seeke his glory, & keepeth them in feare that other cannot be able to execute their rage against them.

f That is, his hand. ‖ Ouer to him

g Meaning, with the ornaments of Maiestie, Num. 6.

a That is, they were as his domestike guests.

1. King. 22. 3.

a For Iozam Iehoshaphats sonne married Ahabs daughter.

b That is, the 3 yere. 1. King. 22. 2.

c To recouer it out of the hands of the Syrians.

d Heare the aduise of some Prophet to know whether it be gods will. e Which were the prophets of Baal, signifying that the wicked offring not be but flatterers & such as will beare vnto their inuented affections.

f Per the true ministers of God ought not to cease to doe their duetie, though þ wicked magistrates ran not abide them to speak þ truth. + Meaning, that hee ought not to reuile to heare any that was of God. That is, in their exactly & royall apparel.

1. Kin. 22. 11.

shalt thou push the Aramites vntil thou hast consumed them.

11 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the hand of the King.

12 ¶ And the messenger that went to call Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the king with one accord: let thy worde therefore, I pray thee, be like one of theirs, and speake thou good.

13 And Michaiah saide, As the Lord liueth, whatsoeuer my God sayth, that will I speake.

14 ¶ So he came to the king, and the king saide vnto him, Michaiah, shall we go to Ramoth Gilead to battell, or shall I leaue off? And he sayde, Goe ye vp, and prosper, and they shall be deliuered into your hand.

15 And the King saide to him, Howe oft shall I charge thee, that thou tel me nothing but the trueth in the Name of the Lorde?

16 Then he said, I saw all Israel scattered in the mountaines, as sheepe that haue no shepheard: and the Lord saide, These haue no master: let them returne euery man to his house in peace.

17 And the king of Israel said to Iehoshaphat, Did I not tell thee, he would not prophecie good vnto me but euil?

18 Againe he saide, Therefore heare ye the worde of the Lorde: I saw the Lorde sit vpon his throne, & all the host of heauen standing at his right hande, and at his left.

19 And the Lord said, Who shall perswade Ahab king of Israel, that he may go vp and fall at Ramoth Gilead? And one spake and sayde thus, and another sayde that.

20 Then there came forth a spirite and stood before the Lord, and sayde, I will perswade him. And the Lord saide vnto him wherein?

21 And he said, I will go out, and be a false spirit in the mouth of all his prophets. And he said, Thou shalt perswade, and shalt also preuaile: go forth and do so.

22 Now therefore behold, the Lord hath put a false spirite in the mouth of these thy Prophets, and the Lorde hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah vpon the cheeke, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Behold thou shalt see that day when thou shalt goe from chamber to chamber to hide thee.

25 And the king of Israel said, Take ye Michaiah, and carry him to Amon the gouernour of the citie, and to Joash the kings sonne,

26 And say, Thus saith the king, Put this man in the prison house, & feede him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah saide, If thou returne in peace, the Lord hath not spoke by me. And he said, Heare, all ye people.

28 So the King of Israel and Iehoshaphat the king of Iudah went vp to Ramoth Gilead.

29 And the king of Israel sayd vnto Iehoshaphat, I will change my selfe, & enter into the battell: but put on thine apparel. So the king of Israel changed himselfe, and they went into the battell.

30 And the king of Aram had commaunded the captaines of the charets that were with him, saying, Fight you not with small nor great, but against the king of Israel onely.

31 And when the captaines of the charets sawe Iehoshaphat, they said, It is the king of Israel: and they compassed about him to fight. But Iehoshaphat cryed, and the Lorde helped him, and moued them to depart from him.

32 For when the captaines of the charets sawe that he was not the king of Israel, they turned backe from him.

33 Then [a certaine] man drew a bow vnwittingly, and smote the king of Israel betweene the ioynts of his brigandine: therefore he said to his charetman, Turne thine hand and carry me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israel stoode still in his charet against the Aramites vntill euen, and dyed at the time of the sunne going downe.

## CHAP. XIX.

1 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointeth Iudges. 8 Ierusalem. 9 And charged them to feare God.

AND Iehoshaphat the King of Iudah returned safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meet him, & said to King Iehoshaphat, Wouldest thou helpe the wicked, and loue them



h Thinking, that whereas foure hundreth Prophets had agreed in one thing, that (being but one man) it could not be gainsayed.

i He spake this by derision of the false prophets, as the King well perceiued.

m The prophecieth howe the people should be dispersed & Ahab slaine.

n Meaning, the Angels.

‡ Or, deceiue.

o That is, the Lord.

p To shut that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lyes, 2 Thes. 2. 11.

q By this crueltie his ambition & hypocrisie was discouered: thus the hypocrites shall of the Spirit which they haue not and declare their malice against them, in whom the true Spirit is.

r Keepe him straitly in prison and let him little vnder and chiefe.

‡ Or, Michaiah

t Thus the wicked thinke to deceiue Gods iudgements, which he executeth by his worde.

u He cried to the Lord by accustoming, beginning & ending in good things, whereby wicked liers to warre against the people of the Lord, may learne of this Prophet, and also by necessitie exercise themselues.

x Or, dissemble to be hurt, that he should not be espied to be a knight, but a common souldier.

that hate ꝓ Lorde: therfore for this thing the wrath of the Lorde is vpon thee.

3 Neuertheles good things are foũd in thee, because thou hast taken awaye the groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem and returned & went through the people from Beer sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iudges in ꝓ land throughout all the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heede what ye do: for ye execute not the iudgements of man but of the Lorde, and he will bee with you in the cause [and] iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and do it: for there is no iniquite with the Lorde our God, neither * respect of persons, nor receiuing of rewards.

8 Moreouer in Ierusalem dyd Iehoshaphat set of the Leuites, and of the Priests and of the chief of the families of Israel, for the iudgement & cause of the Lord: and they * returned to Ierusalē.

9 And he charged thē, saying, Thus shal ye do in the feare of the Lord faithfully and with a perfect heart.

10 And in euery cause that shall come to you of your brethre that dwell in their cities, betweene blood and blood, betweene lawe & precept, statutes & iudgements, ye shall iudge them, and admonish thē that they trespasse not against the Lorde, that wrath come not vpon you and vpon your brethren. Thus shal ye do and trespasse not.

11 And beholde, Amariah the Priest [shall be the chefe ouer you in all matters of the Lorde, & Zebadiah the sonne of Ismael, a ruler of the house of Iudah, shalbe for all the kings affaires, and the Leuites shalbe officers before you. Be of courage, and doe it, and the Lord shalbe with the good.

## CAP. XX

2 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victorie that the Lorde gaue him against his enemies. 31 His gouernement and actes.

After this also came ꝓ children of Moab and the children of Ammon, and with them of the Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There cōmeth a great multitude against thee from beyond the Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is Engedi.

3 And Iehoshaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah.

4 And Iudah gathered them selues together to aske counsell of the Lorde: they came euen out of all the cities of Iudah to inquire of the Lorde.

5 And Iehoshaphat stoode in the Congregation of Iudah and Ierusalem in the house of the Lorde before the newe court,

6 And sayde, O Lorde God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen: and in thine hand is power and might, and none is able to withstande thee.

7 Diddest not thou our God cast out the inhabitants of this lande before thy people Israel, and gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuarie therein for thy Name, saying,

9 * If euill come vpon vs, [as the] sword of iudgement, or pestilence, or famine, we will stande before this house & in thy presence, (for thy Name is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and help.

10 And nowe beholde, the children of * Ammon and Moab, and mount Seir, by whome thou wouldest not let Israel goe, when they came out of the lande of Egypt: but they turned aside from thē, and destroyed them not:

11 Behold, I say, they rewarde vs, in cōming to cast vs out of thine inheritāce, which thou hast caused vs to inherite.

12 O our God, wilt thou not iudge thē? for there is no strēgth in vs to stād before this multitude that commeth against vs, neither doe we knowe what to doe: but our eyes are toward thee.

13 And all Iudah stoode before the Lord with their yōgones, their wiues, and their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whom came the Spirit of the Lord, in the midst of the Congregation.

15 And he said, Hearken ye, all Iudah, and

1 Ebr. wrath frō the Lord.

b He suffred all his countrey ꝓ hyourde his people from reuolte to the knowledge of the true God.

c Both to preserue you, if you do iustly, & to punish you, if you doe the contrary.

d He will declare by the sharpenes of ꝓ punishment, that ye barely all iniquite.

Deut. 10. 17. 2. chron. 19. 7. and 26. 34. rom. 2. 11. galat. 2. 6. ephe. 6. 9. col. 3. 25. iaper. 1. 17.

e The Priests and Leuites were chosen to iudge matters according to the word of the Lord.

f That is, to see whether ꝓ murther was done of inuincible purpose, Num. 35. 11. deut. 4. 42.

g Meaning, ꝓ God would be gentle with them in their trespasses, if they would not reuerence after ward.

h Or, Shalbe chief ouerseer of the publike affaires of the realme.

i They shall haue the hand king of inferiour causes

k God will assist them in that doe iustice.

a That is, which rejoyced the Ammonites in Idumaea and appointed. The Iewes thinke, that they were the Amalekites, but as may appeare by the text next here, they were the Iournans of mount Seir.

b Called the deadly sea, where God destroyed the Sodomites for euer.

c This declareth what the feare of the godly is, which is as a pricke to driue them to prayer, & to depend on the Lorde, where as it moueth the wicked either to seeke after worldly meanes and policies, or else to fall into despaire.

d He grounded his prayer vpon Gods power, wherein he is able to helpe, and also on his mercy, which he will continue toward his, for as much as he hath once chosen them & begonne to shew his graces toward them.

e Hereby, we see which commeth by Gods iust iudgements for our sinnes, (that is, as is here called vpon ꝓ vnderstanding) ꝓ presence and fauour. Deut. 29. 29. 1. chron. 13. 1.

f We onely put our trust in thee and waite for our deliuerance from heauen.

g That is, before the Arke of the couenāte.

h Which was mouued by the Spirit of God to prophesie.

and ye inhabitats of Ierusalem, & thou, king Iehoshaphat: thus saith ỹ Lorde vnto you, Feare you not, neither bee afraide for this great multitude: for the battel is not yours, but Gods.

k They fight against God & not against you therefore he will fight for you.

16 To morowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shall finde them at the end of the brooke before the wildernes of Ieruel.

17 Ye shall not needs to fight in this battell: * stand still, moue not, & behold the saluation of the Lord toward you: O Iudah and Ierusalem feare ye not, neither be afraide: to morowe go out against thē, & the Lord wilbe with you.

Exo. 14. 13, 14

l Declaring his faith and obedience to the worde of the Lord, & giuing thankes for the deliuerāce promised.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lorde, worshipping the Lord.

19 And the Leuites of the children of the Kohathites and of the children of ỹ Corhites stoode vp to praise the Lord God of Israel with a loud voyce on hie.

20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: and as they departed, Iehoshaphat stoode and said, Heare ye me, O Iudah, and ye inhabitats of Ierusalem: put your trust in ỹ Lorde your God, and ye shalbe assured: beleeue his m Prophets, and ye shall prosper.

m Gods cruell to their workes and doctrine.

21 And when he had consulted with the people, and appointed singers vnto the Lorde, and them that should prayse [him that is in the beautifull Sanctuarie, in going forth before ỹ men of armes, and saying, Prayse ye the Lorde, for his mercie lasteth for euer,

n This was a Psalme of thanksgiuing, which they vsed commonly to sing when they praised ỹ Lord for his benefits and was made by Dauid, Psal. 136.

22 And when they began to shoute, and to prayse the Lorde, layed ambushments against the children of Ammon, Moab, and mount Seir, which were come against Iudah, and they slewe one another.

o Meaning, the Idumeans which dwelt in mount Seir.

23 For the children of Ammon and Moab rose against the inhabitantes of mount Seir, to slay and to destroy them: and when they had made an ende of the inhabitants of Seir, euery one helped to destroy another.

p Thus ỹ Lord accordyng to Iehoshaphats prayer declared his power, when he deliuered his by causing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wildernes, they looked vnto the multitude: and beholde, the karkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance and also of rodes laden with precious iewels, which they tooke for themselues, til they could carry no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in ỹ fourth day they assembled thē selues in ỹ valley of Berachah: for there they blessed the Lorde: therefore they called the name of that place, The valley of Berachah vnto this day.

q To your tokens to the Lorde, the worke and therefore the battel was called Berachah, that is blessing or thanksgiuing: which was also called the battel of Iehoshaphat, Iudic. 3. 9. 12. because the Lord iudged & executed according to Iehoshaphats prayer

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioy: for the Lorde had made them to reioyce ouer their enemies.

r The declareth hereby what the worke of God is, euen to bring euery thyng to passe for deliuerance to him, & feare & destruction to his enemies.

28 And they came to Ierusalē with violes, and with harpes, & with trumpets, euen vnto the house of the Lord.

29 And the feare of God was vpon all the kingdomes of the earth, when they had heard that ỹ Lord had fought against the enemies of Israel.

30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.

1 Kin. 22. 42.

31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue & thirtie yere old: when he began to reigne: and reigned fiue and twentie yeere in Ierusalē, and his mothers name was Azubah ỹ daughter of Shilhi.

32 And he walked in the s way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

s Meaning in his doctrines and thoughtes, wherein he followed God,

33 Howbeit the hie places were not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

t If the great care and diligence of this good king was not able vtterly to abolish all superstition & idolatrie out of the people, but that they would still retayne their filth and idolatrie: howe much lesse are they able to do some euil, which neither haue lyttle zeale or not ech of be bad, though herein he was not to be excused?

t 1. King. 15. 14. & 22. 43. 2. King. 12. 3. & 14. 4. & 15. 4. 35. & 16. 4. & 17. 9. 11. & 21. 3. & 23. 5.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold they are written in the booke of Iehu ỹ sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israel, who was giuen to do euil.

u Thus Gods worde would not haue his to ioyne in society with disobedient & wicked men.

36 And he ioyned with him, to * make ships to go to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Dodauah of Mareshah prophesied against Iehoshaphat saying, because thou hast * ioyned thy selfe with Ahaziah, ỹ Lord hath broken thy workes. And the ships were broken, that they were not able to go to Tarshish.

CHAP.

CHAP. XXI.

1 Iehoshaphat dieth. 2 Iehoram succeedeth him. 4 Which killeth his brethren. 6 He was brought to idolatrie, 12 And threatned for the same. 16 He is oppressed of the Philistims. 18 Dieth miserably.

IEhoshaphat then slept with his fathers, and was buried with his fathers, in the citie of Dauid: and Iehoram his sonne reigned in his stéade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, & Zecharias, and Azariah and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of Israel.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strōg cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

a Reade chap. 22. 1. how he made Ahaziah king in stéde of his father Iehoram.

4 And Iehoram rose vp vpon the kingdome of his father, & made him self strong, and slew all his brethren with the swoorde, and also of the princes of Israel.

2. King. 8. 16. b Because the vncharitable are in feare & also are ambitious, they become cruel, & spare not to murther them whom vp nature through out all to cherish and defend.

5 Iehoram was two & thirtie yeere olde, when he began to reigne, and hee reigned eight yeere in Ierusalem.

c Meaning, of Iudah, & Beniamin.

6 And he walked in the way of the kinges of Israel, as the house of Ahab had done: for he had the daughter of Ahab to wife, and he wrought euil in the eyes of the Lord.

d So that we see how it can not be that we should anyone hurt the sacred and true Gods.

7 Howbeit the Lorde would not destroy the house of Dauid, because of the *couenant that he had made with Dauid and because he had promised to giue a light to him and to his sonnes for euer.

2 Sam. 7. 11. 16. 1. King. 11. 36. & 15. 4. 2 King. 8. 19. chap. 6. 16.

8 ¶ In his dayes Edom rebelled frō vnder the hand of Iudah, and made a king ouer them.

9 And Iehoram went forth with his princes and all his charets with him: & hee rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did Libnah rebel at y same time from vnder his hand, because he had forsaken the Lord God of his fathers.

e Reade, 1. King. 22. f Meaning, idolatrie, because that the idolatrē b, hath parting with God, as doeth the carnall creature to her husbād.

11 ¶ Moreouer he made high places in the mountaines of Iudah, and caused the inhabitantes of Ierusalem to commit fornicatiō, and compelled Iudah thereto.

g Some think that it was Obadias, for all he be not the 12 prophet, a good writer as was Elijah.

12 And there came a writing to him from Eliah y Prophet, saying, Thus saith y Lord God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the way of the kinges of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil the Lord smite thy people & thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil thy bowels fall out for y disease, day by day.

h We see this example daily practised vpon them that fal away frō God, & become idolaters and murtherers of their brethren.

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, & the Arabians that were beside the Ethiopians.

Three were other Arabians in Africa bordering toward Egypt. i Called also Chap. 22. 1.

17 And they came vp into Iudah, & brake into it, and caried away all the substance that was found in y kings house, and his sonnes also, & his wiues, so that there was not a sonne left him, saue Iehoahaz, the youngest of his sonnes.

18 And after all this y Lord smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeeres, his guttes fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

k That is, as some write, he was not regarded but reproched for his wickednes & idolatrie so that his sonne reigned 22. yeeres for his father yet leuing without honour and after his teachers death he was confirmed to reigne, as Chap. 22. 2.

20 When he began to reigne, he was two and thirtie yeere olde, and reigned in Ierusalem eight yeere, & liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram 9 Iehu King of Israel slayeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

AND y inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stéade: for the armie y came with the Arabians to the campe, had slaine al y eldest: therfore Ahaziah y sōne of Iehoram King of Iudah reigned.

2. K. 8. 8. 24.

2 Two and fourty yeere olde was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem. and his mothers name was Athaliah the daughter of Omri.

a Meaning y Philistims. b Reade chap. 21. 20.

3 He walked also in the wayes of the house of Ahab: for his mother counseled him to do wickedly.

c That is, after the death of his father. d We read Ahabs daughter, who was the time of Omri.

4 Wherfore he did euil in the sight of the Lord, like y house of Ahab: for they were

c He sheweth, that it must needes follow that the rulers are such as their counsellers be, & that they can not be a good king, & suffereth wicked counsellers.

were his c counsellers after the death of his father to his destruction.

5 And he walked after their counsel, & went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Joram.

6 ¶ And he returned to be healed in Jzreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Ahaziah the sonne of Jehoram king of Judah went downe to see Jehoram the sonne of Ahab at Jzreel, because he was diseased.

7 And the destruction of Ahaziah came of God in that he went to Joram: for when he was come, hee went forth with Iehoram against Jehu the sonne of Nimshi, whom the Lord had anointed to destroy the house of Ahab.

f Hereby we see plainly nothing can come to any, but by Gods prouidence and as he hath appointed, and therefore we be exhorted all meanes to serue to his will. 2. King. 9. 7. [Or, to take vengeance.

8 Therefore when Jehu f executed iudgement vpon the house of Ahab, and found the princes of Judah & the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slew them also.

g This was the last plague of God, because he moued him self with Gods enemies perceiuing that God to declare the wickednes of Iehoshaphat has graffed her mother to giue him the honour of burial. 2 K. 8. 11. h To the intent the there should be none to make claime to the crown & so the right be disturbed & gouernment. i Meaning in the chamber, where the parets and Lauers slept, which kept their courses weekely in the Temple. k To wit, of Judah.

g Then he sought Ahaziah, and they caught him where hee was hid in Samaria, and brought him to Jehu, and slew him, and buried him: because, saide they, he is the sonne of Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

10 ¶ h Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, she arose and destroyed all the kings seed of the house of Judah.

11 But Iehoshabeath the daughter of the king, tooke Joash the sonne of Ahaziah, & stale him from among the kings sonnes that should be slaine, & put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the house of God six yeres, while Athaliah reigned ouer the i land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth officers in the Temple.

2. King. 11. 4. a Of the reigne of Athaliah, 23 after the death of Ahaziah.

AND a in the seuenth yere Iehoiada waxed bolde, & tooke the captaines of hundreths, to wit, Azariah the sonne of Jeroham, and Jshmael the sonne of Jehohanan, and Azariah the sonne of Obed, & Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Judah, & gathered the Leuites out of all the cities of Judah, and the chiefe fathers of Jsrael: and they came to Jerusalem.

3 And all the Congregation made a couenant with the King in the house of God: and he saide vnto them, Beholde, the kings sonne must reigne, as the Lord hath said of the sonnes of Dauid.

l Meaning of Judah & Benjamin, trade why they are called Israel, Chap. 15. 17.

4 This is it that ye shall doe, The third part of you that come on the Sabbath of the Priests, & the Leuites, [shall be porters of the doores.

1 Sam. 7. 13. 16. 1. King. 3. 4. chap. 22. 7.

5 And another third part shalbe in the "gate of the foundation and all the people shalbe in the courtes of the house of the Lord.

m 1. King. 14. 6. Which was the chiefe gate of the Temple eastward & East.

6 But let none come into the house of the Lord, saue the Priestes, and the Leuites that minister: they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Leuites shall compasse the king round about, and euery man with his weapon in his hand, & he that entreth into the house, shall be slaine, and be you with the king, whē he commeth in, and when he goeth out.

n Meaning, to make any commotion to hinder their ministerie

8 ¶ So the Leuites and all Judah did according to all things that Iehoiada the Priest had commaded, and tooke euery man his men that came on the Sabbath, with them that went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

o Which had finished their course on the Sabbath: and so 6 other gate entered to keepe their turne.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares & shields, and bucklers which had bene king Dauids, & were in the house of God.

10 And he caused all the people to stand (euery man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the house round about the king.

p Meaning, the most holy place where the Arke stood.

11 Then they brought out the kings sonne, and put vpon him the crowne and gaue him the testimonie, and made him king. And Iehoiada & his sonnes anointed him, & said, God saue the king.

q That is, the bookes of Moses, or any other copie vpon parchment or equal apparell.

12 ¶ But when Athaliah heard the noise of the people running and praising the king, she came to the people vnto the house of the Lord.

13 And when she looked, behold, the king stoode by his pillar at the entring in,

m, and the princes and the trumpets by the king, and all the people of the land reioyced, and blewe the trumpets, and the singers were with instrumẽts of musike, & they that could sing praise: thẽ Athaliah rent her clothes, and said,

l. Treason, treason.

14 Then Iehoiada þ priest brought out the captaines of hũdreths that were gouernours of the hoste, and saide vnto them, Haue her forth of the ranges, and he that followeth her, let him die by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they laide handes on her: and when shee was come to the entring of the horsegate by the Kinges house, they slewe her there.

16 ¶ And Iehoiada made a k couenant betweene him, and all the people, and the king, that they woulde bee the Lordes people.

17 And all the people went to the house of Baal, and destroyed it, and brake his altars and his images, and slewe m Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lorde, vnder the hands of the Priests and Leuites, whõ Dauid had distributed for the house of the Lord, to offer burnt offrings vnto the Lord, * as it is written in the Lawe of Moses, with reioycing and singing by the appointment of Dauid.

19 And he set porters by the gates of þ house of the Lorde, that none that was vncleane in any thing, should enter in.

20 And he tooke the captaines of hũdreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come downe out of þ house of the Lorde, and they went through the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then all the people of the land reioyced, & the citie was quiet, after that they had slaine Athaliah with þ sword.

## CHAP. XXIII.

4 Ioash repayreth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 20 He putteth to death Zechariah the Prophet. 24 Ioash is killed of his owne seruants. After him reigneth Amaziah.

IOash * was seuen yere olde, when he began to reigne, and he reigned fourtie yere in Ierusalem: & his mothers name was Zibiah of Beer sheba.

2 And Ioash did vprightly in þ sight of the Lorde, all the daies of * Iehoiada the Priest.

3 And Iehoiada tooke him two wiues, & he begate sonnes & daughters.

4 ¶ And after ward it came into Ioash minde, to renewe þ house of þ Lord.

5 And he assembled the Priests & the Leuites, and said to them, Go out vnto the cities of Iudah, & gather of all Israel money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.

6 Therefore the king called Iehoiada, the chiefe, and saide vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the tare of Moses the seruant of the Lord, & of the Congregation of Israel, for the Tabernacle of the Testimonie?

7 For Wicked Athaliah, and her children brake vp the house of God: and all the thinges that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamatiõ through Iudah & Ierusalem, to bring vnto the Lord * the tare of Moses the seruant of God, laid vpon Israel in þ wildernes.

10 And all the princes and all the people reioyced, and brought in, and cast in to the chest, vntill they had finished.

11 And whẽ it was time, they brought the chest vnto the Kings officer by the hand of the Leuites: and when they sawe that there was much siluer, then the Kings Scribe (and one appointed by the hie Priest) came and emptied the chest, and tooke it, & caried it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King & * Iehoiada gaue it to such as did the labour and worke in the house of the Lorde, and hired masons and carpẽters to repaire the house of the Lord: they gaue it also to workers of yron and braſſe, to repaire the house of the Lord.

13 So the workemen wrought, and the worke * amẽded through their hãds: and they restored þ house of God to his state, and strengthened it.

14 And whẽ they had finished it, they brought þ rest of the siluer before þ king and Iehoiada, & he made therof vessels for the house of the Lord, euen vessels to minister, both morters and [ mense] cuppes,

l. Declaring her vile impudence, which hauing vnduli vp, and by murther vsurped þ ecowme, woulde thil haue defended þ true posſessour, & therefore called true obedience, treason.

k. To repeate vnto her parte, and to maintaine her authoritie.

k. That they would onelie serue him and renounce all idolatrie

l. According to their couenant made to the Lord.

m. As the Lord commanded in the Lawe both for the persons of all the state, Deut. 15. 9. 15.

* Or, charge Nom. 28, 7.

n. Which was the prime pallace, that the King might be seene of all the people.

o. For where a tyrant and an vsurper reigneth, there can be no quietnes, for the plagues of God are euer amõg such people.

2. King. 12. 1

m. Declaring the vnkindnes of the ten tribes, but only the two tribes of Iudah and Beniamin.

n. For he was the hie Priest

Exod. 30. 13.

d. The Scripture doeth reuerse her thus, because she was a cruel murtherer, and a blaſphemous idolatreſſe.

2. King. 12. 9.

Exod. 30. 13.

e. Such as were soudskill men, whome þ King had appointed for that matter.

f. Signifying, that this thing was done by absolute and coſſet, and not by any one mans affection.

g. Ebr. a medicine was vpon the worke, meaning, it was repaired.

h. For the wicked kinges had pulle downe & Athaliah had destroyed the vessels of the Temple, & turned them to the vse of their Idole,

h Signifying, that they could not honour him so much, who had in excellencie serued in the house of the Lorde, and in the affaires of the common wealth.

i Which were flatterers, and knewe not that the king was destitute of him who did watch ouer him as a father, and correcte his doughte him in most vile solacrie.

k They tooke heauen & earth and all creatures to witnes, that except they returned to the Lorde, he would most greeuously punish their rebellion and rebellion, Ierem. 2. 12.

l In a place a bone the people, to y intent that he might be heard.

m There is no anger so cruell & deadly as of them whose hearts God hath hardened, and which delite more in superstition and idolatrie then in the true seruice of God & pure simplicitie of his worde.

n Reuenge my death and require my blood at your hande as poure hande on he speaketh this by prophecie, because he knewe that God would do it. This Zacharie is also called the sonne of Barachee, Mat. 23. 35. because his progenitours were Iuda, Barachiah, Iehoiada, &c.

o That is, reproued & chastened him, and humbled him righteously.

p Meaning Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

cuppes, and vessels of gold, and of siluer: and they offered burnt offerings in the house of the Lorde continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was full of dayes & died. An hundreth & thirtie yere olde was he when he died.

16 And they buried him in the cite of Dauid with the kings, because he had done good in Israel, and towarde God and his house.

17 ¶ And after the death of Iehoiada, came the princes of Iudah, and did reuerence to the king, & the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah & Ierusalem, because of this their trespasse.

19 And [God] sent Prophets among thē, to bring them againe vnto ỹ Lord: and they * made protestatiō among thē, but they would not heare.

20 And the spirite of God came vpon Zechariah the sonne of Iehoiada the Priest, which stoode [l] aboue the people, and sayde vnto them, Thus saieth God, why transgresse ye the cōmandements of the Lord? surely ye shall not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the [m] cōmandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him, but slewe his sonne. And when he dyed, he sayde, The Lord [n] looke vpon it, and require it.

23 ¶ And when ỹ yeere was out, the hoste of Aram came vp against him, and they came against Iudah & Ierusalem, and destroyed all ỹ princes of the people frō among the people, & sent all the spoile of them vnto the king of Damascus.

24 Though the armie of Aram came with a smal company of men, yet ỹ Lord deliuered a very great armie into their hand, because they had forsaken ỹ Lord God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed frō him, (for they left him in great diseases) his owne seruants conspired against him for the blood of the children of Iehoiada the Priest, and slewe him on his bed, and he died, and they buried him in the cite of Dauid: but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimreth a Moabitesse.

27 But [p] his sonnes, & the summe of the tare gathered by him, & the fundation of the house of God behold, they are written in the storie of the booke of the kings. And Amaziah his sonne reigned in his stede.

[p] That is, concerning his sonnes &c. That is, the reparation.

## CHAP. XXV.

1 Amaziah putteth them to death, which slew his father. 3 He sendeth backe them of Israel. 11 He ouercommeth the Edomites. 14 He falleth to idolatrie. 17 And Ioash king of Israel ouercommeth Amaziah. 20 He is slaine by a conspiracie.

AMaziah was fiue & twentie yeere olde when he began to reigne, & he reigned nine and twentie yere in * Ierusalem: and his mothers name [was] Iehoaddan, of Ierusalem. 2.King. 14.2.

2 And he did [a] vprightly in the eies of the Lord, but not with a perfit heart.

[a] Meaning, in respect of him ỹ was before, & not the sight of God, for he was imperfect.

3 And when the kingdome was established vnto him, he slewe his seruants, that had slaine the king his father.

4 But he slew not their children, but [did as it is] written in the Law, and in the booke of Moses, where the Lorde commanded, saying, * The fathers shal not die for the children neither shal the children die for the fathers, but euery man shall die for his owne sinne. Deut. 24.16. 2.King. 14.6. Ezech. 18.20.

[b] That is, for that cause, wherefore the children should be punished, ought not to be culpable of the same.

5 ¶ And Amaziah assembled Iudah, & made [b] captaines ouer thousands, & captaines ouer hundreths, according to the houses of their fathers, throughout al Iudah & Beniamin: and he nombred them from twenty yere olde & aboue, & founde among thē three hundreth thousand chosen men, to go forth to ỹ warre, and to handle speare and shielde.

[c] So many as were able men to beare weapons and go to the warre.

6 He hired also an hundreth thousand [c] valiant men out of Israel for an hundreth talents of siluer.

[d] That is, out of ỹ tribe of Ephraim, who had separated themselues before, both from God and their true King.

7 But a mā of God came to him, saying, O king, let not the armie of Israel goe with thee: for ỹ Lord is not with Israel, [neither] with all the house of Ephraim.

8 If not, go thou on, do it, make thy selfe strong to the battel, but God shall make thee fal before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah sayde to the man of God, what shal we do then for the hundreth talentes, which I haue giuen to

[e] And there-fore to thinke to haue hope of them, whom the Lord hath forsaken, not to confide in the helpe of the Lord.

[f] If thou wilt not giue credit to my wordes.

the hoste of Israel? Then the man of God answered, The Lorde is able to giue thee more then this.

10 So Amaziah separated them, (to wit, the armie that was come to him out of Ephraim,) to return to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of Seir, ten thousand.

12 And other ten thousande did the children of Iudah take aliue, and caried them to the toppe of a rocke, and cast them downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the armie, which Amaziah sent away, that they shoulde not go with his people to battel, fel vpon the cities of Iudah from Samaria vnto Beth horon, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and worshipped them, and burned incense vnto them.

15 Wherefore the Lorde was wroth with Amaziah, and sent vnto him a Prophet, which saide vnto him, Why hast thou sought the gods of the people, which were not able to deliuer their owne people out of thine hand?

16 And as hee talked with him, hee said vnto him, Haue they made thee the Kinges counseller? cease thou: why shoulde they smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsell.

17 Then Amaziah king of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu King of Israel, saying, Come, let vs see one another in the face.

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

19 Thou thinkest, lo, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide nowe at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for it was of God, that hee might deliuer them into his hande, because they had sought the gods of Edom.

21 So Ioash the King of Israel went vp: and he, and Amaziah king of Iudah sawe one another in the face at Beth shemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the King of Israel tooke Amaziah king of Iudah, the sonne of Ioash the sonne of Iehoahaz in Beth shemesh, and brought him to Ierusalē, and brake downe the wall of Ierusalē, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And he tooke all the golde and the siluer, and all the vessels that were founde in the house of God with Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah liued after the death of Ioash the sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last are they not written in the booke of the kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, they wrought treason against him in Ierusalem: and when hee was fledde to Lachish, they sent to Lachish after him, and slewe him there.

28 And they brought him vpon horses, and buried him with his fathers in the citie of Iudah.

## CHAP XXVI

1, 5 Vzziah obeying the Lord, prospereth in his enterprises. 16 He waxeth proude and vsurpeth the priests office. 19 The Lorde plagueth him. 20 The Priests driue him out of the Temple, and he him self of the Lordes house. 22 His burial, and his successour.

Then all the people of Iudah tooke Vzziah, which was sixteene yeere olde, and made him King in the stede of his father Amaziah.

2 He builte Eloth, and restored it to Iudah after that the King slept with his fathers.

3 Sixteene yere olde [was] Vzziah, when he began to reigne, and he reigned two and fifte yeere in Ierusalem, and his

g He sheweth that if wicked people ouerpasse not, they shall not escape to be destroyed with their wicked ship: for he will giue no ouertures that repent, shall be necessary, if we obey his word.

h For the Israelites whom Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i 2. King. 14. 20. they seeke the gods of Seir.

k That is, the hundreth thousand of Israel whom he shoulde haue giuen praise to God for his benefites and great victorie, he set from God, & did worship idols and dishonour him.

l He proueth that whatsoeuer can not saue him selfe, much lesse his worshippers, is no god but an idole.

m Meaning, the King of Edom, which for a certaine time, as aduersaries to Iudah, did preuaile against him.

n Thus God oft times plagueth those enemies where in men most feare to reach them to bring their recourse only to him: and to shew his iudgements, moueth their hearts to follow that which is the ende of their instruction.

o Meaning, the successors of Obed Edom: for the house bare the name of the chiefe father.

p 2. King. 14. 19.

q Called also Azariah.

r He fortified it and made it strong: this citie was also called Elath & Elanon, neere to the red Sea.

s 2. King. 15. 2.

his mothers name [was] Jeroliah of Jerusalem.

4 And he did vprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And he sought God in the dayes of [c] Zechariah (which vnderstoode the visions of God) and when as he sought the Lord, God made him to prosper.

6 For he went forth & fought against the Philistims & brake downe the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, & built cities in Ashdod, and among the Philistims.

7 And God helped him against [f] Philistims, and against the Arabians that dwelt in Gur baal and Hammeunim.

8 And [f] Ammonites gaue [e] gifts to Vzziah, & his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreouer Vzziah builte towres in Jerusalem at the corner gate, and at the valley gate, and at the [*] turning, and made them strong.

10 And he built towres in the wildernes, and digged many cisternes: for he had much cattell both in the valleis and plaines, plowmen, and dressers of vines in the mountaines, and in [g] Carmel: for he loued husbandrie.

11 Vzziah had also an host of fighting men that went out to warre by bandes, according to the count of their nomber vnder the hande of Jeiel the scribe, and Maaseiah the ruler, and vnder [f] hand of Hananiah, one of the kings captaines.

12 The whole nomber of the chiefe of the famulies of [f] valiant men were two thousand and fiue hundreth.

13 And vnder their hand was the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared thē throughout all the host, shields, and speares, and helmets and bragandines, and bowes, and stones to sling.

15 He made also very [i] artificial engins in Jerusalem, to be vpō the towres and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroade, because God did helpe him marueilously, till he was mightie.

16 ¶ But whē he was strōg, his heart was lift vp to his destruction: for he transgressed against the Lord his God, and went into the Temple of the Lorde to burne incense vpō the altar of incense.

17 And Azariah the priest went in after him, & with him fourescore Priestes of the Lord valiant men.

18 And they withstoode Vzziah the king, & saide vnto him, [k] It pertaineth not to thee, Vzziah, to burne incense vnto the Lorde, but to [f] Priests the sonnes of Aaron, that are cōsecrated for to offer incense: go forth of the Sanctuarie: for thou hast transgressed, and thou shalt haue none honour of the Lord God.

19 Thē Vzziah was wroth, and had incense in his hande to burne it: & while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priestes in the house of the Lorde beside the incense altar.

20 And when Azariah [f] chiefe Priest with all the Priests looked vpon him behold, he was leprous in his forehead, & they caused him hastily to depart thence: and he was euen compelled to goe out, because the Lord had smitten him.

21 [*] And Vzziah the king was a leper vnto the day of his death, & dwelt as a leper in an house apart, because he was cut off from the house of the Lord: and Jotham his sonne ruled ouer [f] kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first & last, did Jsaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the fielde of [f] buriall which pertained to [f] kings: for they said, He is a leper. And Jotham his sonne reigned in his stead.

## CHAP. XXVII

[1] Jotham reigneth, and ouercommeth the Ammonites. [8] His reigne and death. [9] After his sonne reigneth in his stead.

JOtham [a] was fiue & twentie yere olde when he began to reigne, & reigned sixteene yere in Jerusalem: and his mothers name was Jerushah the daughter of Zadok.

2 And he did vprightly in the sight of the Lord, according to all that his father Vzziah did, saue that he entred not into the Temple of the Lorde, and the people did yet corrupt their waies.

3 He built the hie gate of the house of the Lord, and he built very much on the wall of the castell.

4 Moreouer he built cities in [f] mountaines of Judah, and in the forestes hee built palaces and towres.

5 And he fought with the king of the children of Ammon, & preuailed against them.

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c That was one that Zecheriah that beas the sonne of Jehoiada, but some other Prophet of that name.

d For God neuer forsaketh any that seeketh vnto him and therefore geue ye the cause of his owne destruction.

e That is, they payed tribute in signe of subiection.

Nehe. 3. 19. & 24.

f Wherein the wall of Ierusalem turneth. [*] Or, percr.

g That is, in mount Carmel, or in the hilly Countrie: for it is also taken for a greene eare of corne, when it is full, as Leuit. 2. 14.

h Of the chiefe officers of the Kings house, or of the captaines and seruaunts by name.

i For, engins by the inuention of men, as the Greekes vse to say.

k Thus prosperitie causeth men to trust in themselues and to forget all the benefites of God, and to do that they ought not, to their owne perdition.

l Though Vzziah seemed to be good and of an vpright heart, yet because they were not gouerned by the worde of God he did wickedly, and thus therefore both he and the Priestes were punished.

m King. 15. 5. According to the commandement of the Lord, Leuit. 13. 46.

n And therefore was buried apart in the same fielde, but not in the same sepulchre with his predecessours.

o King. 15. 33.

p To vse to offer incense against the worde of God is euil thing, as spoken in the commendation of Jotham.

q They were not cleane purged from idolatrie.

r Which was the cause that the people vsed idolatrie also. Or els it was a proper name of a certaine place.

them. And the children of Ammon gaue him the same yeere an hundreth talents of siluer, and ten thousand measures of wheate, and ten thousand of barly: this did ꝑ children of Ammon gue him both in the second yere and the third.

6 So Iotham became mightie, ᵈ because he directed his way before ꝑ Lord his God.

7 Concerning the rest of the actes of Iotham, & all his warres & his wayes, lo, they are written in the booke of the Kings of Israel, and Iudah.

8 Hee was fiue and twentie yeere old when hee began to reigne, and reigned sixteene yeere in Ierusalem.

9 And Iotham slept wᵗ his fathers, and they buried him in ꝑ cite of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

1 Ahaz an idolater is giuen into the handes of the Syrians, and the King of Israel. 5 The ꝑphet reproueth the Israelites cruelnie. 16 Iudah is molested with enemies. 22 Ahaz in extremitie hath his idolatrie. 26 His death and sepulture.

2.King.16.2. AHaz [a]was twentie yeere old when he began to reigne, & reigned sixteene yeere in Ierusalem, and did not vprightly in the sight of the Lord, like Dauid his father.

2 But ᵃ hee walked in the wayes of the kings of Israel and made euen molten images for Baalim.

3 Moreouer hee burnt incense in the valley of Ben hinnom, and burnt his sonnes with fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, & on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hande of the King of the Aramites & they smote him, & tooke of his, many prisoners, & brought them to Damascus: and he was also deliuered into the hād of the king of Israel, which smote him with a great slaughter.

6 For Pekah the sonne of Remaliah slewe in Iudah sixe score thousand in one day, all valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mightie man of Ephraim slewe Maaseiah ꝑ kings sonne, and Azrikam ꝑ gouernour of the house, and Elkanah the second after the king.

8 And the childrē of Israel tooke prisoners of their brethren, two hundreth thousand of women, sonnes and daughters, & caried away much spoile of them, and brought the spoyle to Samaria.

9 But there was a Prophet of the Lord, whose name was Oded, & he went out before the hoste ꝑ came to Samaria, and said vnto them, Behold, because the Lorde God of your fathers is wroth with Iudah, hee hath deliuered them into your hande, & yee haue slayne thē in a rage, that reacheth vp to heauē.

10 And nowe ye purpose to keepe vnder the children of Iudah & Ierusalem, as seruants and handmaides vnto you: but are not you such, that sinnes are with you before the Lord your God?

11 Now therefore heare me, & deliuer the captiues againe, which ye haue take prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Whereforе certaine of the chiefe of the children of Ephraim, Azariah the sonne of Iehohanan, Berechiah ꝑ sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, & Amasa ꝑ sonne of Hadlai, stood vp against them that came from the warre,

13 And sayde vnto them, Bring not in the captiues hither: for this shall be ᵇ a sinne vpon vs against the Lord: ye entend to adde more to our sinnes & to our trespasse, though our trespasse be great, and the fierce wrath [of God is] against Israel.

14 So the armed left the captiues and the spoyle before the princes and all the Congregation.

15 And the men that were ᵗ named by name, rose vp and tooke the prisoners, and with the spoyle clothed all that were naked among them, & arayed them, and shodde them, and gaue them meate and gaue them drinke, and ᵗ anointed them, and caryed all ꝑ were feeble of thē vpon asses, and brought them to Iericho the cite of palme trees to their brethren: so they returned to Samaria.

16 At that time dyd King Ahaz sende vnto the ᵐ kinges of Assur, to helpe him.

17 For the Edomites came moreouer, and slewe of Iudah, & caried away captiues.

18 The Philistims also inuaded the cities in the lowe countrey, & toward the South of Iudah, & tooke Beth shemeth and Aialon, and Gederoth & Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had ḇbled Iudah, because

1 Or, Corim.

2 Or, yerely.

d He the worth that all ꝑsuasion commeth of God: who neuer faileth, when we put our trust in him.

2.King.16.2. 1 Or, predecessour.

a He was an idolater like them.

b As the idolatrous haue certaine chefe idoles, who are as patrons as were these Baalim to haue they others which are inferiour and do represent ꝑ great idoles

3 Or, made the pase through the fire, as chap. 33.6. Ieuit. 18.21. Deut. 12.31. & 18.10. 2.King. 16.3. & 17.17.

4 Or, a great captaine.

c Who was King of Israel

5 He conquered of them.

6 Or, tyrant.

d Thus by the iust iudgement of God Israel be troubled Iudah.

e For they thought they had ouercome them by their owne ballances and did not consider that God had deliuered them into their hāde, because Iudah had offended him.

f May not God as well punish you, for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now growne, & had made it populous.

h God will not suffer this sinne which we commit against him to be vnpunished.

i Whose names were rehearsed before, vers. 12.

k Either by their wounds or weariness.

l Of them of the tribe of Iudah.

m To Tiglath Pilneser, and whole Kings that were vnder his dominion, 2 King. 16.7.

n He meaneth Judah, because Ahaz forsooke the Lord and sought helpe of the wicked, read of Israel take for Judah Chap.15.17. ‡Ebr.deuided. 2.king.16.8.

because of Ahaz king of Israel: for hee
had brought vengeance vpõ Judah and
had grieuously transgressed against the
Lord.
20 And Tilgath Pilneeser king of As-
shur came vnto him who troubled him
and did not strengthen him.
21 For Ahaz ‡tooke a portion *out of ỹ
house of the Lord and out of the Kings
house and of the princes, & gaue vnto the
King of Asshur: yet it helped him not.
22 And in the time of his tribulation
did hee yet trespasse more against the
Lord, (this is king Ahaz)
23 For hee sacrificed vnto the gods of
Damascus, which plagued him, and he
said, Because the gods of the Kings of
Aram helped them I will sacrifice vnto
them and they will helpe me: yet they
were his ruine, and of all Israel.
24 And Ahaz gathered the vessels of
the house of God, and brake the vessels
of the house of God & shut vp the doores
of the house of the Lorde, and made him
altars in euery corner of Jerusalem.
25 And in euerie citie of Judah hee
made hie places, to burne incense vnto o-
ther gods, and prouoked to anger the
Lord God of his fathers.
26 Concerning the rest of his acts and
all his wayes first and last, beholde they
are written in the booke of the Kings of
Judah and Israel.
27 And Ahaz slept with his fathers,
and they buried him in the citie of Jeru-
salem, but brought him not vnto the se-
pulchres of the kings of Israel: and He-
zekiah his sonne reigned in his steade.

o As he falsely supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idoles gods not considering that God punisheth them oftentimes whom he loueth, and giueth his enemies good successe for a time, whom afterward he will destroy.

‖Or, Judah and Beniamin.
‖Or, in Jerusalem.
q They buried him not in the citie of Dauid where were the sepulchres of the Kings.

## CHAP. XXIX.

3.5 Hezekiah repaireth the Temple & [illegible] the Leuites of the corruption of [illegible] [illegible] Temple [illegible]
25 The Leuites [illegible] praises [illegible]

2.King.18.1.

HEzekiah *beganne to reigne,
when he was fiue & twentie
yeere old, & reigned nine and
twentie yeere in Jerusalem:
and his mothers name was ‖Abiah
the daughter of Zechariah.
2 And he did vprightly in the sight of
the Lord, according to al that Dauid his
father had done.
3 He opened the doores of the house of
the Lord in the first yere and in the first
moneth of his reigne, & repaired them.
4 And he brought in the Priests and
the Leuites, and gathered them into the
East streete,
5 And saide vnto them, Heare me, yee
Leuites: sanctifie now your selues, and

‖Or, Abi.

a Which Ahaz had shut vp, Chap.28.24.
b This is a notable example for all princes first to establish the pure religion of God, and to procure that the Lord may be honoured & serued aright.

sanctifie the house of the Lorde God of
your fathers, and carry forth the fil[illegible]
nes out of the Sanctuarie.
6 For our fathers haue trespassed, &
done euill in the eyes of the Lorde our
God, and haue forsaken him, and turned
away their faces from the Tabernacle
of the Lord and turned their backes.
7 They haue also shut the doores of
the porche and quenched the lampes, &
haue neither burnt incense, nor offred
burnt offerings in the Sanctuarie vnto
the God of Israel.
8 Wherefore the wrath of the Lord
hath bene on Judah & Jerusalem, & he
hath made them a scattering, a desolatiõ,
and an hissing, as ye see with your eyes.
9 For lo our fathers are fallen by the
sword & our sonnes, & our daughters,
and our wiues are in captiuitie for the
same cause.
10 Now I purpose to make a coue-
nãt with ỹ Lord God of Israel, that he
may turne away his fierce wrath fro vs.
11 Now my sonnes bee not deceiued
for the Lord hath *chosen you to stande
before him to serue him, & to bee his mi-
nisters and to burne incense.
12 ¶ Then the Leuites arose, Ma-
hath the sonne of Amasai, & Joel the
sonne of Azariah of ỹ sonnes of the Ko-
hathites: and of the sonnes of Merari,
Kish the sonne of Abdi and Azariah ỹ
sonne of Jehalelel: and of the Gershon-
ites, Joah the sonne of Zimmah, and
Eden the sonne of Joah:
13 And of the sonnes of Elizaphan,
Shimri, and Jehiel: and of the sonnes
of Asaph Zechariah, [illegible]
14 And of the sonnes of [illegible]
hiel, and Shimei: and of the sonnes of
Jeduthun Shemaiah [illegible]
15 And they gathered their brethren
and sanctified them selues and came ac-
cording to the commandement of ỹ king,
and by the wordes of the Lord, for to
clense the house of the Lord.
16 And the Priests wẽt into the inner
parts of the house of the Lord to clense
it and brought out all ỹ vncleannes that
they found in the Temple of the Lord,
into the court of the house of the Lord: &
the Leuites tooke it, to carie it out vnto
the brooke Kidron.
17 They began the first day of the
first moneth to sanctifie it and the eight
day of the moneth came they to [illegible]
of the Lord: so they sanctified the [illegible]
of the Lord in eight dayes, & in the [illegible]

[illegible] was polluted.

[illegible]

[illegible] Num.18.6.

Or [illegible] of the Lord.

From ỹ polluted [illegible] that Ahaz had brought in.

Which [illegible] part [illegible]

day of ꝑ firſt moneth they made an ende.

18 ¶ Thē they went in to Hezekiah ꝑ king, and ſaide, We haue cleanſed all the houſe of ye Lorde, ꝛ the altar of burnt offring, with all the veſſels therof and the ſhewbread table, with all ꝑ veſſels therof:

[Or, table where the bread was ſet in order,

19 And all the veſſels which King Ahaz had caſt aſide whē he reigned, and tranſgreſſed, haue we prepared ꝛ ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the King [b] roſe early, and gathered the princes of the cite, ꝛ went vp to the houſe of the Lord.

21 And they brought ſeuen bullockes, and ſeuen rams, and ſeuen lambes, and ſeuen hee goates, for a [a] ſinne offring for the kingdome, and for the ſanctuarie, and for Iudah. And he commanded the Prieſtes the ſonnes of Aaron, to offer them on the altar of the Lord.

[b] By this manner of ſpeach the Scripture meane a certaine diligence and ꝓpēſe to doe a thing, and where there is no delay. Leuit. 4. 14.

22 So they ſlew the bullockes, and the Prieſts receiued the blood, and ſprinkled it vpō the altar: they ſlew alſo the rams and ſprinkled the blood vpon the altar, and they ſlew the lambes, ꝛ they ſprinkled the blood vpon the altar.

[a] For without ſprinkling of blood nothing could be ſanctified, Heb. 9. 22. Exod. 24. 8.

23 Then they brought the he goates for the ſinne offring before the king and the Congregation, [b] and they layde their handes vpon them.

[b] That is, the King ꝛ the Elders. Leuit. 4. 15. for they that offred a ſinne offring, muſt lay their handes vpō it, to ſignifie, that they ꝓfeſſed vnto that death, and ſo that they dyd conſecrate it to God to be therby ſanctified. Exod. 29. 10. Leuit. 1. 4. 1 Thus euery thing hath not ap̄ointed in it ſelf but it hath the commandement of God.

24 And the Prieſts ſlewe them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt offring and the ſinne offring.

25 He appointed alſo the Leuites in ꝑ houſe of the Lord with cimbales, with viols, ꝛ with harpes, [c] according to the cōmandemēt of Dauid, ꝛ Gad the kings Seer, and Nathan the Prophet: for the cōmandement was by the hand of the Lord, ꝛ by the hand of his Prophets.

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſts with the trumpets.

27 And Hezekiah commāded to offer the burnt offring vpon the altar: ꝛ when the burnt offring began, the ſong of the Lord began with the trumpets, ꝛ the inſtruments of Dauid king of Iſrael.

[m] The Pſalm which Dauid had appointed to be ſung for thankſgiuing. 1. Chr. 16. 4. Dan. 3. 28. Apoc. 14. 3. and the Leuites with.

28 And all the Congregation worſhipped, ſinging a ſong, and they bleiue the trumpets, all this continued, vntill the burnt offring was finiſhed.

29 And whē they had made an end of offring the King and all that were preſent with him, bowed themſelues, and worſhipped.

30 ¶ Then Hezekiah the king ꝛ the princes cōmanded the Leuites to praiſe the Lord with the [c] wordes of Dauid, and of Aſaph the Seer. ſo they praiſed with ioy, and they bowed them ſelues, and worſhipped.

[c] Which that pſalme where-of mention is made, 1. Chro. 16. 8.

31 And Hezekiah ſpake, ꝛ ſaid, Now be ye haue [d] conſecrate your ſelues to the Lorde: come neere and bring the ſacrifices and offrings of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices, and offrings of prayſes, and euery man that was willing in heart, offred burnt offrings.

[d] Hebr. filled your handes.

32 And the nomber of the burnt offrings, which ꝑ Congregation brought, was ſeuentie bullockes, an hundreth rammes, and two hūdreth lambes: all theſe were for a burnt offring to ꝑ Lord:

33 And for ſanctification ſixe hūdreth bullockes, and three thouſand ſheepe.

[p] That is, by the help of.

34 But the Prieſts were to few, and were not able to flay all the burnt offrings: therefore their brethren the Leuites did helpe them, till they had ended the worke, and vntil other prieſts were ſanctified: for the Leuites were [q] more vpright in heart to ſanctifie themſelues, then the Prieſts.

[q] Meaning, were more readie to ſet ſaye ward the ordinance. Leuit. 3. 2, 3.

35 And alſo the burnt offrings were many with the [r] fat of the peace offrings and the drinke offrings for the burnt offring. ſo the ſeruice of the houſe of the Lord was ſet in order.

[r] The which that religion can not ꝓceede, except God touch the heart of the people.

36 Then Hezekiah reioyced ꝛ all the people, that God had made the people ſo readie: for ꝑ thing was done ſodenly.

## CHAP. XXX.

1. 11 The keeping of the paſſeouer by the Kings commandement. 6 He exhorteth Iſrael to turne to the Lord. 18 He prayeth for the people. 24 Dis oblation and the princes. 27 The Leuites bleſſe the people

AND Hezekiah ſent to all Iſrael, and Iudah, and alſo wrote letters to [a] Ephraim ꝛ Manaſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keepe the Paſſeouer vnto the Lord God of Iſrael.

[a] Meaning, all Iſrael whome Tiglath Pilneſſar had not taken away vnto the captiuitie. 2. King. 15. 29.

2 And the King and his princes and all the Congregation had taken counſel in Ieruſalem to keepe the Paſſeouer in the [b] ſecond moneth.

[b] Though they ought to haue done it in the firſt moneth, as Exod. 12. 18. nom. 9. 2. yet if any were not cleane, or elſe had a iorney too ferre, they might defer it vnto ꝑ ſecond moneth, as Nom. 9. 10, 11.

3 For they could not keepe it at this time, becauſe there were not Prieſtes ynowe ſanctified, neither was the people gathered to Ieruſalem.

4 And the thing pleaſed the King, ꝛ all the Congregation.

5 And they decreed to make proclamation

tion throughout all Israel from Beersheba euē to Dan, that they should come to keep the Passeouer vnto ỹ Lord God of Israel at Jerusalem: for they had not done it of a great [a] time, as it was written.

6 ¶ So the posts went with letters by the commission of the king, & his princes, throughout all Israel & Judah, and (with) the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lorde God of Abrahā, Isaak, and Israel, and [b] hee will returne to the remnant that are escaped of you, out of the hands of the kings of Assur.

7 And be not ye like your fathers, & like your brethren, which trespassed against the Lorde God of their fathers: and therefore he made thē desolate, as ye see.

8 Be not ye nowe stiffnecked like your fathers, [but] giue ỹ hand to the Lord, and come into his sanctuarie, which he hath sanctified for euer, & serue the Lord your God, & the fiercenes of his wrath shall turne away from you.

9 For if ye returne vnto ỹ Lord, your brethren & your children shall find mercie before them that led them captiues, & they shall returne vnto this lande: for the Lorde your God is gracious & mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So ỹ posts went frō cite to cite through the land of Ephraim & Manasseh, euē vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Neuertheles diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Jerusalem.

12 And ỹ hand of God was in Judah, to that he gaue thē one heart to doe the cōmandement of the king, and of the rulers, according to the word of the Lord.

13 And there assembled to Jerusalē much people, to keepe the feast of the vnleauened bread in the seconde moneth, a very great assembly.

14 ¶ And they arose, and tooke away the [k] altars that were in Jerusalem: & all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Passeouer the fourteenth day of the seconde moneth: and the Priestes and Leuites were ashamed, & sanctified themselues, and brought the burnt offrings into the house of the Lord.

16 And they stoode in their place after their maner, according to the Lawe of Moses the man of God: and ỹ Priests sprinkled the [l] blood, receiued of the handes of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for all [m] were not cleane, to sanctifie it to the Lord.

18 For a multitude of the people, euē a multitude of Ephraim, & Manasseh, Issachar and Zebulun had not cleansed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying The [n] good Lord be mercifull to ward him,

19 That prepareth his whole heart to seeke ỹ Lord God, ỹ God of his fathers, though he be not cleansed according to the purification of the Sanctuarie.

20 And the Lorde heard Hezekiah, and healed the people.

21 And the children of Israel ỹ were present at Jerusalem, kept the feast of the vnleauened bread seuen dayes with great ioy, and the Leuites & the Priests praised the Lorde, day by day, singing with loud instruments vnto the Lorde.

22 And Hezekiah [o] spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lord, and they did eate in that feast seuen dayes, & offered peace offerings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Judah had giuen to the Congregation a [p] thousand bullocks, & seuen thousand sheepe. And ỹ princes had giuen to the Cōgregation a thousande bullockes, and ten thousande sheepe: & many Priests were sanctified.

25 And all the Congregation of Judah reioyced with the Priestes and the Leuites, and all the Congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah.

26 So there was great ioy in Jerusalem: for since the time of Salomon the sonne of Dauid king of Israel there [q] was not the like thing in Jerusalem.

27 Then the Priestes & the Leuites arose, and blessed the people, and their voice was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroy idolatrie. 2 Hezekiah appointeth Priests and Leuites. 4 And prouideth for the reuenues. 13 He appointeth ouerseers to distribute to euery one his portion.

And

c From one ende of the lande to the other, North & South.

d In such sort and perfection as God had appointed.

e He will haue compassion on them, and pardone them.

f Obstinate, rebel not.

g God will not simply preserue you, but vpon your repentance receiue your petition, which for their sinnes he gaue into the hands of the enemies.

h Though the mockers mocke at the teruantes of God by whom he calleth them to repentance as Gen. 19. 14 yet the most restifly not to fructifie in ỹ hearts of Gods elect.

i He sheweth the cause why some obey and some mocke at Gods calling, to wit, because his Spirite is not with the one sort ỹ moueth their heart, and the other are left to themselues.

k Which he cleanseth that first must put away those things where with God is offended, before he can serue him aright.

l Meaning their owne negligence, who should haue been most prompte and the readiest of the people, Chap. 29. 34.

n To wit, of the most of the people.

n He knewe, that although weakenes of heart was ioyned with the seruice he required, yet for as much as their purpose was sincere and true, therefore he prayed for them, and obtained pardon of the Lorde, for the sanctuarie.

o Comforted, and perswaded them to go forward with the feast.

p This great number of cattell was geuen of the princes with ouerlong tarying, that they might haue wherewith to bestow more liberally for the setting forth of Gods glory.

q According to that which is written, Ecclesiastes, whereby he should diminish the people.

NOw when all these thinges were finished, all Israel that were founde in the cities of Iudah went out and brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout all Iudah and Benjamin an Ephraim also and Manasseh, vntil they had made an end: after ward all the children of Israel returned euery man to his possession, vnto their owne cities.

2 And Hezekiah appoynted the courses of the Priestes and Leuites by their turnes, euery man according to his office, both Priestes and Leuites, for the burnt offrings and peace offrings, to minister and to giue thankes, and to prayse in the gates of the tents of the Lord.

3 And the kings portion was of his owne substance for the burnt offringes, euen for the burnt offrings of the morning and of the euening, and the burnt offringes for the Sabbaths, and for the newe moones, and for the solemne feastes, as it is written in the Lawe of the Lord,

4 He commanded also the people that dwelt in Ierusalē, to giue a part to the Priests and Leuites, that they might be encouraged in the Lawe of the Lord.

5 ¶ And when the commaundement was spread, the children of Israel brought abundance of first fruits of corne, wine, and oile, and honie, and of all the increase of the fielde, and the tithes of all thinges brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes which were consecrate vnto the Lord their God, and laide them on many heapes.

7 In the thirde moneth they began to lay the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came and sawe the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and sayde, Since the people began to bring the offrings into the house of the Lord, we haue eaten and haue bene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caryed in the first fruites, and the tythes, and the dedicate thinges faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the second.

13 And Iehiel and Azariah and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah were ouerseers by the appointment of Conaniah, and Shimei his brother, and by the cōmandement of Hezekiah the king, and of Azariah the chiefe of the house of God.

14 And Kore the sonne of Imnah the Leuite porter towarde the East, was ouer the thinges that were willingly offred vnto God, to distribute the oblations of the Lorde, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, and Iesshua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priestes, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males from three yeere olde and aboue euen to all that entred into the house of the Lorde to their office in their charge according to their courses:

17 Both to the generation of the Priests after the house of their fathers, and to the Leuites from twentie yeere old and aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues and their sonnes and their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests which were in the fields and suburbes of their cities in euery one of the same that were appointed by names, shoulde giue portions to all the males of the Priests, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did wel, and wrought truely before the Lorde his God.

21 And in all the workes that he began for the seruice of the house of God, both in the Lawe and in the commaundements, to seeke his God, he did it with all his heart, and prospered.

## CHAP. XXXII.

1 Sanherib inuadeth Iuda, 3 Ezechias prepareth by the

a According to the commaundement of the Lord.

b That is, all they which came to the Tabernacle.

c Christ is the Temple where we assembled as a tent

Num. 28. 2. d The tithes were for the maintenance of the Priests & Leuites.

e Tooke more meate and drinke then was appointed.

f Of the Priests.

g Kore was set by the priests, Leuites to distribute, and as were in need

h They gaue for the Lord by prouision all

i Which is given.

k Who had also a portion and allowance in this distribution.

l Meaning, that after the fourthall distributions of the officers, euery one had his part in their kings that were of Leui, & his that their wiues & children were endowed because the Leuites were faithfull in their office, & so depended on them.

l Ebr. by the hand of.

the were. 7 He reproueth those people to put their trust in the Lord. 9 Sancherib blasphemeth God. Ezechias prayeth. 21 The Angel destroyeth the Assirians: the king is slaine. 25 Ezechiah is not thankfull to God. 27 His wealth. 33 His death.

AFter these thinges faithfully described, 'Sancherib king of Assiur came and entred into Iudah, and besieged the strong cities, and thought to 'winne thē for him selfe.

2 When Ezechiah sawe that Sancherib was come, and that his 'purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stoppe þ water of the fountaines without the cite: and they did helpe him.

4 So many of the people assembled themselues & stopt all the fountaines, & the riuer þ ran through the mids of the countrey, saying, why should the kings of Assiur come, and finde much water?

5 And he tooke courage, and built al the broken wall, and made vp þ towers, and another wal without, and repaired 'Millo in the cite of Dauid, and made many dartes and shieldes.

6 And he set captaines of warre ouer the people and assembled thē to him in the broade place of the gate of the cite, & 'spake comfortably vnto them, saying,

7 Be strong and courageous: feare not, neither be afraid for the king of Assiur, neither for al the multitude that is with him: * for there be mo with vs, then is with him.

8 With him is an 'arme of flesh, but with vs is the 'Lorde our God for to helpe vs, and to fight our battels. Then the people were cōfirmed by the wordes of Ezechiah king of Iudah.

9 'After this, did Sancherib king of Assiur sende his seruants to Ierusalem (While he was against Lachish, and all his dominion with him) vnto Ezechiah king of Iudah and vnto all Iudah that were at Ierusalē, saying,

10 Thus saith Sancherib the king of Assiur, Wherein do ye trust, þ ye will remaine in Ierusalem, during þ siege?

11 Doeth not Ezechiah entice you to giue ouer your liues vnto death by famine and by thirst, saying, The Lorde our God shal deliuer vs out of the hand of the king of Assiur?

12 Hath not the same Ezechiah taken away his hie places and his altars, and commaunded Iudah and Ierusalem, saying, Ye shal worshippe before one altar, and burne incense vpon it?

13 Knowe ye not what I and my fathers haue done vnto all the people of other countries? were the gods of the nations of other landes able to deliuer their lande out of mine hande?

14 Who is he of all the gods of those nations that my fathers haue destroyed, that could deliuer his people out of mine hande? that your God shoulde be able to deliuer you out of mine hand?

15 Nowe therefore let not Ezechiah deceiue you, nor seduce you after this sort, neither beleeue ye him: for none of all the gods of any nation or kingdome was able to deliuer his people out of 'mine hande and out of the hande of my fathers: how much lesse shal your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lorde God, and against his 'seruant Ezechiah.

17 He wrote also letters, blaspheming the Lorde God of Israel and speaking against him, saying, As the gods of the nations of other countries could not deliuer their people out of mine hand, so shall not the God of Ezechiah deliuer his people out of mine hande.

18 Then they cryed with a loude voyce in the Iewes speach vnto the people of Ierusalem that were on the wal to feare them and to astonish them, that they might take the cite.

19 Thus they spake against the God of Ierusalem, as against the gods of the people of the earth, euen the 'works of mans handes.

20 But Ezechiah the king, and the Prophet Isaiah the sonne of Amoz 'prayed against this and cried to heauē.

21 And þ Lorde sent an Angel which destroyed all the valiant men and the princes and captaines of the hoste of the king of Assiur: so he returned 'with shame to his owne lande. And when he was come into the house of his god, they that came forth of his owne bowels, slewe him there with the sworde.

22 So the Lord saued Ezechiah and the inhabitants of Ierusalem from the hand of Sancherib king of Assiur, and from the hand of all other, and maintayned them on euery side.

23 And many brought offrings vnto the Lorde to Ierusalem, and precious to Ezechiah King of Iudah: so that he was magnified in the sight of all nations from thenceforth.

24 'In those dayes Ezechiah was sicke

2.King.18.13. Isa.36.1. ecclus.48.28.

1 Ebr. breake them vp.

2 Ebr. face.

3 Ebr. he was strengthened.

a He made a double wall. b Reade, 2.Sam.5.9. c Some reade, Iauelins or daggers. 4 Ebr. he spake to their heart.

2.King.6.16. d That is the power of men. e This declareth that Ezechiah did euer put his trust in God, and yet made him selfe strong and defended himselfe all meanes, least he should seeme to tempt God. f While he besieged Lachish. g Thus the worke putteth no difference betweene true religion, or and false. God and moles for Ezechiah onely destroyed idolatrie and placed true religion: thus the papists flatter the fantasies of God so, when they offer violent and fantastical things to the pope. Ly religion.

13 Thus his arguments, that he will compare the liuing God to vile moles.

When men put their trust in God

Which were inuented, made and ordained by

all troubles and dangers

sicke vnto the death, and prayed vnto the Lorde, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render accordyng to ꝑ rewarde bestowed vpō him: for his heart was lift vp, & wrath came vpon him, & vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of ꝑ Lord came not vpon thē in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and hee gate him treasures of siluer, and of golde, and of precious stones, & of sweete odours, and of shieldes, and of all pleasant vessels:

28 And of store houses for ꝑ increase of wheat and wine and oyle, and stalles for all beasts, and rowmes for the stables.

29 And he made him cities, and had possessions of sheepe and oxen in aboundance: for God had giuen him substance exceeding much.

30 This same Hezekiah also stopped the vpper water springs of Gihon, and ledde them streight vnderneath towarde the cite of Dauid westwarde. So Hezekiah prospered in all his workes.

31 But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the lande, God left him to trie him, & to knowe all ꝑ was in his heart.

32 Concerning the rest of the actes of Hezekiah, and his goodnesse, behold, they are writtē in the vision of Iſhaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah & Israel.

33 So Hezekiah slept wᵗ his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem did him honour at his death: & Manasseh his sonne reigned in his steade.

r To confirme his faith in Gods promes, who declared to him by his Prophet that his life should be prolonged fifteene yeere.

s Or, ranges, & partitions.

t Which also was called Siloe, whereof mention is made, Esa. 8.6. Iohn 9.7.

u Here we see the cause why the faithfull are tempted, namely to trie whether they pertaine vnto vs no, and that they may haue the experience of God who succeedeth them not to be ouercome by tentations, but in their infirmitie to shewe their strength.

## CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 He is led away prisoner into Babylon. 13 He prayeth to the Lord, and is deliuered. 14 He abolisheth idolatrie. 16 And setteth vp true religion. 21 He dyeth and Amon his sonne reigneth. 24 Whome his owne seruants slay.

MAnasseh was twelue yeere old, * whē he begā to reigne, and he reigned fiue and fiftie yeere in Ierusalem:

2 And hee did euill in the sight of the Lorde, like the abominations of the heathen, * whome the Lorde had cast out before the childrē of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

4 Also he built altars in the house of the Lord, wherof ꝑ Lord had said, * In Ierusalem shall my Name be for euer.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lorde.

6 And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to sorcerie, and he vsed them that had familiar spirits, and soothsayers: he did very much euill in the sight of the Lorde to anger him.

7 He put also ꝑ carued image, which he had made, in ꝑ house of God: where of God had said to Dauid, & to Salomō his sonne, * In this house & in Ierusalē, which I haue chosen before all ꝑ tribes of Israel, will I put my Name for euer.

8 Neither will * I make the foote of Israel to remoue any more out of the lande which I haue appointed for your fathers, so that they take heede, and doe all that I haue commaunded them, according to the Lawe and statutes and iudgements by the hand of Moses.

9 So Manasseh made Iudah and the inhabitants of Ierusalem to erre, and to doe worse then the heathen, whome the Lorde had destroyed before the children of Israel.

10 ¶ And the Lorde spake * to Manasseh and to his people, but they would not regarde.

11 Wherefore the Lord brought vpon them the captaines of the hoste of the king of Assiur, which tooke Manasseh [and put him in fetters, and bound him in chaines, and caryed him to Babel.

12 And when he was in tribulation, he prayed to the Lorde his God, and humbled himselfe greatly before the God of his fathers,

13 And prayed vnto him: and, God] was d entreated of him, and heard his prayer, and brought him againe to Ierusalem vnto his kingdome: then Manasseh knewe that the Lord was God.

14 Now after this he built a wall wᵗout the cite of Dauid, on the westside of Gihon in the valley, euē at the entry of the fish gate, & copassed about Ophel, & raised it very high, & put captaines of warre in all the strong cities of Iudah.

15 And

1 King. 21.1

Deu. 18.9.

2 King. 21.2

2 King. 21.3

2 King. 21.4

2 King. 21.5

2 King. 21.6

2 King. 21.7

2 King. 21.8

2 Sam. 7.10.

b By the charge giuen to Moses.

c Meaning, by his prophets, but their hearts were not touched to beleeue and repent, without the which ꝑ preaching of the Lorde taketh no place.

d This affliction giueth vs to vnderstanding for he that hath God in his prosperitie, nowe in his misery he seeketh him.

2 King. 21.10

2 King. 21.16

e Read Chap. 32.30.

f Read Chap. 27.3.

15 And he tooke away the strange gods and the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the citie.

16 Also he prepared the * altar of the Lorde, and sacrificed thereon peace of frings, and of thankes, and commanded Judah to serue ỹ Lorde God of Israel.

17 Neuertheles the people did sacrifice still in the hie places, but vnto the Lorde their God.

18 ¶ Concerning the rest of the actes of Manasseh, and his prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lorde God of Israel, behold, they are writte in the booke of the kings of Israel.

19 And his prayer & howe God was intreated of him, and all his sinne, and his trespasse, and the places wherein he built hie places, & set groues and images (before he was humbled) behold, they are written in the booke of the Seers.

20 So Manasseh slept wt his fathers, and they buried him in his own house: & Amon his sonne reigned in his steade.

21 ¶ Amon was two and twentie yeere olde, when he began to reigne, and reigned two yeere in Jerusalem.

22 But he did euill in the sight of the Lorde, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

23 And he humbled not him selfe before the Lorde, as Manasseh his father had humbled him selfe: but this Amon trespassed more and more.

24 And his seruãts cõspired against him, and slewe him in his owne house.

25 But the people of the land slew all them that had cõspired against king Amon: and the people of the lande made Iosiah his sonne king in his steade.

## CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And reformeth the Temple. 14 The booke of the Law is founde. 19 He sendeth to Huldah the prophetesse for counsell. 29 God heareth his prayer. 31 He maketh a couenant with God.

IOsiah was eight yeere old when he began to reigne, and he reigned in Jerusalem one and thirtie yeere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yeere of his reigne (when he was yet a childe) he began to seeke after the God of Dauid his father: and in the twelfe yeere he began to purge Judah and Jerusalem from the hie places, and the groues, and the carued images, and molten images:

4 And they brake downe in his sight the altars of Baalim, & he caused to cut downe the images that were on the vpon them: he brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strowed it vpõ the graues of them that had sacrificed vnto them.

5 Also he burnt the d bones of the Priestes vpon their altars, and purged Judah and Jerusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules (they brake all rounde about.

7 And when he had e destroyed the altars and the groues, and had broken and stamped to powder the images, and had cut downe all ỹ idoles thrõgh out all the lande of Israel, he returned to Jerusalem.

8 ¶ Then in the eighteenth yeere of his reigne whẽ he had purged the land and the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Joah the sonne of Joahaz the recorder, to repaire the house of the Lorde his God.

9 And when they came to Hilkiah the hie Priest they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim & of all the residue of Israel, and of all Judah and Beniamin, and of the inhabitants of Jerusalem.

10 And they put it in ỹ hands of them that should do the worke and had the ouersight in the house of the Lorde: and they gaue it to the Workemen that wrought in the house of the Lorde, to repaire and amende the house.

11 Euen to the Workemen and to the builders gaue they it, to bye hewed stone and timber for couples and for beames of the houses, which the kings of Judah had destroyed.

12 And the mẽ did ỹ worke faithfully, and the ouerseers of them were Jahath & Obadiah the Leuites of the children of Merari, & Zechariah & Meshullam, of the children of the Kohathites to set it forwarde: and of the Leuites all

* Which Solomon had caused to be made.

h Thus by ignorance they were perswaded, thinking it nothing to keepe the altars, so that they were kept open. But it is idolatrie to worship God any otherwise then he hath appointed.

i Which although it is not conteined in the Storie, yet because it is better mentioned & explaned in the Greeke, we haue placed it in the ende of this booke.

k Because hee had so horribly offended against ỹ Lord, they did not burie him in the sepulchres of the Kings, but in the garden of ỹ kings house.

2.King.23.7.

2.King.22.1.

l He followed Dauid in all points that he followed the Lorde.

(When he was yet a childe) he began

Chil. it was not a sufficient proofe of the childe, to commend him self vnlesse he did ioyne therewith the feare of God.

a Here ye see how the idolatrie is restored by the true religion.

b Here ye see how the Lord hath his time to deliuer the true religion when it pleaseth him, yea & euen when it is most out of sight.

d 2.King.23.16.

e Here great zeale of this good king, that both shall restrayne vs from all superstition & procure vs to reade the kings and rulers to teach their subiects the worde of God.

2.King.22.3.

Or, they restored the true religion.

f For there were many portions assigned to the Temple as Leuitum, therefore were they called for their helpe in this worke, and were compelled that they should not be remoued, 2.King.22.7.9.

all

all þ could skil of instruments of musike.

13 And they were ouer the bearers of burdens, and them that set forwarde all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lorde, Hilkiah the Priest founde the booke of the Law of the Lord giuen by the hande of Moses.

15 Therefore Hilkiah answered and sayde to Shaphan the chaunceler, I haue founde the booke of the Lawe in the house of the Lord: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caryed the booke to the king, and brought the king word againe, saying, All that is committed to the hand of thy seruants, that do they.

17 For they haue gathered the money that was founde in the house of the Lorde, and haue deliuered it into the hands of the ouerseers, and to þ handes of the workemen.

18 Also Shaphan the chaunceler declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the king had heard the words of the Law, he rare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chaunceler, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lorde for me, & for the rest in Israel & Iudah, concerning the wordes of this booke that is found: for great is the wrath of þ Lord þ is fallen vpon vs, because our fathers haue not kept the word of þ Lord, to do after all that is written in this booke.

22 Then Hilkiah and they that the king had appointed, went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhath, þ sonne of Hasrah keeper of the wardrobe (and shee dwelt in Ierusalem vpon the colledge) and they communed hereof with her.

23 And she answered them, Thus sayth the Lorde God of Israel, Tell ye the man that sent you to me,

24 Thus sayth the Lord, Behold, I will bring euil vpon this place, and vpon the inhabitants thereof, euen all þ curses, that are written in the booke which they haue read before þ king of Iudah:

25 Because they haue forsaken me, & burnt incense vnto other gods, to anger me with all the workes of their hands, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lorde, so shall ye say vnto him, Thus sayth the Lorde God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did melt, and thou didest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy self before me and tarest thy clothes, and weptest before mee, I haue also heard it, sayth the Lord.

28 Beholde, I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I will bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King worde againe.

29 ¶ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went vp into the house of the Lorde, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the couenant that was founde in the house of the Lorde.

31 And the King stood by his pillar, and made a couenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his testimonies, & his statutes, with al his heart, & with all his soule, and that he would accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Benamin to stande to it: and the inhabitants of Ierusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countries that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lorde their God: so all his dayes they turned not backe from the Lorde God of their fathers.

CHAP XXXV.

1 Iosiah keepeth the Passeouer. 3 He setteth vvorke Gods seruice. 20 He fighteth against the King of Egypt, and dyeth. 24 The people bewaile him.

Moreouer

k Marke 2. Luke 22. 8.

l For the king vvas cõmanded to haue continually a copie of this booke, and to reade therein day and night. Deut. 17 18.

k For beyonde that the anger of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therein against the transgressours

l That the godly doe not onely lament their owne sinnes but also that their fathers and predecessours haue offended God.

m Or, Hanan.

n Hearing, brother of the Prince appointed ouer the Kings o Read hereof, 2 King. 22 14 o That is, to the King.

p This she speaketh in the temple of the Idolatrie, who contrary to reason and nature make that a god which they haue made, and stand vpon it when it is downe.

q This declareth plainly what is the rule of Gods threatnings to call men to repentance, and to allure the impenitent of their destruction.

r It may appeare that very fewe were touched with true repentance seeing that God spared them for a time onely for the kings sake.

s Forasmuch as neither pope nor other could be exempted from the curses conteined therein, if they did not ſ fulfille he knewe it appertained to all, and that his desire is to see it vsed to all sorts, that euery one might learne to auoide those punishments by seruing God aright.

t Because he had charged a sure and a mighty answere for euery one that profited, he thought it his dueti to see that all should make profite to receiue the wordes of God,

2. King. 23. 21.

a The Scripture vseth sundrie phrases to call to remembrance the Passeouer which was the first of the Passouer because all the ceremonies of the Iewes haue the names of the things which are figured.

b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in y worde of God.

c As it was before y Temple was built therefore your office onely is now to teach the people, and to praise God. 1 Chro. 23. 24. 25. 26. chapters.

[Or, the people.

d Or bow euery one to examine themselues, that they be not vncleane to eate of the passeouer like vnto the rest of the people.

e So that euery one, and of all sorts gaue of that they had all Israel partooke of the seruice of God.

f Meaning of the Arke which was called the Arke of the Testimonie, because it shewed the will of God to the people.

g That is, the Priests receiued of the people that which was not expedient to be offred that euery man might offer peace offrings and so haue his portion.

MOreouer * Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they slewe the Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and incouraged them to the seruice of the house of the Lord,

3 And he sayd vnto the Leuites, that b taught all Israel and were sanctified vnto the Lorde. Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue nowe the Lorde your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuarie according to the diuision of the families of your brethren the children of the people, and after the deuision of the familie of the Leuites:

6 So kill the Passeouer, and sanctifie your selues, and prepare your brethren that they may doe according to the word of the Lord by the hand of Moses.

7 Iosiah also gaue to the * people sheepe, lambes, & kids, all for the Passeouer, euen to all that were present, to the nomber of thirtie thousand, & three thousand bullocks: these were of the Kings substance.

8 And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for y Passeouer, [euen] two thousand and six hundreth [sheepe] and three hundreth bullocks.

9 Conaniah also and Shemaiah and Nethaneel his brethren, and Hashabiah and Iehiel, and Iozabad, chefe of the Leuites gaue vnto the Leuites for the Passeouer, fiue thousand [sheepe,] and fiue hundreth bullocks.

10 Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders, according to the Kings commandement:

11 And they slew the Passeouer, & the Priests sprinkled the blood with their hands, and the Leuites flayed them.

12 And they tooke away from the g burnt offring to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeouer with fire, according to the custome, but the sanctified thinges they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for them selues and for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offrings, and the fat vntill night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph stoode in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Iedithun the Kings Seer: and the porters at euerie gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lord was prepared the same day, to keepe y Passeouer, and to offer burnt offrings vpon the altar of the Lorde, according to the commandement of king Iosiah.

17 And the children of Israel that were present, kept the Passeouer the same time, and the feast of the vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from the dayes of Samuel the Prophet: neither did all the Kings of Israel keepe such a Passeouer as Iosiah kept, and the Priestes and the Leuites, and all Iudah, and Israel that were * present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in * the eighteenth yeere of the reigne of Iosiah.

20 C * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came vp to fight against * Carchemish by Perath, and Iosiah went out against him.

21 But hee sent messengers to him, saying, What haue I to doe with thee, thou King of Iudah? I come not against thee this day, but against y house of mine enemie, and God commanded me to make haste: leaue off to come against God, which is with me, lest he destroy thee.

22 But Iosiah would not turne his face from him, but changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which

Exod. 12. 8.

1 Chro. 25. 1.

h Meaning per by his prophet Ieremie to be appointed the Patriarks and prophecies which were to be sung.

i Lbr. found.

k Which was in the 13 yeere of his age. 2 King. 22. 3. & 23. 23.

l Which was a cause of his destruction, for hearing false prophesying of God the holy would haue taken his kingdome, made warre against him and commanded not the Lord. 2 Chron. 35. 21. & 36. 12. Ieremie 49. 34.

m Of my name I.

n That is, more manifestly disguised himself, lest he should be knowen

were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at king Josiah: then the king sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruants tooke him out of that charet, & put him in the second charet which he had, and when they had brought him to Jerusalem, he died, and was buried in the sepulchres of his fathers: and all Judah and Jerusalem

m The people so much lamented the death of this good king, that they vsed great lamentation at his funerall: for euery time that he was spoken of, they bewailed his death.

mourned for Josiah.

25 And Jeremiah lamented Josiah, and all singing men and singing women mourned for Josiah in their lamentations to this day, & made the same for an ordinance vnto Israel: and behold, they be written in the lamentations.

26 Concerning the rest of the actes of Josiah and his goodnesse, doing as it was written in the Lawe of the Lorde,

27 And his deedes, first and last, behold, they are written in the booke of the kings of Israel and Judah.

## CHAP. XXXVI.

1 After Josiah reigneth Iehoahaz. 4 After Iehoahaz Iehoiakim. 8 After Iehoiakim 11 After him Iechoiah. 14 To whose time all the people were carried away to Babel for contemning the admonitions of the Prophets. 22 And were set loose againe the seuenteth yeere after by King Cyrus.

2 King. 23. 30.

THen * the people of the land tooke Iehoahaz the sonne of Josiah, & made him king in his fathers stead in Jerusalē.

2 Iehoahaz was three and twentie yere olde when he began to reigne, & he reigned three monethes in Jerusalem.

3 And the king of Egypt tooke him away at Jerusalem, and condemned the land in an hundreth talents of siluer, and a talent of golde.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Judah and Jerusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, & caried him to Egypt.

5 Iehoiakim was fiue and twentie yere olde, when he began to reigne and he reigned eleuen yere in Jerusalem, and did euill in the sight of the Lorde his God.

6 Against him came vp Nebuchadnezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchadnezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his Temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, & his abominations which he did, and that which was found vpon him, behold, they are written in the booke of the kings of Israel and Judah. and Iehoiachin his sonne reigned in his stead.

For their vnnecessarie mourning after the death of Iosiah came Iere. 22. 10. the plagues here mentioned. Christ warneth the Iewes to take heede of the like vnnecessarie mourning for him.

* Or, he caried.

9 ¶ Iehoiachin was * eight yeere olde when he began to reigne, and he reigned three monethes and ten dayes in Jerusalem, and did euill in the sight of the Lorde.

* Or, eighteene.

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother king ouer Judah and Jerusalem.

11 Zedekiah was * one and twentie yeere olde, when he began to reigne, and reigned eleuen yeere in Jerusalem.

* Or, eighteene yeere, as 2. King. 24. 17. Iere. 52. 1. but by the computation of the Hebrewes, he reigned but eleuen yeere, for the three monethes and ten dayes, 2. King. 24. 8. Iere. 52. 1. and 2. King. 25. 8. & Iere. 52. 6. are vnderstood of the eleuenth yeere.

12 * And he did euill in the sight of the Lorde his God, and humbled not himselfe before Jeremiah the Prophet at the commandement of the Lord,

* By this phrase & scripture meaneth, often times & diligently, as Iere. 11. 7. and 25. 3. & 26. 5. & 35. 14.

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his necke and made his heart obstinate that hee might not returne to the Lord God of Israel.

c The Lord could no longer suffer their sinnes but must needes punish them.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which he had sanctified in Jerusalem.

15 Therefore the Lord God of their fathers sent to them * by his messengers, * rising early and sending: for hee had compassion on his people, and on his habitation.

* Whether they shall chastise king to haue done so for the sinnes thereof.

* Which is not because god approueth him which yet is the minister of his iustice, but because God would by his iust iudgement punish this people for the King was very vnchristian.

16 But they mocked the messengers of God & despised his wordes, and mis-used his Prophets, vntill the wrath of the Lorde arose against his people, and till there was no remedie.

17 For hee brought vpon them the King of the Caldeans, who slewe their yong men with the sword * in the house of their Sanctuarie, and spared neither yong man, nor virgine, auncient, nor aged. God gaue all into his hand,

* Where vnto there seemed to be any refuge elsewhere for him that was condemnable, notwithstanding it was iust and holy on Gods part, who vsed this wicked instrument to declare his iustice.

18 And all the vessels of the house of God great & small, and the treasures of the house of the Lord, and the treasures of the King and of his princes: all these caried he to Babel.

19 And they burnt the house of God, and brake downe the wall of Jerusalem: and

and burnt all the palaces thereof with fire, and all the precious vessels thereof, to destroy all.

20 And they that were left by the swoorde, caryed he away to Babel, and they were seruants to him and to his sonnes, vntil the kingdome of the Persians had rule,

21 To fulfil the woorde of the Lorde by the mouth of Jeremiah, vntill the land had her full of her Sabbaths: [for] all the dayes that she lay desolate, she kept Sabbath, to fulfill seuenty yeeres.

22 ¶ But in the first yeere of Cyrus king of Persia (when the woorde of the Lord, spoken by the mouth of Jeremiah, was fulfilled) the Lord stirred vp the spirit of Cyrus king of Persia and he made a proclamation throughout all his kingdome, and also by writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commaunded me to build him an house in Jerusalem, that is in Judah, who is among you of all his people, with whome the Lord his God [be:] let him goe vp.

k Ester. Cyrus king of Persia had in the Babylonians subiect.

l Who signifieth the vengeance of God and 70. yeeres captiuitie, when he calleth one Sabbaths rest of the land, Jere. 25.11. Jere. 25.13. & 29.10. 1 Esdr. 2.1 m In the first yeere that he reigned ouer the Caldeans, Esra. 1.1.

n God had so foreshewed vp his Prophet Jeremie, and also by writing, 44.28 that Jerusalem & the Temple should be built again by Cyrus his name is called, because God vsed his seruice for a time to deliuer his Church.

# The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrewe, but is translated out of the Greeke.

LOrde almightie, God of our fathers Abraham, Isaac and Jacob, & of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare & tremble before thy power: for the maiestie of thy glorie cannot be borne, and thine angrie threatning toward sinners is vnpossible, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lorde, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised a repentance and forgiuenesse to them that sinne against thee, & for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Jacob, which haue not b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue þ nomber of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthie to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I can not lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandements. I haue set vp abominations and haue multiplied offences. Now therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lorde, forgiue me, and destroy me not with my transgressions. Be not angrie with me for euer by reserving euill for me, neither condemne me into the lower partes of the earth. For thou art þ God, [euen] the God of them that repent: & in me thou wilt shew all thy goodnes: for thou wilt saue me that am vnworthy according to thy great mercie: therefore I will praise thee for euer all þ dayes of my life. for all the power of þ heauens praise thee, and thine is the glorie for euer & euer, Amen.

a Thou hast promised that repentance shalbe the way for vs to returne to thee.

b He speaketh this in comparison of himselfe and thole holy fathers which haue their commendation in þ Scriptures, so that in respect of himselfe he calleth their sinnes nothing, but acte diuerly vnto them righteousnes,

A very

# A very profitable declaration for the vnderstanding of the histories of Ezra, Nehemiah, Ester, Daniel, and diuers other places of

Scripture, very darke, by reason of the diseorde that is among Historiographers, and among the expositours of the holy Scriptures, touching the successiue order of the Kings or Monarchies of Babylon and of Persia: of the yeeres that the said Monarchies lasted, from the translmigration of the Iewes vnder Nebuchadnezzar, vntill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.

| That which happened to the people of Israel during their Monarchies. | | The Monarchie of Babylon. | Of the yeeres that the Monarchies of Persia reigned. Of the difference of authours in this and of the diuersitie and confusion in the names of the saide Monarchies. |
|---|---|---|---|
| Nebuchadnezzar, the 19. yeere of his reigne destroyed Ierusalem, and led the people captiue. 2. king. 25. 8. and Ieremie 39. 1. 3. | | | |
| The 23. yeere of his saide reigne, he instituted his Monarchie in the second yeere of the same, hee sawe the dreame of the foure Monarchies. Daniel 2. to 46. | | | |
| The 5. yeere he sawe the dreame of the tree hewen downe. Daniel 3. 1. to 22. | | | |
| The 7. yeere he was driuen among the wild beasts by the space of 7. yeeres. Daniel 4. 2. to 27. | | | |
| Euilmerodach the 1. yeere of his reigne deliuered Iehoiachin, whom his father had put in prison. 2. king. 25. 27. and Ieremie 52. 31. | 2 | Euil merodach his sonne 30. | The difference of authours, as well Historiographers, as expositors of the holy Scriptures, is great, touching the time & yeeres that the two Monarchies of the Babylonians & Persians continued, and also touching the names of the Monarchies herein described, wherein there is great confusion. And therefore all other opinions set apart, we will herein follow Philo Iudeus, and Methasthenes, ancient authours, whose opinions doe neerest agree with the holy Scriptures. |
| The 1. yeere of Belshazzar. Daniel saw the dreame of the foure beasts, signifying the foure Monarchies. Daniel 7. 1. to the ende. | 4 | Regasar. 3 yeeres. Labarsoarach sixe yeeres. Belshazzar. 5. yeeres. | Cyrus hauing conquered the kingdome of the Medes against Astyages, left the saide kingdome to his vncle Darius: by whose ayde he coome Babylon, and transported the Monarchie of Babylon to the Persians. Two yeeres after, the sayde Darius returned into Mede, and Cyrus reigned alone in Babylon. Then he moued warre against the Scythians, and marched toward them, and in the meane while left Cambyses his sonne, king of the countrey in his absence, according to the custome of the Persians, which was to appoint the neerest of the Kings blood to be king ouer ꝓ countrey, when the king went out to fight against any strange nation. This is the cause why Cambyses was not set in the successiue order of the Monarchies. Neither is there any mention of two brethren that were Magicians, which guilefully vsurped the kingdome, but their gunle being known, they continued but a few moneths, and Darius sonne to Hystaspis, was chosen king. |
| From the time that Nebuchadnezzar caried the people into Babylon, vntil the ende of the Monarchie of Belshazzar, it amounteth to 70. yeeres foretold by Ieremiah, Iere. 29. 10. | | Summe 70. yeeres | |
| | | The Monarchie of the Persians. | |
| Cyrus deliuered the people frō captiuitie the same yeere that he tooke Babylon, & gaue them great treasures to build vp the Temple of Ierusalem. whither hee sent them vnder the conduct of Zerubbabel. Esra 1. to Chap. 4. | 1 | Cyrus with Darius his vncle reigned 2. yeeres. | Xerxes the sonne of the saide Darius succeeded him: but is not here placed in the number of the Monarchies, for that he left his kingdome to Darius Longhand his sonne, according to the custome of the Persians when he went to warre against the Greekes. The Greke Historiographers not respecting the custome, number the said Kings and Cambyses aboue mentioned, among the said Monarchies successiuely in order, which is the cause that they count more yeeres in the sayde Monarchie, that is to say, 220. yeeres. |
| Artaxerxes his successour hindred the building of the Temple. Esra. 4. 7. 24. | 2 | Cyrus reigned alone 22. yeeres. | |
| The 2. yeere of Artaxerxes, Haggai and Zechariah prophesied, stirring the people to go forwarde with the building of the Temple, notwithstanding the hinderance. Esra 5. 1. 2. | | Darius the sone of Hystaspis, being chosen king, and surnamed Artaxerxes Ahasuerosh, reigned 20. yeeres. | As touching their confused names, ye shall vnderstand, that among the Persians, Darius signifieth, he that subdueth Kings, a warriour Artaxerxes a great warriour. Also, that this name Assuerus, is drawen from the Hebrewes, in stead of Artaxerxes. Further, that Artaxerxes was the common name of all Kings of Persia, as Pharaoh was the common name of the Kings of Egypt, and Cesar, of the Romish Emperours. Therefore where ye finde many indifferently named Darius, or Artaxerxes, or both together, that is the cause of the difficultie, how to vnderstande vnder what king that happened, which is treated in the saide bookes of Esra, Nehemiah, Ester, Daniel, and other places of the holy Scriptures, except ye well marke them, and well vnderstande the contents of this table. |
| The 3. yeere he began the building of Ester. Esther 2. 16. | | | |
| The 7. yeere Ester is brought in to him. Ester. 2. 15. 16. | | | |
| The 12. yeere, Haman threatneth the Iewes, Ester 3. 7. | | | |
| Darius Longhand the 2. yeere of his reigne, commanded the Temple to be made an ende of. Esra 6. 1. to 13. | 3 | Darius Artahshasthe Longhand. 37. | |
| The 7. yeere the Temple was ended. Esra. 6. 15. | 4 | Darius Nothus. 19. | |
| The 7. yeere Esra went into Iudea. Esra 7. | | | |
| The 13. yeere Nehemiah obteineth licence of the King to go into Iudea, to builde vp the walles of Ierusalem. Nehemiah 2. 1. to 9. | 5 | Artaxerxes Mnemon 55. yeeres. | |
| The 32. yeere Nehemiah returned againe to Darius, according to his promise, and obteined leaue of him to returne to Ierusalem for altogether. Nehemiah 13. 6. | 6 | Darius Ochus. 26. | |
| | | Arsenes. 4. yeres. | |
| | 8 | Darius Codomanus the last Monarche reigned 6. yeeres. | |
| All the time of the Persians Monarchie amounteth to 191. yeeres. | | The summe of the yeeres of the Monarchie of the Persians, is 191. & not Nebuchadnezzar. 70. | |
| Alexander the great, transported the same yeere the saide Monarchie to the Greekes, in the first yeere of Darius Codomanus, which is, from the beginning of the captiuitie 261. yeeres. | | | |

Ezra.

# Ezra.

## The Argument.

As the Lorde is euer mercifull vnto his Church, and doeth not punish them, but to the intent they should tree their name miseries, and be exercised vnder the crosse that they may be reconciled and alwayes depende vpon him: so hath he vsed the matter in this booke. For after seuentie yeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and confirmities, and therefore for his owne sake raised them vp a deliuerer, and moued his heart the chiefe ruler to set them at libertie much, which also he performed. Now in stirring least they should grow into a contempte of so great benefite, he keepeth them neuertheles in seruitude and raised domestical enemies, whose deuise vanished as the smoke vnder the [illegible] enterprise yet the exhortation of the Prophetes they could not abide, the edifice was builded, the authour of this booke was Ezra, [illegible] Priest, and Scribe of the Lawe, as chap. 7. 6. He came to Ierusalem the seuenth yere of Darius [illegible] who succeeded Cyrus, that is, about fiftie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. He beginneth with a great dispaire, and finally he assures, with letters to the King of Persia for such things as [illegible] for the Temple and at his comming he redressed that which was amisse, and set the things in good order.

### CHAP. I.

1. Cyrus moueth against the people that was in captiuitie
5 And restoreth them their holy vessels.

2 Chron. 36. 22. 1 Esd. 23. 2. Iere. 25. 12. and 29. 10.

a After that he and Darius had wonne Babylon.

b Who prouided them no deliuerance after that 70 yeres were past, Iere. 25. 12.

c That is, moued him, and gaue him heart.

d For by her was ment Persia Monarchie, and hir many nations vnder her his dominion, which these brethren hung confidently to haue returned of the lewes God,

e If any through pouertie were not able to re-turne, 5 kinges commaundeth that her Neighbour shuld be furnished with necessaries,

f Which they thinke lues should keep toward the reparation of the Temple

g The Babylonians and Chaldeans gaue them these presents: their rather then their bloud, o God should want for their necessaries, hee would turne vp the heart of the very infidels to helpe them.

NOwe a in the first yere of Cyrus king of Persia (that the worde of the Lorde, spoken by the mouth of Jeremiah, might be accomplished) the Lord stirred vp the spirit of Cyrus king of Persia, and he made a proclamation through all his kingdome, and also by writing, saying,

2 Thus saith Cyrus king of Persia, The Lord God of heauē hath giuen me all the kingdomes of the earth, and he hath commaunded me to builde him an house in Jerusalem, which is in Judah.

3 Who is he among you of all his people with whome his God is? let him go vp to Jerusalem which is in Judah, and builde the house of the Lorde God of Israel: hee is the God, which is in Jerusalem.

4 And euery one that remaineth in any place where he sojourneth, let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, and with a willing offring, for the house of God that is in Jerusalem.

5 Then the chiefe fathers of Judah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had raised to goe vp, to builde the house of the Lord which is in Jerusalem.

6 And all they that were about them, strengthened their handes with vessels of siluer, with golde, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth the vessels of the house of the Lorde, which Nebuchadnezzar had taken out of Jerusalem, and had put them in the house of his god.

2 King. 24. 13. 2 Chron. 36. 7. Iere. 27. 19, 20. and 52. 17

8 Euen them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto b Sheshbazzar the prince of Judah.

b So the Chaldeans called Zerubbabel, who was the chiefe gouernour, for the yong prince remained in the house of Dauid.

9 And this is the number of them, thirtie basins of golde, a thousand basins of siluer, nine and twentie knyues,

10 Thirtie boules of golde, and of siluer, boules of the second sort, foure hundreth and ten, and of other vessels, a thousand.

11 All the vessels of golde and siluer were fiue thousand and foure hundreth. Sheshbazzar brought vp all with them of the captiuitie that came vp from Babel to Jerusalem.

k With the Iewes that were kept captiues in Babylon.

### CHAP. II.

The number of them that returned from the captiuitie.

THese also are the sonnes of the prouince, that went vp out of the captiuitie whome Nebuchadnezzar king of Babel had caryed away vnto Babel, and returned to Jerusalem, and to Judah, euery one vnto his citie,

Nehe. 7. 6. 1 Esd. 5. 7.

a Speaking, Iudea which was a prouince called, & euery one which was in subiection

2 Which came with b Zerubbabel [to wit, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men of the people of Israel was,

b Zerubbabel was chief, captaine, Ieshua the high priest, Nehemiah a name of great authoritie here not the booke but came after 64. yeres

3 The sonnes of Parosh, two thousand, an hundreth seuentie and two:

c This was euer at Popish reconciliation betweene brethren

4 The sonnes of Shephatiah, three hundreth, seuentie and two:

5 The sonnes of Arah, seuen hundreth, and seuentie and fiue:

6 The sonnes of Pahath Moab, of the sonnes of Jeshua and Joab two

d Meaning of the sonnes of Moab.

thousand, eight hundreth and twelue:
7 The sonnes of Elam, a thousand, two hundreth and foure and fifte:
8 The sonnes of Zattu, nine hundreth and fiue and fourtie:
9 The sonnes of Zaccai, seuen hundreth and threescore:
10 The sonnes of Bani, fyue hundreth and two and fourtie:
11 The sonnes of Bebai, fyue hundreth, and three and twentie:
12 The sonnes of Azgad a thousand, two hundreth and two and twentie:
13 The sonnes of Adonikam, fyue hundreth, threescore and fyue:
14 The sonnes of Biguai, two thousand, and fyue and fifte:
15 The sonnes of Adin, foure hundreth and foure and fifte:
16 The sonnes of Ater of e Hizkiah, nynetie and eight: e Which were of the posterytie of Hezekiah.
17 The sonnes of Bezai, three hundreth and three and twentie:
18 The sonnes of Jorah, an hundreth and twelue:
19 The sonnes of Hashum, two hundreth and three and twentie:
20 The sonnes of Gibbar, nynetie and fiue:
21 The sonnes of Beth-lehem, an hundreth and three and twentie: f That is, inhabitantes for to dwell in Jerusalem (for Jerusalem was not yet buylded) and so forth with the names of places.
22 The men of Netophah, fyfte and fifte:
23 The men of Anathoth, an hundreth and eight and twentie:
24 The sonnes of Azmaueth, two and fourtie:
25 The sonnes of Kiriath-arim, of Chephirah, and Beeroth, seuen hundreth and three and fourtie:
26 The sonnes of Haramah and Gaba, fyue hundreth, and one and twentie:
27 The men of Michmas, an hundreth and two and twentie:
28 The sonnes of Beth-el and Ai, two hundreth, and three and twentie:
29 The sonnes of Nebo, two and fifte:
30 The sonnes of Magbish, an hundreth and fyue and fifte:
31 The sonnes of the other Elam, a thousand, and two hundreth, and foure and fifte:
32 The sonnes of Harim, three hundreth and twentie:
33 The sonnes of Lod Hadid, and Ono, seuen hundreth, and fiue and twentie:
34 The sonnes of Jericho, three hundreth and fiue and fourtie:
35 The sonnes of Senaah, three thousand, fyue hundreth and thirtie.

36 ¶ The Priestes: of the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three: g Before be hath declared of the twelue tribes of Iudah and Beniamin, and now commeth to the scribe of Leui and declareth at the Priestes.
37 The sonnes of Immer, a thousand and two and fifte:
38 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie:
39 The sonnes of Harim, a thousand and seuenteene.
40 ¶ The Leuites: the sonnes of Jeshua, and Kadmiel of the sonnes of Hodauiah, seuentie and foure. h The Leuites.
41 ¶ The Singers: the sonnes of Asaph, an hundreth and eight and twentie. i The Singers.
42 ¶ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sones of Akkub, the sonnes of Hatita, the sonnes of Shobai: all [were] an hundreth and nine and thirtie. k The Porters.
43 ¶ The Nethinims: the sonnes of Ziha, the sones of Hasupha, the sonnes of Tabbaoth, l Soe called because they were ordeyned to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Iohua. Iosh. 9. 23.
44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,
45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,
49 The sonnes of Vzza, the sonnes of Paseah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,
51 The sonnes of Bakbuk the sonnes of Hakupa, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barros, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Neziah, the sonnes of Hatipha,
55 The sonnes of Salomons seruants: the sonnes of Sotai, the sonnes of Sopherech, the sonnes of Peruda, m Which came of them that Salomon had appointed for the worke of the Temple.
56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sones of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruāts were three hundreth nynetie and two.
59 ¶ And these went vp from Telmelah, and from Telharsha, Cherub, Addan, [and] Immer, but they coulde not

not discerne their fathers house & their seede, whether they were of Israel.
6 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, ÿ sonnes of Coz, the sonnes of Barzillai: which tooke of the daughters of Barzillai the Gilaadite to wife, and was called after their name.
62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthode.
63 And Tirshatha saide vnto them, that they should not eate of the most holy thing, till there rose vp a Priest with Vrim and Thummim.
64 The whole Congregation together was two and fourtie thousande, three hundreth and threescore,
65 Beside their seruants and their maids of whom were seuen thousand, three hundreth and seuen and thirtie: and among them were two hundreth singing men and singing women.
66 Their horses were seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousand, seuen hundreth and twentie.
68 And certaine of the chiefe fathers, when they came to ÿ house of the Lord, which was in Ierusalem, they offred willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, euen one and threescore thousand drammes of golde, and fiue thousand pieces of siluer, and an hundreth Priestes garments.
70 So the Priestes and the Leuites, and a certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

[Margin notes: [illegible] ... because the Priestes office was [illegible] ... their office. ... [illegible] ... Nehe.8.9.]

## CHAP. III.

1 They builde the altar of God. 6 They offer to the Lorde. 7 They prepare for the Temple, 11 And sing vnto the Lord.

AND * when the [a] seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one mā vnto Ierusalem.
2 Then stoode vp Ieshua the sonne of Iozadak, & his brethren the Priestes, and Zerubbabel the [b] sonne of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offrings thereon, as it is written in the Lawe of Moses the man of God,
3 And they set the altar vpon his [c] bases (for feare was among them, because of the people of those countreis) therefore they offred burnt offrings thereon vnto the Lord, euen burnt offrings in the morning, and at euen.
4 They kept also the feast of the Tabernacles, as it is written and the burnt offring * dayly, by nomber according to the custome day by day,
5 And afterwarde [d] the continuall burnt offring, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offred vnto the Lord.
6 From ÿ first day of the seuenth moneth began they to offer burnt offrings vnto the Lord, but the foundation of the Temple of the Lord was not layde.
7 They gaue money also vnto the masons, and to the workmen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar wood from Lebanō to the sea vnto ‖ Iapho, according to the graunt that they had of Cyrus king of Persia.
8 ¶ And in the second yeere of their comming vnto the house of God in Ierusalem in the [e] second moneth began Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yere olde & aboue, to set forward the worke of the house of the Lord.
9 And Ieshua [f] stood with his sōnes, and his brethren, and Kadmiel with his sonnes and the sonnes of Iudah together to set forwarde the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
10 And when the builders layde the foundation of the Temple of the Lord, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbales, to praise the Lord, * after the ordinance of Dauid king of Israel.
11 Thus they sang when they gaue praise, and when they gaue thankes vnto the Lorde, For he is good, for his mercie [endureth] for euer towarde Israel.

1.Esdr.5.47.
a [illegible] of September and part of October.
b [illegible]
1.Chro.3.17.
c In the place where Salomon had placed it.
Exod.23.16.
d That is, after the feast of Tabernacles.
‖ Or, Ioppe.
e Which moneth conteined part of April and part of May: for in y same season they had prouided for things necessarie for the worke.
f They gaue them exhortations and encouraged euery man forward in the worke.
1 Chr 16.7,1.

And all the people shouted with a great shoute, when they praised the LORD, because the foundation of the house of the LORD was layed.

12 Many also of the Priestes and the Leuites & the chiefe of the fathers, auncient men, which had seene the first house, (When the foundation of this house was layde before their eyes) wept with a loude voyce, and many shouted aloude for ioye,

13 So that the people couldo not discerne the sound of the shoute for ioy, from the noyse of the weeping of the people: for the people shouted with a loude crie, and the noyse was heard farre off.

CHAP. IIII.

a The building of the Temple is hindred and goth on. 11 Letters to Artaxerxes and the answere.

NOw the aduersaries of Iudah & Beniamin heard, that the children of the captiuitie builded the Temple vnto the LORD God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said vnto them, We will builde with you: for we seeke the LORDE your God as ye do, and we haue sacrificed vnto him since the time of Esar haddon king of Asshur, which brought vs vp hyther.

3 Then Zerubbabel, and Jeshua, and the rest of the chiefe fathers of Israel, saide vnto them, It is not for you, but for vs to builde the house vnto our God: for we our selues together will builde it vnto the LORDE God of Israel, as king Cyrus the king of Persia hath commaunded vs.

4 Wherefore the people of the lande discouraged the people of Iudah, and troubled them in building,

5 And they hyred counsellers against them, to hinder their deuise, all the dayes of Cyrus king of Persia, euen vntill the reigne of Darius king of Persia.

6 And in the reigne of Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of Artahshashte, Mithredath, Tabeel, & the rest of their companions wrote vnto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chancelour, & Shimshai the scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then wrote Rehum the chancelour, and Shimshai the scribe, and their companions Dinaie, & Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Babylonie, Shushanchaie, Dehaie, & Imaie,

10 And the rest of the people whome the great and noble Asnappar brought ouer, and set in the cities of Samaria, and other that are beyonde the Riuer and Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto king Artahshashte, THY SERVANTS the men beyond the Riuer and Cheeneth salute thee.

12 Be it knowen vnto the king, that the Iewes, which came vp from thee to vs, are come vnto Ierusalem, & citie rebellious and wicked, and builde, and lay the foundations of the walles, and haue ioyned the foundations.

13 Be it knowen nowe vnto the king, that if this citie be built, and the foundations of the walles layd, they will not giue tolle, tribute, nor custome: so shalt thou hinder the kings tribute.

14 Nowe therefore because we haue bene brought vp in the kings palace, it was not meete for vs to see the kings dishonour: for this cause haue we sent and certified the king,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the king therefore, that if this citie be builded, and the foundation of the walles layd, by this meanes the portion beyonde the Riuer shall not be thine.

17 ¶ The king sent an answere vnto Rehum the chancelour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and vnto the other beyonde the Riuer, Shelam and Cheeth.

18 ¶ The letter which ye sent vnto vs, hath bene openly read before me,

19 And I haue commaunded and they haue searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath bene committed therein.

20 There haue bene mightie kings also

b Because the enemies of Iudah and Benjamin had builded the Temple, which Salomon had made before, and had destroyed the same, therefore they would not suffer them to builde it, but sought by all meanes to hinder them, because they feared the fulfilling of the prophecies, which spake of the great glorie of the second Temple, which was the true figure of Christes body.

c These were certaine people, which after the Assyrians had caried away the Israelites, sent other nations to dwell in their countrey, which were called Samaritanes, of the name of the chiefe citie Samaria.

d Some thinke that Asnappar is Esarhaddon, but rather another Samaritane.

e To wit, Captaines, and Iudges, and Magistrates in respect of Babel that dwelt beyonde it.

f These were certaine people, which after the Assyrians had caried away the Israelites, sent other nations to dwell in their countrey, which were called Samaritanes, of the name of the chiefe citie Samaria.

g Some thinke that Asnappar is Esarhaddon, but rather another Samaritane.

h To wit, Captaines, and Iudges, and Magistrates in respect of Babel that dwelt beyonde it.

i Which were a certeine people that cauled the Iewes.

k Meaning, the gifts that are wont to be giuen to kings vnder colour of paide by any coun-

l Or In the Chalde, We haue eaten the salt of the Palace.

m Some reade so, Shelam, saluteth you of greeting.

n Called also Cheeneth, as verse. 11.

also ouer Jerusalem, which haue ruled ouer all beyond the Ruer and tolle, tribute, & custome was giuen vnto them.

21 Make ye now a decree, that those men may cease, and that the citie be not built, till I haue giuen another commandement.

22 Take heede nowe that ye faile not to doe this: why should damage growe to hurt the King?

23 When the copie of King Artahshastes letter was read before Rehum and Shimshai the scribe, and their companions, they went vp in all the haste to Jerusalem vnto the Jewes and caused them to cease by force and power.

24 Then ceased the worke of the house of God, which was in Jerusalem and did stay vnto the second yeere of Darius King of Persia.

a Not altogether by the Prophets procurement, to continue, but somewhat lesse diligence because of the troubles.

## CHAP. V.

1 Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrarie to the minde of Tatnai. 6 His letter vnto Darius.

1 Then a Haggai a Prophet and Zechariah the sonne of Jdo a Prophet prophecied vnto the Jewes that were in Judah, and Jerusalem, in the Name of the God of Israel euen vnto them.

a De Haggeo Hag. 1. 1. 2 esdr. 6. 1.

2 Then Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak arose, & began to build the house of God at Jerusalem, and with them were the Prophets of God, which helped them.

a Which encouraged them to go forwarde & accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 At the same time came to them Tatnai, which was captaine beyond the Ruer, and Shether-bosnai & their companions, and sayd thus vnto them, Who hath giuen you commaundement to build this house, and to lay the foundations of these walles?

4 Then sayde we vnto them after this maner, What are the names of the men that build this building?

b That is the enemies asked this question.

5 But the eye of their God was vp on the Elders of the Jewes, that they could not cause them to cease, til the matter came to Darius: and then they answered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyonde the Ruer, and Shether bosnai and his companions, Apharsechaie, which were beyond the Ruer sent vnto King Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the King, all peace.

8 Be it knowen vnto the King, that we went into the prounce of Judea, to the house of the great God, which is builded with great stones, and beames are layd in the walles, and this worke is wrought speedily, & prospereth in their hands.

c Or, marble.

9 Then asked we those Elders, and sayde vnto them thus, Who hath giuen you commandement to build this house, and to lay ỹ foundation of these walles?

10 We asked their names also, that we might certifie thee, and that we might write the names of the men that were their rulers.

11 But they answered vs thus, and sayd, We are the seruants of the God of heauen and earth, and build the house that was built of olde and many yeres ago, which a great king of Israel built and founded it.

d To wit, Salomon, 1 Kings 6.2. 2 Chron. 3.2.

12 But after that our fathers had prouoked ỹ God of heauen vnto wrath, he gaue them ouer into the hande of Nebuchadnezzar King of Babel the Caldean, and hee destroyed this house, and caryed the people away captiue vnto Babel.

2 Kings 24.12. and 25.9.

13 But in the e first yere of Cyrus king of Babel, King Cyrus made a decree to build this house of God.

e Reade chap. 1.1,2.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple, that was in Jerusalem, and brought them into the Temple of Babel, those did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one Sheshbazzar by his name, whome he had made captaine.

f Reade chap. 1.8.

15 And he sayd vnto him, Take these vessels and go thy way, and put them in the Temple that is in Jerusalem, & let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Jerusalem, and sithe that time euen vntill nowe, hath it bene in building yet is it not finished.

17 Now therefore if it please the king, let there be searche made in the house of the Kings treasures, which is there in Babel, whether a decree hath bin made by King Cyrus, to builde this house of God in Jerusalem, & let the King send his minde concerning this.

g Meaning, in the treasurie, or place where lay the records, or records of times.

## CHAP. VI.

At the commaundement of Darius King of Persia, after the Temple was builded & dedicate, the children of Israel keepe the feast of vnleauened breed.

Then

1 Esd. 6. 21.

Then a king Darius gaue commaundement, and they made search in the b library of the treasures, which were there layed vp in Babel.

b Wherein were records of the kings of Persia and Media.

2 And there was found in a a coffer (in the palace that was in the prouince of the Medes a volume, and therein was it thus written, as a memoriall,

3 In the first yere of king Cyrus, king Cyrus made a decree for the house of God in Jerusalem, Let the house be built, euen the place where they offred sacrifices, and let the walles thereof be ioyned together: let the height thereof be threescore cubites, and the breadth thereof threescore cubites,

c Stones, or course stones. d Or, marble.

4 Three orders of great stones, and one order of timbre, and let the expenses be giuen of the kings house.

5 And also let them render the vessels of the house of God of golde and siluer, which Nebuchadnezzar tooke out of the Temple which was in Jerusalem, and brought vnto Babel, and let them go vnto the Temple that is in Jerusalem to his place, and put them in the house of God.

b Speaking, Zerubbabel, to whom the gouernement is giuen.

6 Therefore Tatnai captaine beyond the Riuer, and Shethar Boznai, (and their companions Apharsecaie, which are beyond the Riuer) be ye farre from thence.

c Medle not with them, neither hinder them.

7 Suffer ye the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commandement what ye shall do to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the Riuer, there be incontinently expenses giuen vnto these men that they cease not.

d For lacke of money.

9 And that which they shall haue neede of let it be giuen vnto them day by day, whether it be yong bullocks, or rams, or lambes for the burnt offrings of the God of heauen, wheat, salt, wine, and oyle, according to the appointment of the Priestes that are in Jerusalem, that there be no faute.

10 That they may haue to offer sweet odours vnto the God of heauen, and pray for the kings life and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shalbe set vp, and he shalbe hanged thereon, and his house shalbe made a dunghill for this.

12 And the God that hath caused his Name to dwell there, destroy all kings and people that put to their hand to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

e Who hath appointed that place to receiue his name called vpon there.

13 Then Tatnai the captaine beyond the Riuer, and Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

1. Esd. 7. 1.

14 So the Elders of the Iewes builded, and they prospered by the prophesying of Haggai the Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appointment of the God of Israel, and by the commandement of Cyrus and Darius, and Artashashte king of Persia.

f Whom God stirred vp to also exercise them that he would giue their worke good successe.

15 And this house was finished the third day of the moneth Adar, which was the sixt yeere of the reigne of king Darius.

g This is the twelfe moneth and contenueth part of February and part of March.

16 And the children of Israel, the Priestes, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

h And the two and fourteth after their first returne.

17 And offred at the dedication of this house of God an hundreth bullocks, two hundreth rams, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the nomber of the tribes of Israel.

18 And they set the Priests in their order, and the Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the booke of Moses.

Nom. 3. 6. & 8. 9.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priestes and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, and all such as had separated themselues vnto them, from the filthines of the heathen of the land, to seeke the Lorde God of Israel, did eate,

i Which were of the heathen and forsaken their idolatrie to worship the true God.

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the king of k Assur vnto them, to encourage them in the worke of the house of God, euen the God of Israel.

k Speaking, Darius, who was king of the Persies, Chaldeans and Assyrians.

CHAP.

CHAP. VII.

1 By the commandement of the king, Esra and his companions come to Jerusalem. 28 He giueth thankes to God.

NOw after these thinges, in the a reigne of Artahshashte king of Persia, was Esra the sonne of Seraiah, ꝑ sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Uzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, ꝑ sonne of Aaron the chiefe Priest.

6 This Esra came vp from Babel, and was a b scribe prompt in the Law of Moses, which the Lord God of Israel had giuen: and the king gaue him all his request according to ꝑ hand of the Lorde his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priestes, and the Leuites, & the singers, and the porters, and ꝑ Nethinims vnto Jerusalem, in the seuenth yeere of king Artahshashte.

8 And he came to Jerusalem in the c fift moneth, which was in the seuenth yeere of the king.

9 For vpon the first day of the first moneth began he to go vp from Babel, and on the first day of the fift moneth came he to Jerusalem, according to the good hand of his God that was vpon him.

10 For Esra had prepared his heart to seeke the Law of the Lord, and to do it, and to teach ꝑ precepts and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Esra the Priest and scribe, euen a writer of the wordes of the commandements of the Lorde, & of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Esra the Priest and perfite scribe of the Lawe of the God of heauen, and to d Cheeneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests and Leuites to go to Jerusalem with thee, shall go.

14 Therefore art thou sent of the king and his seuen counsellers, to enquire in Judah and Jerusalem, according to the Lawe of thy God, which is in thine hand,

15 And to carie the siluer and the gold, which the king and his counselers willingly offer vnto ꝑ God of Israel, whose habitation is in Jerusalem)

16 And all the siluer and gold that thou canst finde in all the prouince of Babel, with the free offring of the people, and that which the Priestes offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest bye speedily with this siluer, bullocks, rams, lambes, with their meate offrings & their drinke offrings: and thou shalt offer them vpon the altar of ꝑ house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to do with the rest of the siluer, and golde, do ye it according to the will of your e God.

19 And the vessels that are giuen thee for ꝑ seruice of ꝑ house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shalbe needeful for the house of thy God, which shalbe meete for thee to bestowe, thou shalt bestowe it out of ꝑ kings treasure house.

21 And I King Artahshashte haue giuen commandement to all the treasurers which are beyond the Riuer, that whatsoeuer Esra the Priest and Scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth f measures of wheate, and vnto an hundreth baths of wine, & vnto an hundreth g baths of oyle, and salt without writing.

23 Whatsoeuer is by the commandement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should there be wroth h against the Realme of the king, and his children?

24 And we certifie you, that vpon any of the Priests, Leuites, singers, porters, Nethinims, or ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Esra (after the wisdome of thy God, that is in thine hand) set iudges and arbiters, which may iudge all the people that is beyond the Riuer, euen all that knowe ꝑ lawe of thy God, and teach ye them that knowe it not.

26 And whosoeuer will not do ꝑ Law of

a The Chronicles write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours of Rome.

b Esra betoketh his kindred, & he commeth to Aaron, to proue that he came of him.

c He declareth here what a scribe is, who had charge to write the Law and to expound it, with Mark. called a scribe Matthew. Matthew and Luke reckon him a Lawyer or doctor of the Law. Esra. 7. 6. 11. 12. 21. d Cheeneth. Trimegistus of Italy and part of Assyria.

e O king Darius.

f Some take the Persian name for a people, & so the commandement restraining the king to bind him long life.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

h To examine who lined according to the Law.

i Where of thou art expert.

k As ye know best may serue to Gods glory.

l Which was the Riuer Euphrates, and they were beyond it in respect of Babylon.

m Ebr. Corim.

n Reade 1. King. 7. 20. & 2. chro. 2. 10.

o Esra declareth that the feare of God is gouernment enough for him to bee this liberall: and not the tone that he bare to Gods glorie or affection to his people.

p He giueth Esra full authoritie to reforme all things according to the word of God, and to punish them that resisted and would not obey.

of thy God, and the kings lawe, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

p Thus Esra gaue God thankes for that he came hem so good hierof, in his affaires by reason of the king.

27 Blessed be the Lord God of our fathers, which so hath put in the kings heart, to beautifie the house of the Lord that is in Jerusalem,

28 And hath enclined mercie toward me, before the king and his counsellers, and before all the kings mightie princes: and I was comforted by the hand of the Lord my God which was vpon me, and I gathered the chefe of Israel to go vp with me.

## CHAP. VIII.

1 The number of them that returned to Jerusalem with Esra. 21 He proclaymeth a fast. 31 What they did when they came to Jerusalem.

1.Esd 8.29

THese * are nowe the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of king Artahshashte.

2 Read Chap. 7 6.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him ꝑ count of the males, an hundreth and fifte.

‖Or, captaine of Moab.

4 Of the sonnes of Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Jahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fifte males.

7 And of the sonnes of Elam, Jeshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, ꝛ with him fourescore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundreth and eightene males.

10 And of the sonnes of Shelomith the sonne of Josiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, ꝛ with him an hundreth and ten males.

13 And of the sonnes of Adonikam, [that were the last, whose names are these: Eliphelet, Jehiel and Shemaiah, and with them threescore males.

b That came to go with Esra.

14 And of the sonnes of Biguai, Uthai, and Zabbud, ꝛ with them seuentie males.

15 And I gathered them to the c River that goeth toward Ahava, ꝛ there abode we three dayes: then I vewed the people, and the Priestes, and founde there none of the sonnes of Leui.

c To the place of Euphrates, where Ahava the riuer entreth into it, looke 1. Esd. 8. 41.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, ꝛ to Elnathan, and to Jarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Joiarib and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the d chiefest at the place of Casiphia, and I told them the wordes that they should speake to Iddo, and to his brethren the Nethinims at the place of Casiphia, that they should cause the ministers of the house of our God to come vnto vs.

d He was the chiefest that taught there the Lawe of God vnto the Leuites. e Or, put wordes in their mouth.

18 So by the good hand of our God [which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eightene.

19 Also Hashabiah, and with him Jeshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the e Nethinims, whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

e Read Chap. 2.43.

21 And there at the Riuer, by Ahava, I proclaymed a fast, ꝑ we might humble f our selues before our God, ꝛ seeke of him a right way for vs, and for our children, and for all our substance.

f He sheweth ꝑ the end of fasting is to humble the body to the spirit, which must proceede of the heart lastly touchen of vs it is but hypocrisie.

22 For I was g ashamed to require of the king an armie ꝛ horsemen, to helpe vs against the enemie in ꝑ way, because we had spoken to the king, saying, The hand of our God is vpon all them that seeke him in goodnes, but his power and his wrath is against all them that forsake him.

g The thought it better to commit himselfe to the protection of God, then by seeking their ordinarie meanes, to giue an occasion to others to thinke that he had doubt of Gods power.

23 So we fasted, and besought our God for this: ꝛ he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priestes, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And

25 And weighed them the ſiluer and the golde, and the veſſels, euen the offring of the houſe of our God, which the King and his counſelers, and his Princes, and all Iſrael that were preſent had offred.

26 And I weighed vnto their hand ſixe hundreth and fifte talents of ſiluer, and in ſiluer veſſel, an hundreth talents, and in golde, an hundreth talents:

h 1 Reyes 2. Chron. 9. 14.

27 And twentie baſins of golde, of a thouſand drams, and two veſſels of ſhining braſſe very good, and precious as golde.

i 1 Reyes chap. 2. 69.

28 And I ſayd vnto them, Ye are conſecrate vnto the Lord, and the veſſels are conſecrate, and the golde and the ſiluer are freely offred vnto the Lord God of your fathers.

29 Watch ye, and keepe them vntill ye weigh them before the chiefe Prieſts and the Leuites, and the chiefe fathers of Iſrael in Ieruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Leuites receiued the weight of the ſiluer and of the golde, and of the veſſels to bring them to Ieruſalem, vnto the houſe of our God.

31 Then we departed from the River of Ahaua on the twelfte day of the firſt moneth, to go vnto Ieruſalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuch as layde waite by the way.

k This declared that their journey was full of danger, and yet God deliuered them accepting to their prayer.

32 And we came to Ieruſalem, and abode there three dayes.

33 And on the fourth day was the ſiluer weighed, and the golde, and the veſſell in the houſe of our God by the hand of Meremoth the ſonne of Uriah the Prieſt, and with him was Eleazar the ſonne of Phinehas, and with them was Iozabad the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the Leuites,

l This was a token of a good conſcience and of the integrity, that he would leaue memories of his doctrine.

34 By nomber and by weight of euery one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offered burnt offerings vnto the God of Iſrael, twelue bullocks for all Iſrael, nintie and ſixe rammes, ſeuentie and ſeuen lambes, and twelue hee goates for ſinne: all was a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, and to the captaines beyonde the River: and they promoted the people, and the houſe of God.

## CHAP. IX.

1 Esra complaineth on the people that had turned themſelues from God, and married with the Gentiles. 5 He prayeth vnto God.

Then * as theſe things were done, the rulers came to me, ſaying, The people of Iſrael, and the Prieſt and the Leuites are not ſeparated from the people of the lands (as touching their abominations, to wit, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

1 Esd. 8. 67.

a From the time they came home vnder Zerubbabel vntill the comming of Esra, they had degenerate contrarie to the Law of God and married where it was not lawful, Deut. 7. 3.

2 For they haue taken their daughters to themſelues, and to their ſonnes, and they haue mixed the holy ſeede with the people of the lands, and the hand of the princes and rulers hath bene chiefe in this treſpaſſe.

b That is, the gouernours are the chiefe beginners hereof.

3 But when I heard this ſaying, I rent my clothes and my garment, and pluckt off the heare of mine head, and of my beard, and ſate downe aſtoned.

c As one doubting whether God would continue his benefites toward vs, or els deſtroy that which he had begun. 1 Esd. 29. 39. Nehem. 28 4.

4 And there aſſembled vnto me all that feared the wordes of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtoned vntill the * euening ſacrifice.

5 And at the euening ſacrifice I aroſe vp from mine heauines, and when I had rent my clothes and my garment I fell vpon my knees, and ſpred out mine hands vnto the Lord my God,

6 And ſayd O my God, I am confounded and aſhamed, to lift vp mine eyes vnto thee my God: for our vnquitees are increaſed ouer our head, and our treſpaſſe is growen vp vnto the heauen.

d That is, we are ſwolwed in ſinne.

e They ſo greeue that they can not grone greater.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day and for our iniquities haue we, our Kings and our Prieſts bene deliuered into the hand of the Kings of the lands, vnto the ſworde, into captiuitie, into a ſpoyle, and into confuſion of face, as appeareth this day.

8 And now for a little ſpace grace hath bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in giuing vs a nayle in his holy place, that our God may light our eyes, and giue vs a litle reuiuing in our ſeruitude.

f In giuing vs a reſting place. Ieſus a ſimilitude taken of them that remaine ſtiffe in a place, which ſeemes readie to bang things vpon, Ioh. 22. 23

9 For though we were bondmen, yet our God hath not forſaken vs in our

Bri. bondage,

bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs life, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

9 And nowe, our God, what shall we say after this? for we haue forsaken thy commandements,

10 Which thou hast commaunded by thy seruants the Prophets, saying, The land whereunto ye goe to possesse it, is an vncleane land, because of the filthinesse of the people of the lands, which by their abominacion, and by their vncleannesse haue filled it from corner to corner.

Leui. 18. 24. & 20. 22. & Deut. 7. 1.

12 Nowe therefore shall ye not giue your daughters vnto their sonnes, neither shall ye take their daughters vnto your sonnes, nor seeke their peace nor wealth for euer, that ye may be strong and eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

Deut. 23. 6.

13 And after all that is come vpon vs for our euill deedes, and for our great trespasses, (seeing that thou our God hast stayed vs from being beneath for our iniquities, and hast giuen vs such deliuerance

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? wouldest not thou be angrie toward vs till thou hadst consumed vs, so that there should be no remnant nor any escaping?

15 O Lorde God of Israel, thou art iust, for we haue bin reserued to escape, as appeareth this day. beholde, we are before thee in our trespasse: therefore we can not stand before thee because of it.

## CHAP. X.

1 The people repent and turne, and put away their strange wiues.

2 The confession and amendment of the people.

WHiles Ezra prayed thus and confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the sonne of Iehiel one of the sonnes of Elam, answered and sayd to Ezra We haue trespassed against our God and haue taken strange wiues of the people of the land, yet nowe there is hope in Israel concerning this.

3 Nowe therefore let vs make a couenant with our God, to put away all the wiues (and such as are borne of them) according to the counsel of the Lord and of those that feare the commandements of our God, and let it be done according to the Lawe.

4 Arise: for the matter belongeth vnto thee: we also will be with thee: be of comfort and doe it.

5 Then arose Ezra, and caused the chiefe Priests, the Leuites, and all Israel, to sweare that they would doe according to this worde. So they sware.

6 And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliashib: he went euen thither, but he did eate neither bread, nor drinke water: for he mourned, because of the transgression of them of the captiuitie.

Ezra. 9. 1.

7 And they caused a Proclamation to go throughout Iudah and Ierusalem, vnto all them of the captiuitie, that they should assemble themselues vnto Ierusalem.

8 And whosoeuer would not come within three dayes according to the counsell of the Princes and Elders, all his substance should be forfaite, and he should be separate from the Congregation of them of the captiuitie.

9 Then all the men of Iudah and Benamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth day of the ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the raine.

10 And Ezra the Priest stoode vp, and sayd vnto them, Ye haue transgressed, and haue taken strange wiues, to increase the trespasse of Israel.

11 Nowe therefore giue praise vnto the Lord God of your fathers, and doe his will and separate your selues from the people of the land, and from the strange wiues.

12 And all the Congregation answered, and sayd with a loude voyce, So will we doe according to thy wordes vnto vs.

13 But the people are many, and it is a rayne weather, and we are not able to stand without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stande therefore before all the Congregation, and let all them

a Yearning, that God would returne them to mercie.

b Which are straungers and marrie contrarie to the Lawe of God.

c Because God hath giuen them occasion and learning to persuade the people herein and to commaund them.

d Or somes of the captiuitie.

e Or vnder-seal.

f Which contained part of Nouember & part of December

g For this season was giuen to raine for the great heate of that mayne sharpe & rotte, and also their consciences touched them.

h Read Ioshu. 7. 19.

i Let them be appointed to examine this matter.

them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery one and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asahel, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

k They went in the chiefe ones to sit on this matter, which was three moneths in finishing.

16 And they of the captiuitie did so and k departed, euen Ezra the Priest, and, the men that were chiefe fathers to the family of their fathers by name and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntil the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, to wit, of the sonnes of Ieshua the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and and Iarib and Gedaliah.

l As a token they would keepe promes and vow it.

19 And they gaue l their hands, that they would put away their wiues, and they that had trespassed, [gaue] a ram for their trespasse.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

m Meaning, of the common people for before he spake of the Priests and Leuites.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Iesiah, & Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, & Ieremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, & Binnui, and Manasseh.

[Or, the captaine of Moab.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bedeiah, Cheluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasai,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, & Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had n children.

n Which also were made illegitimate because the marriage was vnlawfull.

# Nehemiah.

## The Argument.

GOd doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as we see in the compasse of these three yeeres here recited vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Where of the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed the maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a graue man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him many ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

them which haue taken strange wiues in our cities, come at the time appointed, and with them the Elders of euery one and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs.

15 Then were appointed Ionathan the sonne of Asahel, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.

k They went in the chiefe ones to sit on this matter, which was three moneths in finishing.

16 And they of the captiuitie did so and k departed, euen Ezra the Priest, and, the men that were chiefe fathers to the family of their fathers by name and sate downe in the first day of the tenth moneth to examine the matter.

17 And vntil the first day of the first moneth they were finishing the businesse with all the men that had taken strange wiues.

18 And of the sonnes of the Priests there were men found, that had taken strange wiues, to wit, of the sonnes of Ieshua the sonne of Iozadak, and of his brethren, Maaseiah, Eliezer, and and Iarib and Gedaliah.

l As a token they would keepe promes and vow it.

19 And they gaue l their hands, that they would put away their wiues, and they that had trespassed, [gaue] a ram for their trespasse.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Iozabad, and Elasah.

23 And of the Leuites, Iozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.

24 And of the singers, Eliashib. And of the porters, Shallum, and Telem, and Vri.

m Meaning, of the common people for before he spake of the Priests and Leuites.

25 And of m Israel: of the sonnes of Parosh, Ramiah, and Iesiah, & Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, & Ieremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, & Adaiah, Iashub, and Sheal, Ieramoth.

30 And of the sonnes of Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, & Binnui, and Manasseh.

[Or, the captaine of Moab.

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Vel,

35 Banaiah, Bedeiah, Cheluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Iaasai,

38 And Bani and Binnui, Shimei,

39 And Shelemiah, & Nathan, and Adaiah,

40 Machnadebai, Shashai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioseph.

43 Of the sonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

44 All these had taken strange wiues: and among them were women that had n children.

n Which also were made illegitimate because the marriage was vnlawfull.

# Nehemiah.

## The Argument.

GOd doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as we see in the compasse of these three yeeres here recited vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, & Nehemiah. Where of the first was their captaine to bring them home, and prouided that the Temple was builded: the second reformed the maners and planted religion: and the third builded vp the walles, deliuered the people from oppression, and prouided that the Law of God was put in execution among them. He was a graue man and in great authoritie with the King, so that the King fauoured him greatly, and gaue him many ample letters for the accomplishment of all things which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I

1 Nehemiah bewaileth the calamitie of Jerusalem. 5 He confesseth the sinnes of the people, and prayeth God for them.

THe wordes of Nehemiah the sonne of Hachaliah. Iin the moneth Chisleu, in the twentieth yeere, as I was in the palace of Shushan,

2 Came Hanani, one of my brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they said vnto me, The residue that are left of the captiuitie there in the prouince, are in great affliction and in reproch and the wall of Ierusalem is broken downe, and the gates thereof are burnt with fire.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,

Dan.9.4. 5 And sayd, O Lord God of heauen, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obserue his commaundements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daily, day and night for the children of Israel thy seruants, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:

f Ebr. corrupted. 7 We haue grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements, which thou commaundedst thy seruant Moses.

8 I beseech thee, remember the word that thou commaundedst thy seruant Moses saying, Ye will transgresse, and I will scatter you abroad among the people.

Deut.30.21, 28

9 But if ye turne vnto me, and keepe my commaundements, and doe them, though your scattering were to the vttermost part of the heauen, yet will I gather you from thence and will bring you vnto the place that I haue chosen, to place my name there.

Deut.30.4.

10 Now these are thy seruants and thy people, whome thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lorde, I beseech thee, let thine eare nowe hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to g feare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of this man: for I was the Kings butler.

g Charge, to worship thee.

CHAP. II

1 After Nehemiah had obserued letters of Artaxerxes, 11 He came to Ierusalem, 12 And builded the wall.

NOw in the moneth Nisan in the twentieth yeere of king Artahshashte, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the King. nowe I was not before time sad in his presence.

a Which was the first moneth of the yere and conteineth part of March and part of April. Also is also called Darius reade Ezr. 7.1. and was the fourme of Persians.

2 And the King sayd vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorowe of heart. Then was I sore afraide,

3 And I sayd to the King, God saue the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lieth waste, and the gates thereof are deuoured with fire?

4 And the King sayd vnto me, For what thing doest thou require? Then I prayed to the God of heauen,

c I desired God in mine heart to prosper mine enterprise.

5 And said vnto the King, If it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest sende me to Iudah vnto the sepulchres of my fathers, that I may build it.

6 And the King sayde vnto me, (the Queene also sitting by him) Howe long shall thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After, I sayd vnto the King, If it please the king, let them giue me letters to the captaines beyond the Riuer, that they may conuay me ouer, til I come into Iudah,

Or, Euphrates.

8 And letters vnto Asaph the keeper of the Kings parke, that he may giue me timber to build the gates of the palace (which appertened to the house) and for the walles of the citie, and for the house that I shall enter into. And the King gaue me according to d the good hand of my God vpon me.

Or, Paradise.

d As God moued me to aske and as he gaue me good successe therein.

9 Then came I to the captaines beyond the Riuer, and gaue them the Kings letters. And the King had sent captaines

captaines of the armie and horsemen with me.

10 But Sanballat the Horonite, and Tobiah a seruāt an Ammonite heard it, and it grieued them sore, that there was come a man which sought the wealth of the children of Israel.

11 So I came to Jerusalem, & was there three dayes.

12 And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to doe at Jerusalem, and there was not a beast with mee, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung port, and beheld the walles of Jerusalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

15 Then went I vp in the night by the brooke, and beheld the wall, and turned backe, and comming back, I entred by the gate of the valley and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priestes, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I saide vnto them, Ye see the miserie that We are in, how Jerusalem lieth waste, & the gates thereof are burnt with fire: come and let vs builde the wall of Jerusalem, that We be no more a reproche.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the kings wordes that he had spoken vnto me. And they saide, Let vs rise, and builde. So they strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruant an Ammonite, and Geshem the Arabian heard it, they mocked vs & despised vs, and said, What a thing is this that ye do? will ye rebell against the king?

20 Then answered I them, and said to them, The God of heauen, hee will prosper vs, and We his seruants will rise vp and builde: but as for you, ye haue no portion nor right, nor memoriall in Jerusalem.

e These were great enemies to the Iewes and wearied them alot both by force & subtilte to ouercome them, & Tobiah beeause his wife was a Iewesse, had aduertisement ouer of their affaires, and so brought them great trouble.

f Or, conduite.

g That is, constreined of other nations, as though God had forsaken vs.

h They were discouraged and gaue themselues to be idle, and to attempt no worthie enterprise.

i These were chiefe gouernors vnder the king of Persia beyond Euphrates.

k This is a warning when they will burthen the children of God ouer hy seuerity vnto their charge both because it maketh them more odious to the world and also thereby the hatred of Princes is more against them.

l Hereby ye see of the number of the children of God (as whome he hath appointed this rule only) neither do any of your predecessours enter from God.

CHAP. III.

The number of them that buylded the walles.

THen arose Eliashib the high Priest with his brethren the Priestes, and they built the sheepegate: they repaired it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

a Ie. Chronic. there is set filed it, & makes sport thereof: and so ouerturned the building by prayer & setting to the hand of euery man in his place.

2 And next vnto him builded the men of Jericho, and beside him Zacrur the sonne of Imri.

3 But the fish port did the sonnes of Senaah builde, which also layed the beames thereof, & set vp the doores thereof, the lockes thereof, & the barres thereof.

4 And next vnto them fortified Meremoth, the sonne of Vrijah, the sonne of Hakkos: & next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them b put not their neckes to the worke of their lords.

b The rich men of the citie will not obey them which were appointed ouer the worke, neither hearken vnto their voyce.

6 And the gate of the olde fishpoole fortified Jehoiada the sonne of Paseah, and Meshullam the sonne of Besodeiah: they layed the beames therof, and set on the doores thereof and the lockes thereof, and the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyond the River.

c Vnto the place where the Duke was wont to sit in iudgement, into whose power the countrey in their absence.

8 Next vnto him fortified Vzziel the sonne of Harhohiah of the goldsmiths: next vnto him also fortified Hananiah, the sonne of Harakkahim, and they repaired Jerusalem vnto the broad wall.

Or, Ophel.

9 Also next vnto them fortified Rephaiah the sonne of Hur, the ruler of the halfe part of Jerusalem.

Or, the apothecaries.

10 And next vnto him fortified Jedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the second portion, and the towre of the fornaces.

Or, oouen.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, the ruler of the halfe part of Jerusalem, he, and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they

Repaired

built

built it, and set on the doores thereof, the lockes thereof, and the barres thereof, euen a thousand cubites on the wall vnto the dung port.

14 Also the dung port fortified Malchiah, the sonne of Rechab, the ruler of the fourth part of Beth haccarem: hee built it, and set on the doores thereof the lockes thereof, and the barres thereof.

15 Also the gate of the fountaine fortified Shallum, the sonne of Col hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Shelah by the kings garden, vnto the steps that goe downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth zur, vntill ouer against the sepulchres of Dauid, and to the fishpoole that was repaired, and vnto the house of the mightie.

17 After him fortified the Leuites, Rehum the sonne of Bani, and next vnto him fortified Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Ieshua the ruler of Mizpah, the other portion ouer against the going vp to the corner of the armour.

20 After him was earnest Baruch the sonne of Zacchai, and fortified another portion from the corner vnto the doore of the house of Eliashib the hie Priest.

21 After him fortified Meremoth, the sonne of Vrnah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priests, the men of the plaine.

23 After them fortified Benamin, and Hashub ouer against their house: after him fortified Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortified Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal the sonne of Vzai, from ouer against the corner, and the high tower, that lieth out from the kings house, which is beside the court of the prison. After him, Pedaiah, the sonne of Parosh.

26 And the Nethinims dwelt in Ophel, vnto the place ouer against the Water gate, Eastward, and to the towre that lyeth out. Ezra. 2. Chap. 3.

27 After him fortified the Tekoites another portion ouer against the great towre, that lieth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate fourth fortified the Priestes, euery one ouer against his house.

29 After them fortified Zadok the sonne of Immer ouer against his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, & Hanun the sonne of Zalaph, the sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer against his chamber.

31 After him fortified Malchiah the goldsmiths sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate Miphkad, and to the chamber in the corner.

32 And betweene the chamber of the corner vnto the sheepegate fortified the goldsmithes and the marchants.

## CHAP. IIII.

7 The building of Ierusalem is hindered. 15 By Gods prouidence their enterprise. 17 The Iewes build with one hande, and holde their weapons in the other.

BVt when Sanballat heard that we builded the wall, then was hee wroth and sore grieued and mocked the Iewes,

2 And spake before his brethren & the armie of Samaria, and said, What doe these weake Iewes? will they fortifie themselues? will they sacrifice? will they finish it in a day? will they make the stones whole againe out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, & said, Although they builde, yet if a fore go vp, he shall euen breake downe their stone wall.

4 Heare, O our God, for we are despised, and turne their shame vpon their owne head, and giue them vnto a praye in the land of their captiuitie,

5 And couer not their iniquitie, neither let their sinne be put out in thy presence: for they haue prouoked vs before the builders.

6 So we built the wall, and all the

a Of his companions that dwelt in Samaria.

b Thus they who are not that consider not that Gods power is true, in aduersitie, by the reference of the, more then in ad thoughts they were weake and feeble.

c That is the reason that the children of God liue in aduersitie, to the confusion of the wicked, and to the glorie of God.

d Let them be punished for their sinnes.

e Let vs not be discouraged by their threatnings.

f Meaning, either of his sonnes,

g Which was the place of iudgement, or execution.

h Where the weapons and armour of the citie lay.

i Which dwelt in the suburbs round about Ierusalem.

wall

wall was ioyned vnto the halfe therof, and ꝯ heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, & the Aſhdodims heard that the walls of Ieruſalem were repaired, for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired all together to come and to fight againſt Ieruſalem, and to hinder them.

9 Then we prayed vnto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Iudah ſaide, The ſtrength of the bearers is weakened, and there is much earth, ſo that we are not able to builde the wall.

11 Alſo our aduerſaries had ſayde, They ſhal not know, neither ſee, till we come into the middes of them and ſlaye them, and cauſe the worke to ceaſe.

12 But when ꝯ Iewes which dwelt beſide them, came, they tolde vs ten times, From all places whence ye ſhall returne they will be vpon vs.

13 Therefore ſet I in the lower places behinde the wall vpon the toppes of the ſtones, and placed the people by their families, with their ſwords, their ſpeares and their bowes.

14 Then I beheld, and roſe vp, and ſaid vnto the Princes, and to the rulers, and to the reſt of the people, Be not afrayde of them: remember the great Lorde, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counſel to nought, and we turned all againe to the wall, euery one vnto his worke.

16 And frō that day, halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, ꝯ ſhields, and bowes ꝯ habergins: and the rulers ſtood behinde all the houſe of Iudah.

17 They that builded on the wall, and they that bare burdens, and they that layded did the worke with one hand, and with the other helde the ſword.

18 For euery one of the builders had his ſword girded on his loynes, and ſo builded: and he that blewe the trumpet, was beſide me.

19 Then ſaid I vnto the Princes, and to the rulers, and to the reſt of the people, The worke is great and large, and we are ſeparated vpon the wall, one farre from another.

20 In what place therefore ye heare the ſounde of the trumpet, reſort ye thither vnto vs: our God ſhall fight for vs.

21 So we laboured in the worke and halfe of them helde the ſpeares from the appearing of the morning, til the ſtarres came foorth.

22 And at the ſame time ſaide I vnto the people, Let euery one with his ſeruant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſeruants, nor the men of the watche, (which followed me) none of vs did put off our clothes, ſaue euery one put them off for waſhing.

### CAP. V.

1 The people are oppreſſed and make their complaint. 6 Nehemiah remembreth it. 9 He taketh not the portion of others that ruled before him. 14 He doubleth not the people.

NOw there was a great crie of the people, and of their wiues againſt their brethren the Iewes.

2 For there were that ſaide, We, our ſonnes and our daughters are many, therfore we take vp corne, that we may eate and liue.

3 And there were that ſaid, We muſt gage our landes, ꝯ our vineyards, ꝯ our houſes, and take vp corne for the famine.

4 There were alſo that ſaid, We haue borowed money for the kings tribute vpon our landes and our vineyards.

5 And now our fleſh is as the fleſh of our brethē, and our ſonnes as their ſonnes: and lo, we bring into ſubiection our ſonnes, and our daughters as ſeruants, and there be of our daughters vnder ſubiection, and there is no power in our handes: for other men haue our landes and our vineyards.

6 Then was I very angrie when I heard their crie and theſe wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſaid vnto them, Ye lay burthens euery one vpon his brethren. And I ſet a great aſſemblie againſt them.

8 And I ſaide vnto them, We according to our ability haue redeemed our brethren the Iewes, which were ſolde vnto the heathen: and will you ſell your brethren againe, or ſhall they be ſolde vnto vs? Then helde they their peace, and could not anſwere.

9 Ifaide also, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the reproche of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money and corne: I pray you, let vs leaue off this burden.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olives, and their houses, and restore the hundredth part of the siluer and of the corne, of the wine, and of the oyle that ye exact of them.

12 Then said they, We will restore it, and will not require it of them: we will doe as thou hast saide. Then I called the Priestes, and caused them to sweare, that they should doe according to this promes.

13 So I shooke my lappe, and saide, So let God shake out every man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation saide, Amen, and praised the Lord: and the people did according to this promes.

14 And from the time that [the king] gaue me charge to be gouernour in the land of Iudah from the twentieth yere, euen vnto the two and thirtieth yere of king Artahshashte, that is, twelue yere, I, and my brethren haue not eaten the bread of the gouernour.

15 For the former gouernours that were before mee, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourtie shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified [a portion] in the worke of this wall, and we bought no land: and all my seruants came thither together vnto the worke.

17 Moreouer there were [at my table an hundreth and fifte of the Iewes, and rulers, which came vnto vs from] among the heathen that are about vs.

18 And there was prepared dayly an ore, and sixe chosen sheepe, and birdes were prepared for me, and within ten dayes wine for all manner of abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember mee, O my God, in goodnesse, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisedome, and praie to be ouerseene. 11 He is not discouraged by the false prophets.

NOw when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no breaches therein (though at that time I had not set vp the doores vpon the gates)

2 Then sent Sanballat and Geshem vnto mee, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to doe me euill.

3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I cannot come downe: why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and [Gashmu hath saide it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall and thou wilt be their king according to these wordes.

7 Thou hast also ordened [the Prophets to preache of thee at Ierusalem, saying, There is a king in Iudah: and nowe according to these wordes it shall come to the kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou feinest them of thine owne heart.

9 For all they afrayed vs, saying, Their handes shall be weakened from the worke, and it shall not be done: now therefore incourage thou me.

10 ¶ And I came to the house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was shut vp, and he saide, Let vs come together into the house of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I, flee? Who is hee, being as I am, that would go into the Temple to liue? I will not go in.

12 And

1 That is, that there were layed together, as Cap. 4. 6.

b Meaning, that I should obey their request, & worke more: God had appointed me, then to cease: shewing herby how he should not commit our causes to the hands of the wicked.

c As the same goeth.

d Then hath he bribed and set vp false prophets to make me feare him, and so to procure the king of Persia of that seuerite on which rose all the trouble.

e As though he would be secret to the intent that he might pray vnto God with greater liberte and receiue some reuelation, which in him was but hypocrisie.

f Her doubted not but God was able to performe him, and knew that the lies shold not preuaile against him.

12 And lo, I perceiued, that God had not sent him, but ꝓ hee pronounced this prophecie against me: for Tobiah and Sanballat had hired him.

g Euery griefe caused him to pray against such wicked men.

13 Therefore was he hired, that I might be afraid, and do thus, and sinne, and that they might haue an euill report that they might reproche me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the Prophetesse also, ꝑ the rest of the prophets that would haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of Elul, in two and fiftie dayes.

16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afrayde, and their courage fayled them: for they knewe, ꝓ this worke was wrought by our God.

h Such was ꝓ first moneth and conteined part of August and part of September.

17 And in these daies were there many of the princes of Iudah, whose i letters went vnto Tobiah, ꝑ those of Tobiah came vnto them.

i After that I had sent Sanballat his answere

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah ꝓ sonne of Arah: and his sonne Jehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, and tolde him my words, and Tobiah sent letters to put me in feare.

k Thus the church of God hath euermore enemies within, & such which are more dangerous then the outward and professed enemie.

## CHAP. VII.

1 After the wall once builded in the watch appointed. 6 They that returned from the captiuitie are numbred.

Ecclus 49 13.

NOw * when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Jerusalem (for he was doubtlesse a faithfull man, and feared God aboue many)

3 And I said vnto them, Let not the gates of Jerusalem be opened, vntil the heate of ꝓ sunne: and while l they stand by, let them shut the doores, and l make them fast: and I appointed Wardes of the inhabitãts of Jerusalem, euery one in his ward, and euery one ouer against his house.

l Or, that, they that are mentioned, verse 2. l Heb. while there shall be a watching the barres were put in.

4 Now the citie was large & great, but the people were fewe therein, and the houses were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, which came vp at the first, and found written therein,

Ezra 2. 2.

6 These are the sonnes of the prouince that came vp from the captiuitie that was caried away (whom Nebuchadnezzar king of Babel had caried away) and they returned to Jerusalem and to Judah, euery one vnto his citie.

b That is, the inhabitants of Babel.

7 They which came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the number of the men of the people of Israel.

c Ezra in his Ezra is called Shecaniah, and Raamiah, Rehum. chap. 2. 2.

8 The sonnes of Parosh, two thousand an hundreth seuentie and two.

9 The sonnes of Shephatiah, three hundreth seuentie and two.

10 The sonnes of Arah, fiue hundreth fiftie and two.

11 The sonnes of m Pahath Moab of the sonnes of Jeshua, and Joab, two thouland, eight hundreth and eightene.

m Or, the captaine of Moab.

12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.

13 The sonnes of Zattu, eight hundreth and fiue and fourtie.

14 The sonnes of Zaccai, seuen hundreth and threescore.

15 The sonnes of Binnui, fiue hundreth and eight and fourtie.

16 The sonnes of Bebai, fiue hundreth and eight and twentie.

17 The sonnes of Azgad, two thousand, three hundreth and two & twentie.

18 The sonnes of Adonikam, fiue hundreth three score and seuen.

19 The sonnes of Biguai, two thousand and three score and seuen.

20 The sonnes of Adin, fiue hundreth, and fiue and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, three hundreth and eight and twentie.

23 The sonnes of Bezai, three hundreth and foure and twentie.

24 The sonnes of Hariph, an hundreth and twelue.

25 The n sonnes of Gibeon, ninetie and fiue.

n That is, the inhabitants of Gibeon.

26 The men of Beth lehem and Netophah, an hundreth foure score and eight.

27 The men of Anathoth, an hundreth and eight and twentie.

28 The

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.

30 The men of Ramah and Gaba, sixe hundreth and one and twentie.

31 The men of Michmas, an hundreth and two and twentie.

32 The men of Beth el and Ai, an hundreth and three and twentie.

r For there were two Cities of this name.

33 The men r of the other Nebo, two and fiftie.

34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.

35 The sonnes of Harim, three hundreth and twentie.

36 The sonnes of Jericho, three hundreth and five and fourtie.

37 The sonnes of Lod Hadid and Ono, seuen hundreth and one & twentie.

38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.

39 The Priestes: the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three.

40 The sonnes of Immer, a thousand and two and fiftie.

41 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie.

42 The sonnes of Harim, a thousand and seuenteene.

43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, and of the sonnes of

t ), Hodaiah. | Hodiuah, seuentie and foure.

44 ¶ The singers: the children of Asaph, an hundreth, & eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.

f Read Ezra 2.58.

46 ¶ The Nethinims: the sonnes of Ziha, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, ϸ sonnes of Hagaba the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Uzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,

56 The sonnes of Neziah, the sonnes of Hatipha,

57 The sonnes of Salomons seruãts, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,

59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were ] three hundreth, nintie and two.

61 ¶ And these came vp from Tel melah, Tel haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their seede, [ or ] if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.

63 And of the Priestes: the sonnes of Habaiah, ϸ sonnes of Hakkoz, ϸ sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite, to wife, and was named after their name.

64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthoode.

g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a ruler. Exod. 28. 30.

65 And g the Tirshatha said vnto thẽ, that they should not eate of the most holy, till there rose vp a Priest with *Urim and Thummim.

66 All the Congregation together [was] two and fourtie thousand, three hundreth and three score,

67 Besides their seruants and their maides, which were seuen thousande, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.

68 Their horses [were] seuen hundreth and sixe and thirtie, and their mules two hundreth & fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, and sixe thousand, seuen hundreth and twentie asses.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand drams of golde, fifte basins, fiue hundreth and thirtie Priestes garments.

h Read Ezra 2.69.

71 And

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of gold, and two thousand and two hundreth pieces of siluer.

72 And the rest of the people gaue twentie thousand drames of gold, and two thousand pieces of siluer, and three score and seuen Priestes garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seuenth moneth came, the children of Israel were in their cities.

§ Or, mines.

1 Which concerned part of the September & part of October.

## CHAP. VIII.

2 Ezra gathereth together the people and readeth to them the Law. 12 They rejoyce in Israel for the knowledge of the word of God. 15 They keepe the feast of Tabernacles or boothes.

1 AND all the people assembled themselues together, as the 1 one man, in the streete that was before the watergate, and they spake vnto Ezra the 2 scribe, that he would bring the booke of the Lawe of Moses, which the Lorde had commanded to Israel.

1 The as one man.

2 Nehe. Ezra 7.6.

2 And Ezra the Priest brought the Law before the Congregation both of men and women, and of all that could heare and vnderstand it, in the first day of the seuenth moneth,

b Which had age and discretion to vnderstand.

3 And he read therein in the streete that was before 1 watergate from the morning vntill the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the Law.

c This declareth the great zeale of the people to heare the word of God.

4 And Ezra the scribe stoode vpon a pulpit of wood, which he had made for the preaching, & beside him stoode Mattithiah, and Shema, and Anaiah, and Vriah, and Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

d To the intent the more people might be the better heard.

5 And Ezra opened the booke before all the people: for he was 1 aboue all the people: and when he opened it, all the people stood vp.

6 And Ezra praysed the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their hands: and they bowed themselues, and worshipped the Lorde with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstand the Lawe, and the people 1 stoode in their place.

8 And they read in the booke of the Law of God distinctly and gaue 1 sense, and caused them to vnderstande the reading.

9 Then Nehemiah (which is Tirshatha, and Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people 1 wept, when they heard the wordes of the Law.

e In considering their offences against the Lawe. Therefore the Leuites do not reproue them for mourning, but assure them of Gods mercie if sinnes mourned for, as they are repentant. f That is remember the people.

10 He said also vnto them, Goe, 1 and eate of the fat, and drinke the sweete, and sende part vnto them, for whom none is 2 prepared: for this day is holy vnto our Lord: be ye not sorie therefore: for the 3 ioy of the Lorde is your strength.

1 Reioyce in the Lorde and be not griued you strengthen.

11 And the Leuites made silence throughout all the people saying, Hold your peace: for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to sende abroad part, and to make great ioy, because they had vnderstand the wordes that they had taught them.

13 And on the seconde day the chiefe fathers of all the people, the Priestes and the Leuites were gathered vnto Ezra the scribe, that hee also might instruct them in the wordes of the Law.

14 And they founde written in the Lawe, (that the Lorde had commanded by Moses, that the children of Israel should dwell in 1 boothes in the feast of the seuenth moneth),

Leuit. 23. 34.

15 And that they should cause it to be declared and proclaimed in all their cities, and in Ierusalem, saying, Goe forth vnto the mount, and bring oliue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

g Be ye glad. Deuteronomie 23. Leuit. 23. 40.

16 So the people went forth and brought them 1 & made them boothes, euery one vpon the roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete

h For their houses were magnificat as we reade Deut. 22. 8.

of

of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and sate vnder the boothes: for since the time of Iehua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioye.

(d) which was a most solemne feaste.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assemblie, according vnto the maner.

## CHAP. IX.

1 The people repent, and put away their strange wiues. 4 The Leuites exhort them to praise God. 6 Declaring his benefites. 16 And their ingratitude, 30 And Gods great mercies towards them.

NOw the foure & twentieth day of this (a) moneth the children of Israel were assembled with (b) fasting, and with sackecloth, and earth vpon them.

a Spending, the seuenth. 2 Esd. 9.4.

2 (And they that were of the seede of Israel were separated from all (c) strangers) and they stood and confessed their sinnes & the iniquities of their fathers.

c The strange children.

3 And they stood vp in their place and read in the booke of (d) Lawe of the Lord their God foure times on the day, & they (e) confessed and worshipped the Lorde their God foure times.

d The Lawe.

e They made confession of their sinnes & thanksgiuing.

4 Then stoode vp vpon the staires of the Leuites Iesshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherrebiah, Bani and Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites saide, euen Iehua and Kadmiel, Bani, Hashabniah, Sherrebiah, Hodiah, Shebaniah and Pethahiah, Stand vp, and praise the Lord your God for euer and euer, and let them prayse thy glorious Name, O God, which exalteth aboue all thankesgiuing and praise.

6 Thou art Lorde alone: thou hast made heauen, and the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, & the hoste of the heauen worshippeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of (f) Ur in Caldea, (g) and madest his name Abraham,

Gen 11 31. Gen 17 5.

8 And foundest his heart faithful before thee, (h) and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy words, because thou art iust.

Gen.15.18.

9 (i) Thou hast also considered the affliction of our fathers in Egypt, & heard their crie by the red Sea,

(i) Exod.3.7.& 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly against them: therefore thou madest thee a Name, as appeareth this day.

11 (k) For thou didst breake vp the Sea before them, and they went through the middes of the Sea on drye land: & those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

(k) Exod.14.22.

12 And (l) leddest them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they (m) went.

(l) Exod.13.21.

13 (n) Thou camest downe also vpon mount Sinai, & spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances and good commandements,

(n) Exod.20.1. & 19.18,20.

14 And declaredst vnto them thine holy Sabbath, and commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 (o) And gauest them bread from heauen for their hunger, (p) and broughtest forth water for them out of the rocke for their thirst: and (q) promisedst them that they should go in, and take possession of the land, for the which thou haddest lift vp thine hand for to giue them.

(o) Exod 16.15. (p) Exod.17.6. (q) Deut.1.8.

16 But they and our fathers behaued themselues proudely, & hardened their necke, so that they hearkened not vnto thy commandements,

17 But refused to obey, and would not remember thy marueilous works that thou hadest done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercy, yet forsookest them not.

18 Moreouer, when they made them a molten calfe (and saide, This is thy God that brought thee vp out of (r) lande of Egypt) and committed great blasphemies,

19 Yet thou for thy great mercies forsookest them not in the wildernesse: (s) the

Exod.13.22. nom.14.14. 1.cor.10.1.

*the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fire by night, to shewe them light and the way whereby they should go.

20 Thou gauest also thy good spirit to instruct them, and withholdest not thy Manna from their mouth, and gauest them water for their thirst.

21 Thou didst also feed them fourtie yeres in the wildernesse, they lacked nothing: *their clothes waxed not old, and their feete swelled not.

Deut.8.4. *Though the law was yet not geuen, yet hee speaketh according. a) Meaning the heathen whom he drone out. Nom.21.26.

22 And thou gauest them kingdomes and people, and scatteredst them into corners: so they possessed *the lande of Sihon and the land of the king of Hesbon, & the land of Og king of Basan.

23 And thou didst multiplie their children, like the starres of the heauen, and broughtest them into the land, whereof thou hadst spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the lande, and thou subduedst before them the inhabitants of the land, (euen the Canaanites, and gauest them into their hands, with their kings and the people of the lande, that they might do with them what they would.

25 And they tooke their strong cities and the fat lande, and possessed houses, ful of al goods, cisterns digged out, vineyardes and oliues and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnes.

26 But they were disobedient, and rebelled against thee, and cast thy law behind their backes, & slewe thy Prophets (which protested among them to turne them vnto thee, and committed great blasphemies.

a Taking heauen and earth to witnes that God would destroy them, except they returned, as 2. Chron.24.19.

27 Therefore thou deliueredst them into the hād of their enemies that vexed them: yet in the time of their affliction, whē they cried vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hand of their aduersaries.

28 But when they had *rest, they returned to do euill before thee: therefore leftest thou them in the hande of their enemies, so that they had the dominion ouer them, yet when they conuerted and cried vnto thee, thou heardest them frō heauen, and deliueredst them accōding to thy great mercies many times,

* The declareth how Gods mercies euer abrended with the wickednes of the people, who euer in their prosperitie forgate God.

29 And protestedst among them that thou mightest bring them againe vnto thy Lawe: but they behaued themselues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgements, (which a man should do and liue in them) and pulled away the shoulder, and were stiffnecked, and would not heare.

30 Yet thou didst forbeare them many yeeres, and protestedst among them by thy Spirit, euen by the hand of thy Prophets, but they would not heare: therfore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou hast not consumed them, neither forsaken them: for thou art a gracious and mercifull God.

32 Nowe therefore our God, *thou great God, mighte & terrible that keepest couenant and *mercy, let not all the the affliction that hath come vnto vs, seeme a little before thee, that is, to our kings, to our princes, and to our priests, and to our prophets, and to our fathers, and to all thy people since the time of the kings of Assur vnto this day.

33 Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly,

34 And our kings and our princes, our Priestes and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherwith thou hast protested among them.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them and in the large & fat lande which thou didst set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the land that thou gauest vnto our fathers, to eat the fruit thereof, and the goodnes thereof, behold, wee are seruants therein.

37 And it yeldeth much frut vnto the kings whō thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies & ouer our cattel at their pleasure and we are in great affliction.

38 Nowe because of all this we make a sure couenant, and write it, and our princes, our Leuites, and our Priestes seale vnto it.

Exod.34.6.7. Psal.143.1,2.

* By whom we were led awaie into captiuitie and hitherto appointed to be slaine, as Ch.1.11.

* He confesseth that these euils came for our sinnes, but he appealeth from Gods iustice to his mercies.

* That thou wouldest be angrie with vs, except thou wouldest returne vnto thee, as before.

* That is, to be the lords therein.

* That by all this we may promise to keepe Gods commandments, wherunto they could not be moued by Gods great benefites.

CHAP. X

1 The names of them that sealed the couenant betweene God and the people.

NOw they that sealed were, Nehemiah the ‖ Tirshatha the sonne of Hachaliah, and Zidkiah,
2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are the Priests.

‖ Or, Butler.

a Which subscribed to keep the statutes.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad, Kadmiel,
10 And their brethren Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people [were] Parosh, Pahath Moab, Elam, Zattu, Bani
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkiah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pilcha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

‖ Or, captaine of Moab.

28 And the rest of the people, the priests, the Leuites, the porters, the singers, the b Nethinims, & all that were separated fro the people of the lands vnto the law of God, their wiues, their sonnes, & their daughters, all that could vnderstand.
29 The chiefe of them reuerued to their brethren, and came to the curse and to the othe to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue and do all the commandements of the Lorde our God and his iudgements and his statutes:
30 And that we would not giue our daughters to the people of the land, nether take their daughters for our sonnes.
31 And if the people of the land brought ware on the Sabbath or any victuales to sell, that we would not take it of them on the Sabbath & on the holy dayes: and that wee would let the seuenth yeere be free, and the debts of euery person.

b Neare Ezra 2.43.

c Which bring foolishness for-looke their brackennes and gaue their harte to serue God.

d They made the other in the name of the whole multitude.

e Wherevnto they gaue their seales, & bey bnake the law, as Deu. 28.15

f Which notwithstanding they broke shortly after, as Chap. 13.15. Ier. 25.4. Ezek. 15.7. Hosea. 2.

32 And wee made statutes for our selues to giue by the yeere the third part of a shekel for the seruice of the house of our God,
33 For the shewbread, & for the dayly offring, & for the dayly burnt offring, the Sabbaths, the newe moones, for the solemne feasts, & for the things that were sanctified, and for the sinne offrings to make an attonement for Israel, and for all the worke of the house of our God.
34 We cast also lots for the offring of the wood, euen the priests, the Leuites and the people to bring it vnto the house of our God, by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lorde our God, as it is written in the law,
35 And to bring the first fruits of our land, and the first of all the fruits of all trees, yere by yere, vnto the house of the Lord,
36 And the first borne of our sonnes, and of our cattel, as it is written in the Law, and the first borne of our bullocks and of our sheepe, to bring it vnto the house of our God, vnto the Priests that minister in the house of our God,
37 And that we should bring the first frut of our dough, and our offrings, and the frut of euery tree, of wine & of oyle, vnto the Priests, to the chambers of the house of our God: and the tythes of our land vnto the Leuites, that the Leuites might haue the tythes in all the cities of our trauaile.
38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tythes, and the Leuites shall bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.
39 For the children of Israel, and the children of Leui shall bring vp the frugs of the corne, of the wine, and of the oyle, vnto the chambers: and there shalbe the vessels of the Sanctuarie, & the Priests that minister, and the porters, and the singers, and we will not forsake the house of our God.

g Eleazar declareth where they gaue this tenth part of the shekel, which was before the halfe shekel that they were bound to pay, Exod. 30.13.

‖ Or, vnto the house of.

h By this rehearsal is ment that there was no part nor ceremonie of the Law, wherunto they did not binde themselues by couenant.

i Wherefore wee labourers, & trauailers, there the tythes were due vnto the Lord both by the Law and according to the othe and couenant that we made, Neem. 10.28.

k We will not leaue it destitute of that, that shal be need, & care for it.

CHAP. XI.

1 Who dwelled in Jerusalem after it was builded, 21 And who in the cities of Judah.

AND the rulers of the people dwelt in Jerusalem: the other people also cast lottes, to bring one out of tenne to dwell in Jerusalem the holy citie, and nine parts to be in the cities.

l Because their enemies dwelt round about them, they prouided that it might be replenished with men, and diuers thus polcie, because there were fewe that offered themselues willingly.

2 And

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession, in their cities of Israel, the Priests and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt [certaine] of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah. Athaiah the sonne of Uzziah, the sonne of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahalaleel, of the sonnes of Perez,

b Which came of Perez the sonne of Iudah.

5 And Maaseiah the sonne of Baruch, the sonne of Col hozeh, the sonne of Hazaiah the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zechariah, ♀ sonne of Shilonı.

♀ Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth, thirty score and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twentie and eight.

9 And Ioel the sonne of Zichri was [ouer them: and Iudah, the sonne of Senuah, was] the second ouer the citie:

10 Of the Priests, Iedaiah, the sonne of Ioiarib, Iachin.

11 Seraiah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok the sonne of Meraioth, the sonne of Ahitub was chiefe of the house of God.

c That is, from the high Priest.

12 And their brethren that did the worke in the Temple were eight hundreth, twentie ♀ two: ♀ Adaiah the sonne of Ieroam, the sonne of Pelaliah, ♀ sonne of Amzi, ♀ sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the Temple.

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshillemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their ouerseer was Zabdiel the sonne

‖ Or, of one of the great men.

‖ of Hagedolim.

15 And of the Leuites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph was the chiefe to begin the thanksgiuing and prayer: and Bakbukiah the second of his brethren, ♀ Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the psalme ♀ was the chanter.

18 All the Leuites in the holie citie [were two hundreth foure score ♀ foure.

19 And the porters Akkub, Talmon and their brethren that kept the ‖ gates, [were an hundreth twentie and two.

‖ Or, ward.

20 And the ♀ residue of Israel, of the Priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.

♀ Meaning, of the Temple.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa [was] ouer the Nethinims.

‖ Or, Ophel.

22 And the ouerseer of the Leuites in Ierusalem was Uzzi the sonne of Bani, the sonne of Asabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers were ouer the worke of the house of God.

23 For it was the kings commandement concerning thē, that a certaine ‖ prouision should be for the singers euery day.

‖ Or, portion.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah, ♀ was at the kings hād in all matters concerning the people.

♀ Was chiefe about the king for all his affaires.

25 And in the villages in their landes, [some of the children of Iudah dwelt in Kiriath arba, and in the villages thereof, ♀ in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in Beth palet,

27 And in Hazer shual, and in Beersheba, and in the villages thereof,

28 And in Ziklag, and in Mechonah, and in the villages thereof,

29 And in En-rimmon, and in Zareah, and in Iarmuth,

30 Zanoah, Adullam, and in their villages in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer sheba vnto the valley of Hinnom.

31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, ♀ Bethel, and in the villages thereof,

32 Anathoth, Nob, Ananiah,
33 Hazor, Ramiah, Gittaim,
34 Hadid, Zeboim, Nebalat,
35 Lod & Ono, in the carpeters valley.
36 And of the Leuites were diuisions in Iudah and in Beniamin.

CHAP. XII.

1 The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are nombred, 27 And the wall is dedicated.

THese also are the Priests and the Leuites that a went vp with Zerubbabel, the sonne of Shealtiel, & Iehua: [to wit, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Meremoth,
4 Iddo, Ginnetho, Abiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the b chiefe of the Priests, and of their brethren in the dayes of Iehua.
8 And the Leuites, Iehua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah c were ouer the thankesgiuings, he, and his brethren.
9 And Bakbukiah and Unni, [and] their brethren d were about them in the watches.
10 And Iehua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada,
11 And Ioiada begate Ionathan, & Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were [these, the chiefe fathers of the Priests: vnder Seraiah was e Meraiah, vnder Ieremiah Hananiah,
13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnethon, Meshullam,
17 Vnder Abiah, Zichri, vnder Miamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Uzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were] Hashabiah, Sherebiah, and Iehua the sonne of Kadmiel, and their brethren about them to giue praysle and thanks, according to the ordinance of Dauid the man of God, warde ouer against warde.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, & Akkub [were porters keeping the warde at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iehua, the sonne of Iozadak, and in the dayes of Nehemiah the captain, and of Ezra the Priest and scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnes, both with thankesgiuings and with songs, cymbales, viols and with harps.
28 Then the f singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of Netophathi,
29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and clensed the people, and the gates, and the wall.
31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thankes, and the g one went on the right hand of the wall toward the dung gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra & Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And h his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of Dauid the man of God: and Ezra the scribe went before them.

37 And

a From Babylon to Ierusalem.

b Here in diuinite to the Priests and which were of the stocke of Aaron.

c Had charge of them that sang the psalmes.

d They kept their wardes & watches accordyng to their turnes, as 1. Chro. 23. 6.

e That is, next to Sheraiah, or rather of that order which was called after the name of Sheraiah.

f Whereof was Zecharie Iohn Baptists father.

g Meaning, Nehemiah.

h That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer agaynst them went they vp by the stayres of the cite of Dauid, at the going vp of the wall beyonde the house of Dauid, euen vnto the Water gate Eastward.

38 And the second compaine of them that gaue thankes, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the tower of the fornaces euen vnto the broad wall.

39 And vpon the gate of Ephraim, and vpon the old gate and vpō the fish gate, and the tower of Hananeel, & the towre of Meah, euen vnto the sheepegate: and they stoode in the gate of the Ward.

40 So stood the two cōpanies of thē that gaue thanks in the house of God, & I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah & Eleazar, and Vzzi, & Jehohanan, and Malchiah, and Elam, & Ezer: and the singers sang loude, hauing Jzrahiah which was the ouerseer.

43 And the same day they offred great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyful: & the ioy of Jerusalem was heard farre off.

44 Also at the same time were men appointed ouer the chambers of the store for the offrings (for the first fruits, and for the tithes, to gather into them out of the fields of the cities, the portions of the Law for ỹ Priests & Leuites: for Judah reioyced for the Priests and for the Leuites that serued.

45 And both the singers and the Leuites kept the warde of their God and the ward of the purification according to the cōmandement of Dauid, and Salomon his sonne.

46 * For in the daies of Dauid and Asaph, of old were chefe singers, & songs of prayse and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the daies of Nehemiah did al Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

## CHAP. XIII.

AND on ỹ day did they reade in the booke of Moses in the audience of the people and it was found written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

2 Because they met not the children of Israel with bread and with water, * but hyred Balaam against them, that he should curse them: and our God turned the curse into a blessing.

3 Now whē they had heard ỹ Law, they separated from Israel * all those that were mixed.

4 ¶ And before this had the Priest Eliashib the ouerlight of the chamber of the house of our God, being kinsman to Tobiah:

5 And he had made him a great chāber and there had they afore time layde the offrings, the incense, and the vessels, and the tithes of corne, of wine, and of oyle appointed for the Leuites and the singers, and the porters, & the offrings of the Priests.

6 But in all this time was not I in Jerusalem: for in the two and thirtieth yeere of Artahshalte king of Babel, came I vnto the king & after certaine dayes I obteined of the king.

7 And when I was come to Jerusalem, I vnderstoode the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to clense the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that the portions of the Leuites had not been giuen, and that euery one was fled to his lande, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers and said Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Judah the tithes of corne and of wine, & of oyle vnto the treasures.

13 And I made treasurers ouer the treasures Shelemiah the Priest & Zadok the scribe, & of ỹ Leuites Pedaiah, & vnder their hand Hanan the sonne of

Matt. Zaccur

37 ) Which was the going vp to the cite Sion, which is called the cite of Dauid.

38 a Chap.12. the tenth part of the tythes.

* Deut.23.3.

Nom.22.5,6.

3 Chap.10. all such nobely had ioyned with Israel in marriage: also those with whom God had forbidden them to haue fellowship.

That for the separation was made.

Or, was offended with Tobiah the Ammonite and enemie of the Iewes.

b Called also Darius Cyrus.

Chap.2.10.

That I desire God, leauing that their chefe goodnesse was but a publike abstinence, that they refused to reioyce at certaine solemnities as appointed also Exod.32.2.

m Which were chambers appointed by Hezekiah to put in the tythes & such things. 2. Chro. 31. 11 & now were repaired againe by the same also.

2. Chro. 15.16

1 The Law, or read. 2 They separate from them al strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

Shelemiah

Zaccur the sonne of Mattaniah: for they were counted faithfull and their office was to distribute vnto their brethren.

14 Remember me, O my God here in, and wype not out my kindnesse that I haue shewed on the house of my God, and on the offices thereof.

15 In those daies sawe I in Iudah them, that trode wine presses on the Sabbath and that brought in sheaues, and which laded asses also with wine, grapes and figges and all burdens, and brought them into Ierusalem vpon the Sabbath day: and I protested to them in the day that they sold victuales.

16 There dwelt men of Tyrus also therein, which brought fish & all wares, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, and sayd vnto them, what euill thing is this that ye doe, and breake the Sabbath day?

18 Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie? yet yee increase the wrath vpon Israel, in breaking the Sabbath.

19 And when the gates of Ierusalem began to be darke before the Sabbath, I commaunded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruauntes set I at the gates, that there should no burden bee brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and sayd vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpō you. From that time came they no more on the Sabbath.

22 ¶ And I sayde vnto the Leuites that they shoulde cleanse themselues, and that they shoulde come and keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon mee according to thy great mercie.

23 In those dayes also I saw Iewes that maried wiues of [1] Ashdod, of Ammon, and of Moab.

24 And their children spake halfe in the speach of Ashdod, & could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, and cursed them, and smote certaine of them, & pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall yee take of their daughters vnto your sonnes, nor for your selues.

26 *Did not Salomon the King of Israel sinne by these things? yet among many nations was there no king like him: for he was beloued of his God, & God had made him King ouer Israel: *yet strange women caused him to sinne.

27 Shall we then obey vnto you, to doe all this great euill, and to trāsgresse against our God, [2] euen to mary strange wiues?

28 And [3] one of the sonnes of Ioiada the sonne of Eliashib the hie Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, [4] because they haue defiled the Priesthoode, and the couenant of the Priesthoode, & of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priestes and of the Leuites, euery one in his office,

31 And for the offring of the wood at times appointed, & for the first fruites. Remember me, O my God, in goodnes.

a The protesteth that God ouerthrowe his enemies, though good men were yet he doth not euill. Likewise here is, but declareth God to be iust in punishment, and to be merciful vnto him to his own goodnes take as before vers. 9. 14. 31. 3. I declare vnto them, that God would not suffer sin & transgressours of his law to be vnpunished.

b Was not this a great example vnto vs God plagueth vs in times past: meaning that if we do as he did we shall be punished.

c About the same time that the flame went downe for the Sabbath ended from the flame going downe of the one day, to the flame setting of the other.

k Meaning of the Temple, that none that was vncleane, should enter.

l Which was a curse of the Lord against men, that had married with wiues of such people, and so had corrupted their speach, & religion.

m That is, I excommunicate them & driue them out of the Congregation.

n Punish them according to their faute, and euill example, which they haue giuen to the rest of the people concerning to their vocation.

o That is, to shew mercie vnto me.

# Ester.

## The Argvment.

Bi cause of the diuersitie of names, whereby they vse to name their Kings, and the supputation of yeeres whe in the Chronicles, & the Greeke and writers write diuersly as touching this Ahasuerus, that seemeth Daniel. 6. 1 Scotus, that he was Darius King of the Medes, and sonne of Astyages, called also Assuerus, which was a name of honour, and ginen to great and chiefe, as cheife head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest iaunger, but when all hope of worldly helpe faileth, he euer succoureth: some by whom he sendeth comfort, and deliuerance. Here also is described the enuie and cruelnes of the wicked, when they come to honour, and their fortune fall when they are at quiet and how God preserueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP.

Zaccur the sonne of Mattaniah: for they were counted faithfull and their office was to distribute vnto their brethren.

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c About the same time that the flame went downe for the Sabbath ended from the flame going downe of the one day, to the flame setting of the other.

k Meaning of the Temple, that none that was vncleane, should enter.

l Which was a curse of the Lord against men, that had married with wiues of such people, and so had corrupted their speach, & religion.

m That is, I excommunicate them & driue them out of the Congregation.

n Punish them according to their faute, and euill example, which they haue giuen to the rest of the people concerning to their vocation.

o That is, to shew mercie vnto me.

# Ester.

## The Argvment.

Bi cause of the diuersitie of names, whereby they vse to name their Kings, and the supputation of yeeres whe in the Chronicles, & the Greeke and writers write diuersly as touching this Ahasuerus, that seemeth Daniel. 6. 1 Scotus, that he was Darius King of the Medes, and sonne of Astyages, called also Assuerus, which was a name of honour, and ginen to great and chiefe, as cheife head. Herein is declared the great mercies of God toward his Church, who neuer faileth them in their greatest iaunger, but when all hope of worldly helpe faileth, he euer succoureth: some by whom he sendeth comfort, and deliuerance. Here also is described the enuie and cruelnes of the wicked, when they come to honour, and their fortune fall when they are at quiet and how God preserueth, and preferreth them which are zealous of his glorie, and haue a care and loue toward their brethren.

CHAP.

CHAP. I.

1 King Ahashuerosh maketh a royall feast, 10 Whereunto the Queene Vashti refuseth to come. 12 For which cause she is divorced. 13 The kings decree touching the government of men.

a Called also Darius, who was none the fourth reigne (Pomarell) and had government of the Medes, Persians and Chaldeans, some thinke he was Darius Hystaspis sonne, called also Artaxerxes b Dan. 6. 1. c Which decree was mentioned in the first of Ezra, touching the rebuilding of the temple.

NOw in the dayes of a Ahashuerosh this is Ahashuerosh that reigned, from India euen vnto Ethiopia, ouer an hundreth, and seuen & twentie prouinces

2 In those dayes when the King Ahashuerosh sate on his throne, which was in the palace of b Shushan,

3 In the third yeere of his reigne, he made a feast vnto all his princes and his seruants, euen ỳ power of Persia and Media, & to the captaines & gouernours of ỳ prouinces which were before him,

4 That hee might shewe the riches and glory of his kingdome & the honour of his great maiestie many dayes, euen an hundreth and fourescore dayes.

5 And whē these dayes were expired, the King made a feast to all the people ỳ were found in ỳ palace of Shushā, both vnto great and small, seuen dayes in the court of the garden of the kings palace,

6 Vnder an hanging of white, greene, and blewe clothes, fastened with cordes of fine linen and purple, in siluer rings, and pillers of marble: the beddes were of gold, and of siluer vpon a pauement of porphyre, and marble and alabaster, and blewe colour.

d Which they vsed in those countries in stead of tables.

7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royal wine in abundance according to the power of the King.

e As was beseeming for so magnificall a King.

8 And the drinking was by an order, none might compell: for so the king had appointed vnto all the officers of his house, that they should do according to euery mans pleasure.

f Yet might he be compelled to drinke more then it pleased him.

9 ¶ The Queene Vashti made a feast also for the women in ỳ royal house of King Ahashuerosh.

10 Vpon the seuenth day when the King was merie with wine, he cōmanded Mehuman Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seuen Eunuches that serued in the presence of King Ahashuerosh)

11 To bring Queene Vashti before the king with the crowne royall, that hee might shewe the people and the princes her beautie: for she was faire to looke vpon.

12 But the Queene Vashti refused to come at the kings worde, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

13 Then the king said to the wise men, that knewe the times: for so was the Kings maner towards all that knewe the lawe and the iudgement

14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan the seuen Princes of Persia and Media, which sawe the kings face, and sate the first in the kingdome

15 What shall we do vnto ỳ Queene Vashti according to the law because she did not according to the worde of the king Ahashuerosh by the commission of the eunuches?

16 Then Memucan answered before the King and the princes, The Queene Vashti hath not only done euil against the king, but against all the princes and against all the people that are in all the prouinces of King Ahashuerosh.

17 For the acte of the Queene shall come abroad vnto all women, so that they shal despise their husbands in their owne eyes, and shall say, The king Ahashuerosh cōmanded Vashti ỳ Queene to be brought in before him, but she came not.

18 So shall the princesses of Persia and Media this day say vnto all the Kings princes when they heare of the acte of the Queene: thus shall there be much despitefulnesse and wrath.

19 If it please the King let a royall decree proceede from him, and let it be written among the statutes of Persia, and Media and let it not be transgressed, that Vashti come no more before King Ahashuerosh and let the king giue her royall estate vnto her companion that is better then she.

20 And when the decree of the king which shalbe made, shall be published throughout all his kingdome (though it be great) all the women shal giue their husbands honour both great and small.

21 And this saying pleased the king and the princes, and the king did according to the worde of Memucan.

22 For he sent letters into all the prouinces of the king, into euery prouince according to the writing thereof, and to euery people after their language, that euery man shoulde beare rule in his owne house, and that he should publish it in the language of that same people.

CHAP.

1 After the Queene appeased, certaine young maydens are brought to the king. 5 What Mordecai was. 8 Esther and the Queene. 12 How she was purified before she came to the king. 15 She obtaineth fauour. 18 Hester is made Queene. 21 Mordecai reuealeth a conspiracie against the king.

[illegible] Ester these things, when the wrath of king Ahashuerosh was appeased he remembred [illegible] Vashti, and what shee had done, & what was decreed against her.

That to be cast out of the presence and companie of a king, is the greatest punishment of disobedience.

2 And the kings seruants that ministred vnto him, saide, Let them seeke for the king beautifull young virgins,

3 And let the King appoynt officers through all the prouinces of his kingdome, and let them gather all the beautifull young virgins vnto ‡ palace of Shushan, into the house of the women, vnder the hande of Hege the Kings eunuche, keeper of the women, to giue them their things for purification.

a The aduise of the counsellers was so great, that they imagined many meanes to preuent the like offence of disobedience: and therefore deuised a law, that the King might chuse a wife of all the faire virgins throughout his kingdome, and so the vnder houses appointed one for euery one of them, and that when they were called, and not pleased, they should neuer come to him any more, but liue with the Queene another [illegible] Reade what this name and the like signifie.

2. K. 9. 24. 15

4 And the maide ◊ shall please ‡ king, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ Iu ‡ citie of Shushá there was a certaine Iew, whose name was Mordecai ‡ sonne of Iair, the sonne of Shimei, ‡ sonne of Kish a man of Iemini.

6 Which had bene carried away from Ierusalem * with ‡ captiuitie that was caried away with Iekoniah King of Iudah whom Nebuchadnezzar king of Babel had caried away

7 And he nourished Hadassah, that is Ester his vncles daughter, for she had neither father nor mother, and the maid was faire, and beautifull to looke on: and after the death of her father, and her mother, Mordecai tooke her for his owne daughter.

8 And when the Kings commandement, and his decree was published, and many maydes were brought together to the palace of Shushan vnder ‡ hand of Hege, Ester was brought also vnto the kings house vnder the hand of Hege the keeper of the women.

9 And the mayd pleased him, and she founde fauour in his sight therefore hee caused her things for purification to bee giuen her speedily, and her state, and seuen comely maydes to bee giuen her out of the kings house, and hee gaue change to her ‡ to her maides of the best in the house of the women.

b Or, Hegai.

c Whereas her mooste she appeared because she sought not apparell to commend her beautie but rather to the eunuches appointment.

10 But Ester shewed not her people and her kinred, for Mordecai had charged her that she should not tell it.

11 And Mordecai walked euery day before the court of the womens house, to know if Ester did wel, and what should be done with her.

d Which came to passe in the tenth moneth, that is December & part of Ianuarie.

12 And whē the course of euery maid came, to go in to King Ahashuerosh after ‡ she had bene twelue moneths according to the maner of the women for so were ‡ dayes of their purifications accōplished, fiue moneths wt oyle of myrrhe, and fiue moneths with sweete odours and in the purifying of the women:

13 And thus went the maides vnto the King whatsoeuer she required, was giuen her, to go with her out of the womens house vnto the Kings house.

e What apparell she asked of the eunuche, that was he bound to giue her.

14 In the euening she went and on the morow she returned into the second house of the women vnder the hande of Shaashgas the kings eunuche, which kept the concubines: she came in to the king no more, except she pleased ‡ King, and that she were called by name.

15 Now when the course of Ester the daughter of Abihail the vncle of Mordecai which had taken her as his owne daughter came ‡ she should go in to the king, she desired nothing but what Hege the kings eunuch ‡ keeper of the women saide. and Ester founde fauour in the sight of all thē that looked vpon her.

f Wherein her beautie appeared because she sought not apparell to commend her beautie but rather to the eunuches appointment.

16 ¶ So Ester was taken vnto king Ahashuerosh into his house royal in the tenth moneth, which is the moneth Tebeth, in ‡ seuenth yeere of his reigne.

17 And the King loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdom vpon her head, and made her Queene in steade of Vashti.

g Which came to passe in the tenth moneth, that is December & part of Ianuarie.

18 Then the King made a great feast vnto all his princes, and his seruants, which was the feast of Ester, ‡ gaue rest vnto the prouinces, and gaue gifts, according to the power of a King.

h That is, made for her sake.

i He releaseth the rest here, that was great & magnificall.

19 And when the virgins were gathered the seconde time, then Mordecai sate in the Kings gate.

k Ester is at the marriage of Ester which was the second marriage of the king.

20 Ester had not yet shewed her kinred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as when she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of ‡ kings eunuches, Bigthan and Teresh, which kept the doore, were wroth, and sought to lay hand on the king Ahashuerosh.

l Hee heard of their purpose and told it him.

22 And ‡ thing was knowē to Mordecai, ‡ he tolde it vnto Queene Ester, and

and Ester certified the king thereof in Mordecais name: and when inquisition was made, it was founde so: therefore they were both hanged on a tree: and it was written in the booke of the Chronicles before the king.

o In the Chronicles of the Medes and Persians, as Chap. 10.

CHAP. III.

1 Haman, after he was exalted, obteineth of the king, that all the Jewes should bee put to death, because Mordecai had not done him worship as other had

AFter these things did King Ahasuerosh promote Haman the sonne of Hammedatha the Agagite and exalted him, and set his seate above all the princes that were with him.

2 And all ᵖ kings seruants that were at the kings gate, bowed their knees, & reuerenced Haman: for the king had so commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the kings seruants which were at the kings gate saide vnto Mordecai, Why transgressest thou the kings commandement?

4 And albeit they spake dayly vnto him, yet he would not heare them: therefore they told Haman, that they might see howe Mordecais matters would stande: for hee had tolde them, that hee was a Jewe.

5 And when Haman sawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it to litle to lay hands onely on Mordecai: and because they had shewed him ᵖ people of Mordecai, Haman sought to destroy all the Jewes, that were throughout ᵖ whole kingdome of Ahasuerosh, euen, the people of Mordecai.

7 In the first moneth (that is ᵖ moneth Nisan in the twelft yeere of king Ahasuerosh) they cast Pur (that is a lot) before Haman, from day to day, & from moneth to moneth vnto ᵖ twelft moneth, that is the moneth Adar.

8 Then Haman saide vnto king Ahasuerosh, There is a people scattered, and dispersed among the people in all the prouinces of thy kingdome, & their lawes [are diuers from all people, and] they do not obserue ᵖ kings lawes: therefore it is not ᵖ kings profit to suffer thē.

9 If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of syluer by the handes of them that haue the charge of this business to bring it into the kings treasurie.

10 Then the king tooke his ring frō his hand and gaue it vnto Haman the sonne of Hammedatha the Agagite the Jewes aduersarie.

11 And the king said vnto Hamā, Let the siluer be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings scribes called on the thirteenth day of the first moneth, and there was written according to all that Haman commāded, vnto the kings officers, and to the captaines that were ouer euery prouince and to the rulers of euery people and to euery prouince, according to the writing thereof, and to euery people according to their language: in the name of king Ahasuerosh was it written, and sealed with the kings ring.

13 And ᵖ letters were sent ᵗ by posts vnto all the kings prouinces, to roote out, to kill and to destroy all the Jewes, both yong and olde, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to spoyle them as a pray.

14 The contentes of ᵖ writing was, that there should be giuen a commandement in all prouinces, and published vnto all people, that they should be ready against the same day.

15 And the postes compelled by the kings commandement went forth, and the commandement was giuen in the palace at Shushan: and the king and Haman sate drinking, but the ᵘ citie of Shushan was in perplexitie.

CHAP. IIII.

1 Mordecai giueth the Querne knowledge of the cruell decree of the king against the Jewes. 10 She willeth that they pray for her

NOw when Mordecai perceiued all that was done, Mordecai rent his clothes, & put on sackecloth, and ashes, and went out into the middes of the citie, & cried with a great crie, and a bitter.

2 And he came euen before the kings ˣ gate, but he might not enter within the Kings gate, being clothed with sackecloth.

3 And in euery prouince, [and] place, whither the kings charge and his commission came, there was great sorowe among the Jewes, and fasting, & weeping and mourning, and ʸ many lay in sackecloth and ashes.

4 ¶ Then Esters maides & her eunuches

a The Persians vsed to kneele, bow and reuerence their kings & such as he appointed in chief authority which Mordecai would not doe to this ambitious & proude man.

b Thus wee see that there is none so wicked, but they haue their flatterers to applaude the gods.

c When any sorrowe or part of Iacob, and part of Aphek.

d To know what maner of dayes should be good to enterprise nothing that is begun in haste good successe [but God helpes] pointed their times and expectation.

e Concerning part of Ebhaarie, and part of Sharch

f These be the two arguments which comouth the worldlings and the wicked vse toward princes against the godly, that is the contempt of their lawes, & diminishing of their profit. but not respect, how God is euer pleased or displeased, Ebr. weigh.

g For the hasty of postes.

h To vse the Jewes that were in Shushan.

i Because he would abhorre the Edict of this cruell proclamation.

k Ebr. sackcloth and ashes were strewed vnder him.

nuches came and tolde it her: therefore the Quene was very heauy, and shee sent rayment to clothe Mordecai, and to take away his sackecloth from him, but he receiued it not.

5 Then called Ester Hatach [1] one of the kings eunuches, whome he had appointed to serue her, and gaue him a commandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the streete of the cite, which was before the kings gate.

7 And Mordecai told him of all that which had come vnto him, and of the [2] summe of the siluer that Haman had promised to pay vnto the kings treasures, because of the Iewes, for to destroy thē.

8 Also he gaue him the copie of the writing and commission that was giuen at Shushan, to destroy thē, that hee might shewe it vnto Ester, & declare it vnto her, and to charge her, that she should go in to the king, and make petition and supplication before him for her people.

9 ¶ So when Hatach came, he tolde Ester the wordes of Mordecai.

10 Then Ester said vnto Hatach, and cōmanded him to say vnto Mordecai,

11 All the kings seruants and the people of the kings prouinces doe knowe, that whosoeuer, man or woman, that commeth to the king vnto the inner court, which is not called, there is a lawe of his, that he shal die, except him to whom the king holdeth out the golden rod, that hee may liue. Nowe I haue not bene called to come vnto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answere Ester thus, Thinke not with thy self that thou shalt escape in the kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, [3] comfort & deliuerance shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for such a time?

15 Then Ester cōmanded to answere Mordecai,

16 Go, and assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes day nor night. I also & my maides will fast likewise, and so will I goe in to the king, which is not according to the lawe: and if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

## CHAP. V.

1 Ester entreth in to the king, & honoreth him and Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

ANd on the third day Ester put on her royall apparel, & stood in the court of the kings palace within, ouer against the kings house: and the king sate vpon his royal throne in the kings palace ouer against the gate of the house.

2 And when the king sawe Ester the Quene standing in the court, she found fauour in his sight: and the king helde out the golden scepter that was in his hande: so Ester drewe nere, and touched the toppe of the scepter.

3 Then sayd the king vnto her, what wilt thou, Quene Ester? and what is thy request? it shall be euen giuen thee to the halfe of the kingdome.

4 The said Ester, If it please the king, let the king & Haman come this day vnto the banket, that I haue prepared for him.

5 And the king said, Cause Haman to make haste that hee may doe as Ester hath sayde. So the king and Haman came to the banket that Ester had prepared.

6 And the king sayd vnto Ester at the banket of wine, What is thy petition, that it may bee giuen thee? and what is thy request? it shall euen be performed vnto the halfe of the kingdome.

7 Then answered Ester, and sayde, My petition and my request is,

8 If I haue found fauour in the sight of the king, & if it please the king to giue me my petition, and to performe my request, let the king and Haman come to the banket that I shall prepare for thē, and I will doe to morowe according to the kings saying.

9 ¶ Then went Haman forth the same day ioyfull and with a glad heart. But when Haman sawe Mordecai in the kings gate, that he stoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheles Haman refrained himselfe: and when he came home, he sent, and called for his friends, & Zereth his wife.

11 And Haman tolde them of the glorie of his riches, & the multitude of his children, and all the things wherein the king had promoted him, & how that he had

[1] Ebr. had caused to stand before her.

[2] Ebr. declaration.

[3] Or, comfort.

[a] I will put my life in danger & referre the successe of to God, assuring my self of his gracious & the deliuerance of his Church.

[b] To wit, after that the Iewes had begun to fall.

[c] Which was a signe that her comming was agreable vnto him, as Chap. 4. 11.

[d] Meaning hereby, that whatsoeuer the other shuld be graunted, as Par. 6. 23.

[e] Because they vsed to drinke excessiuely in their bankets, then called the banket by the name of that, which was most in vse on ech side.

[f] I will declare what thing I demand.

[1] Threatning. [2] This Mordecai spake in the confidence of that faith wherewith gods children do rest to haue mercy at, that God by their prayers them, though all seemed to be against them. [3] For I do beleeue Gods Church out of their present daungers.

[4] Thus the wicked when they are promoted, in stead of acknowledging their charge & burthen, the lifters ware ambitious, painfull & cruel.

had set him aboue the princes and seruants of the King.

12 Haman said moreouer, Yea, Ester the Queene did let no mã come in with the king to the banket that shee had prepared, saue me: and to morowe am I bidden vnto her also with the king.

13 But all this doeth nothing auaile me, as long as I see Mordecai the Iew sitting at the kings gate.

14 Then said Zeresh his wife and all his frendes vnto him, Let them make a tree of fifte cubites hie, & to morowe speake thou vnto the king, that Mordecai may bee hanged thereon: then shalt thou go ioyfully with the king vnto the banket. And the thing pleased Haman, & he caused to make the tree.

a Meaning, that he beleeued the truth to be soone.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the seruice of Mordecai. 10 And commaundeth Haman, to cause Mordecai to be had in honour.

THe same night the king slept not, and bee commanded to bring þ booke of the records and the chronicles: and they were read before the king.

b The kings sleepe departed.

2 Then it was founde written that Mordecai had told of Bigtana, and Teresh two of the kings eunuches, keepers of þ doore, who sought to lay hãds on the king Ahashuerosh.

Chap.2.21.

3 Then the king said, what honour and dignitie hath bene giuen to Mordecai for this? And the kings seruãts that ministred vnto him, saide, There is nothing done for him.

c Thus God sometime putteth in þ mouth of the vngodly words to speake, whereby he hath determined shall come to passe.

4 And the king saide, who is in the court? (Nowe Haman was come into the vter court of the kings house, that he might speake vnto the king to hang Mordecai on the tree that he had prepared for him.)

d Thus while the wicked is minding the destruction of others, they thẽselues fall into the same pit.

5 And the kings seruants saide vnto him, Beholde, Haman standeth in the court. And þ king said, Let him come in.

6 And whẽ Haman came in, the king said vnto him, What shalbe done vnto þ man, whom the king will honour? Thẽ Haman thought in his heart, To whom would þ king do honour more thẽ to me?

7 And Haman answered the king, The man whom þ king would honour,

e Meaning hereby, that the king should make him nere vnto himselfe, as Ioseph here by is knowne to be next to Pharaoh, Gen.41.42.

8 Let them bring for him royall apparell, which the king vseth to weare, and the horse that the king rideth vpõ, and that the crowne royall may bee set vpon his head.

9 And let the rayment and the horse be deliuered by the hande of one of the Kings most noble princes, and let them apparell the man (whom þ king will honour) and cause him to ride vpon the horse through the street of the citie, and proclaime before him, Thus shall it bee done vnto the man, whome the king will honour.

10 Then the king saide to Haman, Make haste, take the rayment and the horse as thou hast saide, and doe so vnto Mordecai the Iewe, that sitteth at the kings gate: let nothing faile of all that thou hast spoken.

11 So Haman tooke the rayment and the horse, and arayed Mordecai, and brought him on horsebacke through the streete of the citie, and proclaimed before him, Thus shall it bee done to the man whom the king will honour.

12 And Mordecai came againe to the kinges gate, but Haman hasted home mourning and his head couered.

13 And Haman told Zeresh his wife, and all his frendes all that had befallen him. Then saide his wise men, and Zeresh his wife vnto him, If Mordecai [be] of the seede of the Iewes, before whome thou hast begonne to fall, thou shalt not preuaile against him, but shalt surely fall before him.

f Haman could not preuaile against the people of the liuing God, for that he was borne a Iewe, and the Lord had determined to deliuer them: for the same cause the Iewes are preserued vnto this day.

14 And whyle they were yet talking with him, came the kings eunuches & hasted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The Queene bewreth the king and Haman against þ purpose of her selfe and her people. 6 She accuseth Haman and he is hanged on þ gallows which he had prepared for Mordecai.

SO the king and Haman came to banket with the Queene Ester.

g Read Chap. 5.6.

2 And the king saide againe vnto Ester on þ second day at the banket of wine, What is thy petition, Queene Ester, that it may be graunted thee? & What is thy request? It shalbe euẽ performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue found fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petitiõ, and my people at my request.

4 For we are sold, I and my people, to be destroyed, to be slayne & to perish: but if we were solde for seruants and for handmaydes, I would haue holde my tongue: although the aduersarie could not recompense the kings losse.

5 Then king Ahashuerosh answered, and said vnto þ Queene Esther, Who is he?

12. a Haman his sheet.

he? and where is he that presumeth to doe thus?

6 And Ester said, The aduersary and enemy is this wicked Haman. Then Haman was afraid before the king and the Quene.

7 And the king arose from the banket of wine in his wrath, and went into the palace garden. But Haman stood vp, to make request for his life to the Quene Ester: for he saw that there was a mischefe prepared for him of the king.

b This confirmeth his accuse him that he had compassed the death of innocents to the vengeance of God might fall vpon him for the same.

8 And when the king came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sate: therefore the king said, Will he force the Quene also before me in the house? As the word went out of the kings mouth, they couered Hamans face.

c This was a manner of the Persians, whē one was out of the kings fauour.

9 And Harbonah one of the eunuches, said in the presence of the king, Beholde, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake good for the king. Then the king sayd, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the kings wrath pacified.

## CHAP. VIII.

1 After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.

THe same daye did King Ahashuerosh giue the house of Haman the aduersarie of the Iewes vnto the Quene Ester. And Mordecai came before the king: for Ester tolde what he was vnto her.

a That is, was reconciled vnto the kings fauour and protection.

2 And the king tooke off his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

b That he hated her dearely and had brought her vp.

3 And Ester spake yet more before the king, & fell downe at his feete weeping, and besought him that he would put away the wickednes of Haman the Agagite, and his deuise that he had imagined against the Iewes.

c Meaning, that he should abolish that wicked deuise, which he had made for the destruction of the Iewes.

4 And the king held out the golden scepter toward Ester. Then Ester arose, and stood before the king,

5 And said, If it please the king, & if I haue found fauour in his sight and the thing be acceptable before the king, and I pleasse him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite may be called againe, which he wrote to destroy the Iewes, that are in all the kings prouinces.

6 For howe can I suffer and see the euill, that shal come vnto my people? Or howe can I suffer and see the destruction of my kinred?

7 And the King Ahashuerosh sayd vnto the Quene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because hee layd hand vpon the Iewes.

8 Write ye also for the Iewes, as it liketh you in the kings name, and seale it with the Kings ring: for the writings written in the kings name, & sealed with the kings ring, may no man reuoke)

[Or, went about to lay the Iewes.

9 Then were the Kings scribes called at the same time, euen in the thirde moneth, that is the moneth Siuan, on the three and twentieth day thereof: and it was written, according to all as Mordecai commaded vnto the Iewes and to the princes, and captaines, and rulers of the prouinces, which were frō India euen vnto Ethiopia, an hundreth and seuen and twentie prouinces, vnto euery prouince according to the writing thereof, & to euery people after their speache, and to the Iewes, according to their writing, and according to their language.

c This was the lawe of the Medes & Persians, as Dan. 6. 15. notwithstanding the king reuoked ꝑ former decree ordained to Haman for Esters sake.

d Which cōtented part of May and part of June.

e That is, in their letters & language, as was vsuall in euery prouince.

10 And he wrote in the king Ahashuerosh name, and sealed it with ꝑ kings ring: and hee sent letters by postes on horseback & ꝑ rode on beasts of ꝑte, as dromedaries and coltes of mares.

[Or, mules.

11 Wherein ꝑ king granted ꝑ Iewes (in what cities soeuer they were) to gather themselues together, and to stande for their life, and to roote out, to slaye and to destroy all the power of the people and of the prouince that vexed them, both children and wome, and to spoyle their goods:

f That is, to defend them selues against all that would assayle them.

12 Vpon one day in all the prouinces of king Ahashuerosh, euen in the thirteenth day of ꝑ twelfth moneth, which is the moneth Adar.

13 The copie of the writing was, howe there should be a commandement giuen in al and euery prouince, published among all the people, & that the Iewes should be readie against that day to auenge themselues on their enemies.

g Which hath part of February and part of March.

h The King gaue them leaue to kil that or ꝑsecute them.

14 So the postes rode vpō beasts of ꝑte, and dromedaries, and went forth with speede, to execute ꝑ kings cōmande-

mandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the king in royall apparell of blewe, and white, and with a great crowne of gold, and with a garment of fine linen & purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ioy and gladnes, and honour.

17 Also in all and euery prouince, and in all & euery citie & place, where ỹ kings commandement and his decree came, [there was ioy & gladnesse to ỹ Iewes, a feast & good day, and many of the people of the lande became Iewes: for the feare of the Iewes fell vpon them.

## CHAP. IX.

1 At the commandement of the king the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a feast, euery one in their seuerall cities.

NOw ỹ twelft moneth, which is the moneth Adar, vpon the thirteenth day of the same, when the kings commandement & his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to haue power ouer them, but it turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered them selues together into their cities throughout all the prouinces of the king Ahasuerosh, to lay hand on such as sought their hurt, and no man could withstande them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes & the captaines, and the officers of the king exalted ỹ Iewes: for the feare of Mordecai fel vpon them.

4 For Mordecai was great in the kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their enemies with strokes of the sworde and slaughter, and destruction, & did what they would vnto those that hated them.

6 And at Shushan the palace slewe the Iewes and destroyed fiue hundreth men,

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaizatha,

10 The tenne sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they laied not their hands on the spoyle.

11 On the same day came the nomber of those that were slaine, vnto the palace of Shushan before the king.

12 And ỹ king said vnto the Queene Ester, The Iewes haue slaine in Shushan the palace and destroyed fiue hundreth men, and the tenne sonnes of Haman: what haue they done in the rest of the kings prouinces? and what is thy petition, that it may bee giuen thee? or what is thy request moreouer, that it may be performed?

13 Then sayde Ester, If it please the king, let it bee granted also to morowe to the Iewes that are in Shushan, to doe according vnto this dayes decree, that they may hang vpon the tree Hamans tenne sonnes.

14 And the king charged to doe so, & the decree was giuen at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So ỹ Iewes that were in Shushan, assembled thēselues vpon ỹ fourteenth day of the moneth Adar, & slewe three hundreth men in Shushan, but on the spoyle they layed not their hand.

16 And the rest of the Iewes ỹ were in the kings prouinces assembled themselues, and stoode for their liues, and had rest from their enemies and slew of them that hated them, ỹ seuentie & fiue thousand: but they layed not their hand on the spoyle.

17 This they did on the thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled thēselues on ỹ thirteenth day, and on the fourteenth thereof, and they rested on the fifteenth of the same, & kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in ỹ vnwalled townes, ỹ kept the fourteenth day of the moneth Adar with ioy and feasting euen a ioyfull day, and euery one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote these words, & sent letters vnto all the Iewes that were through all the prouinces of the king Ahasuerosh, both neere and farre.

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, euery yeere,

The 22 Accor-

1 The Iewes by these words vnderstand, what they might doo.

m Conformed themselues to the Iewes religion.

a This was by Gods great prouidence, who turned the ioy of the wicked into sorowe, and the teares of the godly into gladnes.

b Did them honour, and shewed them friendship.

c Which had conspired their death by the permission of the wicked Haman.

d Besides those three hundreth, that they slewe the second day, as verse 15.

e Whereby they declared, that this was done without reuengement vpon the reuenues of his owne priuate profite, but to execute Gods iudgement.

f Thus the requireth not by desire of reuengement but with zeale to see Gods iudgement executed against his enemies.

g Read Chap. 8. 11.

h Meaning, that they laide hand on none, that is not the enemies of God. Meaning, as all places following in this storie.

i As ỹ Iewes do euen to this day, reckoning in their computage Purim, that is the day of lottes.

k The Iewes name them of their Lieutenant, who wrote this Booke, by the inspiration of the holy Ghost, as the Church receiueth it, and that followe

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feasting, and ioy, and to send presents euery mã to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begunne, and as Mordecai had written vnto them,

24 Because Haman ‡ sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

25 And when ° shee came before the King, hee commanded by letters, Let his wicked deuise (which he imagined against ‡ Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, [and] because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come vnto them.

27 The Iewes [also] ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they would not ‖ faile to obserue those two dayes euery yeere, according to their writing, and according to their season,

28 And that these dayes shoulde bee remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euē these dayes of Purim shoulde not fayle among the Iewes, & the memorall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iewe wrote with all ‖ authoritie (to confirme this letter of Purim the second time)

30 And hee sent letters vnto all the Iewes to the hundreth and seuen and twentie prouinces of the kingdome of Ahasuerosh, with ‡ wordes of peace and trueth,

31 To confirme these dates of Purim, according to their seasons, as Mordecai the Iewe and Ester the Queene had appointed them, and as they had promised for them & selues and for their seede with ‡ fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

m He setteth before our eyes the vse of this feast, which was for the remembrance of gods deliuerance the maintenance of mutuall friendship, and releefe of the poore.

n Read Esth. 3.7.

o That is, Ester.

p These are the wordes of the kings commaundement to destroy Hamans wicked enterprise.

‖ Or, ceasse.

q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

‡ Or, strength, or, efficacie.

r Which were letters declaring vnto them quietnes, and assurance, and putting them out of doubt and feare.

s That they would obserue this feast with fasting, & earnest prayer, which in Esthewe is signified by this word there vsed.

## CHAP. X.

The estimation and authoritie of Mordecai.

AND the King Ahasuerosh layed a tribute vpō the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his myght, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the seconde vnto King Ahasuerosh, and great among the Iewes, and accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to all his seede.

t These three poynctes are here set forth as commendable, & necessary for him, that is in authoritie to haue the fauor of the people, to procure their welth, & to be gentle, & louing toward them.

# Iob.

## THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted outwarde things and in his body, but also in his minde, and conscience by the sharpe tentations of his wife, and chiefe frendes which by their vehement wordes, and subtill disputacions brought him almost to dispaire. for they set forth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he shoulde seeke vnto him for succour. These frendes came vnto him vnder pretence of consolation, and yet they tormented him more then dyd all his affliction. Notwithstanding he dyd constantly resist them, and at length had good successe. In this storie we haue to marke that Iob maintaineth a good cause, but handleth it euill: against his aduersaries haue an euill matter, but they defende it ceratily. For Iob he dde that God did not alway punish men according to their sinnes, but that he had secret iudgements, whereof men knewe not the cause, and therefore man coulde not reason against God therein, but he shoulde be conuicted. Moreouer, hee was assured that God had not reiected him, yet through his great tormentes, and affliction hee brasteth foorth into many inconueniences both of wordes and sentences, and sheweth him selfe yet as a desperate man in many thinges, and as one that woulde resist God. and this is his good cause which hee doeth not handle well. Against the aduersaries maintaine

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorowe to ioye, and from mourning into a ioyfull daye, to keepe them the dayes of feasting, and ioy, and to send presents euery mã to his neighbour, and gifts to the poore.

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maintenie with many goodly arguments, that God punisheth continually according to the trespasse, groundinge vpon Gods prouidence, his iustice, and mans sinnes, yet there are reasons y could for ye labourers bring Iob into a doubt of ye same, and so they maintein an euil cause. Ezekiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his patience for an example, Iam. 5. 11.

## CHAP. I.

1 The holinesse, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 12 Her tempteth him by taking away his substance, and his children. 20 His faith and patience.

THere was a man in the land of a Vz called Iob, and this man b was an vpright and iust man, one that feared God, and eschewed euill.

2 And he had seuen sonnes, and three daughters.

3 His substance also was seuen thousande sheepe, and three thousande camels, & fiue hundreth yoke of oxen, & fiue hundreth shee asses, & his familie was verie great, so that this man was the greatest of all the c men of d the East.

4 And his sonnes went and banketed in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.

5 And when the dayes of their banketting were gone about, Iob sent, and e sanctified them, and rose vp early in the morning, and f offered burnt offeringes according to the nomber of the all. For Iob thought, It may bee that my sonnes haue sinned, and blasphemed God in their hearts: thus did Iob euery day.

6 ¶ Nowe on a day when the g children of God came and stoode before the Lord, Satan h came also among them.

7 Then the Lord saide vnto Satan, Whence i commest thou? And Satan answered the Lorde, saying, k From compassing the earth to and fro, and fro walking in it.

8 And the Lorde sayde vnto Satan, hast thou not considered my seruant Iob howe none is like him in y earth: an vpright & iust man, one that feareth God, and escheweth euill?

9 Then Satan answered the Lord, and sayde, Doeth Iob feare God for nought?

10 Hast thou not made l an hedge about him & about his house, and about all that he hath on euery side? thou hast blessed the worke of his handes, and his substance is increased in the land.

11 But stretch out nowe thine hande and touch all that he hath, to see if he will not blaspheme thee to thy face.

12 Then the Lorde sayde vnto Satan, Lo, all that he hath is in thine hande: onely vpon him selfe shalt thou not stretche out thine hande. So Satan departed from the m presence of the Lorde.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the n Shabeans came violently, and tooke them: yea, they haue slayne the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

16 And whiles hee was yet speaking, another came, and sayde, The fire of God is fallen from y heauen, and hath burnt vp the sheepe and the seruantes, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, another came, and sayde, The Caldeans set out three bandes, and fell vpon the camels, and haue taken them, and haue slayne the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

18 And whiles he was yet speaking, came an other, and saide, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyonde the wildernesse, and smote y foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

a That is, of the countrey of Hamea, as Lamen. 4. 21. or bordering thereupon for the lande was called by the name of Vz the sonne of Dishen the sonne of Seir Gen. 36. 28.

b Forasmuch as he was a Gentile, y not a Iewe and yet is pronounced vpright, and iust man, d thus Scripture setteth forth that among the heathen God hath his.

c Hereby is declared what is ment by an vpright and iust man, d His children and riches are declared, to commend his vertue in his prosperitie, and his patience, and constancie, when God had taken them from him, e The children.

e Speaking, the Arabeans, Chaldeans, Egyptians &c.

f That is commanded them to be sanctified: meaning that they should confesse the faultes, that they had committed, and reconcile themselues to y same,

g That is, he offered vp euery one of his children an offring of reconciliation, wherby he clared his reuerence toward God and y care he had toward his children.

h In Hebrue it is, and Satan came also in the middes of them, to play, skorning and cursing, as here, and 1. Kings 22. 21. and Iob 2. 1. [While the feast lasted

k Speaking, the Angels which are called the sonnes of God, bicause they are willing to execute his will. l Because mans infirmitie can not comprehende God in his maiestie, he is fet forth vnto vs as a king, that our capacitie may be able to vnderstand that which is spoken of him. This declareth that although Satan bee aduersarie to God, yet he is compelled to obey him, and doe him all homage, without y permission and appointment hee can doe nothing.

m This question is asked for our instruction: for God knewe whence he came.

n Herein is described the nature of Satan, which is euer ranging for his pray, 1. Pet. 5. 8.

o Here feareth thee not for thine owne sake but for y commodite that is receiued by thee.

p Meaning, the grace of God which ferued Iob, as a rampire against a tempestuous

This signifieth that Satan is not able to touch vs, but as God that must suffer.

Satan stretcheth the ouer vehemencie and common subiection that vs, to binde vs to rebellion, & to be content with God in time of prosperitie, which vseth to be displayed in the time of aduersitie.

Satan meeth not Satan power ouer man to greatly him, but to declare how he waits no power ouer mak, but that which God gi ueri vnto

q That is, were to execute which God wo per mitte him to do

r That is the Arabeans

Sabeans

chase was also done by the craft of Satan to tempt

great

fer

on

ouer

vs but

him.

s This last plague declareth that when our plage is put whol, ye most hard to be borne God can sende vs an other farre more gre and to try, and ch them obedience,

Till 20 Then

20 Then Iob arose, and rent his garment, & shaued his head & fell downe vpon the ground, and worshipped,

21 And saide, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath giuen, and the Lord hath taken it: blessed be the name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

10 But he saide vnto her, Thou speakest like a foolish woman: what? shall we receiue good at the hand of God, and not receiue euill? In all this did not Iob sinne with his lippes.

11 Nowe when Iobs three friends heard of all this euill that was come vpon him, they came euery one from his owne place, to wit, Eliphaz the Temanite, & Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift vp their eyes afarre off, they knewe him not: therefore they lift vp their voyces and wept, and euery one of them rent his garment, and sprinkled dust vpō their heads toward the heauen.

13 So they sate by him vpon the ground seuen dayes, and seuen nights, and none spake a worde vnto him: for they sawe, that the griefe was very great.

That is, to be partener in aduersitie, as one receyued, when he sendeth prosperitie and ioye to acknowledge him to be both mercifull & iust.

Here Iob bridled his affections, that his tongue (though it preuented) did not prouoke anger against God.

Worde were men of authoritie and grauitie, and as the Egyptians vse, kinges & came to comfort him, but when they sawe power he was vilified, they conceiued an ill opinion of him, as hauing been but an hypocrite and so sodenly plagued of God for his sinnes.

That is, for a ceremonie, which they vsed in those countries as a testimonie of their sorowfulnesse, & greefe.

And therefore thought that he would not haue preached to their counsell.

## CHAP. II.

6 Satan hath permission to afflict Iob. 9 His wife tempteth him to curse God. 11 Three of his frendes visite him.

1 Nowe on a day the children of God came and stoode before the Lord, and Satan came also among them, and stoode before the Lord.

2 Then the Lord saide vnto Satan, whence commest thou? And Satan answered the Lord and saide, From compassing the earth to and fro, and from walking in it.

3 And the Lorde sayde vnto Satan, Hast thou not considered my seruaunt Iob, howe none is like him in the earth, an vpright and iuste man, one that feareth God and escheweth euil? yet he continueth in his vprightnes, although thou mouedst mee against him, to destroy him without cause.

4 And Satan answered the Lorde, and said, Skin for skin, and all that euer a man hath, will he giue for his life.

5 But stretch nowe out thine hand, & touch his bones and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lord saide vnto Satan, Lo, he is in thine hand, but saue his life.

7 So Satan departed from the presence of the Lorde, & smote Iob with sore boyles, from the sole of his foote vnto his crowne.

8 And he tooke a potshard to scrape him, & he sate downe among the ashes.

9 Then sayde his wife vnto him, Doest thou continue yet in thine vprightnesse? Blaspheme God, and die.

That is, the Angels, as Chap. 1. 6. & Chap. 38. 7. Heb. 12. 22.

Although Iob was vexed, yet he vsed not to seeke God who sent the plagues, but graciously vpon him.

That is, when one hand naught against him, or when thou wast not able to bring the purpose to passe.

Here Iob is not in the meane time ouercome of impatiencie, but in the end.

That is, to curse God, as Chap. 1. 11. & 2. 5.

## CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the ende of all mens miserie

1 After warde Iob opened his mouth, and cursed his day.

2 And Iob cried out, & said,

3 Let the day perish, wherein I was borne, & the night whē it was saide, There is a man childe conceiued.

4 Let that day be darkenesse, let not God regard it from aboue, neyther let the light shine vpon it.

5 But let darkenesse, and the shadowe of death staine it: let the cloude remaine vpon it, and let thē make it fearefull as a bitter day.

6 Let darkenesse possesse that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

7 Lo, desolate be that night, and let no ioy be in it.

8 Let thē that curse the day, (being ready to reuiue their mourning) curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but haue none: neither let it see the dawning of the day,

The seuen dayes ended, Chap. 2. 13.

Here Iob begineth to feele his great imperfection in this battell betweene the spirit and the flesh Rom. 7. 18. and after a manner yeeldeth, yet in the ende he getteth the victorie.

Though he was in the meane time ouercome of impatiencie, yet he vsed not to seeke God who sent the plagues, but graciously vpon him.

Here ouerthrowe the ordre of nature, and curse it, because of the vnfruitfulnesse it is subiect vnto,

but because they are guiltie of sinne, and rebellion against God.

Lest he be put out of the number of dayes, and let it not haue the light of the sunne to separate it from the night.

That is, most obscure darkenesse, which maketh them afraide of death that are vnready.

Which curse the day of their birth, let them say that curse vpon this night.

Lest he be alwayes night, and neuer see day.

That is, the eye lidder of the morning.

10 Because it shut not vp the doores of my mothers wombe: nor hid sorow from mine eyes.

11 Why died I not in the birth? or Why died I not, when I came out of the wombe?

12 Why did the knees preuent me? or Why did I sucke the brests?

13 For so should I nowe haue lyen and bin quiet, I should haue slept then, and benе at rest,

14 With the Kings and counsellers of the earth, which haue builded them selues desolate places:

15 Or with the princes that had gold, that filled their houses with siluer.

16 Or why was I not hid, as an vntimely birth, either as infants, which haue not seene the light?

17 The wicked haue there ceased frō their tyranny, & there they that laboured valiantly, are at rest.

18 The prisoners rest together, & heare not the voyce of the oppressour.

19 There are small and great, and the seruant is free from his master.

20 Wherfore is the light giuen to him that is in misery? & life vnto them that haue heauie hearts?

21 Which long for death, and if it come not, they would euen search it more then treasures?

22 Which reioyce and are glad, when they can finde the graue.

23 Why is the light giuen to the man whose way is hid, & whom God hath hedged in?

24 For my sighing commeth before I eate, and my roarings are powred out like the water.

25 For the thing I feared, is come vpon mee, and the thing that I was afraid of, is come vnto me.

26 I had no peace, neither had I quietnesse, neither had I rest, yet trouble is come.

a Thus & that wisely followeth, declareth that when man striueth place to his fulnes, he is not able to stay nor keepe measure, but runneth headlong into all euill except God call him backe.

b The vehemencie of his affections made him to wish these things as though death were the ende of all miseries, and as if there were no life after this, which he speaketh not as though he knew, so but the infirmitie of his flesh caused him so to speak into this rage of the wicked.

c The vnrest, the ambition of them which for their pleasure, as it were, change the order of nature, and build in most barren places, because they would be rich: make their names immortall.

d That is, by death the cruelnes of the tyrannes hath ceased.

e All they that sustaine any kinde of calamitie and miserie in this world, which he speaketh after the iudgement of the flesh.

f He sheweth that the benefites of God are not conuersable, except the heart be vp full, and the conscience quieted.

g That feeleth not how to come out of his miseries, because he depended not on Gods prouidence.

h In my prosperitie I looked neuer for aduersitie as we commonly vse to say.

i The feare of trouble that should come caused me not prosperitie to seeme to me as nothing, and yet I am not reconciled from trouble.

## CHAP. IIII.

1 Iob is reprehended of impatience. 3 And vnfaithfulnes. 17 And of the presumption of his owne righteousnes.

Then Elphaz the Temanite answered, and sayd,

2 If we assay to commune with thee, wilt thou be grieued? but a Who can withhold himselfe from speaking?

3 Behold, thou hast taught many, & hast strengthened the weake hands.

4 Thy words haue confirmed him that was falling, & thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.

6 Is not this thy feare, thy confidence, thy patience, and the vprightnes of thy wayes?

7 Remember, I pray thee: Who euer perished being an innocent? or Where were the vpright destroyed?

8 As I haue seene, they & plow iniquitie, & sowe wickednes, reape ye same.

9 With the blast of God they perish, and with ye breath of his nostrelles are they consumed.

10 The roaring of the c Lyon, and the voyce of the Lyoneesse, and the teethe of the Lyons whelps are broken.

11 The Lyo perisheth for lack of pray, & ye Lyons whelps are scattred abroad.

12 But a thing was brought to mee secretly, and mine eare hath receiued a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and dreade which made all my bones to tremble.

15 And the winde passed before me, & made the heares of my flesh to stand vp.

16 Then stoode one, & I knewe not his face: an image was before mine eies & I heard a voyce, saying,

17 Shall mā be more iust thē God? or shall a mā be more pure then his maker?

18 Behold, he found no stedfastnesse in his seruants, and layde follie vpon his Angels.

19 Howe much more in thē that dwel in houses of clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroied from the morning vnto the euening: they perish for euer, without regarde.

21 Doeth not their dignitie go away with them? doe they not die, and that without d wisedome?

a Seeing this thing compacience.

b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.

c This he condemneth that Iob was but an hypocrite, & had no true feare nor trust in God.

d He concludeth that Iob was reproued, seeing that god bondled him so extremely, which is the argument that the carnal men make against the children of God.

e They that do euil, cannot but receiue euill.

f He sheweth that God neither doth no great preparation to destroy his enemies for he can do it with the blast of his mouth.

g Though men accompany to their office do not put the tyrannie vpon them for their trust: for the compareth to lyons & their cubbs to their whelpes.

h Meaning that I durst not beleeue, but declare here me by vision that is, that wholsoeuer commeth before him selfe must, shalbe found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned that the autoritie thereof might be had in greater reuerence. k Elphaz knew not by what the feare was ioyned what all meaned, as God appeared to Elihu 1 King. 19. 12. l He proueth that God did put in their hearts, the creatures could be more wil then the Creator, which were a blasphemie. m If God finde imperfection in his Angels which are not maintained by their power, how much more shall he finde folie in mans charge, which be bound inuincible bandes against God. n That is, in this mortall bodie subiect to corruption. o They seeme comfortable before their eyes, and daily approching toward them. p So man for all this post, comfort. q That is, before that any of them were so wise as to thinke on death.

CHAP. V.

1. 2 Eliphas sheweth the difference betweene the children of God and the wicked. 7 The fall of the wicked. 9 Gods power and prouidence ouer the godly & wicked.

a Or talketh
Iob to consider
by example
of a, them that
haue sinned or
be like godly,
whether any
of them be like
vnto him in
raging against
God as he doeth
b Murmuring
against God in
afflictions in-
creaseth the
payne, and de-
steroth many
folly
c That is, the
sinner hath
not the feare of
God
d I was not
moued with
his prosperitie
but knew that
God had ex-
cellent ends in his.
e Though God
sometime suffer
the fathers to
passe on cleane
vnpunished yet his
indgements
fall not vpon
their wicked
children
f By publique
iudgement
they shall be ex-
termined and
none shall pro-
tect them.
g Though there
be store vnto
these cares, left
in the hedges,
yet one shall be
taken from an
other, the
earth is not
cause of bar-
renesse, and
man is borne,
but his owne
sinne
h Which perse-
uer, the flame
is ouer in our
corrupt na-
ture, for before
flame it was
not sufficient to
punish and af-
flict him
i If I sup-
pose as thou
doest, I would
seeke vnto God

CAll now, if any will answere thee, and to which of the Saintes wilt thou turne?
2 Doubtlesse a anger killeth the foolishe, and enuie slayeth the idiote.
3 I haue seene the foolish well rooted, and suddenly b cursed his habitation, saying,
4 His children shalbe farre from saluation, and they shalbe destroyed in the gate, and none shall deliuer them.
5 The hungry shall eate vp his harueste: yea, they shall take it from among the thornes, and the thirstie shal drinke vp their substance.
6 For miserie commeth not forth of the dust, neither doeth affliction spring out of the earth.
7 But man is borne vnto trauayle, as the sparkes flie vpward.
8 But I would inquire at God, and turne my talke vnto God:
9 Which doeth great things and vnsearchable, and marueilous things without number.
10 He giueth rayne vpon the earth, and powreth water vpon the streetes,
11 And setteth vp on hie them that be lowe, that the sorowfull may be exalted to saluation.
12 He scattereth the deuises of the craftie: so that their handes can not accomplishe that which they do enterprise.
13 He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.
14 They meete with darkenesse in the day time, and grope at noone daye, as in the night.
15 But he saueth the poore from the sworde, from their mouth, and from the hand of the violent man,
16 So that the poore hath his hope, but iniquitie shall stop her mouth.
17 Beholde, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almightie.

He counselleth Iob to humble himself vnto God, to whom a correction is profitable and whose workes are perfect. 8 He exhorteth him to seeke God, and to submit himself vnder his mightie hand. 17 He promiseth him great blessings, if he will receiue correction.

a Or, the foolish man is rash, & perisheth. 2 Or, enuie. 3 Or, I cursed. b Or, suddenly I cursed. 5 Or, out of the thornes. 6 Or, For affliction doeth not spring out of the earth. 7 Or, For man is borne vnto trauayle. 8 Or, But I would commit my cause vnto God. 9 Or, Which doeth great things and vnsearchable, and marueilous things without number. 10 Or, He giueth rayne vpon the earth, and powreth water vpon the streetes. 11 Or, And setteth vp on hie them that be lowe, that the sorowfull may be exalted to saluation. 12 Or, He scattereth the deuises of the craftie: so that their handes can not accomplishe that which they do enterprise. 13 Or, He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish. 14 Or, They meete with darkenesse in the day time, and grope at noone daye, as in the night. 15 Or, But he saueth the poore from the sworde, from their mouth, and from the hand of the violent man. 16 Or, So that the poore hath his hope, but iniquitie shall stop her mouth. 17 Or, Beholde, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almightie. a Or, This declareth vnto vs how vnstable, &c. b Or, Therefore the vnkind labourer, &c. c Or, Thou shalt haue occasion to reioyce. d Or, Thou shalt be in league with the stones of the field, &c. e Or, Thou shalt know that thy tabernacle is in peace, &c. f Or, Thou shalt not sinne. g Or, Thou shalt also know that thy seede shall be great, &c. h Or, Thou shalt come to the graue in a full age, &c. i Or, Lo, this we haue searched out, so it is, &c. k Or, Heare this and know it for thy selfe.

18 For he maketh the wound, and bindeth it vp: he smiteth, and his handes make whole.
19 He shall deliuer thee in six troubles, and in the seuenth the euil shal not touch thee.
20 In famine hee shall deliuer thee from death: and in battell from the power of the sworde.
21 Thou shalt be hid from the scourge of the tongue, & thou shalt not be afraid of destruction when it commeth.
22 But thou shalt laugh at destruction and dearth, and shalt not be afrayd of the beast of the earth.
23 For the stones of the field d shall be in league with thee, and the beasts of the field shalbe at peace with thee.
24 And thou shalt knowe that peace e shalbe in thy tabernacle, and thou shalt visite thine habitation, & shalt not sinne.
25 Thou shalt perceiue also, that thy seede shalbe great, and thy posterite as the grasse of the earth.
26 Thou shalt go to thy graue in g a full age, as a sicke of come commeth in due season into the barne.
27 Lo, thus haue we inquired of it, so it is: heare this & know it for thy selfe.

a To know whether I complaine without iust cause
b My griefes is great, that I lacke wo, is to expresse it
c Which declareth that he was not onely afflicted in bodie, but wounded in conscience, which is the greatest battel that the faithfull can haue.
d Shake you that I erre without cause, seeing the brute beastes do not complaine when they want, but what they would?
e Can a man eate bitter or that hath no sauour? meaning that none take pleasure in affliction seeing they cannot alway with things that are vnsauerie to the mouth, so I (sayeth he) sinneth, double, bo. in vttering things impatiently to me, and also in desiring of God a thing which was not agreeable to his will.

Be will send vnto his afflicted trouble, that his children may not fall into one time, but continually trust in him: but they shall haue a comfortable issue, even in the greatest & last, as he shew here called the fourth.

CHAP VI.

1 Iob answereth, that his paine is more grieuous then his sinne. 8 He wisheth death. 14 The complaint of his friends.

BUt Iob answered, and said,
2 Oh that my griefe were well weighed, and my miseries were layde together in the a balance.
3 For it would bee now heauier then the sand of the sea: therefore my words are b swallowed vp.
4 For the arrowes of the Almightie are mine, the venume whereof doeth drinke vp my spirit, and the terrours of God fight against me.
5 Doeth the c wild asse bray when he hath grasse? or loweth the ore when he hath fodder?
6 That which is d vnsauerie, shal it be eaten without salt? or is there any taste in the white of an egge?
7 Such things as my soule refused to touch, as were sorowes, are my meat.
8 Oh that I might haue my e desire,

and

that God woulde graunt mee the thing that I long for?

9 That is, that God woulde destroy me: that he would let his hand goe, and cut me off.

10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare, because I haue not denied the wordes of the holie one.

11 What power haue I that I should endure? or what is mine ende, if I should prolong my life?

12 Is my strength the strength of stones? or is my flesh of braſſe?

13 Is it not so that there is in mee no helpe? and that wisedome is taken from me?

14 He that is in miserie, ought to be coūforted of his neighboure: but men haue forsaken the feare of the Almightie.

15 My brethren haue deceiued me as a brooke, and as the rising of the riuers they passe away.

16 Which are blackish with yce, and wherein the snow is hid.

17 But in time they are dried vp with heate and are consumed: and when it is hote they faile out of their places.

18 Or they depart from their way by course, yea, they vanish and perish.

19 They that goe to Tema, considered them, and they that go to Sheba, waited for them.

20 But they were confounded: whē they hoped, they came thither and were ashamed.

21 Surely now are ye like vnto it: ye haue seene my fearefull plague, and are afraide.

22 Was it because I sayde, Bring vnto me? or giue a reward for mee of your substance?

23 And deliuer me from the enemies hand, or ransome mee out of the hand of tyrants?

24 Teach me, and I will holde my tongue: and cause mee to vnderstande, wherein I haue erred.

25 How stedfast are the wordes of righteousnes? and what can any of you iustly reproue?

26 Do ye imagine to reproue words, that the talke of the afflicted should be as the winde?

27 Ye make your wrath to fall vpon the fatherlesse, and digge a pit for your friende.

28 Nowe therefore be content to looke vpon me: for I will not lye before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I say, and yee shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tōgue? doeth not my mouth feele sowres?

## CHAP. VII.

1 Iob sheweth the shortnes and miserie of mans life.

IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an hireling?

2 As a seruant longeth for the shadow, and as an hireling looketh for the ende of his worke,

3 So haue I had as an inheritance the moneths of vanitie, and painefull nights haue bene appointed vnto me.

4 If I lay me downe, I say, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes and filthinesse of the dust: my skinne is rent, and become horrible.

6 My dayes are swifter then a weauers shuttle, and they are spent without hope.

7 Remember that my life is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath seene me, shall see me no more: thine eyes are vpon me, and I shall be no longer.

9 As the cloude vanisheth and goeth away, so he that goeth downe to the graue, shall come vp no more.

10 He shall returne no more to his house, neither shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, and muse in the bitternes of my minde.

12 Am I a sea or a whalefish, that thou keepest me in warde?

13 When I say, My couche shall ease me, and my bed shall bring comfort in my meditation,

14 Then feareſt thou me with dreames, and astonishest me with visions.

15 Therefore my soule chuseth rather to be strangled, and to die, then to be in my bones.

16 I abhorre it, I shall not liue al

a That is, let me die at once, before I come to wilfull sinne. b He feareth left he should be hypocrite in not hauing conscience, if his sorowes should cease. c Haue I not sought after the true meate as much as was possible? d Or, wisedome, or awe. e He reparteth these frendes which comfort vs not in miserie, to a brooke which in Winter, when the nether waters, as in rain water is hard frosen and in the time of raine when the waters are encreased with waters. f They that passe ouer by to go into the countries of Arabia, thinke to finde water there to quench their thirst but they are deceiued. g That is like to this brooke, which deceiueth the that thinke to haue water where in their necde as I looked for refreshing at your handes. h He toucheth by two things, which for no necessitie will giue part of their goods, much more their necessarie, which would not giue him comfortable wordes. i Shewe me wherein I haue erred. k I will confesse my faulte. l He that hath a good conscience, doeth not shunne at the sharp wordes or reasonings of others, except they be able to perswade him by reason. m Doe you reason at my wordes, because I should be thought to speak foolishly, which am now in miserie? n Or, I confesse but I speake as one that complaineth through griefe. o Or, as one condemne me. p So that I can haue no rest night nor day. q He speaketh as one accuseth vnto himself, and not of negligence, or of the examination of his faith.

way: spare me then, for my dayes are but vanitie.

17 What is mã, that thou doest magnifie him, & that thou settest thine heart vpon him?

18 And doest visite him euery morning, and tryest him euery moment?

19 Howe long will it be yet thou departe from mee? thou will not let mee alone whiles I may swallowe my spittle.

20 I haue sinned, what shall I doe vnto thee? O thou preserver of men, why hast thou set mee [as a marke] against thee, so that I am a burthen vnto my selfe?

21 And why doest thou not pardon my trespasse? and take away mine iniquitie? for nowe shal I sleepe in the dust, and if thou seekest me in the morning, I shall not be found.]

1 Seeing my crowne of life is so short, let me haue some rest and ease.

m Seeing that man of him selfe is so vile, why doest thou giue him that honour to conceiue against him? Iob bitterly all kinde of perswasion vnto God that he might stay his hand.

n After all tentations saith he to thy selfe, and so did Iob to, ignorance per it was not in such measure, that he could be withdrawn from resolving with God, because that he still tried his layth.

o That is, I shall be dead.

## CHAP. VIII

1 Bildad the wyth that Iob is a sinner, because God punisheth the wicked, and prosperth the good.

THen answered Bildad ᵖ Shuhite, and sayde,

2 Howe long wilt thou talke of these thinges? and howe long shall the wordes of thy mouth [be as a mightie winde?

3 Doeth God peruert iudgement? or doth the almightie subuert iustice?

4 If thy sonnes haue sinned against him, and he hath sent them into the place of their ᵇ iniquitie,

5 Yet if thou wilt early seeke vnto God, and pray to the Almightie,

6 If thou bee pure and vpright, then surely hee will awake vp vnto thee, and he will make the habitation of thy righteousnesse prosperous.

7 And though thy beginning ᵈ bee small, yet thy latter ende shal greatly increase.

8 ᵉ Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but of yesterday, and are ignorant: for our dayes vpon earth are but a shadowe)

10 Shall not they teach thee and tel thee, and vtter the wordes of their heart?

11 Can a rush growe without myre? or can the grasse growe without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

p Bildad was of Shuah, a sonne of Abraham by Keturah. Gen. 25. 2.

a He declareth that their words which vnrighteously dimish any thing from the iustice of God, as but as a part of iustice that he withdraweth away.

b That is, hath rewarded and according to their iniquitie, meaning that Iob had vrged to be warned by the example of his children, that he offend not God.

c That is, if thou serue God rightly, as God called thee to repentance.

d Though thy beginning be not so pleasant, as thou wouldest desire yet in the end thou shalt haue sufficient occasion to content thy selfe.

e He bitterly Iob to examin all iniquitie, and to find out the cause why he were sent.

f Assuming that from God haue the experience of our fathers, to be confirmed by examples of them y went before vs.

g As a rush can not growe without moysture, so cannot the hypocrite be safe, because he hath not faith, which is nourished with Gods word.

13 So are the paths of all ʸ forget God, & the hypocrites hope shall perish.

14 His confidence also shalbe cut off, & his trust [shalbe as ʸ house of a spider.

15 He shall leane vpon his house but it shall not stand: he shall hold him fast by it, yet shall it not endure.

16 The tree is greene before the sunne, and the braunches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folden about the house of stones.

18 If any plucke it from his place, & ᵗ deny, saying, I haue not seene thee,

19 Beholde, it will reioyce by this meanes, that it may growe in another molde.

20 Beholde, God will not cast away an vpright man, neither will he take the wicked by the hande,

21 Til he haue filled thy mouth with ᵐ laughter, and thy lippes with ioy.

22 They that hate thee, shall be clothed with shame, and the dwelling of the wicked shall not [remaine.]

h Which is to dry, and to impouerish except away.

i He compareth the wicked to a tree which although it be remoued out of one place into another, yet doth shew by the affection of the roote to the ryuelet.

k That is, so that there remaine nothing there to speake whether the tree had growen there or no.

l To be planted in another place where it may growe at pleasure.

m If thou be godly, he will giue thee occasion to reioyce, & if not, thine affliction shall increase.

## CHAP. IX

1 Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, & sayde,

2 I knowe verely that it is so: for howe shoulde man compared ⁱ vnto God, be ᵃ iustified?

3 If he would dispute with him, he coulde not answere him one thing of a ᵇ thousand.

4 He is wise in heart, and mightie in strength: Who hath bene scarce against him and hath prospered?

5 He remoueth the mountaines and they feele not when he ouerthroweth them in his wrath.

6 He ᵏ remoueth the earth out of her place, that the pillars thereof doe shake.

7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a siguet.

8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh [the starres ᵈ Arcturus, Orion, and Pleiades, and the chambers of the South.

10 He doeth great thinges, and vnsearchable: yea, marueilous thinges without number.

a Iob here answereth to that point of Elphaz and Bildads opinion, touching the iustice of God and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.

b Of a thousand things, which God could lay to his charge, man cannot answer him one.

c He declareth what is the infinitenesse of man by the mightie and incomprehensible power that is in God, shewing what he could do, if he would set forth his power.

d These are the names of certain starres, whereby he meaneth that all starres both knowen and vnknowen are at his appointment.

11 Loe,

e I am not able to comprehende his workes, which are common, and daily before mine eies, much lesse can those things be knowen, which are past and secret.

f He sheweth that when God doeth execute his power, he doeth it swiftly, for so much as none can controle him.

g God will not be appeased, for ought that man can lay to his charge, for his infinitenesse.

h That is, all the reason that men can lay to approue their cause.

i How should I be able to answere him by eloquence? wherein he notethe his rudenes, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.

k Meaning, in his owne opinion, sigh-fying, that man (al sometime flatter himselfe to be righteous, which before God is abomination.

l Whiles I am in my pangs, I can not but hast forth in to many inconueniences, although I knowe it, that God is iust.

m I am not able to feele my sinnes so great, as I feele y weight of his plagues.

n After he hath accused his owne weaknesse, he comes nearer to iustifie God and his power.

o If I would clad me in mine owne defence, yet God hath iust cause to condemne me, if he examine me here according to p If God punish according to mine offence, he will finde me as vile, yea more vile as others that are wicked.

q To be condemned. r This is spoken according to our apprehension: as though he would say, If God destroy both the wicked, as Chap. 9. how should he suffer the innocents to be so long tormented by them.

s That they can not see to the vttermost.

t I thinke not to fall into the affections but my sorowes bring me to these manifolde infirmities, and my conscience condemneth me,

11 Loe, when he goeth by me, I see him not: and when he passeth by, I perceiue him not.

12 Beholde, when he taketh a pray, who can make him to restore it? who shall say vnto him, What doest thou?

13 God will not withdraw his anger, and the most mighte helpes doe stoupe vnder him.

14 How much lesse shall I answere him? or how should I finde out my wordes with him?

15 For though I were iust, yet could I not answere, but I would make supplication to my Iudge.

16 If I crye, and he answere me, yet would I not beleue, that he heard my voyce.

17 For he destroyeth me with a tempest, and woundeth me without cause.

18 He will not suffer me to take my breath, but filleth me with bitternesse.

19 If we speake of strength, behold, he is strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: if I would be perfite, her shall iudge me wicked.

21 Though I were perfite, yet I knowe not my soule: therefore abhorre I my life.

22 This is one point: therefore I sayd, He destroyeth the perfite and the wicked.

23 If the scourge should suddenly slay, should God laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he couereth the faces of the iudges thereof: if not, where is he? or who is he?

25 My dayes haue bene more swift then a poste: they haue fledde, and haue seene no good thing.

26 They are passed [as] with the most swift ships, and as the eagle that flyeth to the pray.

27 If I say, I will forget my complaint, I will cease from my wrath, and comfort me,

28 I feare all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why labour I thus in vaine?

30 If I wash my selfe with snowe water, & purge mine handes most cleane,

31 Yet shalt thou plunge me in the pit, and mine owne clothes shall make me filthie.

32 For he is not a man, as I am, that I should answere him, if we come together to iudgement.

33 Neither is there any vmpire that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: but because I am not so, I holde me still.

u Gods iudgements are secrete, and yet confessing God to be iust in punishing men, that Gods iudgements may keepe them in awe.

## CHAP. X.

1 Iob is weary of his life, and lamenteth out his fragilitie before God. 20 He desireth him to lay his hand. 22 A description of hell.

MY soule is cut off though I liue: I will leaue my complaint vpon my selfe, and will speake in the bitternesse of my soule.

2 I will say vnto God, Condemne me not: shew me, wherefore thou contendest with me.

3 Thinkest thou it good to oppresse me, and to cast off the labour of thine handes, and to fauour the counsell of the wicked?

4 Hast thou carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mans dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I can not doe wickedly: for none can deliuer me out of thine hand.

8 Thine handes haue made me, and facioned me wholy round about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke, & turned me to cruds like cheese?

11 Thou hast clothed me with sinnewes

a Iob by doeth not God denie, that he is the author of the

b God seeth all things, and is not to be compared to any creature, but that he is to be feared.

c Which might make an accusation against God.

d Which might make an accusation against God.

e Which might make an accusation against God.

f Signifying.

g Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

h Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

i Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

k Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

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v Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

w Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

x Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

y Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

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y Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

z Thou would not that God should proceed against him by his secret iudgements, but with his word and not God.

and flesh, and ioyned me together with bones and sinewes.

12 Thou hast guen me life, and grace: and thy visitation hath preserued my spirit.

13 Though thou hast hidde these thinges in thine heart, yet I knowe that it is so with thee.

14 If I haue sinned, then thou wilt straightly looke vnto me, and wilt not holde me guiltelesse of mine vnquitie.

15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe marueilous vpon me.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: changes and armies of sorrowes are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, that none eye had seene me!

19 [And] that I were as I had not bene, [but] brought from the wombe to the graue.

20 Are not my dayes fewe? let him cease, and leaue off from me, that I may take a little comfort,

21 Before I goe, I shall not returne, [euen] to the land of darkenesse and shadowe of death:

22 Into a lande, [I say,] darke as darkenesse it selfe, and into the shadowe of death, where is none order, but the light is there as darkenesse.

(m) That is, reason and vnderstanding, & many other gifts wherewith man excelleth all earthly creatures, O Christe, thy fatherly care and prouidence, whereby thou perfectest me, and knowest the vnitie I shoulde perish straightway. (n) Though I be not lyable to comprehende these thinges yet I muste needes confesse that it is so. (o) I will alway walke in feare and humilitie, knowing that none is able to stande before thee. (p) Iob being here assaulted in this battell betweene the flesh and the spirite, prayeth and vrgeth these affections, desiring rather shorte dayes then long paine. (q) That is, destruction & calamities and in great aboundance, shewing that God hath ioyned vnto vertues to punish vice. (r) He vnfoldeth that God would leaue off his affliction, considering this great miserie and trouble of his life. (s) He speaketh this in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, and therefore cannot apprehende in that state the mercies of God and comfort of the resurrection. (t) No distinction betweene light and darkenesse, but where all is very darkenesse it selfe.

## CHAP. XI.

1 Iob is vnmeete reprehended of Sophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Vaine assurance, that liue vngodly.

Then answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes be answered? or should a great talker be iustified?

3 Shoulde men holde their peace at thy lyes? and when thou mockest [others], shall none make thee ashamed?

4 For thou hast said, My doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lippes against thee!

6 That he might shewe thee the secrets of wisdome how thou hast deserued double, according to right: know therefore that God hath forgotten thee for thine vnquitie.

7 Canst thou by searching finde out God? canst thou finde out the Almightie to his perfection?

8 The heauens are hie, what canst thou do? it is deeper then the hel, how canst thou knowe it?

9 The measure thereof is longer then the earth, and it is broader then the sea.

10 If he cut off, & shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man [new] borne is like a wilde asse colte.

13 If thou prepare thine heart, and stretch out thine handes toward him:

14 If iniquitie be in thine hand, put it farre away, and let no wickednesse dwell in thy tabernacle.

15 Then truely shalt thou lift vp thy face without spotte, and shalt be stable, and shalt not feare.

16 But thou shalt forget [thy] misserie, and remember it as waters that are past.

17 Thine age also shal appeare more [cleare] then the noone day: thou shalt shine [and] be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge vpon, [and] shalt lie downe safely.

19 For when thou takest thy rest, none shall make thee afraide: yea, many shall make sute vnto thee.

20 But the eyes of the wicked shall faile, and their refuge shall perish, and their hope [shall be] to owe of minde.

(a) Should he perswade by his great talk that he can make men speake? (b) Declaring Iobs folie, that he shoulde say that the thinges which he spake were true and that he was without iniquitie in the sight of God. (c) Which is, not to stande in iudging of the secret: he signifieth that man shal neuer be ouercome, whiles he reasoneth with an other. (d) Therefore God must breake of the contentious, and stop mens mouth. (e) That is, this perfection of God, and of man be not able to comprehende the height of the heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but circumstances how can he attaine to the perfection of the Creator? (f) God shuld turne the state of things, and reuoke vs a new vnto vs in nature, who could controll him: (g) That is, without vnderstanding: for that which formerly gaue the faith after word, come of God, and not of nature. (h) Whon repent, pray vnto him. (i) Renounce thine euine euill workes, and see that they offende not God, ouer whome thou hast charge. (k) He declareth what quietnesse of conscience and successe in all things such shall haue, which turne to God by true repentance. Leuit. 26, 5, 6. (l) He theweth that contrarie things shall come vnto them that not repent

## CHAP. XII.

1 Iob accuseth his friendes of ignorance. 7 He declareth the might and power of God. 17 And howe he changeth the counsels of kings.

Then Iob answered, & saide,

2 In deede because that ye are [the] people onely, wisdome must die with you.

3 But I haue vnderstanding as well as you, and am not inferior vnto you: yea, who knoweth not such things?

4 I am as one mocked of his

(m) Because you seeke not that, which you speake, you thinke the whole Scripture doth in words, and is better your selues as he describes 14. 2. that they thoughts neighbour,

(n) Which is, that they had better knowledge then in deede they had, and the other then in shadow of true consolation, they do vexe and despise their friende in his affliction.

neighbour, who calleth vpon God, and he heareth him: the iust and the vpright is laughed to scorne.

5 He that is ready to fall, is as a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie, that prouoke God, whome God hath enriched with his handes.

7 Aske nowe the beastes, and they shall teach thee, and the foules of the heauen, and they shall tell thee:

8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hande of the Lord hath made these?

10 In whose hande is the soule of euery liuing thing, and the breath of all mankinde.

11 Doeth not the eares discerne the wordes: and the mouth taste meate for itselfe?

12 Among the ancient is wisdom, and in the length of dayes is vnderstanding.

13 With him is wisdome & strength: he hath counsell and vnderstanding.

14 Beholde, he will breake downe, and it can not be built: he shutteth a man vp, and he can not be loosed.

15 Beholde he withholdeth the waters, and they drie vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisedome: he that is deceiued, and that deceiueth, are his.

17 He causeth the counselers to go as spoyled, and maketh the iudges fooles.

18 He looseth the collar of kings, and girdeth their loynes with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mightie.

20 He taketh away the speach from the faithfull counsellers, and taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes, and maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenesse, and bringeth foorth the shadowe of death to light.

23 He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of the chiefe ouer the people of the earth, and maketh them to wander in the wildernesse out of the way.

25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

## CHAP. XIII.

1 Iob compareth his knowledge with the experience of his friends. 4 The vanitie of their false and hypocritie condemned. 7 He prayeth vnto God, that he would not be vehement against him.

LOe, mine eye hath seene all this: mine eare hath heard, and vnderstand it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almightie, and I desire to dispute with God.

4 For ye are forgers of lyes, and all you are physicions of no value.

5 Oh, that you would holde your tongue, that it might be imputed to you for wisedome!

6 Nowe heare my disputation, and giue eare to the arguments of my lips.

7 Will ye speake wickedly for God? and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contende for God?

9 Is it well that he should seeke out you? will you make a lie for him, as one lyeth for a man?

10 He will surely reproue you, if ye do secretly accept any person.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your memories may be compared vnto ashes, and your bodies to bodyes of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon me what will.

14 Wherefore do I take my flesh in my teeth, & put my soule in mine hande?

15 Lo, though he slay me, yet will I trust in him, and I will reproue my wayes in his sight.

16 He shalbe my saluation also: for the hypocrite shall not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde nowe: if I prepare me to iudgement, I knowe that I shall be iustified.

19 Who is he, that will pleade with me? for if I nowe holde my tongue,

c The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauor, but he because he hath all things that he desireth.

d As the rich esteeme not a light, or, enuyeth that goeth out, so is he despised that lieth from prosperitie to aduersitie.

e Heb. to whom God hath brought in with his hande.

f He declareth to them that will dispute against him, that the wisedome is common to all, and such as euery brute beastes hee daily teach.

g Flesh.

h He expresseth that to be wise in iudging, and as well to knowe the right vse why God hath giuen the eares, as he hath done a mouth.

i Though mans age and continuance of time attaine to wisedome, yet it is not comparable to Gods wisedome nor able to comprehende his iudgements, wherein he answereth to that, which was obiected, Chap. xij. 13 He sheweth that there is nothing done in this world without Gods will and ordinance for else he should not be almightie.

k He taketh wisdome from them

l He abaseth the honour of princes & bringeth them into the subiection of others.

m He confesseth that their words have no credite which, as when he shal punish sinne

n In this discourse of Gods wonderful work Iob shewed that whatsoeuer is done in this world but the order and change of seasons is by Gods will & appointment whereon he declareth, he thinketh well of God, and as an able to set forth his power in workes as they that reasoned against, were hypocrite as they charged him.

o For although he knewe that God had a iudge, which made manifest his doings: yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.

p You doe not well apply your memorie to the discase.

q The condemners of their owne sciences had not knowledge, neither regarded they to reporte him, but a vaine glorie on Gods iustice, as though it was not extreamely seene in Iob except they had vndertaken the probation thereof.

r Your fame shall come to nothing

s As not this a manifest signe of mine affliction, and that I doe not compasse me with a iust cause, seeing that I am thus reputed as though I should feare mine owne flesh, and put my life in danger?

t Otherwise he declareth that he is not an hypocrite.

u That is, cleared & not all out for my sinnes, as you reason.

h To proue that God doeth thus punish me for my sinnes.

I die.

20 But doe not these two thinges vnto me: then will I not hide my selfe from thee.

21 k Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, & I will answere: or let me speake, and answere thou me.

23 Howe many are l mine iniquities and sinnes? shewe me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemie?

25 Wilt thou breake a leafe driuen to and fro? and wilt thou pursue the drie stubble?

26 For thou writest bitter thinges against mee, and makest me to possesse the iniquities of my youth.

27 Thou puttest my feete also in the stockes, and lookest narowly vnto all my paths, and makest the print thereof in the heeles of my feete.

28 Such one consumeth like a rotten thing, & as a garment m is motheaten.

## CHAP. XIIII.

1 Iob describeth the shortnesse and misserie of the life of man. 14 Hope sustaineth him godly. 22 The condition of mans life

MAn that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth foorth as a flowre, and is cut downe: he vanisheth also as a shadow, and continueth not.

3 And yet thou openest thine eyes vpon such one, and causest mee to enter into iudgement with thee.

4 Who can bring a cleane thing out of filthinesse? there is not one.

5 Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds, which he can not passe.

6 Turne from him that he may cease vntill his desired day, as an hyreling.

7 For there is hope of a tree, if it bee cut downe, that it will yet sproute, and the branches thereof will not cease.

8 Though the roote of it ware old in the earth, and the stocke thereof be dead in the ground,

9 Yet by the sent of water it will bud, and bring foorth boughes like a plant.

10 But man is sicke, and dyeth, and man perisheth, and where is he?

11 As the waters passe from the sea, and as the flood decayeth and dryeth vp,

12 So man sleepeth & riseth not: for the shall not wake againe, nor be raised frō his sleepe, till the heauen be no more.

13 Oh that thou wouldest hide me in the graue, and keepe mee secrete, vntill thy wrath were past, and wouldest giue me terme, and remember me.

14 If a man die, shall he liue againe? All the daies of mine appointed time will I waite, till my changing shall come.

15 Thou shalt call me, and I shall answere thee: thou louest the worke of thine owne handes.

16 But nowe thou numbrest my steppes, and doest not delay my sinnes.

17 Mine iniquitie is sealed vp, as in a bagge, and thou addest vnto my wickednesse.

18 And surely (as) the mountaine that falleth, commeth to nought, & the rocke that is removed from his place:

19 As the water breaketh the stones, (when thou ouerflowest the thinges which growe in the dust of the earth): so thou destroyest the hope of man.

20 Thou preuailest alway against him, so that he passeth away: he changeth his face when thou castest him away.

21 And he knoweth not if his sonnes shall be honourable, neither shall he vnderstande concerning them, whether they shalbe of lowe degree,

22 But while his flesh is vpon him, he shalbe sorowful, and while his soule is in him, it shall mourne.

## CHAP. XV.

1 Eliphaz reprehendeth Iob, because he afflicteth himselfe, and prouoketh to him selfe. 17 He setteth forth the curse that falleth on the wicked, reckoning Iob to be one of the rable.

THen answered Eliphaz the Temanite, and said,

2 Shal a wise man speake o words of the p winde, and fil his belly with the East winde?

3 Shall he dispute with words not comely? or with talke that is not profitable?

4 Surely thou hast cast off q feare, and restrainest prayer before God.

5 For thy mouth declareth thine iniquitie, seeing thou hast chosen r the tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lippes testifie against thee.

7 Art thou the s first man, that was

a If I defende not my cause, euen mine owne mouth shall condemne me.

k He meaneth, what these two thinges are

l Gods iudgements thus make him to reason with God, not tempting but desiring to be satisfied: but he is ouerlong to vnderstande what were his great sinnes that had deserued such rigour, wherein he offended, that he should know a cause of Gods wrath by so punishing him.

m Thou punishest me now for the faultes that I committed in my youth.

n Thou makest me thy prisoner, and doest so pryse me that I can not stirre hand nor foote.

o Lit. bottles.

2 Taking occasion of his aduersaries words, he reprehendeth the state of mans life from his birth to his death.

Chap. 8. 9.

p Psal. 144. 4.

l. Osee. 12.

1 Thus increasing sinne seeing the time of mans life is so fraile a creature God should not handle him so to receiue y which he Iob betaketh the wretchednesse of the flesh, when it is not subiect to the Spirit.

Psa. 51. 7.

c Vntill the time that thou hast appointed for him to die, which he beleeueth, as the hyreling waiteth for the ende of his labour, so waite I for my change.

d He speaketh not here as though he had no hope of the immortalitie, but as a man in extreme paine, when reason is ouercome by affections and torments.

e Hereby he verily trust the feare of Gods iudgement was the cause why he desired to die.

f That is, release my paines, and take me to mercie.

g Speaking, vnto the day of the resurrection when he should be chenged, & renued.

h Though I be afflicted in this life yet in the resurrection I shall feele thy mercies and answere when thou callest me

Psal. 5. 12.

i Thou layest them all together, and sufferest none of my sinnes to passe vnpunished.

k He murmureth through the impatience of the flesh against God, as though he vsed as great crueltie against him as against the hard rocks or waters that ouerflowe, so that hereby of the occasion of his hope is taken away.

l Yet vnlesse he had hope he shalbe in paine and miserie.

a That is, vaine worden, and without consolation.

b Speaking, with matters, that are of none importance which are forgotten as soone as they are vttered, as the East winde dryeth the moysture as soone as it falleth.

c He chargeth Iob as though he talke causeth men to cast off the feare of God & prayer.

e That is,

borne?

borne? and wast thou made before the hilles?

8 Hast thou heard the secrete counsell of God, & doest thou restraine wisdome to thee?

9 What knowest thou that we know not? and understandest that is not in vs?

10 With vs are both ancient and very aged men, farre older then thy father.

11 Seeme the consolations of God small vnto thee? is ought thing strange vnto thee?

12 Why doeth thine heart take thee away, and what doe thine eyes meane,

13 That thou answerest to God so at thy pleasure, and bringest such wordes out of thy mouth?

14 What is man, that he should be cleane? and he that is borne of woman, that he should be iust?

15 Beholde, he found no stedfastnes in his Saints: yea, the heauens are not cleane in his sight.

16 Howe much more is man abominable, and filthie, which drinketh vnrighte like water?

17 I will tell thee: heare me, and I will declare that which I haue seene:

18 Which wise men haue told, [as they haue heard of their fathers, and haue not kept it secret:

19 To whome alone the land was giuen and no stranger passed through them.

20 The wicked man is continually as one that trauaileth of childe, & the nomber of yeeres is hid from the tyrant.

21 A sound of feare is in his eares, and in his prosperitie the destroier shal come vpon him.

22 He beleeueth not to returne out of darkenes: for he seeth the swoorde before him.

23 He wandreth to and fro for bread where he may: he knoweth that the day of darkenes is prepared at hand.

24 Affliction & anguish shall make him afraide: they shall preuaile against him as a king ready to the battel.

25 For he hath stretched out his hand against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his neche, & against the most thicke part of his shield.

27 Because he hath couered his face with his fatnes, and hath colloppes in [his flancke.

28 Though he dwell in desolate cities, [and in houses which no man inhabiteth, but are become heapes,

29 He shall not be riche, neither shall his substance continue, neither shall he prolong the perfection thereof in the earth.

30 He shall neuer depart out of darkenes: the flame shall drie vp his braunches, and hee shall goe away with the breath of his mouth.

31 He beleeueth not that he erreth in vanitie: therefore vanitie shall be his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroy him as the vine her sowre grape, and shall cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shall be desolate, and fire shall deuoure the houses of bribes.

35 For they conceiue mischiefe and bring forth vanitie, and their belly hath prepared deceite.

y And therefore all their braue deuices shall turne to their owne destruction.

## CHAP XVI.

1 Iob moued by the impertinence of his friends, 7 Complaineth in what extremitie he is, 19 And taketh God to witnesse of his innocencie.

THen Iob answered, and sayd,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there be none ende of wordes of winde? or what maketh thee bolde so to answere?

4 I could also speake as ye doe: (but would God your soule were in my soules stead) I could keepe you companie in speaking, and could shake mine head at you,

5 But I would strengthen you with my mouth, and the comfort of my lippes should assuage your sorowe.

6 Though I speake, my sorow can not be assuaged: though I cease, what release haue I?

7 But nowe he maketh me wearie: [O God, thou hast made all my congregation desolate,

8 And hast made me full of wrinkles which is a witnes thereof, and my leannes riseth vp in me, testifying the same in my face.

9 His wrath hath torne me, and he hateth me, & gnasheth vpon me with

f Are thou not thy wife
g He accuseth Iob as an hypocrite, that he is not to be comforted by God, nor by their counsell
h Why doest thou stand in thine owne conceite
i Thou art very ignorant
k This purpose is to proue Iob as an vniust man and an hypocrite as you would say by his feares, like as he did before Chap. 4. 18.
l Which haue as great experience as he
m Or by their wisdome to gouerne, and no stranger mainteined them, & so shall seeme to be giuen to them alone.
n The cruel man is euer in danger of death, & is neuer quiet in his conscience
o Out of that wise is where into he once fell.
o God doeth not onely punish sinners, but euil in their prosperitie, & punishment vnrepented.
p He seeketh to get riches as a beggar.
q He seeketh by the weapons God setteth a gainst the wicked wise to fight by their lies against him, to take away the rule of conscience, and mainteined all sections.
q Satan, he was so puffed vp with great prosperitie & abundance of all things, that he forgate God: not so, that Iob in his tentation had not the true feare of God.

r Though he build and repaire many places, yet God shall ruine it, & make it desolate, &c.
s Thou shalt not be able to mainteine that by words which is ouerthrowen by deeds.
t Iob complaineth of his friends, which serue for none other tentation and for no true comfort.
u For Eliphaz did reuile against Iobs answere.
x I would you felt that which I doe.
y Charite, mocke not your neighbour to his vtter confusion.
z If there were in my power, yet would I comfort you.
a What doe ye more to me.
b I shewed that no other comfort is to be looked for, then that which proceedeth of God, and that is able to mainteine it.
c Iob speaketh, as though God, b That destroyed most of my familie. i In token of sorowe and griefe. k That is God by his wrath, and the violence of troubles and his rule he expresseth howe grieuous the hand of God was vpon him.

his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon me, and smitten me on the [c] cheeke in reproche: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the [d] hands of the wicked.

12 I was in wealth, but hee hath brought me to nought: hee hath taken me by the necke, and beaten me, and set me as a marke for himselfe.

13 His archers compasse me round about: he rutteth my reines, and doeth not spare, and powreth my gall vpon the ground.

14 He hath broken me with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue sowed a sackcloth vpon my [e] skinne, & haue abased mine [f] horne vnto the dust.

16 My face is withered with weeping, and the shadowe of death [is] vpon mine eyes,

17 Though [g there be] no wickednes in [h] mine hands, & my prayer be pure.

18 O earth, couer not thou my blood, and let my crying finde no place.

19 For lo, now he my [i] witnes is [in the heauen, and my record is on hie.

20 My friends speake cloquently against me: but mine eye powreth out [teares vnto God.

21 Oh that a man might [k] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall go the way, whence I shall not returne.

1 That is, hath layd on me most cruell correction: for to smiting on the cheek, Gen. 18. 10. 1. King. 22. 24. mat. 5. 39.
c They haue set whether they would.
d Like manifold afflictions.
e I am woont to weare, & sowing, haue glewe vnto the lower [l] part of my skin to couer therein the [m] ashes of my body.
f That is, my crowne with out hypocrisie.
g Let no sinne be knowne if I be faultie: for I neuer assume any assurance of my iustifies accusse me, & let me finde no fauour.
h Though my conscience me, yet God is iustes of my cause
i He painted wordes in stead of true consolation.
k Thereby he great comfort in the end of all troubles, and speaketh vnaduisedly, as though God should intreate man more gently, seeing he hath but a short time here to liue.

## CHAP. XVII.

1 Iob saith that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friends to repentance, 13 Shewing that he looketh but for death.

[a] My breath is corrupt: my daies are cut off, and the graue [is] ready for me.

2 There are none but [b] mockers with me, and mine eye continueth in their bitternes.

3 Lay downe now [and] put me in suretie for thee: Who is hee that [c] will touch mine hand?

4 For thou hast hid their heart from [d] vnderstanding: therefore, shalt thou not let them vp on hie.

a Instead of comfort, being now at death, poore, & had but threw gat mocks at him, and did exacerbate him.
b I see that they seeke but to vexe me
c Thou onely with God art a mediatour, he him selfe can be intent that his cause rule it be thought to light thy mild gentenus, though man knowe not the cause.

5 [e] For the eyes of his children shall fayle, that speaketh flatterie to his friends.

6 He hath also made me a [f] byworde of the people, and I am as a tabret [g] before them.

7 Mine eye therefore is dim for grief, and all my strength is like a shadowe.

8 The righteous shall be astoned at [h] this, and the innocent shall be moued a gainst the hypocrite.

9 But the righteous will holde his [i] way, and hee whose hands are pure, shall increase his strength.

10 All you therefore turne you, and come nowe, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, [and] the thoughtes of mine heart

12 Haue changed the [k] night for the day, and the light that approched, for darkenes.

13 Though I hope, [l] yet the graue shalbe mine house, [and] I shall make my bed in the darke.

14 I shall say to corruption, Thou art my [m] father, [& to the wormе, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing, that I hoped for?

16 [n] They shall go down into the bottome of the pit: surely it shall lie together in the dust.

e Which rose your selues till ye Chap. 12. 4.
f Whom you take to be but bosters, as Chap. 12. 7.
g That is, like a mad man.
h What God change & order of nature for thy sake, by destroying so many other, that thou mightest be put in all mens
i When the world is in prosperitie, then God chasteneth his seruants and thus is his ordinance working for their sinnes.

5 He that flattereth a man, and onely intendeth gain by his prosperitie that not for iustice onely, but in his pouertie be punished.
k God hath made all the world to speak of me, because of mine afflictions.
l That is, all a continuall sorrow in their cares.
m To wit, whē they see y godly punished: but in the ende they shall come to vnderstanding and know what shalbe the reward of the hypocrite.
k That is, shall not be discouraged, considering that the godly are punished as well as the wicked.
l Iob speaketh to them there, that came to comfort him.
m That is, haue brought me to some in stead of comforte.
n Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. o I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stede of them. p All worldly hope, and prosperitie (which you say, are onely signes of Gods fauour, but seeing that these things perish, I set mine hope in God, and in the life euerlasting.

## CHAP. XVIII.

1 Bildad reproueth the pames of the vnfaithful and wicked.

[a] Then answered Bildad the Shuhite, and sayd,

2 When will [b] ye make an end of your wordes? [c] cause vs to vnderstand, & then we will speak.

3 Wherefore are we counted as beasts, [and] are vile in your sight?

4 [d] Thou art as one [that teareth his soule in his angre. Shall the earth be forsaken for thy sake? or the rocke remoued out of his place?

5 Yea, the light of the wicked shall be [e] quenched, and the sparke of his fire shall not shine.

6 The light shalbe darke in his dwelling, and his candle shall be put out with him.

7 The steps of his strength shall be restrained,

a Which rose your selues till ye Chap. 12. 4.
b Whom you take to be but bosters, as Chap. 12. 7.
c That is, like a mad man.
d What God change & order of nature for thy sake, by destroying so many other, that thou mightest be put in all mens
e When the world is in prosperitie, then God chasteneth his seruants and thus is his ordinance working for their sinnes.

restrained, and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and he walketh vpon the snares.

f Meaning, that the wicked are in continuall danger.

9 The greene shall take him by the heele, & the theefe shall come vpon him.

10 A snare is laid for him in the ground, and a trappe for him in the way.

11 Fearefulnes shall make him afraid on euery side, and shall driue him to his feete.

g That which should nourish, him shall be consumed by famine

12 His strength shalbe famine: and destruction shalbe ready at his side.

13 It shall deuoure the inner partes of his skinne, and the first borne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the king of feare.

15 Feare shall dwell in his house (because it is not his) & brimstone shall be scattered vpon his habitation.

h That is, some strong tyrant or deuil shall consume his strength, as the Hebrewe word signifieth, his members or parts.

i That is, with no great feare.

16 His rootes shalbe dried vp beneath, and aboue shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

k Meaning, not euery one be.

l Though all the deuise which Satan hath practised against him, yet God wold destroy him and his.

18 They shall driue him out of the light vnto darknes, and chase him out of the world.

m He shall fall from preferment to aduersitie.

19 He shall neither haue sonne nor nephewe among his people, nor any posteritie in his dwellings.

20 The posterine shalbe astonied at his day, and feare shall come vpon the ancient.

n When they shall see, what came vnto him.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

## CHAP. XIX.

a Iob reproueth his friends, 5 And recounteth his miseries and grieuous paines. 25 He affirmeth, howsoeuer of the generall resurrection.

THen Iob answered, and sayd,

2 How long will ye vexe my soule, and torment me with words?

3 Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had in deede erred, mine errour remaineth with me.

5 But in deede if ye will aduaunce your selues against me, and rebuke me for my reproche,

6 Know now, that God hath ouerthrowen me, and hath compassed mee with his net.

7 Beholde, I crie out of violence, but I haue none answere: I crie, but there is no iudgement.

8 He hath hedged vp my way that I can not passe, and he hath set darkenes in my paths.

9 He hath spoyled me of mine honour, and taken the crowne away from mine head.

10 He hath destroyed me on euery side and I am gone: and he hath remoued mine hope like a tree.

11 And he hath kindled his wrath against me, and counteth me as one of his enemies.

12 His armes came together, and made their waye vpon me, and camped about my tabernacle.

13 He hath removed my brethren farre from me, and also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 They that dwell in mine house, and my maides tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answere, though I prayed him with my mouth.

17 My breath was strange vnto my wife, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loued, are turned against me.

20 My bone cleaueth to my skinne and to my flesh, & I haue escaped with the skin of my teeth.

21 Haue pitie vpon me: haue pitie vpon me (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute me, as God, and are not satisfied with my flesh?

23 Oh that my wordes were nowe written! oh that they were written euen in a booke,

24 And grauen with an yron pen in lead, or in stone for euer!

25 For I am sure, that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skin wormes destroy this body, yet shall I see God in my flesh.

27 Whome I my selfe shall see, and mine eyes shall beholde, and none other

b That is, may rot and vanish away.

c That is, I will not be punished for it, or vnderstand nor yet consider it.

d Meaning, out of his afflictions.

e Meaning, his condition, and what order was beare vnto him in this world.

f That is, plucke vp, and hath no more hope to grow.

g This manifolde affliction.

h Mine household seruants: by whose lookes Iob thought that crueltie and great occasion to be moued.

i Which were here and there.

k Besides these great losses and so well cruell vnkindnes, he was touched in his owne person as followeth.

l All my flesh was rotten.

m Meaning I haue these sufficient causes to complaine, considering me not as an hypocrite, specially by which should come to me.

n Is it not enough that God doth punish me except you be reproches to increase my sorowe.

o To see my body punished except ye trouble me in mine opinion.

p The prosperity that notwithstanding my sore passions, I haue right in its perfitie, & that he is not a blasphemer, as they iudged him.

q Not to satisfie my selfe herein: but I know that I shall rayse before the great iudge, who shall be iust and righteous.

r Herein Iob declareth plainely that he had a sure hope, that both the soule and body should enioye the presence of God in the last resurrection.

for me, though my reines are consumed within me.

28 But ye said, why is he persecuted? And there was a deepe matter in me.

29 Be ye afraide of the sworde: for the sworde will be auenged of wickednesse, that ye may knowe that there is a iudgement.

f Though his friends thought that he was not persecuted of God for his sinnes, yet he declareth that there was a deeper consideration to him, the triall of his faith, and so to be an example for others. c God will be reuenged of this false iudgement whereby you condemne me.

## CHAP XX

1 Zophar sheweth, that the wicked and the couetous shall haue a short ende, 22 Though for a time they flourish.

THen answered Zophar the Naamathite and sayd,

2 Doubtles my thoughtes cause mee to answere, and therefore I make haste.

3 I haue heard the correction of my reproch: therefore the spirit of mine vnderstanding causeth me to answere.

4 Knowest thou not this of olde, [e] since God placed man vpon the earth?

5 That the reioycing of the wicked is short, and that the ioy of hypocrites is but a moment?

6 Though his excellencie mount vp to the heauen, and his head reach vnto the cloudes,

7 Yet shall he perish for euer, like his dung, and they which haue seene him, shall say, where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night,

9 So that the eye which had seene him, shall doe so no more, and his place shall see him no more.

10 His children shall flatter the poore, and his hands shall restore his substance.

11 His bones are full [of the sinne] of his youth, and it shall lie downe with him in the dust.

12 Though wickednes was sweete in his mouth, and hee hid it vnder his tongue,

13 And fauoured it, & would not forsake it, but kept it close in his mouth.

14 Then his meate in his bowels was turned: the gall of Aspes was in the middes of him.

15 He hath deuoured substance, and he shall vomit it: for God shall driue it out of his belly.

16 He shall sucke the gall of Aspes, [and] the vipers tongue shall slay him.

17 He shall not see the riuers, nor the floods and streames of honie and butter.

18 He shall restore the labour, and shall deuoure no more: euen according to the substance [shall be] his exchange, and he shall enioy it no more.

19 For he hath vndone many: he hath forsaken the poore, [and] hath spoiled houses which he builded not.

20 Surely he shall feele no quietnes in his body, neither shall he reserue of that which he desired.

21 There shall none of his meate be left: therefore none shall hope for his goods.

22 When he shalbe filled with his abundance, he shall be in paine, and the hand of all the wicked shall assaile him.

23 He shall be about to fill his belly, but God shall send vpon him his fierce wrath, and shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, [and] the bow of steele shall strike him through.

25 [The arrow] is drawne out, and commeth forth of the body, and shineth of his gall, so feare commeth vpon him.

26 All darknes shall be hid in his secret places: fire that is not blowne, shall deuoure him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heauen shall declare his wickednes, and the earth shall rise vp against him.

28 The increase of his house shall go away: it shall flowe away in the day of his wrath.

29 This is the portion of the wicked man from God, and the heritage that he shall haue of God for his wordes.

a He declareth that the ioy of wicked men is not to prake to vse, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him. b It is purpose is to proue Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie. c Where as the father through ambition and couetousnesse oppressed the poore, the children through pouertie and misery shall seeke fauour at the poore. d So that the thing which he had taken away by violence shall be restored against his will. e Meaning, that he shall carie nothing away with him but his sinne. f As poyson that is sweete in the mouth bringeth destruction vnto it commonly vnto the bowels all once at the first taste, but afterwards God turneth it to destruction. g He compareth euil gotten goods to the venim of aspes, which serpent is most hard to cure, noting that Iobs great riches were not truely come by, and therefore God did plague him iustly for the same.

a Though God gaue to all other abundace of his blessings, yet he shall haue no part thereof. b That is, these raueners and spoylers of the poore shall enioy their theft but for a time for after God will take it from them and cause them to make restitution, for that it is but an vsurpe change. k For that leaue nothing to his posterite. i The wicked shall neuer be inherited of any one wicked man shall seeke to destroy another. m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a feabbe. n Some read, of the quiuer. o All feare and sorowe shall light vpon him, when he thinketh to escape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked shall flow away like riuers and be dispersed in diuers places. r This God will plague the wicked.

s Against god, thinking to deuise himselfe and to escape Gods hand.

## CHAP XXI

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 Insomuch that they blaspheme God, 16 Their destruction is at hand, 22 None ought to be iudged wicked for affliction, neither good for prosperitie

BVt Iob answered, and sayd,

2 Heare diligently my words, and this shall be in steade of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Doe I direct my talke to man? If it were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and answere me, and then hope my minde must needes be troubled.

a Some read, upon his flesh, alluding to Iob, whose flesh was smitten with a feabbe. b As though he would say, I doe not talke with man, but with God, who will not

lay

lay your hand vpon your mouth.

6 Euen when I remember, I am afraid, and feare taketh hold on my flesh.

7 Wherefore do the wicked liue, and waxe olde, and grow in wealth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their cow calueth, and casteth not her calfe.

11 They send forth their children like sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in wealth, and suddenly they go downe to the graue.

14 They say also vnto God, Depart from vs: for we desire not the knowledge of thy wayes.

15 Who is the Almightie, that we should serue him? and what profite should we haue, if we should pray vnto him?

16 Lo, their wealth is not in their hand: therefore, let the counsell of the wicked be farre from me.

17 How oft shall the candle of the wicked be put out? and their destruction come vpon them? he will deuide [their] liues in his wrath.

18 They shalbe as stubble before the winde, and as chaffe that the storme carieth away.

19 God will lay vp the sorow [of the father for his children: when he rewardeth him, he shall know it.

20 His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.

21 For what pleasure hath hee in his house after him, when the number of his moneths is cut off?

22 Shal any teach God knowledge, who iudgeth the hest things?

23 One dieth in his full strength, being in all ease and prosperitie.

24 His breasts are full of milke, and his bones runne full of marowe.

25 And another dieth in the bitternes of his soule, and neuer eateth with pleasure.

26 They shal sleepe both in the dust, and the wormes shall couer them.

27 Beholde, I know your thoughts, and the enterprises, wherewith [ye doe me wrong.

28 For ye say, Where is the princes house? and where is the tabernacle of the wickeds dwelling?

29 Haue ye not aske them that go by the way? and ye cannot denie their tokens.

30 That the wicked is kept vnto the day of destruction, and they shalbe brought forth to the day of wrath.

31 Who shall declare his way to his face? and who shall reward him for that he hath done?

32 Yet shall he be brought to the graue, and remaine in the heape.

33 The slime valley shalbe sweet vnto him, & euery man shall draw after him, as before him there were innumerable.

34 How then comfort ye me in vaine, seeing in your answeres there remaine but lies?

a Be chargeth them as though they were not able to conceiue this his dealing of Gods prouidence, yet reiecteth them therefore to silence.

b Iob proueth against his aduersaries that God punisheth not straightwayes the wicked but oftentimes suffereth them long liue and prosper: so that we must not iudge God iust or vniust by the things that appeare to our eye.

c They haue store of child, liuelie & healthfull, & vnmeete pastures he answereth to that which Zophar alleaged before.

d Not being corrected with long sickenes.

e They desire nothing more then to be exempt from all subiection that they should not bend to God. Iob therewith his aduersaries that if their reason only be that which is seene by common experience, the wicked that hate God are better beale withall, then they that loue him.

f It is not their owne, but God only to whom he giueth them.

g God keepe me from their counsell &c.

h When God recompenseth the vngodlie, he doth know that his prosperitie was but vanitie.

i Who teacheth the wicked prosperitie and punisheth the godly. k Speaking the wicked. l To wit, the godly. m As concerning their bodies: and thus he speaketh according to the common iudgement.

n Thus they called Iobs iustice in question, contending that it was deceiued in them, & he was the deceiuer.

o Which long suffering long trauelling haue repentance and tokens hereof, to wit that the wicked do prosper by the godly like in maiestie.

p Toward the wicked & vngodly here, yet God will punish him in the last day.

q Though men do flatter him, and none dare reproue him in this world, yet death is a token that God will bring him to an account.

r He shalbe glad to lie in a filthie pit, which before could not be content with a royall palace.

s Saying, that the vngodly haue prosperitie and the godly aduersitie.

## CHAP XXII.

a Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnes. 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

Then Eliphaz the Temanite answered, and said,

2 May a man be profitable vnto God, as hee that is wise may be profitable to himselfe?

3 Is it any thing vnto the Almightie, that thou art righteous? or is it prouitable [to him, that thou makest thy waies vpright?

4 Is it for feare of thee that he will accuse thee? [or] go with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou hast taken the pledge from thy brother for nought, and spoyled the clothes of the naked.

7 To such as were wearie, thou hast not giuen water to drinke, & hast withdrawen bread from the hungrie.

8 But the mightie man had the earth, and he that was in autoune, dwelt in it.

9 Thou hast cast out widowes emptie, and the armes of the fatherlesse were broken.

10 Therefore snares are round about thee, and feare shal sodenly trouble thee:

11 Or darknes that thou shouldest not see, and abundance of waters shall couer thee.

12 Is not God on the hie in the heauen? and

a Though men were still yet God could haue no profite of this his iustice and therefore what he punisheth him, he hath no regard to this in Iob.

b Exod. 23. 7.

c Thou hast beene cruell and vnchaste therein, and wouldest do nothing for the poore but for thine owne aduantage.

d When thou wast in power and authoritie, thou diest not iustice, but wrong.

e Thou hast not only not releeued pure, but oppressed them.

f That is, miserable afflictions.

g He accuseth Iob of impietie & contempt of God as though he

and behold ꝓ height of the [b] starres how hie they are.

13 But thou sayest, how should God know? can he iudge through the darke cloude?

14 The cloudes hide him that he can not see, & he walketh in ꝓ circle of heauen.

15 Hast thou marked the way of the worlde, [k] wherein wicked men haue walked?

16 Which were cut downe before the time, whose foundation was as a riuer that ouerflowed:

17 Which said vnto God, depart from vs, & what the Almightie could do for them.

18 Yet hee [m] filled their houses with good things: but let the counsell of the wicked be farre from me.

19 The righteous shall see them, and shall reioyce, & the innocent shall laugh them to scorne.

20 Surely [n] our substance is hid: but the fire hath deuoured the remnant of them.

21 Therefore acquaint thy selfe, I pray thee, [o] with him, and make peace: thereby thou shalt haue prosperitie.

22 Receiue, I pray thee, the lawe of his mouth, and laye vp his wordes in thine heart.

23 If thou returne to the Almightie, thou shalt [p] be built vp, & thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for dust, and the golde of Ophir, as the flintes of the riuers.

25 Yea, the Almightie shalbe thy defence, & thou shalt haue plentie of siluer.

26 And thou shalt then delite in ꝓ Almightie, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and hee shall heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, and he shall establish it vnto thee, & the light shall shine vpon thy wayes.

29 When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the [q] plane, and it shalbe preserued by the pureness of thine handes.

[a] That so much the more by that excellent worke thou maiest feare God, and reuerence him.

[b] Of purpose, Iob as though he denied Gods prouidence, & that he could not see the things that were done in the world.

[k] Dare God that is, hath from the beginning?

[l] He prouoketh God to punishment of the wicked, whom as he thought he should take away before they can bring their wicked purposes to passe. [m] He answereth to that, that Iob had said, Tush, God hath filled their houses with good things, &c. [n] Read our substance, &c. [o] Read commune with him, &c. [p] Because God dwelleth in the heauens, [q] Read commune with him, &c. [r] Because God dwelleth in the heauens, [s] Read commune with him, &c. [t] Because God dwelleth in the heauens, [u] Read commune with him, &c. [v] Because God dwelleth in the heauens, [w] Read commune with him, &c. [x] Because God dwelleth in the heauens, [y] Read commune with him, &c. [z] Because God dwelleth in the heauens, [aa] Read commune with him, &c. [bb] Because God dwelleth in the heauens, [cc] Read commune with him, &c. [dd] Because God dwelleth in the heauens, [ee] Read commune with him, &c. [ff] Because God dwelleth in the heauens, [gg] Read commune with him, &c. 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2 Some remoue the land markes, that rob the flockes and feede thereof.
3 They leade away the asse of the fatherlesse: and take the Widowes oxe to pledge.
4 They make the poore to turne out of the way, so that the poore of the earth hide themselues together.
5 Beholde, others as wilde asses in the wildernes, go forth to their busines, and rise early for a pray: the wildernes giueth him and his children foode.
6 They reape his prouision in the field, but they gather the late vintage of the wicked.
7 They cause the naked to lodge without garment, and without couering in the colde.
8 They are wet with the showres of the mountaines, and they imbrace the rocke for want of a couering.
9 They plucke the fatherles from the breast, and take the pledge of the poore.
10 They cause him to go naked without clothing, and take the gleaning from the hungrie.
11 They that make oyle betweene their walles, and treade their wine presses, suffer thirst.
12 Men crie out of the citie, and the soules of the slaine crie out: yet God doeth not charge them with folie.
13 These are they, that abhorre the light: they know not the wayes thereof, nor continue in the paths thereof.
14 The murtherer riseth early and killeth the poore and the needie: and in the night he is as a theefe.
15 The eye also of the adulterer watcheth for the twilight, and saith, None eye shall see me, and disguiseth his face.
16 They digge through houses in the darke, which they marked for themselues in the day: they knowe not the light.
17 But the morning is euen to them as the shadowe of death: if one knowe them, they are in the terrours of the shadow of death.
18 He is swift vpon the waters: their portion shalbe cursed in the earth: he will not beholde the way of the vineyards.
19 As the drie ground and heat consume the snowe waters, so shall the graue the sinners.
20 The pitiful man shall forget him: the worme shall feede his sweetnes: he shalbe no more remembred, and the wicked shall be broken like a tree.
21 He doeth euill intreat the baren, that doeth not beare, neither doeth hee good to the widowe.
22 He draweth also the mightie by his power, and when hee riseth vp, none is sure of life.
23 Though men giue him assurance to be in safetie, yet his eyes are vpon their wayes.
24 They are exalted for a litle, but they are gone, and are brought low as all others: they are destroyed, and cut off as the top of an eare of corne.
25 But if it be not so, where is hee? or who will prooue me a lyar, and make my wordes of no value?

a Though God suffer the wicked for a time, yet their ende shalbe most miserable, and in this point Iob commeth to himselfe and setteth his confidence.
b He speaketh after the worlde that not be lamented be cause he did not pitie others.
c He declareth that after that the wicked haue destroyed the weake, they will no lesse to the stronger, and therefore are euill prouerbes no man can

1 And for crueltie and oppression dare not shewe their faces.
d That is, spare no diligence.
e Or, and his, that is robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoyle another, but for necessitie.
h The poore are driuen by the wicked into rockes and holes where they can not lye, nor by the raine.
i That is, they so pouile and pille the poore widowe, that she cannot haue to sustaine her selfe, that she may be able to giue her childe sucke.
k That is, his garmente, wherewith he should be coueredon clad.
l In such places, which are appointed for that purpose: meaning, that whole that labour for the wicked, are pined for hunger.
m For the great oppression and extortion.
n Cry out and call for vengeance.
o God doeth not condemne the wicked, but leeueth to passe ouer it by his long sufferance.
p That is, Gods wonder, because they are repressed therein.

Gods iudgements. 2 That is, that contrary to your reasoning giue a perfite reason of Gods iudgements, let me be reprooued.

## CHAP. XXV.

Bildad prooueth that no man is cleane nor without sinne before God.

Then answered Bildad the Shuhite, and said,
2 Power and feare is with him, that maketh peace in his hie places.
3 Is there any nomber in his armes? and vpon whome shall not his light arise?
4 And howe may a man be iustified with God? or how can he be cleane, that is borne of woman?
5 Beholde, he wil giue no light to the moone, and the starres are vncleane in his sight.
6 Howe much more man, a worme, euen the sonne of man, [which is but] a worme?

q By these particular facts, and the like to be found elsewhere, he would prooue that God punisheth not the wicked any reward to the full. r He fleeth to the waters for his succour. s They thinke that all the worlde is bent against them, and dare not nor by the hie way. t As the dry ground is neuer full with waters, so will they neuer cease sinning, till they come to the grave.

a His purpose is to proue, that albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b Who can hide him from his presence?
c That is, be iust in respect of God?
d If God shew his power, the moone and starres can not haue that light, which is giuen them, much lesse can man haue any excellence, but of God.

## CHAP. XXVI.

Iob sheweth that man can not helpe God, and prooueth it by his miracles.

But Iob answered, and said,
2 Whome helpest thou? him that hath no power? saue thou the arme that hath no strength?
3 Whome counsellest thou? him that hath no wisdome? thou hast shewed right well as the thing is.
4 To whome doest thou declare [these] wordes? or whose spirite commeth out of thee?

a Thou counsellest nothing for my profite, neither thou helpest me, vnlesse am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe who hath no needs of thy defence.
b But thou doest not apply it to the purpose. c That is, meaneth thee to speake this?

d Iob beginneth to declare the force of Gods power and prouidence in all things, not onely in the deepe places of the earth. e Therein no eye is able to see the bottome of the earth, but he seeth it. f Meaning the great hole, or thinne partition. g He causeth the whole heauen to turne about the pole. h That is, he liberally vse heauens, which are called his throne. i So long as the world endureth. k That the heauen hath pillars to vphold it, it is but a similitude, as though he would say, The heauen is not able to abide his reproche. l Meaning a figure of Dragon fashioned like a serpent, because of the crookednes. m If these few things, which we see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes?

5 The dead things are fourmed vnder the waters, and neere vnto them.

6 The graue is naked before him, and there is no couering for destruction.

7 Hee stretcheth out the North ouer the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his cloudes, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne: and spreadeth his cloud vpon it.

10 He hath set boundes about the waters, vntill the day and night come to an ende.

11 The pillars of heauen tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding hee smiteth the pride thereof.

13 His Spirit hath garnished the heauens, and his hand hath formed the crooked serpent.

14 Lo, these are part of his wayes: but how little a portion heare we of him? and who can vnderstand his fearefull power?

## CHAP. XXVII

3 The constancie and perfitnes of Iob. 13 The reward of the wicked and of the tyrants.

a He hath so long afflicted me, that neuer commendable of mine vprightnes: for they iudge one by the outward figures. b Howbeit men iudge of me not well: I must speake on to iustifie, which I haue said not to be wickedly in bearing the cruelty. c Which condemne me as a wicked man, because the hand of God is vpon me. d I will not confesse, that God doeth thus punish me for my sinnes. e Of mine vpright. f What aduantage hath the dissembler to gaine neuer so much, seeing he shall lose his owne soule?

Moreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my iudgement: for the Almighty hath put my soule in bitternes.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednes, & my tongue shal vtter no deceit.

5 God forbid, that I should iustifie you: vntill I die, I will neuer take away mine innocencie from my selfe.

6 I will keepe my righteousnes, and will not forsake it: mine heart shall not reproue me of my dayes.

7 Mine enemie shalbe as the wicked, and he that riseth against me, as the vnrighteous.

8 For what hope hath the hypocrite when hee hath heaped vp riches, if God take away his soule?

9 Will God heare his crie, when trouble commeth vpon him?

10 Will he set his delite on the Almighty? will he call vpon God at all times?

11 I will teache you what is in the hand of God, and I will not conceale that which is with the Almighty.

12 Beholde, all ye your selues haue seene it: why then doe you thus vainly in vaine?

13 This is the portion of a wicked man with God, & the heritage of tyrants, which they shal receiue of the Almighty.

14 If his children be in great nomber, the swords shall destroy them, and his posteritie shal not be satisfied with bread.

15 His remnāt shalbe buried in death, and his widowes shall not weepe.

16 Though he should heape vp siluer as the dust, & prepare raiment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall deuide the siluer.

18 He buildeth his house as the mothe, and as a lodge the watchman maketh.

19 When the riche man sleepeth, he shall not be gathered to his fathers: they opened their eyes, & he was gone.

20 Terrors shal take him as waters, and a tempest shall carie him away by night.

21 The East winde shall take him away, and hee shall depart: and it shall hurle him out of his place.

22 And God shall cast vpon him and not spare, though hee would faine flee out of his hand:

23 Euery man shall clap their hands at him, & hisse at him out of their place.

## CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearchable.

Surely the siluer hath his veine, and the gold his place, where they take it.

2 Iron is taken out of the dust, and brasse is molten out of the stone.

3 God putteth an ende to darkenes, and he trieth the perfection of all things: he setteth a bond of darkenes, and of the shadow of death.

4 The flood breaketh out against the inhabitant, and the waters forgotten of the foote, being higher then man, are gone away.

5 Out of the same earth commeth bread, and vnder it, as it were fire is turned vp.

6 The stones thereof are a place of saphirs, and the dust of it is golde.

7 There is a path which no foule hath knowen, neither hath the kites eye seene it.

g That is, what God reserueth, to himselfe, & where of he giueth not the knowledge to all.

h That is, these secrete iudgements of God, and yet do not vnderstand them. i Why manne should then this crie? k That shall God deuise the wicked, and punish their corn into his posterity.

l None shall lament him.

m Which hieroglyphs and hermans poesie vpon my garment, but is soone shaken out.

n The meaneth that the wicked tyrants shall not haue a quiet death, nor be buried honourably.

o That is, what God hath reuealed vnto man, that may attaine in this world to the secrets of nature, but man is neuer able to comprehende the wisdome of God. p There is nothing but is compelled within certaine limites, and hath an ende, but Gods wisdome. q Meaning, how that vnsearchable it is. r Which by a man can not be vnderstanded. s That is, coyne, & vnderneath is signified stone of cole, which easily ouercometh fire. t He alludeth to the mines & secrets of nature, which are vnder the earth, wherevnto neither foules nor beasts can enter.

8 The lions whelpes haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the rocks, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.

11 He bindeth the floods, that they do not ouerflowe, and the thing that is hid, bringeth he to light.

12 But where is wisedome founde? and where is the place of vnderstanding?

13 Man knoweth not the price thereof: for it is not found in the land of the liuing.

14 The depth saith, It is not in me: the sea also sayth, It is not with me.

15 Golde shall not be giuen for it, neither shall siluer be weighed for the price thereof.

16 It shall not be valued with the wedge of gold of Ophir, nor with the precious onix, nor the saphir.

17 The gold nor the christall shall be equall vnto it, nor the exchange [of] for plate of fine gold.

18 No mention shalbe made of corall, nor of the gabish: for wisedome is more precious then perles.

19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure gold.

20 Whence then commeth wisdome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the foules of the heauen?

22 Destruction and death say, We haue heard the fame thereof with our eares.

23 [But] God vnderstandeth the way thereof, and he knoweth the place thereof.

24 For he beholdeth the endes of the worlde, [and] seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, and a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 And vnto man he saide, Beholde, the feare of the Lord is wisdome, and to depart from euill, is vnderstanding.

CHAP. XXIX.

1 Iob complaineth of the prosperous of the time past. 7, 21 His authoritie, 12 Iustice and equitie.

MOreouer Iob proceeded and continued his parable, saying,

2 Oh that I were as in times past, when God preserued me!

3 When his light shined vpon mine head: and when by his light I walked through the darknes.

4 As I was in the dayes of my youth: when Gods prouidence [was] vpon my tabernacle:

5 When the Almightie was yet with me, and my children round about me:

6 When I washed my paths with butter, and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, [euen] to the iudgement seate, and when I caused them to prepare my seate in the streete.

8 The young men sawe me, and hid themselues, and the aged arose, [and] stoode vp.

9 The princes stayed talke, and layde their hand on their mouth.

10 The voyce of princes was hid, and their tongue cleaued to the roofe of their mouth.

11 And when the eare heard mee, it blessed me: and when the eye saw [me,] it gaue witnes to me.

12 For I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him.

13 The blessing of him that was ready to perish, came vpon me, and I caused the widowes heart to reioyce.

14 I put on iustice, and it couered me: my iudgement [was] as a robe, and a crowne.

15 I was the eyes to the blind, and I was the feete to the lame.

16 I was a father vnto the poore, and [when I knew not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I saide, I shall die in my nest, and I shall multiplie [my dayes] as the sand.

19 [For] my roote is spred out by the water, and the dewe shall lie vpon my branche.

20 My glory shal renue toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and held their tongue at my counsel.

22 After

g After that he hath declared the wisedome of God in the secretes of nature, he deliuereth his power.

h Though Gods power, and wisdome may be vnderstand in earthly things yet his heauenly wisdome cannot be attributed vnto.

i It is to be a thing for man to attaine vnto in this world.

k It can neither be bought for gold, nor precious stones, but is onely the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisedome: which he meaneth by the foules, that flie.

n He maketh God onely the author of this wisdome, and the giuer thereof.

Prouerb. 1 7. o He declareth that man hath so much of this heauenly wisedome, as he shewe, by feating God, and departing from euill.

p Ebr. moneths before.

q When I felt his fauour.

r I was free from afflictions.

s That is seemed to [illegible] vnto me.

t By this, & that which he declare the great prosperitie, that he was in, so that he had no occasion to be such a sinner as they accused him.

u Being afraid of their lightnes, and afraid of my grauitie.

x Acknowledging my wisedome.

y All that heard me, praysed me.

z Testifying that I did good vnto her.

a Because his aduersaries did so much charge him with wickednes, he is compelled to render account of his life.

b That is, I did succour him that was in distresse and so he had cause to praise me.

c I did not to do iustice as others did to weare costly apparell.

d That is, at home in my bed without all trouble, and tranquietnes.

e By seuen he doth expresse.

22 After my words they replied not, and my talke dropped vpon them.
23 And they waited for me, as for the raine, and they opened their mouth as for the latter raine.
24 If I laughed on them, they beleeued it not: neither did they cause the light of my countenance to fall.
25 I appointed out their way, and did sit as chiefe, and dwelt as a king in the armie, and like him that comforteth the mourners.

## CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 Because of his abiectible and affliction. 23 Death is the house of all liuing.

BVt nowe they that are yonger then I, a mocke mee: yea, they whose fathers I haue refused to set with the dogges of my flockes.
2 For whereto should the strength of their handes haue serued me, seeing age perished in them?
3 For pouertie & famine they were solitarie, fleeing into the wildernesse, which is darke, desolate and waste.
4 They cut vp nettles by the bushes, and b iunper roots was their meate.
5 They were chased forth from among men: they shouted at them, as at a theefe.
6 Therefore they dwelt in the clefts of riuers, in the holes of the earth and rocks.
7 They roared among the bushes, and vnder the thistles they gathered themselues.
8 They were the children of fooles and the children of vnknowen, which were more vile then the earth.
9 And now am I their song, and I am their talke.
10 They abhorre me, and flee farre from me, and spare not to spit in my face.
11 Because that God hath loosed my cord & humbled me, they haue loosed the bridle before me.
12 The youth rise vp at my right hand: they haue pushed my feete, & haue trode on me as on the paths of their destruction.
13 They haue destroyed my paths: they tooke pleasure at my calamitie, they had none helpe.
14 They came as a great breache of waters and vnder this calamitie they come on heapes.
15 Feare is turned vpon mee: and they pursue my soule as the winde, and mine health passeth away as a cloude.
16 Therefore my soule is now powred out vpon me, and the dayes of affliction haue taken hold on me.
17 It pearceth my bones in the night, and my sinewes take no rest.
18 For the great vehemencie is my garment changed, which compasseth me about as the collar of my coate.
19 He hath cast me into the mire, and I am become like ashes and dust.
20 When I crie vnto thee, thou doest not heare mee, neither regardest me, when I stand vp.
21 Thou turnest thy selfe cruelly against me, and art enemie vnto me with the strength of thine hand.
22 Thou takest me vp and causest me to ride vpon the wind, and makest my strength to fayle.
23 Surely I knowe that thou wilt bring me to death, and to the house appointed for all the liuing.
24 Doubtles none can stretch his hand vnto the graue, though they crie in his destruction.
25 Did not I weepe with him that was in trouble? was not my soule in heauines for the poore?
26 But when I looked for good, euill came vnto me: and when I waited for light, there came darknes.
27 My bowels did boile without rest: for the dayes of affliction are come vp on me.
28 I wet mourning without sunne: I stoode vp in the congregation and cryed.
29 I am a brother to the dragons, and a companion to the ostriches.
30 My skinne is blacke vpon me, and my bones are burnt with heate.
31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

## CHAP. XXXI.

1 Iob reciteth the innocencie of his liuing, and number of his vertues, wherby declareth what ought to be the life of the faithfull.

I Made a couenant with mine eyes: why then should I thinke on a mayde?
2 For what portion should I haue of God from aboue? and what inheritance of the Almightie from on hie?
3 Is not destruction to the wicked and strange

a That is, mine estate is changed, & whereas before the aduersitie in were glad to do me reuerence, the youngmen now contemne me.
b Meaning, to be employed about the keepe my dogges.
c That is their fathers were vnfit for seruice of hire they came to age.
d Iob sheweth what sort of men mocked him his affliction, where he to their fathers, vnlaw and vnworthie seruice, for whom he would not vse.
e That is like sonne of the vnnaturall mother.
f God hath driuen him into solitarie places, where he could haue no helpe.
g Declareth the pouertie wch they fled to, but could not escape, as chap. 24. 5 & 30. 4 which in like sort were impudent and licentious.
h That is they followed all vnnaturall and vnchristian like dealing.
i That needs none to helpe them.
k By my calamitie they tooke an occasion against me.

By life taketh me, and I am as good as dead.
a Meaning, for ashes.
b That is, God hath brought me in to contempt.
c He speaketh not this to accuse God, but to declare the better cause of his affliction, wherby he was cast behinde hande.
d He compareth his afflictions to a tempest or whirlewinde.
e Or, sadome, or lake.
f None can deliuer mee thence though they lament as my death.
g In steade of comforting they mocked at me.
h Not delighting in any worldly thing, no not so much as in the life of the same.
i Lamenting them that were in affliction, and mourning others to pitie them.
k I am like the wild beasts that desire most solitarie places.
l Which the heate of affliction.
a I hope mine eyes from all vnruly lookes.
b Would not God then haue punished me?

strange punishment to the workers of iniquitie?

4 Doeth not he beholde my wayes and tell all my steps?

5 If I haue walked in vanitie, or if my foote hath made haste to deceite,

6 Let God weigh me in the iust balance, & he shal knowe mine vprightnes.

7 If my steppe hath turned out of the way, or mine heart hath walked after mine eye, or if any blot hath cleaued to mine hands,

8 Let me sow, and let another eate: yea, let my plantes be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue laide waite at the doore of my neighbour,

10 Let my wife grinde vnto another man, and let other men bow downe vpon her:

11 For this is a wickednes, and iniquitie to be condemned:

12 Yea, this is a fire that shall deuoure to destruction, and which shall roote out all mine increase.

13 If I did contemne the iudgement of my seruant, and of my mayde, when they did contend with me,

14 What then shall I do when God standeth vp? and when hee shall visite [me], what shall I answere?

15 He that hath made me in y wombe, hath he not made him? hath not hee alone facioned vs in the wombe?

16 If I restrained the poore of [their] desire, or haue caused the eyes of the widowe to faile,

17 Or haue eaten my morsels alone, and y fatherles hath not eaten thereof,

18 (For frō my youth he hath growne vp with me as with a father, & from my mothers wombe I haue beene a guide vnto her)

19 If I haue seene any perish for want of clothing, or any poore without couering,

20 If his loynes haue not blessed me, because he was warmed with the fleece of my sheepe,

21 If I haue lift vp mine hand against the fatherles, when I sawe that I might helpe him in the gate,

22 Let mine arme fall from my shoulder, and mine arme be broken frō the bone.

23 For Gods punishment was feare vnto me, and I could not be deliuered from his highnes.

24 If I made golde mine hope, or haue said to the wedge of gold, [Thou] art my confidence,

25 If I reioyced because my substāce was great, or because mine hand had gotten much,

26 If I did behold the sunne, when it shined, or the moone, walking in her brightnes,

27 If mine heart did flatter me in secret, or if my mouth did kisse mine hād,

28 (This also had bene an iniquitie to be condemned: for I had denyed y God aboue)

29 If I reioyced at his destruction that hated me, or was moued to ioy when euill came vpon him,

30 Neither haue I suffred my mouth to sinne, by wishing a curse vnto his soule.

31 Did not the men of my tabernacle say, who shall giue vs of his flesh? we cannot be satisfied.

32 The stranger did not lodge in the streete, [but] I opened my doores vnto him, that went by the way.

33 If I haue hid my sinne, as Adam, concealing mine iniquitie in my bosome,

34 Though I coulde haue made afraid a great multitude, yet the most contemptible of the families did feare me: so I kept silence, and went not out of the doore.

35 Oh that I had some to heare me: beholde my signe that the Almightie will witnes for me: though mine aduersarie should write a booke against me,

36 Would not I take it vpō my shoulder, and bind it as a crowne vnto me?

37 I will tell him the number of my goings, and go vnto him as to a prince.

38 If my land cry against me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof without siluer: or if I haue grieued the soules of the masters thereof,

40 Let thistles growe in stede of wheat, and cockle in the stead of barly.

THE WORDES OF IOB ARE ENDED.

## CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wise but the Spirit of God.

SO these three men ceased to answere Iob, because hee esteemed himselfe iust.

2 Then the wrath of Elihu the

a Iob declareth that the feare of God was a bridle to keepe him from all wickednes.

d He sheweth how certaine hypocrites standeth that as vnworthy of her wages & neglect her labour, and suffereth not a gaine the couetous.

e That is, hath accomplished the lust of mine eye.

f According to the curse of the lawe, Deut. 28. 33.

g Let her be made a slaue.

h He sheweth that albeit mē neglect the punishment of aduoutrie, yet the wrath of God will neuer cease till such be destroyed.

i When they abuse them selues cruell contrarie to me.

k If I had oppressed others, howe should I haue escaped Gods iudgement?

l He was moued to shewe pitie vnto seruants, because they were Gods creatures as wee are.

m To long time in my power.

n He vpbraideth the fatherlesse and maintenance of the widowe & wife.

o To oppresse him and not helpe him in time.

p Let me rotte in peces.

q I refrained not from sinne o feare of men, but because I feared God.

r If I reioyced of my worldly prosperitie and felicitie, wherby is meant vp the hoording of the fortune y brightenesse of the moone.

s If mine vnwarie hart delighted me.

t To putting confidence in any thing, but in him alone.

u Iob here reuileth mocked me to be reuenged of mine enemie, yet did I neuer wish him hart.

x And not confessed it freely: where by it is euident that he suffered them selues before men and not before God.

y That is, I reuerenced the most weake and contemned and was afraid to offend them.

z I suffered them to speake euill of me and wrote not out of my house to reuenge it.

a This is a sufficient token of mine vnfeyned reconciliers, that God is my vouchsafe and will iustifie my cause.

b Should not this booke of his accusations be a plaine and commendation to me?

c I will make them account of all my life, without feare. d As though I had bin hyred to their wages that laboured in it. e Meaning, that he were no hyrdet nor entertayner.

f That is, the talke which he had with his three friendes.

g The wise shall not iudge by their owne eyes.

the sonne of Barachel the Buzite, of the famile of Ram, was kindled: his wrath, I say, was kindled against Iob, because he iustified himselfe more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answere, and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for they were more ancient in yeeres then he)

5 So when Elihu sawe, that there was none answere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel the Buzite answered, and said, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to shewe you mine opinion.

7 For I saide, The dayes shall speake and the multitude of yeeres shall teache wisedome.

8 Surely there is a spirit in man, but the inspiration of the Almightie giueth understanding.

9 Great men are not [alway] wise, neither do the aged [alway] understand iudgement.

10 Therefore I say, Heare me, [and] I will shew also mine opinion.

11 Beholde, I did waite vpon your words, & hearkened vnto your knowledge, whiles you sought out reasons.

12 Yea, when I had considered you, lo, there was none of you that reproued Iob, nor answered his wordes:

13 Least ye should say, we haue found wisedome: [for] God hath cast him downe, and no man.

14 Yet hath hee not directed [his] wordes to me, neither will I answere him by your wordes.

15 Then they feared, answered no more, but left off their talke.

16 When I had waited (for they spake not, but stoode still) and answered no more)

17 Then I answered I in my turne, and I shewed mine opinion.

18 For I am full of matter, [and] the spirite within me compelleth me.

19 Beholde my belly is as the wine, which hath no vent, and like the new bottels that breast.

20 Therefore will I speake, that I may take breath: I will open my lips, and will answere.

21 I will not nowe accept the person of man, neither will I giue titles to man.

22 For I may not giue titles lest my Maker should take me away suddenly.

speake the verie truth. n The Chrew word signifieth, to change the name, as to call a foole a wise man, meaning he would not clothe truth to flatter men.

## CHAP. XXXIII.

5 Elihu accuseth Iob of ignorance. 14 He sheweth that God hath diuers meanes to instruct man and to driue him from sinne. 23, 27 He alleageth many and sundrie reasons why he speaketh. 36 Iob being deliuered giueth thankes to God.

1 Wherefore, Iob, I pray thee, heare my talke and hearken vnto all my wordes.

2 Beholde nowe, I haue opened my mouth: my tongue hath spoken in my mouth.

3 My wordes are [m] in the vprightnes of mine heart, and my lippes shall speake pure knowledge.

4 The [1] Spirit of God hath made me, and the breath of [p] Almightie hath giuen me life.

5 If thou canst giue me answere, prepare thy selfe [and] stand before me.

6 Behold, I am according to thy wish in [q] Gods stead: I am also fourmed of the clay.

7 Beholde, my terrour shal not feare thee, neither shall mine hand be heauie vpon thee.

8 Doubtles thou hast spoken in mine eares, and I haue heard the voyce of [thy] wordes.

9 I am [r] cleane, without sinne: I am innocent, & there is none iniquitie in me.

10 Lo, he hath found occasion against me, and counted me for his enemie.

11 He hath put my feete in the stockes, and looketh narowly vnto all my paths.

12 Behold, in this hast thou not done right: I will answere thee, that God is greater then man.

13 Why doest thou striue against him? for he doeth not [s] giue account of all his matters.

14 For God speaketh [t] once or twise, and one feeth it not.

15 In dreames [and] [u] visions of the night, when sleepe falleth vpon men, and they sleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which [x] had sealed,

17 That he might cause man to turne away from [his] enterprise, and that he might hide the pride of man,

18 And keepe backe his soule from the pit, and that his life should not passe by the sword.

what end God sheweth afflictions: to beate downe mans pride. s to render to euery.

19 He

a Clihu came of Abraham, one of Nahors kinsmen, by Buz, another sonne of Nahor. b Diuers the Chaldee paraphrase readeth, Aram. c By making himselfe innocent, and by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the auncient, which haue experience.

f It is a speciall note of Gods chosen, that man hath vnderstanding, and commeth neerer of nature not by age.

g To proue that Iobs affliction came for his sinnes.

h Ann flatter your selues, as though you had ouercome him.

i To wit, Iob.

k He vseth almost the like arguments, but not without taunting and reproches.

l Thus concluded he in my minde great matters of reasons.

m I am therefore here to geue eare to riches, to cast my thoughts, but will speake the truth.

n The Chrew word signifieth, to change the name, as to call a foole a wise man, meaning he would not clothe truth to flatter men.

o I confesse the power of God, and am one of his, therefore thou oughtest to heare me.

p Because Iob had wished to dispute his cause with God Chap. 16. 21. to that he might be set without feare, Elihu saith, he will reason in Gods stead, whom he needeth not to feare, because he is a man made of the same matter that he is.

q I will not handle you so roughly as these others haue done.

r He repeateth Iobs words, wherein he protested his innocency in diuers places, but specially in the 13. 23. and 30. Chapter.

s The cause of his iudgements is not alwayes declared to men.

t Though God by sundry examples of his iudgements speake vnto man, yet for reason thereof is not knowen vpon the sudden God should speake, yet he is not vnderstand.

u God saith he speaketh commonly, either by visions or dreames to teache vs because of our vnderstanding, or else by afflictions by his messenger.

x That is, deceiued and to geue them. He sheweth also

19 He is also striken with sorowe vpon his bed, and the griefe of his bones is sore,

20 So that his life tasteth him to abhorre bread, and his soule daintie meate.

21 His flesh fayleth that it cannot be seene, and his bones which were not seene, clatter.

22 So his soule draweth to the graue, and his life to the buriers.

23 If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousnes,

24 Then will he haue mercie vpon him, and will say, Deliuer him, that he goe not downe into the pit: for I haue receiued a reconciliation.

25 Then shall his flesh be as fresh as a childes and shall returne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his righteousnes.

27 He looketh vpon men, and if one say, I haue sinned, and peruerted righteousnes, and it did not profite me,

28 He will deliuer his soule fro going into the pit, and his life shall see the light.

29 Loe, all these things will God worke twise or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, and heare me: keepe silence, and I will speake.

32 If there be matter, answere me, and speake: for I desire to iustify thee.

33 If thou hast not, heare me: hold thy tongue, & I will teach thee wisedome.

## CHAP. XXXIIII.

1 Elihu chargeth Iob, that he called himself righteous. 11 He proueth that God is iust in his iudgements. 24 God destroyeth the mightie. 31 He iustifieth the repentant.

MOreouer Elihu answered, and sayd,

2 Heare my wordes, ye wise men, and hearken vnto me, ye that haue knowledge.

3 For the eare tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath sayd, I am righteous, and God hath taken away my iudgement.

6 Should I lye in my right? my wound of the arowe is grieuous without my sinne.

7 What man is like Iob, that drinketh scornefulnes like water?

8 Which goeth in the companie of them that worke iniquitie, and walketh with wicked men?

9 For he hath sayd, It profiteth a man nothing that hee should walke with God.

10 Therefore hearken vnto me, ye men of wisedome, God forbid that wickednes should be in God, and iniquitie in the Almightie.

11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.

12 And certainely God will not doe wickedly, neither will the Almightie peruert iudgement.

13 Whome hath he appointed ouer the earth beside himselfe? or who hath placed the whole worlde?

14 If he set his heart vpon man, and gather vnto himselfe his spirit and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, and hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, & regardeth not the riche, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, and the people shall be troubled at midnight, and they shall passe foorth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darknes nor shadow of death, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so much, that he should enter vnto iudgement with God.

24 He shall breake the mightie without seeking, & shall set vpon other in their stead.

25 There-

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k That is, his painefull and misfortunate life.
l To them that tast his sinne.
m A man sent of God to declare his will.
n A singular man, 1 among a thousande, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnesse standeth: which is through the death of Iesus Christ, & faith therein.
o He setteth that it is a sure token of Gods mercie toward sinners, when he causeth his worde to be preached vnto them.
p That is, the minister shall by the preaching of the worde pronounce him free from the condemnation of his sinne.
q He shall feele Gods saluation and reioyce because hereby, where in darkenes the true ioy of the faithfull and that God will reioyce him to health of body, which is a token of his blessing.
r God will forgiue his sinnes & accept him as iust. s That is, haue wickedly.
t Put my sinne hath bin the cause of Gods wrath toward me
u God will so, giue the penitent sinner.
x Speaking, as it were, euen as of a sinner doeth repent.
y If thou doest of any thing, or see occasion to speake against it.
z That is, so that we ther, where in mans iustification consisteth.

k That is, hath afflicted me without a cause.
l Should I lye, as one inforced being an innocent
m I am free from punishment
n I am de-
o Meaning, that I was taken for wicked, because I remembred to attribute God, & submit himself to his iudgements.
p Of whether Iobs words, who is of that
q Or to-
r Or to
s That is, punished him
t Or destroy him.
u Be hearty of life, which he gaue man.
x If God were not iust, how could he gouerne the world?
y If men of nature feare to speake euil of lords as haue power then much more ought they to be afraide to speake euill of God.
z Elihu here touches not to it.
a The meaning of whose sen-tence that God shall send
b God doeth not afflict man about merit, to that he should haue occasion to re-
c Or, vnto him.
d For as his creatures are at hande to serue him so that he neither doeth nor seeke for any other seruice.

a Which are esteemed wise of the world.

b Let vs examine the matter throughly.

25 Therefore shall hee declare their
f workes: he shall turne the f night, and
they shalbe destroyed.
26 He striketh them as wicked men
in the places of the seers,
27 Because they haue turned backe
from him, and would not consider all
his wayes:
28 So that they haue caused the voyce
of the poore to come vnto him, and he
hath heard the crie of the afflicted.
29 And when he giueth quietnes, who
can make trouble: and when he hideth
his face, who can beholde him, whether
it be vpon nations, or vpon a man onely:
30 Because g hypocrite doeth reigne,
and because the people are snared.
31 Surely it appertaineth vnto God
h to say, I haue pardoned, I will not
destroy.
32 But if I see not, teach thou me: if
I haue done wickedly, I will doe no more.
33 Will he performe the thing through
i thee: for thou hast reproued it, because
that thou hast chosen, and not I, now
speake what thou knowest.
34 Let men of vnderstanding tel me,
and let a wise man hearken vnto me.
35 Iob hath not spoken of know-
ledge, neither were his wordes accor-
ding to wisedome.
36 I desire that Iob may be k tryed,
vnto the ende touching the answeres for
wicked men.
37 For he l addeth rebellion vnto his
sinne: he clapperth his hands among vs,
and multiplieth his words against God.

f Shake them manifest that they are wicked.
x Declare the things that were hid.
o Speaking openly in the sight of all men.
π By their cruelte and extortion.
y Which ty-rannicall is in the throne of iu-stice, which ne-uer vseth ar-te of executing iu-stice on the wicked but by-poc-rites and oppresse the people, it is a signe that God hath driuen backe his coun-tenance and fauour from that place
z Simply it belonged to God to impe-rat his re-uerent and partiall man
a Elihu ob-serueth in the persons of God as he was in nothing Iobs equall he would be wiser then God
b Will God vse the counsil in doing his workes?
c Thus hee speak in the person of God, as though Iob should chuse and refuse affliction at his pleasure: That he may speake as much as he can, that we may answere him: and all the wordes of Iob shall vse such arguments.
c Hee standeth stubbornly in the maintenance of his cause.

## CHAP. XXXV.

6 Neither doth godlines profite, or vngodlines hurt God, but man. 12 The wicked cry vnto God and are not heard.

ELihu spake moreouer, a and said,
2 Thinkest thou this right,
that thou hast sayde, I am
more righteous then God?
3 For thou hast sayd, What profiteth
it thee? what auaileth it me, to purge
me from my sinne?
4 Therefore will I answere thee,
and thy companions with thee.
5 Looke vnto the heauen, and see and
beholde the cloudes which are higher
then thou.
6 If thou sinnest, what doest thou
against him, yea when thy sinnes be
many, what doest thou vnto him?

a Iob neuer spake these wordes but he can-not be con-demned his in-nocencie as he were as though he were to far, & God to-mens-ten-ded cause.
b Therefore can-not consecrate the creatures, because pro-fane-ness is-sueth out of him. God

d Therefore hee can not hurt God, nor thy sinne profite him. for hee will be glorified without thee.

7 If thou be righteous, what giuest
thou vnto him? or what receiueth he at
thine hand?
8 Thy wickednes c may hurt a man
as thou art: and thy righteousnes may
profite the sonne of man.
9 They cause many that are oppres-
sed, d to crie, Which crie out for the vio-
lence of the mightie.
10 But none saith Where is God that
made me, which giueth songs in the
night?
11 Which teacheth vs more then the
beastes of the earth, and giueth vs
more wisedome then the foules of the
heauen.
12 Then they crie because of e violence
of the wicked but he answereth not.
13 Surely God will not heare vanitie,
neither will the Almightie regarde it.
14 Although thou sayest to God,
Thou wilt not regarde it, f yet iudge-
ment is before him: trust thou in him.
15 But now because his anger hath
not visited, nor called to count, the euill
with great extremitie,
16 Therefore Iob openeth his mouth
in vaine, and multiplieth wordes with-
out knowledge.

c The wicked may hurt man & cause him to cry, what is hee ought o God, which cruelty cannot should be vnpunished.
d Because they pray not in faith as Eze-kias, Gods warnes.
e God is still, howsoeuer thou iudgest of him.
f For if he be not punished her, as thou belee-uest, thou shouldest not be able to open thy mouth.

## CHAP. XXXVI.

1 Elihu proueth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The properte of the wicked.

ELihu also proceeded and said,
2 Suffer me a litle, and I
will instruct thee: for I haue
yet to speak on Gods behalfe.
3 I will fetch a my knowledge afarre
off, and will attribute righteousnes vn-
to my Maker.
4 For truely my wordes shall not be
false, and he that is perfite in know-
ledge, speaketh with thee.
5 Beholde, the mightie God casteth
away none that is b mightie, and fail-
eth of courage.
6 Hee maintaineth not the wicked,
but he giueth iudgement to the afflicted.
7 He withdraweth not his eyes from
the righteous, but they are c kings
in the throne, where he placeth them for
euer: thus they are exalted.
8 And if they be bound in fetters, and
tyed with the cordes of affliction,
9 Then will hee shewe them their
d worke and their sinnes, because they
haue bene proude.

a He fetcheth that when we speake of God we must lift our spirits more hie, then our natural al-lowance is able to reache.
b Thou shalt perceiue that I am a faithfull instructour, and that I speake to thee in the name of God.
c Strong and constant, and of vnderstan-ding for these are the g ifts of God, and he to-tally them-en-man but for asmuch as God punisheth now Iob it is a signe that their are not in him
d Therefore hee will not preserue the wicked: but to the humble and afflicted heart he will shewe grace.
e He preserueth the godly to honour.
f He will moue their hearts to feele their sinnes that they may come to him by repen-tance, as he did Manasseth.

10 He

Iob.2.19

g That is, in their follie & obstination. 7 so shalbe cause of their owne destruction.

h Which are cruelly bent against God and flatter themselues in their vices.

i When they are in affliction they seeke not to God for succour, as Asa, 2 Chro. 16.12. Reuel. 16.11.

k They die of some lothsome death, and that before they come to age.

l If thou hadst bene obedient to God, he would haue brought thee to liberty & wealth.

m Thou art altogether after the manner of the wicked: for thou dost murmure against the iustice of God.

n God doeth punish thee, lest thou shouldest forget God in thy wealth, and so perish.

o Bende thou curiously in seeking the cause of Gods iudgements, when he destroyeth any.

p And so murmure against God though impatience.

q The workes of God are so manifest that a man may see them afarre off and know God by the same.

r Our infirmitie hindereth vs so, that we can not attaine to the perfite knowledge of God.

s That is, the raine commeth of those drops of water, which be kept vp in the clouds.

t Or, a rang, of the clouds, which be called 7 T abernacle of God.

10 He openeth also their eare to discipline, and commaundeth them that they returne from iniquitie.

11 *If they obey and serue him, they shall end their dayes in prosperitie, and their yeeres in pleasures.

12 But if they wil not obey, they shall passe by the sword, and perish, without knowledge.

13 But the hypocrites [h] of heart increase [i] wrath: for they call not when he bindeth them.

14 Their soule dyeth in [k] youth, and their life among the whoremongers.

15 Hee deliuereth the poore in his affliction, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the streight place into a broad place [l] not shut vp beneath: and that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the [m] iudgement of the wicked: [n] though iudgement and equitie maintaine all things.

18 [o] For Gods wrath is, lest he should take thee away in [p] time abundance: for no multitude of gifts can deliuer thee.

19 Will he regard thy riches? [q] he regardeth not golde, nor all them that excell in strength.

20 Be not carefull in the night, how hee destroyeth the people out of their place.

21 Take thou heede: looke not to [r] iniquitie: for thou hast chosen it rather then affliction.

22 Behold, God exalteth by his power: What teacher is like him?

23 Who hath appointed to him his way? or Who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All men see it, and men beholde it afarre off.

26 Beholde, God [s] is excellent, and we know him not, neither can the number of his yeeres be searched out.

27 When he restraineth the drops of water, the raine [t] powreth down by the vapour thereof,

28 Which raine [the clouds doe drop and let fall abundantly vpon man.

29 Who can knowe the diuisions of the clouds [and] the thunders of his [u] tabernacle?

30 Behold, he spreadeth his light vpon [x] it, & couereth the [y] bottome of the sea.

31 For thereby he iudgeth the people, and giueth meate abundantly.

32 Hee couereth the light with the clouds, and commaundeth them to go [z] against it.

33 [a] His companie sheweth him thereof, and there is anger in rising vp.

t Vpon the clouds.

x That men cannot come to the knowledge of the things there of.

y He sheweth that the raine hath double vse: the one for plants, and the other that it maketh the land fruitful.

z That is, one cloude to passe against an other.

a The cold wind is the breth that in the cloud of the first exhalation, which being taken in the colde cloude mounteth vp toward the place where the fire is, and so anger is ingendred: that is noyse and thunder claps.

## CHAP. XXXVII.

1 Elihu prayseth that the vnsearchable wisdome of God is manifest by his workes. 4 As by the thunders, 6 The snow, 9 The whirlwind, 11 And the raine.

1 AT this also mine heart is [a] astonied, and is moued out of his place.

2 Heare the [b] sound of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the endes of the worlde.

4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, and he will not stay them when his voyce is heard.

5 God thundreth marueilously with his voyce: hee worketh great things, which we know not.

6 For he saith to the snowe, Be thou vpon the earth: [c] likewise to the small raine & to the great raine of his power.

7 With the force [thereof] he [d] shutteth vp euery man, that all men may know his worke.

8 Then the beasts go into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, & the colde from the [e] North winde.

10 At the breath of God the frost is giuen, and the breadth of the waters [f] is made narrowe.

11 He maketh also the cloudes to [g] labour, to water the earth, and scattereth the cloude of his light.

12 And it is turned about by his gouernement, that they may doe whatsoeuer hee commaundeth them vpon the whole world:

13 Whether it be for [h] punishment, or for his land, or of mercie, he causeth it to come.

14 Hearken vnto this, O Iob: stand

a At the marueiling of the thunder, and lightenings: whereby he declareth that the faithfull are liuely touched with the maiestie of God, when they behold his workes.

b That is, the thunder, where by he speaketh to men to make them attentife, & to bring them to the consideration of his workes.

c Meaning, the raines and thunders.

d So that neither small raine nor great, know nor any thing els commeth without Gods appointment.

e By raines & thunders Gods cause th men to keepe them selues within their houses.

f In the time it is cal to the scattering bond, because it dissolueth away the clouds and purgeth the aire.

g That is, is frosen vp and bind

h Either the vapours and moysture to and fro to water the earth.

i That is, the cloud, or darke lightning, &c.

k Raine, colde, heate, tempests & such like are sent of God, either to punish man, or to profite the earth, or to declare his fauour toward man as Chap. 36.31.

Iob. and

and conſider the wonderous workes of God.

15 Diddeſt thou knowe when God diſpoſed them: and cauſed the light of his cloude to ſhine?

16 Haſt thou knowen the [m] varietie of the cloud, and the wonderous workes of him, that is perfite in knowledge?

17 Or howe thy clothes are warme, when he maketh [n] the earth quiet through the South winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, and [o] as a molten glaſſe?

19 Tell vs what we ſhall ſay vnto him: for we can not diſpoſe our matter becauſe of darkenes.

20 Shall it be [p] tolde him when I ſpeake? or ſhall man ſpeake when hee ſhall be deſtroyed?

21 And nowe men ſee not the light, [q] which ſhineth in the cloudes, but the winde paſſeth and clenſeth them.

22 The brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.

23 It is, the Almightie: we can not finde him out: he is excellent in power and iudgement, & aboundant in iuſtice: he [r] afflicteth not.

24 Let men therefore feare him: [for] he will not regarde any that are wiſe in their owne conceite.

1 That is the beginning of the laſt of the three ſpeaches of Elihu.

m Of the ſundrie ſorts and courſes.

n Of the ſtormes that ſhould come vnto nought.

o) knowe. o) hard as. Lyke.

p Of the thy clothes ſhould kepe one warme, when the South winde bloweth.

q That is, our ignorance is ſufficient that Iob was to preſumptuous that he would controll the works of God.

r) That God neuer did any thing till him whom mans reaſon reaſoned againſt him?

s If God ſhould neede any mans helpe.

t The cloude ſtopped the ſhining of the ſunne, that man can not ſee it.

u The winde haue chaſed away the cloudes: and if man be not able to reaſon to the knowledge of theſe things, howe much leſſe of Gods iudgements.

x In Scripture vſed for: meaning, fayre weather and cleare as golde.

y Hearing, but how cauſe.

## CHAP XXXVIII.

God ſpeaketh to Iob, and declareth the weakenes of man in the conſideration of his creatures, by whoſe excellencie the power, wiſedome and prouidence of the Creator is knowen

Then anſwered the Lord vnto Iob out of the [a] whirlewind, and ſayd,

2 Who is this that [b] darkeneth the counſaile by wordes without knowledge?

3 Girde vp nowe thy loynes like a man: I will demaund of thee and declare thou vnto me.

4 Where waſt thou when I layd the [c] foundations of the earth? declare, if thou haſt vnderſtanding,

5 who hath layd the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it?

6 Whereupon are the foundations thereof ſet: or who layed the corner ſtone thereof:

7 When the ſtarres of the morning [d] prayſed me together, and all the children of God reioyced?

8 Or who hath ſhut vp the ſea with doores, when it iſſued and came forth [as out of the wombe:

9 When I made the cloudes as a [e] couering thereof, and darkeneſſe as [f] ſwadling bands thereof:

10 When I ſtabliſhed my commandement vpon it, and ſet barres and doores,

11 And ſaid, hitherto ſhalt thou come, but no farther, and here ſhall it ſtay thy [g] proude waues.

12 Haſt thou commaunded the [h] morning ſince thy dayes? haſt thou cauſed the morning to knowe his place?

13 That it might take hold of the [i] corners of the earth, and that the wicked might be [k] ſhaken out of it?

14 It is turned as clay to ſaction, and all ſtand vp as a garment.

15 And from the wicked their light ſhall be taken away, and the hie arme ſhalbe broken.

16 Haſt thou entred into the bottoms of the ſea? or haſt thou walked to ſeeke out the [l] depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadowe of death?

18 Haſt thou perceiued the breadth of the earth? tell it if thou knoweſt all this.

19 Where is [m] way where light dwelleth? and where is the place of darknes,

20 That thou [n] ſhouldeſt receiue it in the boundes thereof, and that thou ſhouldeſt knowe the paths to the houſe thereof?

21 Knoweſt thou it, becauſe thou waſt then borne, and [becauſe] the number of thy dayes is great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the hayle,

23 Which I haue [o] hid againſt the time of trouble, againſt the day of warre and battel?

24 By what way is the light parted, [which ſcattereth the Eaſt winde vpon the earth?

25 Who hath deuided the ſpoutes for the rame? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, [and] in the wildernes where there is no man:

27 To fulfill the wilde & waſte place, and

a That his words might bee greater marueile, and that of him ye knowe with whom he had to doe.

b Which by ſeeking out the ſecret counſel of God by mans reaſon, maketh it euil to ſeeme and ſheweth his owne folie.

c Becauſe he had anſwered to diſpute with God.

d Gods ſonnes [whom he calleth] Angels.

e Or, ſhadowe. Seeing he could not iudge of thoſe things which were paſſed before he was borne, he was not able to comprehend all Gods workes, much leſſe the ſecret cauſes of his iudgements.

f Or, ſwadling clothes.

g Or, ſtrong.

h That is, Gods decree and commaundement, as yet, to

i To ſee, to rule, ſince thou waſt borne?

k Like hauing in the night time gotten to whereas, cannot abide the light, but hide themſelues.

l The earth which ſeemes in the night to haue no ſoyme, by the riſing of the ſunne is as it were created anewe, and all things therein clad with newe beautie.

m If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehende the counſell of God?

n That thou mighteſt appoint it his way and limites.

o To puniſh mine enemies with them, as Exod. 9. 18. Ioſh. 10. 11.

and to cause the bud of the herb to spring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whose wombe came the yce? who hath ingendred the frost of the heauen?

30 The waters are hid as [with] a stone: and the face of the depth is frosen.

31 Canst thou restraine the swete influences of the Pleiades? or loose the bandes of Orion?

32 Canst thou bring forth Mazzaroth in their time? canst thou also guide Arcturus with his sonnes?

33 Knowest thou the course of heauen, or canst thou set the rule thereof in the earth?

34 Canst thou lift vp thy voyce to the cloudes that the abundance of water may couer thee?

35 Canst thou sende the lightenings that they may walke, and say vnto thee, Lo, here we are?

36 Who hath put wisedome in the reines? or who hath giuen the heart vnderstanding?

37 Who can number cloudes by wisdome? or who can cause to cease the bottels of heauen,

38 When the earth groweth into hardnes, and the clots are fast together?

## CHAP. XXXIX.

*The bountie and prouidence of God wherby extended euen to the yong rauens, giueth man fit occasion to put his confidence in God. 27 Iob confesseth and humbleth himselfe.*

Wilt thou hunt the praye for the lyon? or fill the appetite of the lyons whelpes,

2 When they couch in their places, and remaine in the couert to lye in waite?

3 Who prepareth for the rauen his meate, when his birdes cry vnto God, wandering for lacke of meate?

4 Knowest thou the time when the wilde goates bring forth yong? or doest thou marke when the hyndes do calue?

5 Canst thou number the moneths that they fulfill? or knowest thou the time when they bring forth?

6 They bow themselues: they bruise their yong and cast out their sorowes.

7 Yet their yong ware fat, & grow vp with corne: they go forth and returne not vnto them.

8 Who hath set the wilde asse at liberte? or who hath loosed the bandes of the wilde asse?

9 Whose I haue made the wildernesse his house, and the salte places his dwellings.

10 He derideth the multitude of the citie: he heareth not the cry of the driuer.

11 He seeketh out the mountaine for his pasture, and searcheth after euery greene thing.

12 Will the Vnicorne serue thee? or will he tary by thy cribbe?

13 Canst thou binde the vnicorne with his band to labour in the furrowe? or will he plowe the valleis after thee?

14 Wilt thou trust in him because his strength is great, and cast off thy labour vnto him?

15 Wilt thou beleeue him, that he will bring home thy seede, and gather it vnto thy barne?

16 Hast thou giuen [the] pleasant wings vnto the peacockes? or wings and fethers vnto the ostriche?

17 Which leaueth his egges in the earth and maketh them hote in the dust,

18 And forgetteth that the foot might scatter them, or that the wilde beast might breake them.

19 He sheweth himselfe cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

20 For God hath depriued him of wisdome, and hath giuen him no part of vnderstanding.

21 When time is, [he] mounteth on hie: he mocketh the horse and his rider.

22 Hast thou giuen the horse strength? [or] couered his necke with neying?

23 Hast thou made him afraide as the grashopper? his stroug neying is fearful.

24 He diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnest man.

25 He mocketh at feare, & is not afraid, and turneth not backe from the sworde,

26 Though the quiuer rattle against him, the glittering speare and the shield.

27 He swalloweth the grounde for fearcenes and rage and he beleeueth not that it is the noyse of the trumpet.

28 He saith among the trumpets, Ha, ha: he smelleth the battel afarre off, and the noise of the captaines & the shouting.

29 Shall the hauke flie by thy wisdome stretching out his winges toward the South?

30 Doth the egle mount vp at thy commandement, or make his nest on hie?

31 She abideth and remaineth in the

Ex.m. rocke,

p The yce taketh it name that lyeth where waters stand.

q Which Marcus Aurelius writeth to haue come to an Emperours, whereby as the spring flowreth, & bring flowres: so with haile bringeth in winter.

r Certaine starres so called. Some thinke they were the twelue signes.

s The fourth starre with those that are about him?

t Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?

x To the secret parts of man.

y That is, the cloudes, wherein the water is conteined as in bottels.

z For when God doeth not open these bottels, the earth cometh to this inconuenience.

a After he had declared Gods workes in the heauens, he sheweth his maruelous prouidence in earth, euen towards the brute beastes.

b Reade psal. 147.9.

c He chiefly maketh mention of three goates and hindes, because they bring forth their yong with most difficultie.

d That is, how long they go with yong.

e They bring forth with great difficultie.

f That is, the barre ground where no good fruites grow.

g Iob perceiuing that it was impossible for him to comprehend the reason of Gods workes, concludeth that if man cannot rule a creature, much more is it impossible that he should appoynt the lawes of God wherewith he gouerneth all the world.

h They write that the ostrich couereth her egges in the sand, & because the countrey is hote and the same doth keepe them warme, they are hatched.

i She should take care for them.

k That is to haue a care, & natural affection toward.

l A young one.

m When the yong ostrich is growen vp, he returneth to the dam.

n That is, giueth him courage & swiftnes.

o He describeth the strong and stout nature of the horse.

p That is, when commanded, to flie into the warres countries.

rocke, euen vpon the top of the rocke, and the tower.

32 From thence she ſpyeth for meate, [and] her eyes beholde afarre off.

33 His yong ones also ſucke vp blood: and where the ſlaine are, there is ſhe.

34 Moreouer the Lorde ſpake vnto Iob, and ſaid,

35 Is this to q learne, to ſtriue with the Almightie? he that reproueth God, let him answere to it.

36 ¶ Then Iob answered the Lord, ſaying,

37 Beholde, I am r vile: what ſhall I answere thee? I will lay mine hand vpon my mouth.

38 Once haue I ſpoken, but I will answere no more, yea, twise, but I will proceede no farther.

q Is this the way for a man that is learne to ſtriue with God? which thing he reproueth in Iob.

r Whereby he ſheweth that he repented, and deſired pardon for his faultes.

## CHAP. XL.

a How weake mans power is, being compared to the workes of God: to whose power appeareth in the creation, and gouerning of the great beaſtes.

Chap. 38. 1.

b Meaning, that theſe were propre vnto God, and belonged to no man.

c Cauſe them to put it from you.

d Ihoning hereby that wholesoeuer attributeth to himſelfe power and ability to ſaue himſelfe, maketh himſelfe God.

e This beaſt is thought to be the elephant, or ſome other, whereof is vnknowen.

f Whome I made aſwell as thee.

g This commendeth the gouernance of God toward man: for if he were ſuffered to deuoure as a lyon, nothing were able to reſiſt him or conteine him.

h He is one of the cheefeſt workes of God among the beaſtes.

AGaine the Lorde answered Iob out of the whirlewind, and ſaid,

2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.

3 Wilt thou diſannull my iudgement? [or] Wilt thou condemne me, that thou mayeſt be iuſtified?

4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?

5 Decke thy ſelfe now with b maieſtie and excellencie, and aray thy ſelfe with beautie and glorie.

6 Caſt abroad the indignation of thy wrath, and beholde euery one that is proud, and abaſe him.

7 Looke on euery one that is arrogant, and bring him lowe: and deſtroy the wicked in their place.

8 Hide them in the duſt together, [and] binde their faces in a ſecret place.

9 Then will I confeſſe vnto thee alſo, that thy right hand can ſaue thee.

10 ¶ Beholde nowe c Behemoth, (whome I made d with thee) which eateth graſſe as an oxe.

11 Beholde nowe, his ſtrength [is] in his loynes, and his force is in the nauill of his belly.

12 When he taketh pleaſure, his taile is like a cedar: the ſinewes of his ſtones are wrapt together.

13 His bones are like ſtaues of braſſe, and his ſmall bones like ſtaues of yron.

14 e Hee is the cheefe of the wayes of God: f he that made him, will make his ſword to approach vnto him.

15 Surely the mountaines bring him forth graſſe, where all the beaſtes of the fielde play.

16 Lyeth he vnder the trees in the couert of the reede and fennes?

17 Can the trees couer him with their ſhadowe? or can the willowes of the riuer compaſſe him about?

18 Behold, he ſpoyleth the riuer, g and haſteth not: he truſteth that he can drawe vp Iorden into his mouth.

19 Hee taketh it with his eyes, and thruſteth his nose through whatſoeuer meeteth him.

20 ¶ Canſt thou drawe out h Liuiathan with an hooke, or with a line which thou ſhalt caſt downe vnto his tongue?

21 Canſt thou caſt an hooke into his nose? canſt thou perce his iawes with an angle?

22 Will he make many i prayers vnto thee, or ſpeake thee fayre?

23 Will he make a couenant with thee? [and] Wilt thou take k him as a ſeruant for euer?

24 Wilt thou play with him as with a birde? or Wilt thou binde him for thy maides?

25 Shall the companions bāket with him? ſhall they deuide him among the marchants?

26 Canſt thou fill the baſket with his ſkinne? or the fiſhpanier with his head?

27 Lay thine hand vpō him: remember l the battell, and do no more ſo.

28 Behold, m his hope is in vaine: for [he] ſhall not one perish euē at the ſight of him?

g Though man dare not come neere him, yet God can kill him.

h He ſtirreth at leaſure, and feareth no body.

i Speaking of the whale.

k To do thy buſines, and for thy commaundement?

l Beware leſt thou ſhouldeſt take him.

m To do thy buſines, and for thy commaundement?

## CHAP. XLI.

a By the greatnes of this monſter Liuiathan God ſheweth his greatnes, and his power, which nothing can reſiſt.

NOne [is] ſo fearce that dare ſtirre him vp. Who is he then that can ſtand n before me?

2 Who hath preuented me that I ſhould o make an end? All vnder heauen is mine.

3 I will not keepe ſilence [concerning] p his partes, nor his power, nor his comely proportion.

4 Who can diſcouer the face q of his garment? or who ſhall come to him with a double r bridle?

5 Who ſhall s open the doores of his face, his teeth are fearefull round about.

6 The maieſtie t of his ſcales is like ſtrong ſhieldes, and are ſure ſealed.

7 One is ſet to another, that no winde can

n If none dare ſtand againſt a whale which is but a creature, who is able to compare with God the Creatour.

o Who hath taught me to accomplish my worke?

p The partes, and members of the whale.

q That is, who dare pull off his cloathes?

r Who dare put a bridle in his mouth?

s Who dare looke in his mouth?

can come betweene them.

8 One is ioyned to another: they sticke together, that they can not be sundered.

9 His neesings make ꝑ light to shine, and his eyes are like the eye lids of the morning.

g That is, casteth out flames of fire.

10 Out of his mouth go lampes, and sparkes of fire leape out.

11 Out of his nostrels commeth out smoke, as out of a boyling pot or caldron.

12 His breath maketh the coles burne: for a flame goeth out of his mouth.

13 In his necke remaineth strength, and labour is reiected before his face.

h Working to pourtrayll my hard vnto him.

14 The members of his body are ioyned: they are strong in themselues, and cannot be moued.

15 His heart is as strong as a stone, and as hard as the nether milstone.

16 The mightie are afraid of his mauestie, for feare they faint in themselues.

17 When the sword doeth touch him, he will not rise vp, nor for the speare, dart nor habergeon.

i This Whale is so hard that he feareth much as great rase on the stones as in the myre.

18 He esteemeth yron as straw, and brasse as rotten wood.

k Either he maketh the sea to seeme as it boyled vp his wallowing, or els he sheweth matter in such abundance, as it would seeme that the sea boyled.

19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.

20 The dartes are counted as straw: and he laugheth at ꝑ shaking of ꝑ speare.

l That is, a white froth, and shining like same before him.

21 Sharpe stones are vnder him, & he spreadeth sharpe things vpon the myre.

m He disperseth all other beasts and monsters, and is the powerfull of all others.

22 He maketh the depth to boyle like a pot, and maketh the sea like a pot of oyntment.

23 Hee maketh a path to shine after him: one would thinke the depth as an hore head.

24 In the earth there is none like him: he is made without feare.

25 He beholdeth all the things: he is a king ouer all the children of pride.

## CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friendes. 12 His goods are restored double vnto him. 13 His children, age and death.

n No thought so fearce, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.

o Is there any but ꝑ for this God layde to his charge. Chap. 38,2.

p I confesse herein mine ignorance, and that I spake I knew not what.

q He shewed that he will be Gods scholer to learne of him.

THen Iob answered ꝑ Lord, and said,

2 I know that thou canst do all things, and that there is no thought hid from thee.

3 Who is he that hideth counsel without knowledge? therefore haue I spoken that I vnderstood not, euē things to wonderfull for me, and which I knew not.

4 Heare, I beseech thee, and I will speake: I will demaund of thee, and declare thou vnto me.

5 I haue heard of thee by ꝑ hearing of the eare, but now mine eye seeth thee.

6 Therefore I abhorre my selfe, and repent in dust and ashes.

r I knew thee onely before by hearsay, but now thou hast caused me to feele what thou art to me that I may acknowledge my fore-ware vnto thee.

7 ¶ Now after that the Lord had spoken these words vnto Iob, the Lord also saide vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob.

s Ye tooke in hand an euil cause, in that you condemned him by his outward afflictions and not comforted him with my mercies.

8 Therefore take vnto you now seuen bullockes, and seuen rams, and go to my seruant Iob, & offer vp for your selues a burnt offring, and my seruant Iob shall t pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing, which is right, like my seruant Iob.

t Which you haue receiued your selues to him for the same that your haue committed against him he shall pray for you, and I will heare him.

9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had saide vnto them, and the Lord accepted Iob.

u Or, awhe, or reuerence to mankind.

10 ¶ Then the Lord turned the captiuitie of Iob, when hee prayed for his friendes: also the Lord gaue Iob twise so much as he had before.

11 Then came vnto him all his x brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eat bread with him in his house, and had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earring of golde.

x Thetis, all his kinred, reade Chap. 19,13.

12 So the Lord blessed the last dayes of Iob more then the first: for hee had fourteene thousande sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses.

y God made him double to ryche in cattell as he was before, and gaue him as many children as he had taken from him.

13 He had also seuen sonnes, and three daughters.

14 And he called the name of one z Iemimah, and the name of the second Kezia, and the name of the third a Kerenhappuch.

z That is, of long life or beautifull as the day.

a As pleasant as cattell or fairest spice.

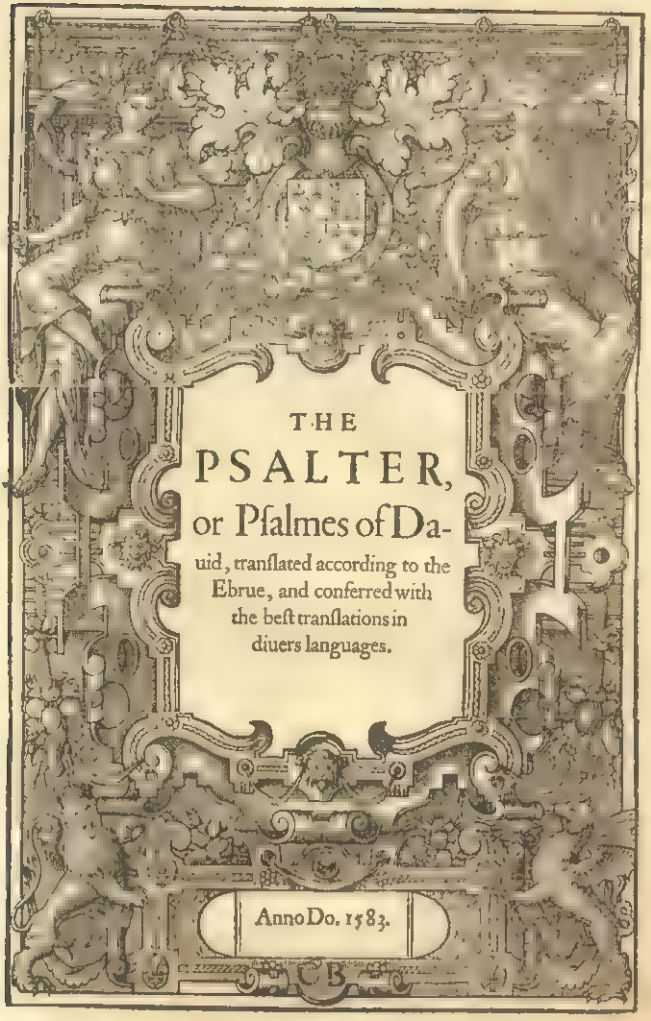
15 In all the lande were no women found so faire as the daughters of Iob, and their father gaue them inheritance among their brethren.

b That is the horne of beautie.

16 And after this liued Iob an hundreth and fourtie yeeres, and sawe his sonnes, and his sonnes sonnes, euen four generations.

17 So Iob dyed, being olde, and full of dayes.

*The ende of the booke of Iob.*


THE
PSALTER,
or Pſalmes of Da-
uid, tranſlated according to the
Ebrue, and conferred with
the beſt tranſlations in
diuers languages.
Anno Do. 1583.

# The * Psalmes of Dauid.

* Or, prayses, according to the Chriſtians: and were chiefly inſtituted to prayſe, & giue thankes to God for his benefites. They are called ϑ Pſalmes or ſongs of Dauid, becauſe the moſt part were made by him.

## The Argument.

THis booke of Pſalmes is ſet forth vnto vs by the holy Ghoſt to be eſteemed as a moſt precious treaſure, wherein all things are contained that appertaine to true felicitie, & well in this life preſent: as in the ſame to come. For the riches of true knowledge and heauenly wiſdome are here ſet open before vs, to take therof in all abundance. If we would know the great and marueilous power of God, here we may ſee the bright eſſe therof: that we muſt clearely. If we would ſeeke for a moſt preuailable wiſedome, here is the ſtaffe of the ſame profeſſion. If we would conceiue of his vnſpeakable bountie, and approche neere thereto, and to our ſelues with that treaſure, here we may haue a moſt ſurely, and vnmatchable taſte thereof. If we would know where in death our ſaluation is, and how to attaine to life euerlaſting, here is Chriſt our onely redeemer, and mediatour moſt euidently declared. Then ſhould a man eaſily carne the true vſe of riches: he ſhould not ouerflow therein, if they were not attended and poſſeſſed, ſhall ſee where all kinde of comfort, and how to keepe meaſure to prayſe God when he ſendeth them deliuerance. The wicked and the perſecutors of the children of God ſhall ſee how the hand of God is euer againſt them: and though he ſuffer the vnto proſper for a while, yet he bridleth the man ſo much as they cannot moue an heare of ones head, except he permit them, and when the end ſhall come deſtruct them moſt miſerable. Briefly, here we haue all preſent remedies againſt a repentant, and troubles of mind and conſcience, ſo that being well practiſed herein, we may be aſſured againſt all dangers in this life, liue in the true feare, and loue of God, and at length attaine to that incorruptible crowne of glory, which is layd vp for all them that loue the comming of our Lord Iesus Chriſt.

### PSAL. I.

Whether it was Eſdras, or any other that gathered the Pſalmes into a booke, it ſeemeth he did ſet this Pſalme firſt in manner of a preface to exhort all godly men to ſtudie, and meditate the heauenly ſentence. For the effect hereof is. 1 That they be bleſſed, which giue themſelues wholy all their life, to the law & ſcriptures. 4 And that the wicked contemners of God, though they ſeeme for a while proſper, yet at length ſhall come to miſerable deſtruction.

BLeſſed is the man that doeth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, nor ſit in the ſeat of the ſcornefull:

a When a mā hath giuen once place to euill counſell, or to his owne concupiſcence, he beginneth to go forward in the ſame, and ſo falleth into contempt of God which contempt is called the ſeate of the ſcornere. Deut 6.6. Iohn. 1.8. prou 6.20.

2 But his delite is in the * Lawe of the Lorde, and in his * Lawe doeth he meditate day and night.

b In the holy ſcriptures. Iere 17.8.

3 For he ſhalbe like a tree planted by the riuers of waters, that will bring forth her fruit in due ſeaſon: whoſe leafe ſhall not fade: ſo * whatſoeuer he ſhall do, ſhall proſper.

c Gods children are ſo mortified euer vnto his grace, that whatſoeuer commeth vnto them tendeth to their ſaluation.

4 The wicked are not ſo, but as the chaffe which * winde driueth away.

5 Therefore the wicked ſhall not ſtand in the iudgement nor ſinners in the aſſemblie of the righteous.

6 For the Lord knoweth the way of the righteous, and the way of the wicked ſhall periſh.

d Though the wicked ſeeme to beare the ſcepter in this worlde yet the Lord diuerth them vnlooſe that they ſhall not rule nor ſtand in the company of the righteous. e But tremble when they feele Gods wrath. f Doth approue and prayſe, like as not to know, is to reproue and reiect.

### PSAL. II.

1 The Prophet Dauid reioyceth that notwithſtanding his aduerſaries rage yet God will continue his kingdome for euer and aduance it euen to the end of the worlde. 10 And therefore exhorteth Kings and Rulers, that they would humbly ſubmit themſelues vnder Gods yoke, becauſe it is in vaine to reſiſt God. Herein is figured Chriſtes kingdome.

a The conſpiracie of the Gentiles & murmuring of the Iewes, and power of kings cannot preuaile againſt Chriſt. Actes 4.25. [illegible] & ſeqq.

WHy do the * heathen * rage, and the people murmure in vaine?

2 The kings of the earth band themſelues, and the princes are aſſembled together againſt the Lord, and againſt his Chriſt.

3 Let vs breake their bands, and caſt their cordes from vs.

b Thus the wicked ſay, & they will caſt off the yoke of God and of his Chriſt. Iere 2.20.

4 * But he that dwelleth in the heauen ſhall laugh: the Lorde ſhall haue them in derision.

c Gods plagues ſhall declare that it is reſiſt on his Chriſt. they ſought againſt him.

5 Then ſhall he ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure, ſaying,

6 Euen I haue ſet my King vpon Zion mine holy mountaine.

7 I will declare the decree: that is, the Lorde hath ſaide vnto me, * thou art my Sonne: this * day haue I begotten thee.

d To ſerue & pay homage to the kingdome is of God. Actes 13.33. 11 Iohn 1.5.

e That is to ſay, as touching mans knowledge, he cannot vnderſtand the firſt time that he was appointed to be elected of God.

8 Aſke of me, and I ſhall giue thee the heathen for thine inheritance, and the * ends of the earth for thy poſſeſſion.

f Not only the Iewes but the Gentiles alſo. Reue 2.27

9 Thou ſhalt bruſh them with a ſceptre of yron, and breake them in peeces like a potters veſſell.

g He diſcribeth all rulers to repent in time.

10 Be wiſe now therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lorde in feare, and reioyce in trembling.

Some applie to Chriſt in his firſt comming and manifeſtation.

12 h Kiſſe

h Kiſſe

h In signe of homage.
i When the wicked shall say, Peace and rest, assuring her to be but in the mid way of their purposes, then shall destruction suddenly come, 1. Thessalonians 5.3.

12 h Kisse the Sonne, least he be angrie, and ye perish in the way, when his wrath shall suddenly burne. blessed are all that trust in him.

PSAL. III.

1 Dauid vniuen forth of his kingdome, was greatly tormented in mind for his sinnes against God: 4 And therefore called vpon God, and wateth holde through his promises against the great rauings and terrours of his enemies, yea, against death it self, which he felte present before his eyes. 7 Finally hee recouereth to the good successe, that God gaue him, and all the Church.

A Psalme of Dauid, when he fled from his sonne Absalom.

LOrd, how are mine aduersaries increased? howe many rise against me?

2 Many say to my soule, [There is] no helpe for him in God. Selah.

3 But thou Lorde art a buckler for me: my glory, and the lifter vp of mine head.

4 I did call vnto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I layed me downe and slept, [and] rose vp againe: for the Lorde sustained me.

6 I will not be afraide for ten thousand of the people, that should beset me rounde about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broken the teeth of the wicked.

8 k Saluation [belongeth] vnto the Lord, and thy blessing [is] vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles hee had his recourse to God.
b The word here signifieth a lifting vp of the voyce, to raise vnto consistore the sentence, as a thing of great importance.
c When hee considered the truth of Gods promises, and tried the same, his faith increased marueilously.
d Be the dangers neuer so great or many, yet God hath euer enemies to deliuer vs.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promes, and therefore boldly reproued his enemies, who wilfully resisted his dominion. 7 And finally preferreth the fauour of God before all worldly creatures.

To him that excelleth: A Neginoth. A Psalme of Dauid.

HEare me when I call, l O God of my righteousnesse: thou hast set me at libertie, when I was in distresse: haue mercie vpon me and hearken vnto my prayer.

2 O ye sonnes of men, howe long will ye turne my glory into shame, louing vanitie, and seeking lyes? Selah.

3 For be ye sure that the Lorde hath chosen to himselfe a godly man: the Lord will heare when I call vnto him.

e Among the that were appointed to sing the Psalmes, and to play on the instruments, one was appointed to teache to set the tune, and to begin who had the cunning best to set the voyce: another to call, and to begin the Psalme: another to answere: another to keepe time: another to lead the rest: and another to play.

4 m Tremble, and sinne not: examine your owne heart vpon your bed, and be still. Selah.

5 n Offer the sacrifices of righteousnes, and trust in the Lord.

6 Many say, who will shewe vs any good? but Lorde, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioye of heart, then they haue had, when their wheat and their wine did abound.

8 I will lay me downe, o and also sleepe in peace: for thou, Lorde, onely makest me dwell in safetie.

l Or, the God of my righteousnesse.
m For feare of Gods iudgement.
n Cease your rage.
o Secure God pacified, and not with outward ceremonies.
p The miserable seeke worldly wealth, but Dauith findeth his felicitie in Gods fauour.
q This word in Hebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as safely alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous successe, hee comforteth comforts. 12 Concluding that when God shall deliuer him, others also shalbe partakers of the same mercies.

To him that excelleth vpon r Nehiloth. A Psalme of Dauid.

r Or, a musicall instrument or tune.

GEare my wordes, O Lorde: vnderstande my s meditation.

2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee doe I pray.

3 Heare my voyce in the morning, O Lorde: [for] in the morning will I direct [me] vnto thee, and I will t waite.

4 For thou art not a God that loueth wickednes: neither shall euill dwell with thee.

5 u The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.

6 Thou shalt destroy them x speake lies: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercie: and in thy feare will I worship toward thine holy Temple.

8 Leade me, O Lorde, in thy righteousnes, y because of mine enemies: make thy way plaine before my face.

9 For no constancie is in their mouth: within, they are very corruption: their z throte is an open sepulchre, and they flatter with their tongue.

10 Destroy them, O God: let them a fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.

s That is, my vehement prayer and feruent complaint and sighings.
t Watch patience and trust till I be heard.
u Seeing that God of nature hateth wickednes, he must needes punish the wicked to saue the godly.
x Which rise most ragingly after the corrupt affections.
y In the depest of his tentations he putteth his full confidence in God.
z Because there are full, therefore leade me out of the dangers of mine enemies. Rom. 3. 13.
a Or, cause the counsels to come to nought.

11 And

h Thy fauour toward me shal confirme the faith of all others.
‖Or, ye good wille.
i So that he shalbe safe frō all dangers.

11 And h let all them that trust in thee,
reioyce and triumph for euer, and couer
thou them: and let them that loue thy
Name, reioyce in thee.
12 For thou Lorde wilt blesse the
righteous and with fauour wilt com-
passe him, as with a shield.

PSAL. VI.

1 When Dauid by his sinnes had prouoked Gods wrath, and now felt not onely his hand against him but also conceiued the horrors of death euerlasting, he desireth forgiuenesse, 6 Bewailing that if God tooke him away in his indignation, he should lacke occasion to praise him as he was wont to doe, whiles hee was among men. 9 Then suddenly feeling Gods mercie, he sharpely rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalme of Dauid.

Iere.10.24.
a Though I deserue destruction, yet let thy mercie pitie my frailtie.
b For my whole strength is abated.
c His conscience is also touched with the feare of Gods iudgement.
d He lamenteth that occasion should be take from him to praise God in the congregation.
‖Or, mine eie is eaten as it were with wormes.
e God sendeth comfort and boldnes in affliction that we may triumph ouer our enemies.
f When the wicked thinke that the godly shall perish, God deliuereth them suddenly, and destroyeth their enemies.

O Lorde, * a rebuke mee not in
thine anger, neither chastise
me in thy wrath.
2 Haue mercy vpon me, O
Lord, for I am weake: O Lorde heale
me, for my b bones are vexed.
3 My soule is also sore troubled: but
Lord how long wilt thou delay?
4 Returne O Lord, deliuer my soule:
saue me for thy mercies sake.
5 For in d death there is no remem-
brance of thee: in the graue who shall
prayse thee?
6 I fainted in my mourning: I cause
my bed euery night to swim, and ‖ wa-
ter my couch with my teares.
7 Mine eie is dimmed for despite, and
sunke in because of all mine enemies.
8 e Away from me all ye workers of
iniquitie: for the Lorde hath heard the
voyce of my weeping.
9 The Lord hath heard my petition:
the Lord will receiue my prayer.
10 All mine enemies shall bee con-
founded and sore vexed: they shalbe tur-
ned backe, and put to shame suddenly.

PSAL. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, hee calleth to God to be his defender, 3 To whom he commendeth his innocencie, 9 First shewing that his conscience did not accuse him of any euill toward Saul: 10 Next that it touched Gods glorie to award sentence against the wicked. 12 And so entreth into the consideration of Gods mercies and promises he waxeth bold, and derideth the enterprises of his enemies, 16 Threatning that it shall fall on their owne necke that which they haue purposed for others.

‖Shiggaion of Dauid, which he sang vnto the Lord, concerning the *words of Cush the sonne of Iemini.

‖Or, kinde of tune.
‖Or, accusation, 2.Sam.16.7.
a He desireth God to deliuer him from the rage of cruel Saul.

O Lord my God, in thee I put
my trust: saue me fro all that
persecute me and deliuer me,
2 Lest he deuoure my soule
like a lyon, and teare it in pieces, while
there is none to helpe.
3 O Lorde my God, if I haue done
this thing, if there be any b wickednes
in mine hands,
4 If I haue rewarded euil vnto him
that had peace with me (yea I haue de-
liuered him that vexed me without cause)
5 Then let the enemie persecute my
soule and take it: yea, let him treade my
life downe vpon the earth, and lay mine
d honour in the dust. Selah.
6 Arise, O Lord in thy wrath & lift vp
thy selfe against the rage of mine enemies,
and awake for mee according to the
e iudgement that thou hast appointed.
7 So shall the Congregation of the
people compasse thee about: for their
sakes therefore f returne on hie.
8 The Lorde shall iudge the people:
iudge thou me, O Lord, according to my
righteousnesse, and according to mine
innocencie, that is g in me.
9 Oh let the malice of the wicked
come to an ende: but guide thou the iust:
for the righteous God trieth the hearts
and reines.
10 My defence is h in God, who pre-
serueth the vpright in heart.
11 God iudgeth the righteous, & him
that contemneth God, euery day.
12 Except he turne, he hath whet his
sworde: hee hath bent his bowe and
made it readie.
13 He hath also prepared him deadly
weapons: he will ordeine his arrowes
for them that persecute me.
14 *Behold, he shal trauaile with wic-
kednes: for he hath conceiued mischiefe,
but he shall bring forth a lie.
15 He hath made a pit and digged it, &
is fallen into the pit that he made.
16 His mischief shal returne vpon his
owne head, and his crueltie shall fall vp-
on his owne pate.
17 I wil praise the Lord according to
his l righteousnes, and will sing praise to
the Name of the Lord most high.

b Either towards Chush or other.
c If I reuenged not when I was prouoked: yea, I did good to him that sought my life.
1.Sam.24.7.
d Let me not onely die but be dishonored for euer.
e In promising me the kingdome.
f Not only for mine, but for thy Church sake declare thy power.
g As touching my behauiour toward Saul and mine enemies.
h Though they pretend a iust cause against me, yet God shal iudge their hypocrisie.
i He doth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I dare say he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
Isa.59.4.
Iob.15.35.
l In keeping faithfully his promise with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly prouidence of God towards man, whom he made, as it were a God ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

¶To him that excelleth vpon Gittith. A Psalme of Dauid.

‖Or, kinde of tune.
a Though the wicked would hold their tongues, yet the very babes are sufficient witnesses of the same.

O Lorde our Lorde, how ex-
cellent is thy Name in all
the worlde! which hast set
thy glorie aboue the hea-
uens.
2 Out of the a mouth of babes & suck-

‖Or, established.

lings hast thou ordeined strength, because of thine enemies, that thou mightest still the enemie and the auenger.

‖Or, grounded

3 When I beholde thine heauens, euē the workes of thy fingers, the moone & the starres which thou hast ordeined,

4 What is man, say I, that thou art mindfull of him? and the sonne of man, that thou visitest him?

b It had beene sufficient for him to haue set forth his glorie by the beasts, though he had not come so low as to man, which is but dust.

5 For thou hast made him a litle lower then God, and crowned him with glorie and worship.

c Touching his first creation.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

d By the temporall gifts of mans creation he is led to consider the benefites which he hath in his regeneration though Christ.

7 All sheepe and oxen: yea, and the beasts of the field:

8 The fowles of the aire, and the fish of the sea, and ‖which passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the world!

PSAL. IX.

1 After he had giuen thanks to God for the sundrie benefites that he had receiued against his enemies, and is moued by manifolde experience how readie God was at hande in all his troubles. 14 He bringeth now himselfe in danger of new enemies, desireth God to helpe him according to his word. 17 And to resist the malicious arrogancie of his aduersaries,

To him that excelleth vpon ‖Muth Labben. A Psalme of Dauid

I Will praise the Lord with my whole heart: I will speake of all thy marueilous workes.

2 I will be glad, and reioice in thee: I will sing praise to thy Name, O most high,

‖Or, kinde of instrument, or tune of for the death of Labben or Goliah.

a God is not prayses, except the whole glorie be giuen to him alone.

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne, [and] iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed ‖ wicked: thou hast put out their name for euer and euer.

b Howsoeuer the enemie seeme for a time to preuaile, yet God preserueth the iust.

6 O enemie, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

c A derision of the enemy that remaineth nothing but destruction but the Lord will dwell for euer, and bring him into iudgement

7 But the Lord shall sit for euer: hee hath prepared his throne for iudgement.

‖ resigne as ludge.

8 For he shall iudge the world in righteousnesse, and shall iudge the people with equitie.

9 The Lord also will bee a refuge for the poore, a refuge in [due] time, euen in affliction.

d Our miseries are meanes to cause vs to seeke Gods present ayde euer vs.

10 And they that knowe thy Name, will trust in thee: for thou, Lorde, hast not failed them that seeke thee.

11 Sing praises to ‖ Lord, which dwelleth in Zion: shew ‖ people his workes.

12 For e when he maketh inquisition for blood, he remembreth it and forgetteth not the complaint of the poore.

e Though god reuengeth not suddenly the wrong done to his, yet he sufferreth not the wicked vnpunished.

13 Haue mercy vpon me, O Lord: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death,

14 That I may shewe all thy praises within the f gates of the daughter of Zion, and reioyce in thy saluation.

f In the open assembly of the Church.

15 The heathen are g sunken downe in the pit, that ‖ they made: in the net that they hid, is their foote taken.

g For God so ouerthroweth their enterprises.

16 h The Lord is knowne by executing iudgement: the wicked is snared in the worke of his owne handes. ‖ Higgaion. Selah.

h The mercie of God toward his Saints must be declared, & the fall of the wicked must alwayes be considered.

17 The wicked shall turne into hell, [and] all nations that forget God.

i Death an vengeance to be noted.

18 For the poore shall not bee allway forgotten: the hope of the afflicted shal not perish for euer.

19 Vp Lord: let not man preuaile: let the heathen be iudged in thy sight.

20 Put them in feare, O Lorde, that the heathen may knowe that they are but k men. Selah.

k Which they cannot learne without the feare of thy iudgements.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, and all kinde of wrong, which the wicked men vse, affirming the cause thereof, that is, their men, being as it were drunken with worldly prosperitie, and therefore setting apart all feare and reuerence towardes God, thinke they may do all things without controlling. 12 Therefore he calleth vpon God to send some remedie against their desperate rage. 16 And as lengthe comforteth himselfe with hope of deliuerance

WHy standest thou farre off, O Lord, & hidest thee in [due] time, euen in affliction?

l Why doest thou not helpe vs in time of neede?

2 The wicked with pride doth persecute the poore: let thē be taken in the crafts that they haue imagined.

3 For the wicked hath made boast of his owne hearts desire, & the couetous blesseth himselfe: he contemneth ‖ Lord.

m The wicked is so proud that he seeketh not for God: he thinketh alwaies, There is no God.

4 The wicked is so proud that he seeketh not [for God: he thinketh alwaies, There is no God.

5 His wayes allway prosper: thy iudgements are hie aboue his sight: therefore n he scorneth all his enemies.

n Or, suffereth.

6 He saith in his heart, I shall ‖ neuer be moued, nor be in danger.

o Or, not be moued, because he was neuer in euill.

7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.

p The euil shal not touch me. Ps. 18. 23. 25 so he speaketh

8 p He lieth in wait in the villages: in

the secret places doth he murther the innocent: his eies are bent against the poore.

9 He lieth in wait secretly, euen as a Lion in his den: he lieth in wait to spoile the poore: he doth spoile the poore, when he draweth him into his net.

10 He croucheth, and bowdeth: therefore heapes of the poore doe fall by his might.

11 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.

12 Arise, O Lord God: lift vp thine hand: forget not the poore.

13 Wherefore doeth the wicked contemne God: he saith in his heart, Thou wilt not regard.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherles.

15 Breake thou the arme of the wicked & malicious: search his wickednes, and thou shalt find none.

16 The Lorde is King for euer and euer: the heathen are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,

18 To iudge the fatherlesse and poore, that earthly man cause to feare no more.

a By the hypocrisie of them that haue authoritie, the poore are deuoured.
f He calleth to God for helpe, because wickednes is so farre ouergrowne that God must now helpe or neuer.
g Therefore thou must needes punish this their blasphemie
h To iudge brotherly right and true iudgement.
i For thou hast diligently beholden him.
k The hypocrites, or such as will not after Gods law, that be destroyed.
l God helpeth when mans helpe ceaseth. Or neither, no more man vpon the earth.

PSAL. XI.

1 This Psalme conteineth two parts. In the first Dauid sheweth how hard assaults of tentations he sustayned, and in how great anguish of minde he was, when Saul did persecute him. 4 Then neere he recouereth that God sent him succour in his necessitie, declaring his nature as well in gouerning the good, and the wicked men, as the whole world.

To him that excelleth. A Psalme of Dauid.

a That is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.
b All hope of succour is taken away.
c Yet am I innocent and vniuste good.
d Though all thinges in earth be out of order, yet God will execute iudgement from heauen.

IN the Lord put I my trust: how say ye then to my soule, Flee to your mountain as a birde?

2 For lo, the wicked bende their bow, & make ready their arowes vpo the string, that they may secretly shoot at them which are vpright in heart.

3 For the foundations are cast downe: what hath the righteous done?

4 The Lorde is in his holy palace: the Lords throne is in the heauen: his eies will consider: his eie lids will trie the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpo the wicked he shal rain snares, fire, and brimstone, and stormy tempest: this is the portion of their cup.

7 For the righteous Lord loueth righteousnes: his countenance doth beholde the iust.

e As in the destruction of Sodome and Gomorha.
f Which they shall drinke euē to the dregs, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commeneth the ordinat vertue that God abhorreth in keeping his promises.

To him that excelleth vpon the eight tune. A Psalme of Dauid.

HElpe Lord, for there is not a godly man left: for the faithfull are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, flattering with their lips, & speake with a double hart.

3 The Lord cut off all flattering lips: and the tongue that speaketh proude things:

4 Which haue said, With our tongue will we preuaile: our lips are our owne: Who is Lord ouer vs?

5 Now for the oppression of the needie, for the sighes of the poore, I will vp saith the Lord, & wil set at liberty him, whom the wicked hath snared.

6 The wordes of the Lord are pure wordes, as the siluer, tried in a fornace of earth, fined seuen folde.

7 Thou wilt keepe them, O Lord: thou wilt preserue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, it is a shame for the sonnes of men.

a Which were defend vs truth, & shew mercy to b oppressed.
b The mercilesse flatterers of the court, which hurt how more with their tongues, then with their weapons.
c They thinke themselues able to performe whatsoeuer they take in hand.
d The Lord is moued with the complaints of his, and deliuereth in the end from all dangers.
e Meaning the Lords word and promises as true and vnchangeable, he will performe it, and preserue the poore from this wicked generation.
f That is, euery where, among all sortes of men.

PSAL. XIII.

1 Dauid as it were ouercome with sundry and new afflictions, fleeth to God as his only refuge. 2 And so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrors of death.

To him that excelleth. A Psalme of Dauid.

HOw long wilt thou forget me, O Lord, for euer? how long wilt thou hide thy face from me?

2 How long shall I take counsell within my self, hauing wearinesse dayly in mine heart? how long shall mine enemie be exalted aboue me?

3 Behold, and heare me, O Lorde my God: lighte mine eies, that I sleepe not in death:

4 Lest mine enemie say, I haue preuailed against him: and they that afflict me, reioyce when I slide.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the circumstance doth his place.
c Which might turne to Gods dishonour, if he did not defend him.

d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

5 But I trust in thy d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lorde, because hee hath e dealt lovingly with me.

PSAL. XIII.

1 Hee complaineth the peruerse nature of men, which were so growen to leerdnesse, that God was hyought to bitter contempt. 7 For the which thing although hee was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth himselfe and others.

To him that excelleth. A Psalme of Dauid.

Psal 53.
a He beweth that the cause of all wickednesse is to forget God.
b There is nothing but disorder and wickednesse among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but God speaketh the same of all men naturally. Rom 3.10.
d Where they thinke themselues most sure.
e You mocke them that put their trust in God.
f He prayeth for the whole Church, whom he is assured God will deliuer: for none but he onely can doe.

Edhe * foole hath saide in his heart, a [There is] no God: they haue b corrupted, & done an abominable woorke: [there is none that doeth good.

2 The Lorde looked downe from heauen vpon the children of men, to see if there were any that would vnderstād, and seeke God.

3 All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not all the workers of iniquitie knowe c they eat vp my people, as they eat bread: they call not vpon the Lord.

5 d There they shall bee taken with feare, because God is in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lorde [is his trust.

7 Oh giue saluation vnto f Israel out of Sion: When the Lorde turneth the captiuitie of his people, then Iaakob shal reioyce, and Israel shalbe glad.

¶ Note that the 1. and 3. verses in this 14. Psalme of the common translation, are not in the same Psalme in the text of the Ebrewe, but rather yuicie, more fully to expresse the maners of the wicked: and are gathered out of the 5. 140. and 10. Psalmes, and also out of the 53. of the Prophet Isaiah, and out of the 36. Psalme, and are alleaged by S. Paul, and placed together in the 3. of the Romanes.

PSAL. XV.

1 Dauid teacheth on what condition God did chuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprly and godly, might witnes that they were his special and holy people.

A Psalme of Dauid.

a Herd God requireth righteousnesse of life, not coming but to others, and couble truth and simplicitie in our wordes.
b Neither flatterers nor the vngodly in their wickednesse.

Lorde, who shall dwell in thy Tabernacle? who shall rest in thine holy mountaine?

2 He that a walketh vprightly, & b worketh righteousnesse, and speaketh the trueth in his heart.

3 He that slaundereth not with his tongue, nor doeth euil to his neighbour, nor receiueth a false report against his neighbour.

4 In whose eyes a vile person is cōtemned, but he honoureth them that feare the Lord: he that sweareth to his [owne hinderance and changeth not.

5 He that giueth not his money vnto c vsurie, nor taketh reward against the innocent: he that doth these things, shall neuer be moued.

c To the hinderance of his neighbour.
d That is, shal not be cast forth of the Church as hypocrites.

PSAL. XVI.

1 Dauid praieth to God for preseruation, not for his woorkes, but for his mercies sake. 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie. 8 Who sufficeth his to lacke nothing.

Michtam of Dauid.

Preserue mee, O God: for in thee do I e trust.

2 O my soule, f thou hast saide vnto the Lord, thou art my Lord: my g welldoing ex [tendeth not to thee.

3 [But to the Saints that are in the earth, and to the excellent: all my delite is in them.

4 The h sorowes of them, that offer to another god, shall bee multiplied: i their offrings of blood will I not offer, neither make k mention of their names with my lips.

5 The Lorde [is] the portion of mine inheritance and of my cup: thou shalt maintaine my lot.

6 The lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lorde, who hath giuen me counsell: my l reines also teach me in the nights.

8 I haue set the Lorde alwayes before me: for he is at my right hand: therefore I shall not slide.

9 Wherefore mine heart is glad and my tongue reioyceth: my flesh also doth rest in hope.

10 For thou wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy m presence is the fulnes of ioy: & at thy right hand there [are] pleasures for euermore.

e Or, a certaine one.
f He sheweth that we cannot call vpon God except we trust in him.
g Though we cannot enrich God yet we must beleeue Gods gifts to the vse of his children.
h Against the superstitious deuotion of men in heaping vp ceremonies.
i He would neither by outward protestation nor in heart ioy in mouth consent to their sacrifices. Exod. 22. 28.
k Where with my portion is measured.
l God teacheth me continually by secret inspiration.
m That is, I reioyce both in bodie and in soule.

5 He that a walketh vprightly, & b worketh righteousnesse, and speaketh the trueth in his heart.

a First God requireth integritie of life.
b Then of others, and couble truth and simplicitie in our wordes.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, & the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

The prayer of Dauid.

Eare the right, O Lord, consider my crie: hearken vnto my prayer of lips vnfeigned.

2 Let my b sentence come forth from thy presence, and let thine eyes behold equitie.

3 Thou hast proued [c] visited mine heart in the night: thou hast tried me, & foundest nothing: [for] I was purposed that

a My righteous cause
b The vengeance that thou shalt shew against mine enemies.
c When thy spirit examined my conscience.

that my [d] mouth should not offend.

4 Concerning the works of men, by the [e] words of thy lips I kept mee from the paths of the cruell man.

5 Stay my steppes in thy paths, that my feete do not slide.

6 I haue called vpō thee: [f] surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my words.

7 Shewe thy marueilous mercies, [thou] ſ art the Sauiour of the that trust [in thee, frō such as resist thy right hād.

8 Keepe me as ſ apple of the eie: hide me vnder the shadow of thy wings,

9 From the wicked that oppresse me, [from mine enemies, which compasse me round about for [h] my soule.

10 They are inclosed in their owne [i] fat, [k] they haue spoken proudly with their mouth.

11 They haue compassed vs nowe in our steppes: they haue set their eyes to bring downe to the ground:

12 Like as a Lion that is greedie of pray, ſ as it were a Lions whelpe lurking in secrete places.

13 Vp Lord, [l] disappoint him: cast him downe: deliuer my soule from the wicked [m] with thy sword,

14 From [n] thy hand, O Lord, from men [o] of the world, who haue their [p] portion in this life, whose bellies thou fillest with thine hid treasure: they children haue ynough, and leaue the rest of their substance for their children.

15 [But] I will beholde [q] thy face in righteousnes, and when I [r] awake, I shall be satisfied with thine image.

d I was innocent toward mine enemie both in deede and thought.
e Though the wicked pretende me to doe euill say euill, yet thy worde kept me backe.
f He [g] is afflicted that God maketh not request.
g For all rebel against him, which troubleth [h] the Church.
h For the Church shall not be satisfied but with my [i] helpe.
i They are puffe vp with pride, as the Rumoache [k] is choked with fat.
k Speak big rage.
l Or, which as thy sworde.
m By thine [n] mighty power.
o Or, whose tyranne hath too long endured.
p And feele not the smart that Gods children vse [q] to haue.
q This is the full felicitie, euen to see the face of God and fauourable countenance expreſſe [r] in vs.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thankesgiuing in the entrie into his kingdome, wherein he extolleth and praiseth most highly the marueilous mercyes and grace of God who hath thus preserued and defended him. 32 Vnder which seemeth to be the image of Christes kingdome, that the spirituall may be assured that Christ shall alwayes conquer and ouercome by the vnspeakable power of his Father, though all the whole world should stirre theragaynst.

To him that excelleth. A Psalme of Dauid the seruant of the Lord, who spake vnto the Lord the wordes of this song, in the day that the Lord had deliuered him from the hand of all his enemies, and from the hand of Saul, and [a]

2.Sam.22.2. a The birth time of enemies, to shewe that as the wicked haue many inuentes to hurt, so God hath many meanes to helpe,

I Will loue thee dearly, O Lord my strength.

2 The Lord is my rocke, and my fortresse, and he that deliuereth me, my God & my strength in him will I trust, my shield, & horne also of my saluatiō, & my refuge.

3 I will call vpon the Lord, which is worthie to be praysed: so shal I be safe from mine enemies.

4 The [b] sorowes of death compassed me, & the floods of wickednesse made me afrayed.

5 The sorowes of the graue haue [c] compassed me about: the snares of death ouertooke me.

6 [But] in my trouble did I call vpon the Lorde, and cried vnto my God: hee heard my voyce out of his Temple, and my crie did come before him, euen [d] into his eares.

7 Then the earth trembled, & quaked: the foundations also of the mountaines moued and shooke, because hee was angrie.

8 Smoke went out at his nostrels, & [e] deuouring fire out of his mouth: coles were kindled thereat.

9 He bowed the heauens also & came downe, & [f] darkenes was vnder his feet.

10 And hee rode vpon Cherub and did flie, & he came flying vpon the wings of the winde.

11 He made darknes his [g] secret place, [and] his pauilion rounde about him, [euen] darkenes of waters, & [h] cloudes of the aire.

12 At ſ brightnes of his presence his clouds passed, haylstones & coales of fire.

13 The Lord also thundred [i] in the heauen, and the Highest gaue his voyce, haylestones and coales of fire.

14 Then he sent out [k] his arrowes & scattered them, & he increased lightnings and destroyed them.

15 And the chanels of waters were seene, & the foundatiōs of ſ worlde were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.

16 He hath sent downe from aboue & taken me: hee hath drawen mee out of [l] many waters.

17 Hee hath deliuered mee from my [m] strong enemy, & from thē which hate me: for they were too strong for me.

18 They preuented mee in the day of my calamitie: but ſ Lord was my stay.

19 He brought mee forth also into a large place: he deliuered me because he fauoured me.

20 The Lord rewarded mee according to my [n] righteousnes: according to the pureneſſe of mine handes he recompensed me:

21 Because I kept ſ wayes of ſ Lord, and did not wickedly against my God.

a For none can obtaine your requestes of God, ſ agree not to goone with their petition
b He speaketh of the dangers and [c] malice of his enemies, from the which God had deliuered him.
c Or, cordes, or cables.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He [f] setteth downe horrible Gods to represents Gods to the wicked.
f Darknes signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g Thinks described at large [Psal. 104.]
h As a king angree with his people, will not shew himselfe vnto them.
i Thunder, lightned, and hayled
k His lightnings.
l That is, the deepe bottoms were seene when he red sea was deuided.
m Out of some one great dangers
n To me, Dauid
o Therefore God sent me succour
p The cause of Gods deliuerance is his owne fauour and loue to vs.
q Dauid [r] meaneth not his owne conscience to be good before God, but his fauour and loue towarde him, which is euer affirmed of good conscience,

22 For all his Lawes were before me, and I did not cast away his commaundements from me.

23 I was vpright also with him, and haue kept me from my wickednes.

24 Therefore the Lorde rewarded me according to my righteousnes, and according to the pureness of mine hands in his sight.

25 With the godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

26 With the pure thou wilt shew thy selfe pure, and with the frowarde thou wilt shewe thy selfe frowarde.

27 Thus thou wilt saue the poore people: wilt cast downe the proude lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darknes.

29 For by thee I haue broken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the worde of the Lorde is tryed in the fire: he is a shield to all that trust in him.

31 For who is God besides the Lorde? and who is mighty saue our God?

32 God girdeth me with strength, and maketh my way vpright.

33 He maketh my feete like hyndes feete, and setteth me vpon mine high places.

34 He teacheth mine handes to fight: so that a bowe of braſſe is broken with mine armes.

35 Thou hast also giuen me the shield of thy saluatiō, and thy right hand hath stayed me, and thy louing kindnes hath caused me to increase.

36 Thou hast enlarged my steps vnder me, and mine heeles haue not slid.

37 I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.

38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast girded me with strength to battell: them that rose against me, thou hast subdued vnder me.

40 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They cried, but there was none to saue them: euen vnto the Lorde, but he answered them not.

42 Then I did beate them small as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the heathen: a people, whome I haue not known, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall bee in subiection to me.

45 Strangers shall shrinke away, and feare in their paule chambers.

46 Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted.

47 It is God that giueth me power to auenge me, and subdueth the people vnder me.

48 He deliuerer from mine enemies, euen thou hast set mee vp from them, that rose against mee: thou hast deliuered mee from the cruel man.

49 Therefore I will praise thee, O Lord, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his king, and sheweth mercie to his anoynted, euen to Dauid, and to his seede for euer.

Gentiles as Rom. 15.9. n This did not properly appertaine to Salomon, but to Iesus Christ.

## PSAL. XIX.

1 To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornaments. 8 And after hee hath called them to the Law, wherein God hath reuealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law he setteth forth more at large.

To the ouer-ſeer. A Pſalme of Dauid.

THE a heauens declare the glorie of God, & the firmament sheweth the worke of his handes.

2 Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor language, where their voyce is not heard.

4 Their line is gone forth through all the earth, and their wordes vnto the endes of the world: in them hath he set a Tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his chamber, and reioyceth like a mighty man to runne his race.

6 His going out is from the ende of the heauen, and his compaſſe is vnto the endes of the same, and none is hid from the heate thereof.

Rom. 1.20.
a Or record.
b The continuall succeſſe of the day and the night is sufficient to declare Gods power and goodnes.
c The heauens are a schoolemaster to all nations, for they preach to barbarous.
d The heauens are as a booke of great capitall letters to leade vnto the Godhead.

f Which dwell round about me.
g The kingdome of Christ is in Dauids kingdome prefigured, who by the preaching of his word brought all to his subiection.
h The ſignifying a rebellion conſtrued and not pronounced.
i Feare shall cauſe them to be afraide and come forth of their ſecrete holes & lurking to seke pardon.
k That is, Saul, who of malice perſecuted him.
l This propheſie appertaineth to the kingdome of Christ and vocation of the Gentiles, but

e Or, baile. The maner was that the bride and bridegrome ſhoulde ſtande vnder a baile together, and after came forth with great ſolemnitie and reioycing of the aſſemblie.

f Though the creatures can not be true, yet this ought to be sufficient to leade vs vnto him.

g So that all mans inuentions and intentions are lies.

h Carry one without exception

i Except God alone, he be esteemed aboue all worlde, prayse, & commendation.

k For God accepteth our endeuour, though it be farre vnperfit.

l Then there is no more hope of mercie but of grace for where sinne is there death is the reward.

m Which are done perfectly and of malice

n If then suppresse my wicked affections by thine holy spirit. o That I may obey thee in thought, worde and deede,

7 The ' Lawe of the Lorde is perfit, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lorde are right & reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and indureth for euer: the iudgementes of the Lord are trueth: they are righteous all together.

10 And more to be ' desired then gold, yea, then much fine golde: sweeter also then honie and the home combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great ' reward.

12 Who can vnderstand his faultes? cleanse me from secrete faultes.

13 Keepe thy seruant also from ᵐ presumptuous sinnes: let thē not reigne ouer me: so shall I bee vpright, & made cleane from much wicked dedes.

14 Let the wordes of my mouth, and the ⁿ meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

TSAI. XX.

1 A prayer of the people vnto God, that it would please him to heare their King, and to accept a sacrifice, which he offered before he went to battell against the Ammonites.

To the ... of David.

a Hereby kinges are also admonished to reuerence God in their affaires.

b The vertue, power & grace of God.

c In token that they are acceptable vnto him.

d Graunted to the King, in whose welth our welfare consisteth.

e The Church feeleth that God hath heard their petition

f As by the visible Sanctuarie the Gods fauor is testified & apprehended vnto vs: so by the vnseene Sanctuarie his people is by the meditation of his power and mercie.

g The world knoweth that put not their confidence in God.

THE ' Lorde heare thee in the day of trouble: the Name of the God of Iaakob defende thee:

2 Sende thee helpe from the Sanctuary, and strengthen thee out of Zion.

3 Let him remember all thine offerings, and turne thy burnt offrings into ashes. Selah:

4 And grant thee according to thine heart, and fulfill all thy purpose:

5 ' That we may reioyce in thy ᵈ saluation, and set vp the banner in the Name of our God. When the Lorde shall performe all thy petitions.

6 Nowe knowe I that the Lorde wil helpe his anoynted, and will heare him fro his ' Sanctuarie, by the mighty helpe of his right hand.

7 Some trust in chariots, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe & fallen, but we are risen, and stand vpright.

9 Saue Lorde: let the King heare vs in the day that we call.

by the strength wherein wee trust to obtaine our petition.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for his mercies, and assureth them of the like helpe to come, which is fulfilled in Christ, who is the perfect ... of ... Psalme.

... Asaph.

THE King shall ' reioyce in thy strength, O Lord: yea, how greatly shall he reioyce in thy ' saluation!

2 Thou hast giuen him his heartes desire, and hast not denied him the request of his lippes. Selah.

3 For thou diddest preuent him with liberall blessings, and diddest set a crowne of pure golde vpon his head.

4 ' He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glorie is great in thy saluation: dignitie and honour hast thou layde vpon him.

6 For thou hast set him ' as ᵈ blessings for euer: thou hast made him glad with the ioye of thy countenance.

7 Because the King trusteth in the Lorde, and in ᵉ mercie of the most high, he shall not slide.

8 ' Thine hand shall find out all thine enemies and thy right hande shal find out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thine anger: the Lorde shal destroy them in his wrath, and the fire shall deuoure them.

10 Their fruite shalt thou destroye from the earth, and their seede from the children of men,

11 For they ' intended euill against thee, ' and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them ' apart, ᶠ the strings of thy bowe shalt thou make ready against their faces.

13 Be thou exalted, O Lorde, in thy strength: [so] will wee sing and prayse thy power.

b Let it not be able to do harme.

c When he shal ouercome his enemies, and so be aduanced to his kingdom

d Then declared thy singular fauour toward me, for which I prayed

e Dauid did not onely obtaine his desire, but also all the graces that he prayed: for in Christ resteth our saluation.

f Then hast made him in thy blessings to ouercome, and a perpetuall example of thy fauour for euer.

g Here he declareth the power of Christ, the kingdome against the enemies of the Church.

h Thou causest them to remember the crosse of God or flee the assemblie.

i They layde as it were their nets to make Gods power to giue ayre to their wicked enterprise

k And marke to shoote at.

l From time the Church and some other times, that we may

Or ... nds

... and the

... of some common song.

a Here appeareth a terrible conflict, which he suffered betweene God and desperation

b Bringing to passe with extreme anguish.

Or, I crie not

c He meaneth the place of praying, euen the Tabernacle, called it so for so called because the people continually occasion to praise him.

d And seeming most vnlouable of all creatures which was ment of Christ. And herein appeareth the vnspeakeable loue of God toward man, that he would thus abase his sonne for our sakes.

e Bee ruled vp on God. Matth. 27.42.

f Euen from my birth thou hast geuen me occasion to trust in thee.

g For in yt God's prouidence is seene the inuant 9. 10. 11 how o perish a thousand times in y mothers wombe.

h He meaneth, that his enemies were so fierce, spoyle and cruell, that they were rather beasts then men

i Before, he spake of the crueltie of his enemies, and now he declareth the inward griefes of the minde, so that Christ was tormented both in soule and body.

Or, shall suffer rotting to be vnder all hope of life.

k Thus Dauid complaineth as though he were naked by his enemies both hands and feete, but this was accomplished in Christ. l By like that is solitude, left alone and forsaken of all. Psal. 35.17. & 25.16.

1 MY God, my God, why hast thou forsaken me, and art so farre frō mine health, & frō the words of my roaring?

2 O my God, I cry by daye, but thou hearest not, and by night, but haue no audience.

3 But thou art holy, and doest inhabite the prayses of Israel.

4 Our fathers trusted in thee: they trusted, and thou didst deliuer them.

5 They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

6 But I am a worme, & not a man: a shame of men, and the contempt of the people.

7 All they that see me, haue me in derision: they make a mowe [and] nod the head, saying,

8 He trusted in the Lorde, let him deliuer him: let him saue him, seeing he loueth him.

9 But thou diddest drawe mee out of the wombe: thou gauest me hope, [euē] at my mothers breasts.

10 I was cast vpon thee, [euen] from the wombe: thou art my God from my mothers belly.

11 Be not farre frō me, because trouble is nere: for there is none to helpe me.

12 Many yong bulles haue cōpassed mee: mightie bulles of Bashan haue closed me about.

13 They gape vpon mee with their mouthes, as a ramping & roaring lion.

14 I am like water powred out, and all my bones are out of ioynt: mine heart is like wax: it is molten in the middes of my bowels.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my iawes, and thou hast brought mee into the dust of death.

16 For dogges haue compassed mee, [and] the assemblie of the wicked haue inclosed me: they pearced mine handes and my feete.

17 I may tell all my bones: [yet] they behold, and looke vpon me.

18 They part my garmentes among them, and cast lottes vpon my vesture.

19 But be not thou farre off, O Lord, my strength: haste to helpe me.

20 Deliuer my soule frō the sword: my desolate soule frō the power of y dog.

21 Saue me from the lyons mouth, and answere me in sauing me from the hornes of the vnicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee, saying,

23 Praise the Lord, ye y feare him: magnifie ye him, all the seede of Iaakob, & feare ye him, all the seede of Israel.

24 For he hath not despised nor abhorred the affliction of the poore: neither hath he hid his face from him, but when he called vnto him, he heard.

25 My praise shall be of thee in the great Congregation: my vowes will I performe before them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shal praise him: your heart shal liue for euer.

27 All the endes of the worlde shall remember them selues, and turne to the Lord: and all the kinreds of the nations shall worship before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

29 All they that be fat in the earth, shall eate and worship: all they that goe downe into y dust, shal bow before him, euē he y cannot quicken his owne soule.

30 Their seede shall serue him: it shall be counted vnto the Lord for a generation.

31 They shall come, and shall declare his righteousnes vnto a people that shal be borne, because he hath done it.

m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all. Hebr. 2.12.

n He promiseth to exhorte the Church, that they by his example might praise the Lord.

o The people afflicted are comforted by the example of Dauid, of Christ

p Which were sacrifices of thanksgiuing, which they offered by Gods commandement when they were deliuered out of any great danger.

q He doeth alude still to the sacrifice.

r Though the poore be first named, as Psal. 36 yet the welthye are not seperated from the grace of Christs kingdome.

s In whom there is no hope that he shall recouer life: so neither poore nor rich, quicke nor dead shalbe reiected from his kingdome.

t Meaning the poore, as which the Lorde keepeth as a seede to be Churches continue his praise among men.

u That is, God hath fulfilled his promes.

## PSAL. XXIII.

1 Because the Prophet had vnder the great mercies of God at diuers times, and in sundrie maners he gathereth a certaine assurance fully perswading himselfe that God will continue the very same goodnesse towards him for euer.

A Psalme of Dauid.



THe Lord is my* shepherd, I shall not want.

2 He maketh me to rest in greene pasture, & leadeth me by the still waters.

3 He b restoreth my soule, and leadeth me in the paths of righteousnesse for his Names sake.

4 Yea, though I shoulde walke through the valley of the shadowe of death, I will feare no euil: for thou art with me: thy rodde and thy staffe, they comfort me.

5 Thou doest prepare a c table before

Ia.40.11. iere. 23.3. ezek. 34.23. iohn 10.11. 1 pet. 2.25.

a He hath care ouer me and nourisheth me vnto me all things.

b Her comforteth or refresheth me.

c Plaine, as if he ment to say.

d Though he were in danger of death, and the sheepe that wandreth in the darke valley without his shepheard.

e After his enemies sought by to deuour him, yet God deliuereth him, and dealeth most liberally with him in despite of them.

me in ꝓ ſight of mine aduerſaries: thou doeſt anoynt mine head with oyle, & my cup runneth ouer.

6 Doubtleſs kindnes and mercie ſhal followe me all the dayes of my life, and I ſhall remaine a lōg ſeaſon in ꝓ house of the Lord.

PSAL. XXIIII.

1 Albeit the Lord God hath made, and gouerneth all the worlde, yet towarde his choſen people he greatlye ꝑtaineth doers, muſt abundante appearance amōg them: he will haue his dwell in ꝓ place. Whom, & what kinde of perſons he admitteth amōg the children of Abraham, & namelye to come & abide into this Sanctuarie, whereby are ꝓ true worſhippers of God ꝑgred from the ſinfull liues of the worlde, & finallye the magneſtie of Gods gracious ꝓſence in the ſame of the Temple, to the ende he might ſtirre vp all the faithfull to the true ſeruice of God.

A Pſalme of Dauid.

THe earth a is the Lordes, & all that therin is: the world and they that dwell therein.

2 For he hath foūded it vpō the ſeas: & eſtabliſhed it vpon ꝓ floods.

3 Who ſhall aſcende vnto the mountaine of the Lord: and who ſhall ſtande in his holy place?

4 Euen he that hath b innocēt hāds, and a pure heart: which hath not lift vp his minde vnto vanitie, nor ſworne deceitfully.

5 He ſhall receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation.

6 This is the b generation of them that ſeeke him, of them that ſeeke thy face, this is Iaakob. Selah.

7 c Lift vp your heads, ye gates, and be ye lift vp ye euerlaſting doores, and ꝓ king of glorie ſhall come in.

8 Who is this king of glorie? ꝓ Lord, ſtrong and mightie, euen the Lorde mightie in battel.

9 Lift vp your heads, ye gates, & lift vp your ſelues, ye euerlaſting doores, & the king of glorie ſhall come in.

10 Who is this king of glorie? ꝓ Lord of hoſts, he is the king of glorie. Selah.

a Deut. 10. 14. Iob. 38. 24. 1. Cor. 10. 26.
b He meeteth two things in the one, that the earth to mans iudgement is ſo ſmeared about with the waters, & moreouer, that God miraculouſly preſerueth the earth, that it is not ouerwhelmed with the waters, which naturally are aboue it.
b Though circumciſion ſeparate the carnall ſeede of Iaakob from the Gentiles, yet he that ſeeketh God, is the true Iaakob and ſeede of Israelite.
c Dauid deſcreeth the building vp of the Temple wherin the glorie of God ſhould appeare, and vnder the figure of this Temple he alſo prayeth for the ſpirituall temple, which is eternall because of the promes which was made to the temple, as it is written, Pſal. 72. 14

PSAL. XXV

1 The Prophet ꝓceiued with the conſideration of his ſinnes & alſo ouerwhelmed with the cruell malice of his enemies, ꝓpareth to God moſt feruently to haue his ſinnes forgiuen, & eſpecially in as much as he cōmitted in the youth. He beginneth euery verſe according to the Ebrew letters two & three except.

A Pſalme of Dauid.

a Vnto thee, O Lord, lift I vp my ſoule.

2 My God, I b truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, ſhall not be aſhamed: but let thē be confounded, that tranſgreſſe without cauſe.

4 d Shewe me thy wayes, O Lord, and teache me thy paths.

5 Leade me forth in thy trueth, and teach me: for thou art the God of my ſaluation: in thee do I truſt all the day.

6 Remember, O Lorde, thy tender mercies, and thy louing kindneſſe: for they haue bene of old.

7 Remember not the e ſinnes of my youth, nor my rebelliōs. but according to thy kindnes remēber thou me, euen for thy goodnes ſake, O Lord.

8 Gracious & righteous is ꝓ Lord: therfore will he teach ſinners in ꝓ way.

9 Thē that be meeke will he f guide in iudgement, and teache the humble his way.

10 All the pathes of the Lorde are g mercy and trueth vnto ſuch as keepe his couenant and his teſtimonies.

11 For thy Names ſake, O Lord, be mercifull vnto mine vnquite, for it is great.

12 What man is he that feareth the Lord? him will he teache ꝓ way that he ſhall h chuſe.

13 His ſoule ſhall dwell at i eaſe, and his ſeede ſhall inherite the land.

14 The k ſecret of the Lord is reuealed to them, that feare him: and his couenant to giue them vnderſtanding.

15 Mine eies are euer toward ꝓ Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, & haue mercie vpon me: for I am deſolate & poore.

17 The l ſorowes of mine heart are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction & my trauell, and forgiue all my ſinnes.

19 Behold mine enemies for they are many, & they hate me with cruell hatred.

20 Keepe my ſoule, & deliuer me: let me not be cōfounded, for I truſt in thee.

21 Let mine vprightnes and equitie preſerue me: for mine hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

a Ps. 24. 1. Exod. 19. 5. Deut. 10. 14.
b That thou wilt take away mine enemies, which are thy gods. Iſa. 28 16. rom. 10. 11.
c Receiue me in the ſight of thy people, & ſuffer me not to periſh.
d Continually, and againſt all temptatiōs.
e He confeſſeth that his manifeſt ſinnes were to cauſe that he ſhould not enioy the benefites of God, but that perſeuerance how, declareth that the cauſe of the euil may be taken away, to the intent that the effect may ceaſe.
f That is, teach them that are true, humbled for their ſinnes.
g And for none other reſpect.
h Meaning, the number is vncertain.
i He will reſt ſatisfied, his ſpirite to ſolace the right way.
k He shall proſper but in ſpirituall and celeſtiall things.
l As his counſel concerned in his worde, wherein he declareth that he is the protector of the faithfull.
m His griefe is increaſed because of mine enemies cruelte.
n The greater that his affections were, and the more that mine enemies encreaſed, the more neere ſelfe he God a helpe.
o For as much as I haue behaued my ſelfe vprightly towards mine enemies, let them know that thou art ꝓ defender of my iuſt cauſe.

PSAL. XXVI.

1 Dauid oppreſſed with many enimies, finding no helpe in the worlde, retireth for helpe from God, and aſſured of his fatherly fauour towarde him, he ꝓteſteth vnto God to be his iudge, and to defende his innocencie. 6 Finally he maketh mention of his ſacrifice, which he will offer for his deliuerance and deliberation here in the companie of the faithfull in the Congregation of God, whence he was baniſhed by Saul, ꝓmiſing integrite of life, and open ꝓphecie and thankeſgiuing.

A Pſalme of Dauid.

Iudge

a He ſeeketh to God to be iudge of his vnſeruable ſeeking that is no ſlander among men.

b Hys deep affections & inward motions of the heart.

c He theweth what thinges him that he wo not receyue or enioy, vntill he declareth ꝓ they can not withſtand him.

d Plurima before God, & no more the compayny of the wicked.

e I will ſerue thee in pure affection, and purely the godly that ſacrifice vnto thee.

f Deſtroy me not in the ouerthrow of the wicked.

g Whoſe cruell handes do reſemble the malicious deuiſes of their hearte.

h I am preſerued from mine enemies both by power of God, and therefore will p̄ayſe him openly.

a Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſituation was ſurely layd vpon God, he feareth not the compayny of his enemies.

b That God will deliuer me and ſaue my faith ſtedfaſt.

c The loſſe of countrey, wife and liuyng ſeemed grieuous vnto him in reſpect of this one thing, that I may not [illegible]

JUdge mee, ¦ O Lorde, for I haue walked in mine innocencie: my truſt hath been alſo in the Lord: therefore ſhall I not ſlide.

2 Proue me, O Lord, and trie me: eꝛamine my reines, and mine heart.

3 For thy louing kindnes is before mine eyes: therefore haue I walked in thy truetth.

4 I haue not hanted with vaine perſons, neither kept compaine with ꝑ diſſemblers.

5 I haue hated ꝑ aſſemblie of ꝑ euill, & haue not compained with the wicked.

6 I will waſh mine handes in innocencie, O Lord, & compaſſe thine altar,

7 That I may declare with ꝑ voyce of thankeſgiuing, and ſet forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 ¦ Gather not my ſoule with the ſinners, nor my life with the bloodie men:

10 In whoſe hands is wickednes, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeeme me therefore, and be mercifull vnto me.

12 My foote ſtādeth in vpꝛightnes: I will praiſe thee, O Lord, in ꝑ congregations.

PSAL. XXVII.

1 Dauid maketh this p̄ſalme to be reioyced from great perils as appeareth by the ꝑables and thanckeſgiuing annexed: 6 Where in two things he ſeeketh conſtant faith of Dauid againſt the aſſaultes of his enemies. 7 And adds the end wherefore he deſireth to liue and to be deliuered, onely to worſhip God in his Congregation.

A Pſalme of Dauid.

THe Lord is my ¦ light & my ſaluation, whō ſhal I feare? the Lord is the ſtrength of my life, of whom ſhall I be afraide?

2 When the wicked, ¦ euen mine enemies and my foes came vpon me to eat vp my fleſh, they ſtumbled and fell.

3 Though an hoſte pitched againſt mee, mine heart ſhould not be afraide: though warre be raiſed againſt mee, I will truſt in this.

4 One thing haue I deſired of the Lord, that I will require, euen that I may dwell in the houſe of the Lorde all the daies of my life, to beholde ꝑ beautie of the Lord, and to viſite his Temple.

5 For in the time of trouble hee ſhall hide me in his Tabernacle: in the ſecrete place of his pauilion ſhall he hyde mee, and ſet me vp vpon a rocke.

6 ¦ And now ſhal he lift vp mine head aboue mine enemies round about mee: therefore will I offer in his Taberna cle ſacrifices of ioye: I will ſing & prayſe the Lord.

7 Hearken vnto my voyce, O Lord, when I crie: haue mercie alſo vpon me and heare me.

8 When thou ſaideſt, ¦ Seeke ye my face, mine heart anſwered vnto thee, O Lord, I will ſeeke thy face.

9 Hide not therefore thy face frō me, nor caſt thy ſeruāt away in diſpleaſure: ꝑ haſt bene my ſuccour: leaue me not, neither forſake me, O God of my ſaluatiō.

10 ¦ Though my father and my mother ſhould forſake me, yet the Lord will gather me vp.

11 Teache me thy way, O Lord, and leade me in a right path, becauſe of mine enemies.

12 Giue me not vnto ꝑ luſt of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake cruelly.

13 I ſhould haue fainted, ¦ except I had beleeued to ſee the goodnes of the Lord in the land of the liuing.

14 Hope in ꝑ Lord: be ſtrong, & he ſhal comfort thine heart, & truſt in the Lord.

PSAL. XXVIII.

1 Being in great feare and heauines of heart to ſee God diſhonoured by the wicked he deſireth to be no of them. 4 And prieth for vengeāce againſt them: and ꝛ length aſſureth him ſelfe that God hath heard his prayer. 9 Vnto whoſe nation he commendeth all the faithfull.

A Pſalme of Dauid.

VNto thee, O Lord, do I crye: O my ſtrength, bee not deafe toward me, leaſt, if thou anſwere me not, I be like them that go downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine handes toward thine holy Oracle.

3 Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice is in their hearts.

4 Reward them according to their deedes, and according to the wickednes of their inuentions: recompēce them after the worke of their hands: render the their reward.

5 For they regard not the workes of the Lord, nor ꝑ operation of his hands: therefore breake them down, & builde them not vp.

6 ¦ Praiſed be the Lord, for hee hath

a Dauid aſſured himſelfe by ꝑ ſpirit of prophecie that he ſhould ouercome his enemies and ſerue God in his tabernacle.

b He groſſeth vp & Gods promiſes to the weak that he is moſt willing to obey his commandement.

c The magnificath Gods loue towardes his, which farre paſſeth the moſt tender loue of parents towards their children.

d But either pacifie their wrath, or diuide their cage

e In this preſent life before I die, as Iſa. 38.11.

f He exhorteth himſelfe to depende on the Lord, ſeeing he neuer failed in his promiſes.

a He compareth himſelfe as a dead man, till God ſhewe his fauour toward him, and greate him his petition.

b He vſeth thus outwarde meanes to helpe the weakenes of his faith: for in that place was the Arke, and there God promiſed to ſhew the tokēs of his fauour.

c Deſtroy not the good with the bad.

d Here thus prayeth in reſpect of Gods glorie, and not for his owne cauſe, being aſſured that God would puniſh the perſecuters

e Becauſe he began to ſing his

of his Church. f Let them be vtterly put ouer as Ahabeth, &c.

felt the aſſurance of Gods helpe in his heart, his mouth was open to ſing his prayſes.

heard

heard the voyce of my petitions.

7 The Lord is my ſtrength and my ſhielde: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I praiſe him.

8 The Lorde [is] their ſtrength, & he is the ſtrength of the deliuerances of his anoynted.

9 Saue thy people, and bleſſe thine inheritance: feede them alſo, and exalt them for euer.

f Meaning, the ſoulgiers, who were as inſtrumēts, by whom God declared his power.

PSAL. XXIX.

a The Prophet exhorteth the princes and rulers of the world, (which for the moſt part thinke there is no God) 1 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. 11 And though thereby God threatneth ſtarcely, yet is he alwayes mercifull to his, and mindeth thereby to praiſe his Name.

A Pſalme of Da.

a The exhorteth the proude tyrants to bible themſelues vnder Gods hād, and not to be inferiour to theire beaſtes & ſenſeleſſe creatures.

GIue vnto the Lord, ye ſonnes of the mighty: giue vnto the Lord glorie and ſtrength.

2 Giue vnto the Lord glorie due vnto his Name: worſhip the Lord in the glorious Sanctuarie.

b The thunder claps that are heard out of the cloudes, ſeeme to make the earth to tremble for feare of Gods anger.

3 The voyce of the Lord is vpon the waters. The God of glorie maketh it to thunder: the Lord [is] vpon the great waters.

4 The voyce of the Lord is mighty: the voyce of the Lord is glorious.

c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?

5 The voyce of the Lorde breaketh the cedars: yea, the Lorde breaketh the cedars of Lebanon.

d Called alſo Hermon.

6 He maketh them alſo to leape like a calfe: Lebanon alſo and d Sirion like a yong vnicorne.

e It cauſeth lightenings to ſhoote & glyde.

7 The voyce of the Lorde deuideth the e flames of fire.

f In places moſt deſolate, where no creature there is the preſence of God.

8 The voyce of the Lord maketh the wildernes to tremble: the Lord maketh the wilderne of f Kadeſh to tremble.

g For feare maketh them to caſt their calues.

9 The voyce of the Lord maketh the hindes to calue, and diſcouereth the foreſts: therfore in his Temple doeth euery man ſpeake of his glorie.

h Spoken the more bare, or perceiued the moſt ſecrete places.

10 The Lord ſitteth vpon the g flood, & the Lord doeth remaine king for euer.

i Though the wicked are nothing moued with theſe ſtrokes, yet the faithfull praiſe God. k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

11 The Lord ſhall giue ſtrength vnto his people: the Lord ſhall bleſſe his people with peace.

PSAL. XXX.

l When Dauid was deliuered from great danger, he renderes thankes to God exhorting others to do the like, and to learne by his example, that God is rather mercifull then ſeuere and rigorous towarde his children, 7 And alſo that the taſt of proſperitie is abouelliue to ſudden. 8 This done, he returneth to prayer, promiſing to praiſe God for euer.

* A Pſalme or ſong of the dedication of the [illegible]

a After that Abſalom had polluted it with moſt filthie inceſtuous.

I Will magnifie thee, O Lord: for thou haſt exalted mee, & haſt not made my foes to reioyce ouer me.

b He condemneth them of great vnkindnes that doe not praiſe God for his benefites.

2 O Lord my God I cried vnto thee, and thou haſt reſtored me.

c Deſcribed ſet the recouery of Ezechias.

3 O Lord, thou haſt brought vp my ſoule out of the graue: thou haſt reuiued me from them that go downe into a pit.

d Meaning, that he eſcaped death moſt narrowly.

4 Sing praiſes vnto the Lorde, yee his Saintes, and giue thankes before the remembrance of his holineſſe.

e The wrathe of God ſtirred them that haue re-courſe to diuerſitie and new inuentions vnto others.

5 For, he endureth but a whyle in his anger: but in his fauour is life: weeping may abide at euening, but ioy commeth in the morning.

f Vpon his Tabernacle. Leuit. 26. 28.

6 And in my proſperitie I ſaid, I ſhal neuer be mooued.

7 For thou Lorde of thy goodnes haddeſt made my mountaine to ſtande ſtrong: but thou biddeſt hide thy face, [and] I was troubled.

g I put to much confidence in mine eſtate. Deut. 8. 17.

8 Then cried I vnto thee, O Lord, and prayed to my Lord.

h Thought the contrarie. Ecclus. 11. 24, 25

9 What profite is there in my blood, when I goe downe to the pit? ſhall the duſt giue thankes vnto thee? or ſhall it declare thy truethe?

i After that thou haſt puniſhed me ſharply.

10 Heare, O Lorde, and haue mercie vpon me: Lord be thou mine helper.

k That he ſpeake of mercy.

11 Thou haſt turned my mourning vnto ioye: thou haſt looſed my ſacke and girded me with gladnes,

l Dauid meaneth that the heart are not pacified to thanke God for his benefites, vnleſſe the Lord giue vs cauſe therefore to be glad: Becauſe thou haſt preſerued me, that my tongue ſhould praiſe thee, I will not be dumbe as ſtil of my nature.

12 Therefore ſhall my tongue praiſe thee and not ceaſe: O Lord my God, I will giue thankes vnto thee for euer.

PSAL. XXXI.

a Dauid deliuered from ſome great danger, firſt rehearſeth what mediatrik he had by the power of faith, whom death was before his eyes, but euen now ceaſing ready to take him. 6 That he affirmeth that the fauour of God is alwayes readie to thoſe that feare him. 11 Finally he exhorteth all the faithfull to truſt in God and to reioyce in him, becauſe he preſerueth & ſtrengtheneth them as they may ſee by his example.

Pſal 71.1.

IN thee, O Lord haue I put my truſt: let me neuer be confounded: deliuer mee in thy righteouſnes.

b For the God declareth himſelfe a father vnto vs, we ought to haue recourſe vnto him as children vnto their father, and aſſuredly truſt that he will helpe vs.

2 Bowe downe thine eare to me: make haſte to deliuer me: be vnto me a ſtrong rocke, [and] an houſe of defence to ſaue mee.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct me and guide me.

c Deliuer me from [illegible] enimies.

4 Draw me out of the net that they haue laide priuily for mee: for thou art my ſtrength.

5 Into

5 Into thine hand I commend my spirite: for thou hast redemed mee, O Lord God of trueth.

6 I have hated them that gyue them selues to deceitfull vanities: for I trust in the Lord.

7 I will be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast knowen my soule in aduersities,

8 And thou hast not shut me vp in the hand of the enemie, but hast set my feet at large.

9 Haue mercie vpon me, O Lord: for I am in trouble: mine eye, my soule, and my belly are consumed with griefe.

10 For my life is wasted with heauines, and my yeeres with mourning: my strength faileth for my paine, and my bones are consumed.

11 I was a reproch among all mine enemies but specially among my neighbours: and a feare to mine acquaintance, who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of mynde: I am like a broken vessel.

13 For I haue heard the raysing of great men: feare was on euery side, whyle they conspired together against me, and consulted to take my life.

14 But I trusted in thee, O Lorde: I said, Thou art my God.

15 My times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.

16 Make thy face to shine vpon thy seruāt, and saue me through thy mercie.

17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusion, and be silence in the graue.

18 Let the lying lips be made dumme, which cruelly, proudely and spitefully speake against the righteous.

19 How great is thy goodnes, which thou hast layed vp for them, that feare thee and done to the that trust in thee, euen before the sonnes of men!

20 Thou doest hide them priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle from the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnes towarde me in a strong citie.

22 Though I said in mine haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his Saints: for the Lord preserueth the faithfull, and rewardeth abundantly the proude doer.

24 All ye that trust in the Lorde, be strōg, and he shall establish your heart.

1 Dauid punished with grieuous miseries for his sinnes cōmitted, and fled to Achis, dissembleth his madnes. 5 And after that he had confessed his sinnes and obtained pardon, exhorteth the wicked men to loue God. 11 And vse good exercyse.

BLessed is he whose wickednes is forgiuen, and whose sinne is couered.

2 Blessed is the man, vnto whom the Lord imputeth not iniquitie, and in whose spirite there is no guile.

3 When I held my tōgue, my bones consumed or whyle I roared all the day.

4 For thine hand is heauie vpon me, day and night: and my moisture is turned into the drought of summer. Selah.

5 The I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishmēt of my sin. Selah.

6 Therefore shal euery one, that is godly, make his prayer vnto thee in a time whē thou mayest be founde: surely in the flood of great waters they shall not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou cōpassest me about with ioyful deliuerāce. Selah.

8 I will instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose mouthes thou doest bride with bit and bridle, lest they come neere thee.

10 Many sorowes shall come to the wicked: but he, that trusteth in the Lorde, mercie shall compasse him.

11 Be glad ye righteous and reioyce in the Lord, and be ioyful all ye, that are vpright in heart.

1 That is, the confession of sinnes, which is the chiefest point of our faith.

2 Concerning the free remission of sinnes, which is to haue our sinnes freely remitted, and to be reputed iust. Rom. 4. 6. Therefore hope & despaire is vnmete by silence nor crying. Iouinde I call signifying, that before the sinner be reconciled to God, he feeleth a perpetuall combat.

3 Or the teeth that as Gods mercie is the onely cause of forgiuenes of sinnes, so the meanes ther of are repentance and confession, which procede of faith.

4 When needs first ye must seeke to thee for helpe, Esa. 55. 6.

5 To put the hasters, great dangers.

6 Dauid perswadeth to make the feare of God, & obedience vnto his worde the best meanes of the auoyding of the perilles which he feareth, & that he will diligently looke & take care to succor them.

7 Acts of mercie of a godly soule, & praying of God for his mercie & power towarde them.

REioyce in the Lorde, O ye righteous: for it becommeth vpright men to be thankefull.

2 Psalme

2 Prayſe the Lorde with harpe: ſing vnto him with viole [and] a inſtrument of ten ſtrings.

3 Sing vnto him a newe ſong: ſing cheerefully with a loude voyce.

4 For the word of the Lord is righteous, & all his workes [are] faithfull.

5 He loueth righteouſnes and iudgement: the earth is full of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoſte of them by the breath of his mouth.

7 He gathereth the waters of the ſea together as vpon an heape, and layeth vp the depths in his treaſures.

8 Let all the earth feare the Lorde: let all them that dwel in the world feare him.

9 For he ſpake and it was done: he commanded, and it ſtoode.

10 The Lorde breaketh the counſell of the heathen, and bringeth to nought the deuices of the people.

11 The counſel of the Lord ſhal ſtand for euer, and the thoughts of his heart throughout all ages.

12 Bleſſed is the nation, whoſe God is the Lord: euen the people, that he hath choſen for his inheritance.

13 The Lord looketh downe from heauen, [and] beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them that dwell in the earth.

15 He faſhioneth their hearts euerie one, & vnderſtandeth all their workes.

16 The king is not ſaued by the multitude of an hoſte: neither is the mightie man deliuered by great ſtrength.

17 A horſe is a vaine helpe, and ſhall not deliuer any by his great ſtrength.

18 Behold, the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercie,

19 To deliuer their ſoules from death, and to preſerue them in famine.

20 Our ſoule waiteth for the Lord: for he is our helpe and our ſhielde.

21 Surely our heart ſhall reioyce in him, becauſe wee truſted in his holie Name.

22 Let thy mercie, O Lord, be vpon vs, as we truſt in thee.

a To ſing on inſtruments was a part of the ceremonial ſeruice of the temple which ſeeth no more appertenance vnto vs then the ſacrifices, cenſings and lights.

b That is, collect. or conſidereth in gouerning the worlde

c That is the effect and execution.

d How ſoeuer the world iudgeth of Gods workes yet he doeth al things according to iuſtice and mercie.

e By the creation of the heauens and beautifull ornament, with the gathering alſo of the waters, he ſtirreth vp the power of God that all creatures might feare him.

f Or, was created.

g No counſell can preuaile againſt God, but he ſeeketh it and it ſhal come euil ſucceſſe.

h By herein they that all our fortitude ſtandeth in this, that the Lord is our God

i He proueth that all things are gouerned by Gods prouidence and not by fortune

k Ther, for he knoweth their hidden enterpiſes.

l Kings and the mighties of the world can not be ſaued by worldlie meanes, but onely by Gods prouidence

m What haue others to truſt in, that haue not like meanes? in God

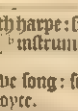
n Or teach that to warde his mercie which man by nature is vnable to conceiue.

o That he ſpeaketh in the name of the whole Church, which onely reſteth on Gods prouidence.

## PSAL. XXXIIII.

1 After Dauid hath eſcaped Achith, according as it is written in the 1. Sam. 21. 11. whome in this title he calleth Abimelech which was a generall name to all the Kings of the Philiſtims, he prayſeth God for his deliuerance, 3 Prouoking all others by his example to truſt in God, to feare and ſerue him: 14 Who defendeth the godly with his Angels, 15 And deſtroyeth the wicked in their ſinnes.

A Pſalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.



I Will a alway giue thanks vnto the Lord: his prayſe ſhall be in my mouth continually.

2 My ſoule ſhall glorie in the Lord: the b humble ſhall heare it, and be glad.

3 Prayſe ye the Lorde with mee, and let vs magnifie his Name together.

4 I ſought the Lord & he heard me: yea, he deliuered me out of all my feare.

5 They d ſhall looke vnto him, and runne to him: and their faces ſhall not be aſhamed, ſaying,

6 This poore man cryed, and the Lord heard him, and ſaued him out of all his troubles.

7 The e Angel of the Lorde pitcheth rounde about them, that feare him, and deliuereth them.

8 Taſte ye and ſee, how gracious the Lorde is: bleſſed is the man y truſteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them y feare him.

10 The Lions doe lacke and ſuffer hunger, but they which ſeeke the Lord ſhall want nothing that is good.

11 Come children, hearken vnto me: I will teach you the feare of the Lord.

12 What man is he y deſireth life, and loueth long dayes for to ſee good?

13 Keepe thy tongue from euill, and thy lippes that they ſpeake no guile.

14 Eſchew the euil and doe good: ſeeke peace and follow after it.

15 The eyes of the Lorde are vpon the righteous, and his eares are open vnto their crie.

16 But the f face of the Lord is a gainſt them that doe euill to cut off their remembrance from the earth.

17 The righteous cry and the Lord heareth them and deliuereth thē out of all their troubles.

18 The Lord is neere vnto them that are of a contrite heart, and wil ſaue ſuch as be afflicted in ſpirit.

19 Great are the troubles of the righteous: but the Lord deliuereth him out of them all.

20 He keepeth all his bones: not one of them is broken.

a The prouiſed ſeruice to become vnfeined of God cannot ſufficiently be expreſſed of vs in this life.

b Which is reſerued for the poore in ſpirit.

d They ſhalbe bolde to flee to him.

e Or, the Angel of the Lord encampeth round about them, that feare him, and deliuereth them.

f Gods power is not to be meaſured, nor ſeene by outward inſtruments: he can deliuer by a worde, as well as by a great hoſte.

g The noble by birth are not preferred before the vnnoble and poore in the ſight of God.

h That is the laſt ruine

i That is the true ſeruice of God and worſhip to God.

k Seeing all men are ſubiect to ſinne, he wonderfully commendeth the mercie of God, that will receiue into fauour

l The danger of God-ſeeth not only preſerue the righteous, but alſo abſolutely their name for euer

m Whereby he teacheth vs to put our whole truſt in God and to deſire

n And as Chriſt ſaith, all the heires of his bread.

n Their wicked enterprises shall turne to their owne destruction.
o For when they seeme to be ouercome with great

21 But malice shall slay the o wicked: and they that hate the righteous, shall perish.

22 The Lord p redeemeth the soules of his seruantes: and none, that trust in him shall perish.

dangers and death it selfe, then God herweth himselfe their redeemer.

## PSAL. XXXV.

1 God long as Saul was enemie to Dauid, all that had any autoritie vnder him to flatter their King: as is the course of the world: so also most cruelly persecute Dauid: against whom hee prayeth God to plead and to auenge his cause, 8 That they may be taken in their nets and snares, whereby they lay for him, that his innocentie may be declared, 27 And that the iust may be comforted: perteining also to Christ and the Kingdome of Christ, that thus deliuereth his seruant. 28 And so hee promiseth to speake foorth the iustice of the Lorde, and to magnifie his Name all the dayes of his life.

A Psalme of Dauid.

PLeade my cause, O Lord, with them that striue with me: fight thou against them, that fight against me.

2 a Lay hande vpon the shielde and buckler, and stand vp for mine helpe.

3 Bring out also the speare, and stop [the way] against them, that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them bee turned backe, and broughte to confusion, that imagine mine hurt.

5 Let them bee as chaffe before the Winde, and let the Angel of the Lorde b scatter [them.]

6 Let their way be darke and slipperie: and let the Angel of the Lorde persecute them.

7 For c without cause they haue hid the pit and their net for mee: without cause haue they digged a pitte, for my soule.

8 Let destruction come vpon d him at vnwares, and let his net, that hee hath layde priuily, take him: let him fall into e the same destruction.

9 Then my soule shalbe ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shal say, Lord, who is like vnto thee, which deliuerest the poore from him, that is to strong for him: yea, the poore and him that is in miserie, from him that spoyleth him?

11 Cruell witnesses dyd rise vp: they asked of me things that I knewe not.

12 They rewarded me euill for good, to f haue spoyled my soule.

13 But I, when they were sicke, I was clothed with a sacke: I humbled

my soule with fasting: and my prayer was turned vpon my bosome.

14 I behaued my selfe as to g my friende, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother.

15 But in mine h aduersitie they reioyced, and gathered them selues together: the abiectes assembled themselues against me, and I knewe not: they rare i me and ceased not.

16 With the false scoffers at k bankets, gnashing their teeth against me.

17 Lord how long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate l soule from the lions.

18 So will I giue thee thankes in a great Congregation: I will praise thee among much people.

19 Let not them that are mine enemies, vniustly reioyce ouer mee, neither let them m winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the n quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, o our eye hath seene it.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise p wake to my iudgement, euen to my cause, my God, q my Lord.

24 Iudge me O Lorde my God, according to thy r righteousnes, and let the not reioyce ouer me.

25 Let them not say in their heartes, Oour soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, s put to shame t together, that reioyce at mine hurt: let them bee clothed with confusion and shame, that lift vp themselues against me.

27 [But] let them be ioyfull and glad, u that loue my righteousnesse: yea let them say alway, Let the Lord be magnified, which loueth the x prosperitie of his seruant.

28 And my tongue shal vtter thy righteousnes and thy praise euery day.

a He desireth God to vnderstake his cause against those that do persecute him and slaunder him.
b Asking God can with his heauenly power destroy all his enemies: yet the holy ghost attributeth vnto him some outward weapons to assure vs of his spirituall power.
c Assure me against these temptations, that those are the author of my saluation.
d Shewe them with the force of godlynesse that their enterprises may be foolish, and they reserue shame vnto themselues.
e Shewing that we may not call God to be a reuenger but onely for his glory, and when our cause is iust.
f Which he prayeth for to their owne peace.
g Which he practiseth to them selfe peace.
h Which he prayeth for to auoyde the slaunder of God.
i He acknowledgeth his deliuerance to be to God, praysing him therefore.
k Of their feastes.
l Of their soule and body, taken from me all comfort, and brought me into despaire.
m That would not suffer me to purge my selfe.
n To haue my soule.
o Or, our eies.
p Or, circles of the [illegible]
q Or, Iudge and others in their miserie.
r They reioyced as though they had ouercome Dauid against reason.
s It is the iustice of God to giue to the oppressers affection and torment, & to the oppressed ease and reliefe.
t Be cause we haue erred, which were longer for, seeing he is destroyed.
u That is, as once, were they ready to triumph or mocke.
x This prayer shall alwayes be verified against them, that persecute the Church.
y Or, a feast.
z Our aduersaries.

I prayed for them with vnfeined affection, as I would haue done for mine owne selfe: or I behaued mine affection with louing & louing mine head.
a When they sawe me readie to slip, and as one that halted for infirmitie.
b With their railing mockes.
c The mocke signifieth eyther meant that the mockers at their aduersitie, alles selfe rate, and consider her death.
d In token of contempt and mocking.

Dauid in that extremitie, A Psalme of Dauid, to bring [illegible]

a I see euidently by his deedes, that Satan pulleth forwarde the reprobate from knowledge to wickednes, albeit he goe about to couer his impietie.

b Though all other deceit bee false alone, yet he himselfe feeleth it not.

c The reprobate mocke at wholsome doctrine and put no difference betweene good and euill.

d By describing at large the nature of the reprobate, he admonisheth the godly to beware of their vices.

e Though wickednes seemeth to ouerflowe all the world, yet by these meanes his prouidence ouer gouerneth heauen and earth.

f The the mockers, God for whose sake is excellent, is thus moued.

g The power of thy prouidence gouerneth all things, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

Ikednesse sayth to the wicked man, that is in mine heart, that there is no feare of God before his eyes.

2 For hee flattereth him selfe in his owne eyes, while his iniquitie is founde [worthie to be hated.

3 The wordes of his mouth are iniquitie and deceite: he hath left off to vnderstand and to do good.

4 He imagineth mischiefe vpon his bedde: hee setteth himselfe vpon a way, [that is not good, and] doeth not abhorre euill.

5 Thy mercie, O Lord, [reacheth] vnto the heauens, and thy faithfulnes vnto the cloudes.

6 Thy righteousnes [is] like the mightie mountaines: thy iudgementes are like a great deepe: thou, Lorde, doest saue man and beast.

7 Howe excellent is thy mercie, O God therefore the children of men trust vnder the shadowe of thy wings.

8 They shall bee satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee [is] the well of life, [and] in thy light shall we see light.

10 Extende thy louing kindnesse vnto them that knowe thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the foote of pride come against mee, and let not the hande of the wicked men moue me.

12 There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

g Onely Gods children haue enough of all things both concerning this life and the life to come. h He meeteth with the mockers, to wit, they that knowe him, and leade their liues vprightly. i Let not the prouide ambitious him selfe against me, neither the power of the wicked driue me away. k That is, in their place, wherein they flatter them selues.

## PSAL. XXXVII.

1 This Psalme containeth exhortation and consolation for the weake, that are grieued at the prosperitie of the wicked, and the affliction of the godly. 7 For howe vile prosperitie soeuer the wicked do liue for the time, he doeth all vnto their destruction to be hatefull and transitorie, because they are not in the fauour of God, but in as much as they are odious to his enemies, 11 And howe miserable that euer he be vnder crosses to liue in the world, yet his end is peace and he is in the fauour of God, he is deliuered from the wicked and preserued.

A Psalme of Dauid.

Reat not thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shal soone be cut

a See admonished by neither to bere out sclues for the prosperous estate of wicked, neither to desire to be like them to make our state the better. b For Gods iudgement cutteth downe their state in a moment.

downe like grasse, and shall wither as the greene herbe.

3 Trust thou in the Lord, & do good: dwell in the lande, and thou shalt be fed assuredly.

4 And delite thy self in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, & trust in him, & he shall bring it to passe.

6 And he shall bring forth thy righteousnes as the light, and thy iudgement as the noone day.

7 Waite patiently vpon the Lorde and hope in him: freat not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, & leaue off wrath: freat not thy selfe also to do euill.

9 For euill doers shalbe cut off: & they that waite vpon the Lord, they shall inherite the land.

10 Therefore yet a little while, & the wicked shall not appeare, and thou shalt looke after his place, and he shall not be found.

11 But the meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.

12 The wicked practiseth against the iust, & gnasheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawen their sword, and haue bent their bowe, to cast downe the poore and needy, and to slay such as be of vpright conuersation.

15 But their sworde shall enter into their owne heart, and their bowes shall be broken.

16 A small thing vnto the iust man is better, then great riches to the wicked [and mightie.

17 For the armes of the wicked shall be broken: but the Lorde vpholdeth the iust men.

18 The Lord knoweth the dayes of vpright men, and their inheritance shall be perpetuall.

19 They shal not be confounded in the perilous time, & in the dayes of famine they shall haue ynough.

20 But the wicked shall perish, & the enemies of the Lorde shall be consumed as the fatte of lambes: euen with the smoke shall they consume away.

c Some vse their God and bee accustomed to the euil, are [illegible] that we [illegible] better will neuer take vs.

d We not led by their owne wisedom & [illegible] obey God, and be satisfied with his worke in thee.

e As the hope of the vngodly can reach no not to be of endure with the darkenes of a night so ought we patiently to trust that God will cleare our cause & reward vnto vs our right.

f Where God suffereth the wicked to prosper, it [illegible] to punish them [illegible] Iob. 21. 7.

g Hearing, refrayne the moderate his affections, he shall be led to do as they do.

h He corrects the impatience of our nature, which can not abide the fulnes of Gods time be come.

i The godly are assured that the power and craft of the wicked shall not preuaile against the, but fall on their owne neckes & therefore ought patiently to abide Gods time, & in the meane while bewayle their sinnes, & offer vp their teares as a sacrifice of their obedience.

k For they are onely reserued with Manna from heauen, and haue sufficient when the wicked haue neuer ynough but euer hunger

21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and ᵘ giueth.

22 For such as bee blessed of God, shall inherite the lande, and they that be cursed of him, shalbe cut off.

23 The pathes of man are directed by the Lord, for he loueth his way.

24 Though he fal, he shal not be cast off: for ᵖ the Lord putteth vnder his hande.

25 I haue bene yong, and am old: yet ſ I saw neuer the righteous forsaken, nor his seede begging bread.

26 But he is euer mercifull and lendeth, & his seede enioyeth the blessing.

27 Flee from euill and doe good, and dwell for euer.

28 For the Lorde loueth iudgement, and forsaketh not his Saints, they shall be preserued for euermore: but the seede of the wicked shalbe cut off.

29 The righteous men shall inherite the land, and dwell therein for euer.

30 The mouth of the righteous will speake of wisedome, and his tongue will talke of iudgement.

31 For the law of his God is in his heart and his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord will not leaue him in his hande, nor condemne him, When he is iudged.

34 Waite thou on the Lorde, & keepe his way & hee shall exalt thee, that thou shalt inherite the land: when the wicked men shall perish, thou shalt see.

35 I haue seene the wicked strong, & spreading himself like a greene bay tree.

36 Yet he passed away & loe, he was gone, and I sought him, but hee coulde not be found.

37 ˣ Marke ʸ vpright man, & beholde the iust: for ʸ end of that man is peace.

38 But the transgressours shalbe destroyed together, and the ende of the wicked shalbe cut off.

39 But the ᶻ saluation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.

40 For the Lord shall helpe them, and deliuer them: he shal deliuer them from the wicked, and shall saue them, because they trust in him.

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ᵒ God is sufficiently iust, yet must iust blaspheme, that he is able to helpe others.

ᵖ God prospereth the faithful, because they walke in his waies with an vpright conscience.

ᵠ When God doth correcte his iust by with diuers temptations.

ʳ Though the iust man die, yet God blesseth posteritie and though God suffer vniust men to take temporall benefites of the righteous: yet he reconcileth them to spirituall creatures

ˢ They shall continually be preserued vnder Gods wings, & haue at least inward rest.

ᵗ These three poynts are required of the faithfull, that their trust be in God: Gods law in their heart, and that they liue vpright.

ᵘ Eyther though it be to mercie for, or, both for Gods glory and their saluation: or he will pay one their debt and reuenge their iniurie.

ˣ So that the prosperitie of the wicked is but as a cloud, which vanisheth away in a moment.

ʸ Here openeth the fountaine of mercie vnmeete to the example both of godly liuing and also of the vngodly.

ᶻ So much that the patient hope of the godly is neuer in vaine, but in the ende hath good successe though for a time God proueth them by sundry temptations.

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greatnes of his griefe by many wordes and circumstances he mourned vnto ᵇ prayers of God were sent: and to his friends, that entreated of his recouerie. 13 But in the end with his confidence he comforteth his soule vnto God, and hopeth for helpe he yet at his hand.

A Psalme of Dauid, to bring to remembrance.

O Lord, rebuke me not in thine anger, neither chastise me in thy wrath.

2 For thine ᶜ arrowes haue light vpo me, & thine hand lieth vpō me.

3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my sinne.

4 For ᵈ mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.

5 My ᵉ wounds are putrified, and corrupt because of my foolishnesse.

6 I am bowed, & crooked verie sore: I go mourning all the day.

7 For my reines are full of burning, and there is nothing sound in my flesh.

8 I am ᶠ weakened and sore broken: I ᵍ roare for ʰ verie griefe of mine heart.

9 Lord, ⁱ I powre my whole desire before thee, & my sighing is not hid from thee.

10 Mine heart ᵏ panteth: my strength faileth me, and the light of mine eyes, euen they are not mine owne.

11 My louers and my friendes stande aside from my plague, and my kinsmen stand a farre off.

12 They also, that seeke after my life, lay snares, and they that go about to do me euill, talke wicked thinges and imagine deceit continually.

13 But ˡ I as a deafe man heard not, & in whose mouth are ᵐ no reproofes.

14 Thus am I as a man, ⁿ that heareth not, & in whose mouth are no reproofes.

15 For on thee, O Lord, do I waite: ᵒ thou wilt heare me my Lord, my God.

16 For ᵖ I said, heare me, least they reioyce ouer me: for when my foote slippeth, they extoll themselues against me.

17 Surely I am ready to ᵠ halte, and my sorowe is euer before me.

18 When ʳ I declare my payne, ˢ and am sory for my sinne,

19 The ᵗ mine enemies are aliue and are mightie, & they that hate me wrongfully are many.

20 They also, that rewarde euill for good, are mine aduersaries, because I

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ᵃ To put himself and others in minde of Gods chastisement for sinne.

ᵇ He desireth not to be exempted from Gods rod but that he would so moderate his hand that he might be able to beare it.

ᶜ The sickness, wherewith thou hast exercised me.

ᵈ Dauid acknowledgeth verie well God to be iust in his punishments because his sinnes had deserued much more.

ᵉ Or consumed by his sinnes. Gods iudgement, & inherited prayer his refuge.

ᶠ That rather cause of peace to me owing vnto him, there is the fault of God.

ᵍ Or, blacke, as one that is sunburned, & couloured with sickness.

ʰ Thus exemple warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.

ⁱ This speech about, or, is collected & framed, that we were exercised all ages and countries.

ᵏ My sight faileth me for very sorowe.

ˡ Partly for feare & partly for pride they denied all succour and friendship

ᵐ For I cannot be admonished of my sinne.

ⁿ That is, as they see that thou sufferest me not to come, they will mocke and iest at me as though thou hadst forsaken me. — I am without hope to recouer my strength.

ᵒ In my greatest miserie they most reioyce.

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## PSAL XXXVIII

ᵖ Dauid out of his affliction prouoketh himself to call vpon God for his sinnes, & therefore patiently waite for the helpe of God. ᵠ That is, if they see that thou sufferest me not to come, they will mocke and iest at me as though thou hadst forsaken me. ʳ In my great miserie they most reioyce. ˢ To put himself and others in minde of Gods chastisement for sinne.

ᵗ He desireth not to be exempted from Gods rod but that he would so moderate his hand that he might be able to beare it.

ᵘ The sickness, wherewith thou hast exercised me.

ˣ Dauid acknowledgeth verie well God to be iust in his punishments because his sinnes had deserued much more.

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ᵃ Or, blacke, as one that is sunburned, & couloured with sickness.

ᵇ This exemple warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with sure trust for deliuerance.

ᶜ This speech about, or, is collected & framed, that we were exercised all ages and countries.

ᵈ My sight faileth me for very sorowe.

ᵉ Partly for feare & partly for pride they denied all succour and friendship

ᶠ For I cannot be admonished of my sinne.

o He beg rather howe the harred of all the worlde, then to lacke ye leaste parte of his duty to goodward.

p Which art the author of my saluation and this declareth that he prayed with sure hope of deliuerance.

follow goodnes.

21 Forsake me not, O Lorde: be not thou farre from me, my God.

22 Haste thee to helpe me, O my Lord, my saluation.

## PSAL. XXXIX.

1 Dauid beteacheth both what great griefe and bitternes of mind he was driuen to (these outrageous [illegible] of his enemyes) 2 for he conselleth that he ha[illegible] silence, that he shall saith per mes wordes that he would not, though the greatnes of his griefe. 4 Then he requesteth certaine requests touching state of the infirmitie of man, 8 And mixeth with them many prayers: but all to shewe a minde wonderfully troubled, and of many kindes appeare how he was striue mightily against death and desperation.

To the ouerchefe musitian Iedethun. A Psalme or Song of Dauid.

a This was one of the chief singers, 1. Chro. 16 41

b Albeit he had appointed such humble exercises diligently to serue carnes Gods seruice, yet the vehemencie of his paine caused him to breake his purpose

c Though while the wicked rulede, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatnes of his troubles, and the shortnes of his life.

e Yet Dauid offended in y that he confided with God, as though that he were too seuere towarde his weake creature.

f Make me not a mocking stocke to y wicked, or) make me not vp with the wicked, when they are put to shame

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Though these open plagues light not extremely vpon them, yet thy secret curse confumeth them.

I Thought, I wil take heede to my waies that I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, and my sorowe was more stirred.

3 Mine heart was hote within me, [ while I was musing, ] fire kindled, and I spake w my tongue, [ saying,

4 Lord, let me knowe mine ende, & the measure of my dayes, what it is: let me knowe howe long I haue to liue.

5 Behold, thou hast made my daies as an hand bredth, & mine age as nothing in respect of thee: surely euery man [ in his best state is altogether vanitie. Selah.

6 Doubtlesse man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, ] and cannot tell who shall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my transgressions, and make mee not a rebuke vnto the foolish.

9 I should haue beene dumme, and not haue opened my mouth, because thou diddest it.

10 Take thy plague away frō me: for I am consumed by ye stroke of thine hād.

11 When thou with rebukes dost chastise man for iniquitie, thou as a mothe makest his beautie to consume: surely euerie man [ is ] vanitie. Selah.

12 Heare my prayer, O Lord, & hearken vnto my cry: keepe not silence at my teares, for I am a straunger with thee, [ and a sojourner as all my fathers.

13 Stay thine anger frō me, that I may recouer my strength, before I go hence and be not.

k For his sorowe can no lōger make him to flie from the power of Saintes to keepe a measure in their wordes, when death & desperate assaults did.

## PSAL. XL.

1 Dauid deliuered from great danger, both maye see y parte the grace of God to y his deliuerance & comfort arose by prouidence toward all mankinde. 7 Then setteth hee y promise to giue himselfe wholy to Gods seruice, 9 so he declareth howe God is truely worshipped. 14 After wardes he vseth thankes and prayseth God and hauing complayned of his enemies, with good courage he calleth for ayde and succoure.

To the ouerchefe musitian. A Psalme of Dauid.

I Waited patiently for y Lord, and he inclined vnto mee, and heard my crie.

2 He brought me also out of the horrible pit, out of the myrie clay, & set my feete vpon the rocke, and ordered my goings.

3 And he hath put in my mouth a new song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man that maketh the Lord his trust, & regardeth not the proude, nor such as turne aside to lyes.

5 O Lord my God, thou hast made thy wonderfull workes so many, that none can counte in order to thee thy thoughtes towarde vs: I would declare and speake of them, but they are more then I am able to expresse.

6 Sacrifice and offring thou diddest not desire: [ for mine eares hast thou prepared ] burnt offring & sinne offring hast thou not required.

7 & Then said I, Loe, I come: [ for in the rolle of y booke it is written of me,

8 I desired to do thy good wil O my God: yea, thy law is within mine heart.

9 I haue declared thy righteousnes in the great Cōgregation: lo I wil not refraine my lips: O Lord, y knowest.

10 I haue not hid thy righteousnesse within mine heart, but I haue declared thy truth & thy saluation: I haue not concealed thy mercy and thy truth from the great Congregation.

11 Withdraw not thou thy tender mercie from me, O Lord: let thy mercie & thy truth alway preserue me.

12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number then the heares of mine head:

a Though god deferred his helpe yet he patiently abode, till he was heard.

b Or bath, because he frees me from most great dangers

c That is, a speciall o. calls to y above h. me: for God beseeches are so many occasions for vs to praise his Name

d To followe their example, which he must receiue so that trusteth not onely in the Lorde.

e Dauid goeth from one kinde of Gods fauour, to the contemplation of his power euer all, and considereth that vnto vs our sins towardes vs are farre aboue our capacitie, so we can not so much as tell them in order.

f Then shall opened mine eares to vnderstande the spirituall meaning of the sacrifices & we shall be deliuered from the ceremonies of the Lawe now ceasing in respect of the spirituall seruice.

g When thou hast opened mine eares and heart & inwarde parte

h Dauid beholdeth with the eyes of faith the glorie of the Church all [illegible] by the Gentiles [illegible] & there maketh his confession of our sinnes: whereunto when he hath added his petition, he ioyneth the good right of his cause with the mercie of God, which by experience hath bene constant fauour, so that he can proceede to new inuocation.

therefore mine heart hath [k] failed me.

13 Let it please thee, O Lord, to deliuer me: make haſt, O Lord, to help me.

14 Let them be confounded & put to shame together, that ſeeke my ſoule to deſtroy it: let them be driuen backeward and put to rebuke, that deſire mine hurt.

15 Let them bee [l] deſtroyed for a reward of their ſhame, which ſay vnto me, Aha, aha.

16 Let all them, that ſeeke thee, reioyce and bee glad in thee: and let them, that loue thy ſaluation, ſay alway, [m] The Lord be praiſed.

17 Though I bee poore and needie, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

k As touching the management of the fleſh, I was vtterly deſtitute of all counſell: yet faithfully moued in mine heart to pray.
l He deſireth that Gods mercie may ſhewed for him againſt the rage of his enemies.
m Let [p] ſame ſhame, and confuſion light vpon them which ſeke after to haue brought vpon me.
n As the faithfull alwayes prayſe God for [q] ſame deliuerance.

[p] their
[q] their

his benefites. ſo the wicked mocke Gods children in their aduerſitie.

## PSAL. XLI.

1 Dauid being grieuouſly afflicted, bleſſeth them that pitie his caſe, 9 And complaineth of the treaſon of his owne friends and familiars, as came to paſſe in Iudas, Iohn 13. 18. After he ſeeketh the great mercies of God greatly eſtabliſhing him, and not ſuffering his enemies to triumphe againſt him, 13 Giueth moſt yeerie thankes vnto God.

To [r] that excelleth, A Pſalme of Dauid.

[r] him that excelleth, A Pſalme of Dauid.

BLeſſed [s] is he that iudgeth wiſely of the poore: the Lord ſhall deliuer him in the time of trouble.

2 The Lord will keepe him, and preſerue him alme: he ſhall be bleſſed vpon the earth, and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will ſtrengthen him vpon the bed of ſorowe: thou haſt turned all his bed in his ſickneſs.

4 Therfore I ſaid, Lord haue mercie vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies [t] ſpeake euill of mee, [ſaying,] whē ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh lies, but his heart heapeth vnquiete within him, and when hee commeth forth, he telleth it.

7 All they that hate me, whiſper together againſt me: euen againſt mee doe they imagine mine hurt.

8 A miſchiefe is light vpon him, and he that lyeth, ſhall no more riſe.

9 Yea, my familiar friend, whom I truſted, which did eat of my bread, [u] hath lifted vp the heele againſt me.

10 Therefore, O Lord, haue mercie vpon me, and raiſe me vp: ſo I ſhall reward them.

11 By this I know that thou fauourreſt me, becauſe mine enemie doeth not triumphe againſt me.

12 And as for me, thou vpholdeſt me [x] in mine vprightneſs, and doeſt let me before thy face for euer.

13 Bleſſed be [y] Lord God of Iſrael worlde without ende. [z] So be it, euen ſo be it.

s Meaning, either in proſperitie of life, or in the true feare of God againſt all temptation.
t Shewing mee euident ſignes of the inderly pitie & beaſtes.

[u] by
[x] for
[y] the
[z] Amen.

## PSAL. XLII.

1 The Prophet grieuouſlie complaineth, that being letted by his perſecutors, he could not be preſent in the congregation of Gods people, proteſting that although he was ſeparated in body from it, yet his heart was thereward affectioned. 7 And laſt of all he ſheweth, that he was not ſo farre ouercome with thoſe ſorowes and thoughts. 8 But that he continually put his confidence in the Lord.

To [a] that excelleth, A Pſalme to giue inſtruction, [b] committed vnto the ſonnes of Korah.

[a] him that excelleth, A Pſalme to giue inſtruction, [b] committed vnto the ſonnes of Korah.

AS the harte brayeth for [c] riuers of water, ſo prayeth my ſoule after thee, O God.

2 My ſoule thirſteth for God euen [d] for the liuing God: when ſhall I come and appeare [before] the preſence of God?

3 My teares haue bene my meate day and night, while they daily ſay vnto me, where is thy God?

4 When I remembred theſe things, I powred out my verie heart, becauſe I had gone with [e] multitude, & [f] ledde them into the houſe of God with [g] voice of ſinging, and praiſe, [as] a multitude that keepeth a feaſt.

5 Why art thou caſt downe, my ſoule, & vnquiet within me? Wayte on God: for I will yet giue him thankes for the helpe of his preſence.

6 My God, my ſoule is caſt downe within me, [h] becauſe I remember thee, from the land of Iorden, & Hermonim, [and] from the mount Mizar.

7 One deep calleth another deepe [i] by [k] noyſe of thy water ſpoutes: all thy waues & thy floods are gone ouer me.

8 The Lord [l] will graunt his louing kindneſſe in the day, & in the night ſhall I ſing of him, euen a prayer vnto the God of my life.

9 I will ſay vnto God, [which is] my rocke, Why haſt thou forgotten me? Why goe I mourning, when the enemy oppreſſeth me?

10 My bones are cut aſunder, whyle mine enemies reproche me, ſaying daily vnto me, where is thy God?

a A treaſure to be kept of them which were of the order of the Leuites.
b Bycauſe ſome troubles of theirs and panting be the more feruent to ſeeke God in his Temple.
c As others take pleaſure in eating & drinking, ſo he wail altogether giuen to weeping.
d That is, from the Tabernacle, and new ſeeing my contrary face, I am ſorowfull.
e Though he ſuffereth grieuous aſſaultes of the fleſh to call him and deſpaire, yet his faith grounded on Gods accuſtomed mercies getteth the victorie.
f That is, with Ieremiah there in the land of my baniſhment among the mountaines.
g Aſſaultes came ſo thicke vpon me, that I felt my ſelfe as ouer taken: that is, that they be ſo with there is no end of our miſeries, till God be pacified, and ſend remedie.
h The aſſured confidence of Gods helpe in time to come.
i That is, I am moſt grieuouſly tormented.

11 [k] Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I will yet giue him thankes: [he is] my present helpe, and my God.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that hee might ioyfully prayse God in his holy Congregation.

IUdge [a] mee, O God, and defend my cause against the vnmercifull people: deliuer me from the deceitfull and wicked man.

2 For thou art ŷ God of my strength: why hast thou put mee away? why goe I so mourning, when the enemie oppresseth me?

3 Send thy [c] light and thy trueth: let them leade me: let them bring mee vnto thine holy Mountaine and to thy Tabernacles.

4 Then [d] will I go vnto the altar of God, euen vnto ŷ God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.

5 Why art thou cast downe, my soule? and why art thou disquieted within me? [e] Wayte on God: for I will yet giue him thankes, [he is] my present helpe, and my God.

PSAL. XLIIII.

1 The faithfull remember the great mercie of God towarde his people. 9 After, they complayne, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for ŷ keeping whereof they shew what grieuous things they suffered. 23 Finally they praye vnto God not to contemne their affliction seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalme to giue instruction, committed to the [illegible] of Korah.

WE haue heard with our [a] eares, O God: our fathers haue tolde vs the workes, [that] thou hast done in their daies, in the olde time:

2 Howe thou hast driuen out the [b] heathen with thine hand, and planted [c] them: howe thou hast destroyed the [d] people, and caused [e] them to growe.

3 For they inherited not the lande by their owne sworde, neither dyd their owne arme saue them: but thy ryght hande, and thine arme and the light of thy countenance, because thou didest [f] fauour them.

4 Thou art my King, O God: send helpe vnto [g] Iaakob.

5 [h] Through thee haue wee thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.

6 For I doe not trust in my bowe, neither can my swoorde saue me.

7 But thou hast saued vs from our aduersaries and hast put them to confusion that hate vs.

8 Therefore will we praise God continually, and will confesse thy name for euer. Selah.

9 But nowe thou art farre off, and puttest vs to [i] confusion, and goest not foorth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle for them selues.

11 [k] Thou giuest vs [k] as sheepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people [l] without gaine, and doest not m[illegible]se their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are rounde about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

15 My confusion is [l] daily before me, and the shame of my face hath couered me,

16 For the voyce of the slanderer and rebuker, for the enemie and auenger.

17 All this is come vpon vs, yet doe we not [o] forget thee, neither deale wee falsely concerning thy couenant.

18 Our heart is not turned backe: neither our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into the place of dragons, and couered vs with the shadowe of death.

20 If we haue forgotten the Name of our God, and holden vp our handes to a [p] strange god,

21 Shall not God [q] search this out? for he knoweth the secrets of the heart.

22 Surely for thy sake [r] are we slaine continually, and are counted as sheepe for the slaughter.

23 Up why sleepest thou, O Lorde? awake, be not farre off for euer.

24 Wherefore hidest thou thy face? [and] forgettest our miserie and our affliction?

k This repetition doth declare that Dauid did not ouercome at once: to teach vs to be constant for as much as God will certainely deliuer vs.

a Hee desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to ŷ Tabernacle.

b That is, the cruel companie of mine enemies.

c To wit, thy fauour, which appeareth by the performance of thy promises.

d He promiseth to offer a solemne sacrifice of thankes giuing in token of his great deliuerance.

e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

a This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people when the Church was in extreme miserie, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.

b That is, the Canaanites.

c To wit, our fathers.

d Of Canaan.

e That is, our fathers.

f Gods free mercy & loue is the onely fountaine and beginning of the Church, Deut.4.37.

g Because thou art our king, therefore deliuer thy people from their miserie.

h Because they and their forefathers made both one Church, they apply that to themselues, which before they did attribute to their fathers.

i As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement. [illegible] Rom.8.36.

k Knowing God to be author of this calamitie they murmure not, but [illegible]

l As slaues [illegible] sold for a [illegible] price, [illegible]

[illegible] the first chapman.

m I dare not lift vp mine head for shame.

n Meaning, the proude and cruel tyrant.

o [illegible] not of our [illegible] but [illegible] they rest vpon God in the [illegible] of their afflictions [illegible] not [illegible] but vp hard afflictions [illegible] to the consideration of the heart [illegible] [illegible] by [illegible]

p They shewe that they bo[illegible] right, because they trusted in him alone. q They [illegible] that they were vpright to him warde. r [illegible] comfort, that the wicked punish them not for their sinnes but for Gods cause, Matthewe 5.10. 1.Peter 4.14.

f There is no hope of recouerie or ransome of the children of men but in Christ Iesus.

25 For our soule is ᶠ beaten downe vnto the dust: our belly cleaueth vnto the ground.

26 Rise vp for our succour, ᵍ redeeme vs for thy mercies sake.

g Which is the onely and sufficient ransome to deliuer both bodie and soule from all kinde of miserie and misery.

## PSAL. XLV.

1 The nuptiall of Salomon, his honour, strength, beautie, riches and power are praysed, and also his marriage with the Egyptian being an heathen woman is blessed. 9 If that she can renounce her people and the loue of her countrey and giue her selfe wholy to her husbande. Vnder the which figure the wonderfull, manifold and increase of the kingdom of Christ and the Church his spouse now taken of the Gentiles is described.

To him that excelleth vpon ᵃ Shoshannim a song of ᵇ loues, giuen ouer to be committed vnto the sonnes of Korah.

a This was a certaine tune or an instrument

b Or that pertaine vnto that ought to be betweene the husband and the wife.

MY heart will vtter forth a good matter: I will intreate in my workes of the King: my tongue is as the penne of a swift writer.

2 Thou art ᶜ fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for euer.

c Salomons beautie and eloquence to winne fauour with his people, and his power to ouercome his enemies is here described.

3 Girde thy sword vpon thy thigh, O most mighty, [to wit,] thy worship and thy glory,

4 And prosper with thy glorie: ᵈ ride vpon the worde of trueth and of meekenes and of righteousnesse: so thy right hand shall teach thee terrible things.

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenesse and iustice not in any pompe and state.

5 Thine arrowes [are] sharpe [to pearce the heart of the Kings enemies: therefore] the people shall fall vnder thee.

6 Thy ᵉ throne, O God, [is] for euer and euer: the scepter of thy kingdome [is a scepter of righteousnesse.

e Vnder this figure of the kingdome of iustice is set forth the euerlasting kingdome of Christ.

7 Thou louest righteousnes, and hatest wickednesse, because God, euen] thy God hath ᶠ anointed thee with the oyle of gladnesse aboue thy fellowes.

f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church.

8 All thy garments smell of myrrhe and aloes, and cassia, whē thou commest out of the ywone palaces, ᵍ where they haue made thee glad.

g For which cause the people are the more ready.

9 Kings daughters were [among thine honorable wiues: vpō thy right hande did stande the ʰ Queene in a vesture of golde of Ophir.

h Although he was a king he maried many wiues, and kept many concubines, yet he vsed not the daughters among his wiues, but he vsed Pharaohs daughter first [vnder which figure Salomon teacheth vs to beware that the Church must not ioyne carnall affections to obey Christ onely.

10 ⁱ Hearken, O daughter, and consider, and incline thine eare: forget also thine owne people and thy fathers house.

i So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the ᵏ daughter of ‖ Tyrus [with the rich of the people shall doe homage before thy face with presents.

k He signifieth that diuers of them that be rich shall be benefactors to the Church, albeit they giue not perfit obedience to the Gospell.

‖ Or, Tyre.

13 The Kings daughter is all glorious ˡ within: her clothing is of broydered golde.

l There is nothing sayned, nay hypocritically, but she is glorious both within and without: meaning, betweene the Church both now at all times this outward glory, the end is to be vnpercein only to their owne vnthankfulnesse.

14 She shall be brought vnto the King in rayment of needle worke: the virgins that followe after her, and her companions shall bee brought vnto thee.

15 With ioye and gladnesse shall they be brought, [and] shall enter into the Kings palace.

16 In stede of thy fathers shall thy ᵐ children be: thou shalt make them princes ⁿ through all the earth.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christes kingdome, which shall be sufficient to enriche all his members.

17 I will make thy name to be remembred through all generations: therefore shall the people giue thankes vnto thee worlde without ende.

o This must onely be referred to Christ, and not to Salomon.

## PSAL. XLVI.

1 A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Sennacherib hath his armie twise driuen away, or some other like sudden and marueilous deliuerance by the mighty hande of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue them selues wholy vnto the hande of God doubting nothing but that vnder his protection they shall be safe against all the assaultes of their enemies, because this is his desire to asswage the rage of the wicked, when they are most bussie against the iust.

To him that excelleth vpon ᵃ Alamoth a song committed to the sonnes of Korah.

a Which was rather a musicall instrument or a solemne tune, vnto the which this Psalme was sung.

GOd [is] our hope ᵍ & strength, and helpe in ʰ troubles, readie to be founde.

g Or, protection.

2 Therefore will not wee ⁱ feare, though the earth bee mooued, and though the mountaines fall into the middes of the sea.

b In all manner of troubles God sheweth his speciall mercie and power in defending vs.

i That is, we will not be ouercome with feare.

3 Though ʲ waters thereof ᵏ rage [and] be troubled, and the mountaines shake at the surges of the same. Selah.

j Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to vs.

4 Yet there is a ˡ Riuer, whose streames shall make glad the citie of God: ᵐ euen the Sanctuarie of the Tabernacles of the most high.

k Be ouercome.

l Which runs through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

m Alwayes where he requireth.

5 God is in the middes of it: therefore shall it not be mooued: God shall helpe it ⁿ very early.

n Ebr. gaue his voyce.

6 When the nations raged, [and] the kingdomes were mooued, God ᵒ thundered, and ᵖ the earth melted.

o He gaue his voyce.

p Ebr. gaue his voyce.

g They are afflicted as God can and will defende his Church from all dangers and enemies.

7 The Lorde of hostes is with vs: the God of Iaakob is our refuge. Selah.

8 Come, and behold the workes of the Lorde, what desolations he hath made in the earth.

9 He maketh warres to cease vnto the endes of the worlde: he breaketh the bowe, and cutteth the speare, and burneth the chariots with fire.

10 Be ſtill and knowe that I am God: I will be exalted among the heathen, and I will be exalted in ỹ earth.

11 The Lorde of hostes is with vs: the God of Iaakob is our refuge. Selah.

h To wit, howe oft he hath destroyed his enemies and deliuered his people.

i He warneth them that persecute the Church, to cease their cruelties for elſe they ſhall feele that God is too ſtrong for them, against whome they fight.

PSAL. XLVII

1 The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercie of God towarde the posteritie of Iaakob: 4 And after prophecieth of the kingdome of Christ in the time of the Gospell.

To the chaunter. A Psalme or song for the sonnes of Korah.

a Here is figured Christ, vnto whome all this ſhould giue willing obedience, and who would ſhewe himſelfe terrible to the wicked.

b He hath made the Iewes, who were the keepers of the Law and prophetes, ſchoolemaſters to the Gentiles, that they ſhould moſt gratefully obey them.

c God hath choſen vs aboue all other nations to endow vs with moſt glorious inheritance.

d He poeticallie vnto the trumpets, that were blowen at ſolemne feaſtes: but he doeth further ſignifie the triumphe of Chriſt and his glorious aſcenſion into the heauens.

e He requireth that he be vnderſtanded to reigne ouer all, ſeeing he is the ſame of God he profeſſed with boldе crying. f By praiſing God by a Pſalme, ſo that he ſuppreſſe the great Princes of the worlde, whome he calleth Gentiles to the ſo lowe ſtate of his Church.

PSAL. XLVIII

1 A notable deliuerance of Ieruſalem from the hand of many Kinges is mentioned for the which thankes are giuen to God and the ſtate of that citie inquired that both God ſo preſently as at all times ready to defende them. The Pſalme ſeemeth to be made in the time of Ahaz, Iehoſaphat, Ahaz, or Ezechiah: for in their times chiefly was the citie by ſoreine Princes aſſailed.

A ſong or Pſalme commended to the ſonnes of Korah.

GReat is the Lorde, and greatly to be praiſed, in the Citie of our God euen vpon his holy mountaine.

2 Mount Zion, lying Northwarde, is faire in ſituation: it is the ioy of the whole earth, and the citie of the great King.

3 In ỹ palaces thereof God is knowē for a refuge.

4 For loe, the Kinges were gathered, and went together.

5 When they ſawe it, they marueiled: they were aſtonyed, and ſuddenly driuen backe.

6 Feare came there vpon them, and ſorowe, as vpon a woman in trauaile.

7 As with an Eaſt winde thou breakeſt ỹ ſhips of Tarſhish, ſo were they deſtroyed.

8 As we haue heard, ſo haue we ſeene in the Citie of the Lorde of hoſtes, in the citie of our God: God will ſtabliſh it for euer. Selah.

9 We wayte for thy louing kindenes, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, ſo is thy praiſe vnto the worldes ende: thy right hande is full of righteouſnes.

11 Let mount Zion reioyce, and ỹ daughters of Iudah be glad, becauſe of thy iudgements.

12 Compaſſe about Zion, and go rounde about it, and tel the towres thereof.

13 Marke well ỹ wal thereof: behold her towres, ỹ ye may tel your poſteritie.

14 For this God is our God for euer and euer: he ſhalbe our guide vnto ỹ death.

a Some put Iduthun, but it ſeemeth to be a ſeuerall name. b Some vnderſtand the whole mountaine, when there is no inhabitant, but by cauſe of the enemies, it is deſolate. The ſong of the ſpoile ariſing of the enemies, wherof we haue mention in the next two verſes, followeth the Pſalm. c Of the ſong the compoſer.

d Albeit God ſhewe his wonders through all the worlde, yet he will be eſpecially praiſed in his Church. e Because the word of ſaluation ſhould be kept, d Except God were the defence thereof, neither fortification nor munition could preuaile. e Then conſpired and went againſt Gods people. f The enemies were afeare at the ſight of the citie. g That is, of Cilicia, as of the ſea called Mediterranum.

h To wit, of our faith: for ſo we profeſſe God our promiſes his promes.

In all places where the name ſhalbe heard of, when ſhall praiſe thee, when they heare of thy marueilous workes. i Let Ieruſalem and the cities of Iudea reioyce for ſuch great ouerthrowes geuen vnto the enemies. For in this ſhalbe defence and ſtrength. God bleſſings ſhall appeare: but the church is to be referred to Gods ſauour and ſtrong defence, who neuer leaueth vs.

PSAL. XLIX.

1 The holy Ghoſt calleth all men to the conſideration of mans life, 7 ſhewing them not to be moſt bleſſed that are moſt welthie, ỹ therefore not to be feared: but conſideration of the latter day our mindes to conſider howe all things are ordered by Gods prouidence. 16 Whereby he inuiteth the godly to ſeeke to euerlaſting ioyntes, &c. And worthily preſerue him, and with reward ſhewe vnto the day of the reſurrection. Chriſt. i. 6.

To the chaunter. A Pſalme or ſong for the ſonnes of Korah.

a He will intreate how god gouerneth the worlde by his prouidence, whereof many not be perceiued by the ouergrowement of the fleſh.

HEare this, all yee people: giue eare, all ye that dwell in the world.

2 As well lowe as hie, both rich and poore.

3 My mouth ſhall ſpeake of wiſdom, and the meditation of mine heart is of knowledge.

knowledge.

4 I will enclyne mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore shoulde I [b] feare in the euill dayes, when iniquitie shall compasse me about as at mine heeles?

6 They trust in their [c] goods, and boast them selues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: he can not giue his ransome to God,

8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer)

9 That he may liue stil for euer, [and] not see the graue.

10 For he seeth that wise men [f] die, [and] also that the ignorant and foolish perishe, and leaue their riches for [g] others.

11 [h] Yet they thinke, their houses, [and] their habitations shall continue for euer, euen from generation to generation, and [i] call [their] landes by their names.

12 But man shall not continue in honour: he is like the beastes that dye.

13 This their way [k] displeaseth their foolishnesse: yet their posteritie [l] delite in their talke. Selah.

14 [m] Like sheepe they lye in graue: [n] death deuoureth them, and the righteous shall haue domination ouer them in the [o] morning: for their beautie shall consume, when they shall goe [from] their house to graue.

15 But God shall deliuer my soule from the power of the graue: [for] he wil receiue me. Selah.

16 Be not thou afrayde when one is made riche, and when the glorie of his house is increased.

17 [p] For he shall take nothing away when he dyeth, neither shall his pompe descende after him.

18 For while he liued, [q] hee reioyced him selfe: and [r] men will praise thee, when thou makest much of thy selfe.

19 He shall enter into the generation of his fathers, [s] [and] they shall not liue for euer.

20 Man [that is] in honour, and [t] vnderstandeth not: he is like to beastes [that] perish.

b Though wickednesse reigne & enioy many ease, seeing god suffereth his iudgements against the wicked in time conuenient.

c To trust in riches is vtterly madnesse: seeing it can neither redeme life nor prolonge it.

d That is, so rare, or not to be founde, as prophecie was precious in the dayes of Eli. 1. Sam. 3.

e Speaking, it is impossible to liue for euer: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children but to strangers. Yet the wicked proste not by their examples: but stil dreame an immortalitie in earth.

h O, about that their name may be famous in earth.

i As touching the death of the body.

k They speake and doe the same thing that their fathers did.

l As sheepe are gathered into the folde, so shall they be brought to the graue.

m Because they haue no part of life euerlasting.

n Christ destroying in the morning, when the resurrection shall come.

o Christ their head ouer the wicked. p Or, because he hath redemed me. q The flatterers prayse them that liue vnrighteously. r Or, my soule. s And not passe the terme appointed for vs. t Both they & their fathers shal liue here but a while, & so, vnthankfe to euer. u He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth the like a beast to his own condemnation.

PSAL. L.

1 Because the Church is alwayes full of hypocrites, 8 Which do imagine that God will be worshipped with outward ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of the figures and ceremonies of the law, thinking that their sacrifices were sufficient, 22 Therefore the Prophet doth reprooue this grosse errour, & pronounceth the blame of God to be blasphemed, where holinesse is set in ceremonies. 23 For he declareth the worship of God to be spirituall, wherein are two principal parts, inuocation, and thanksgiuing.

A Psalme of [a] Asaph.

THe God of gods, euen] the Lorde hath spoken and called the [b] earth from the rysing vp of the Sunne vnto the going downe thereof.

2 Out of Zion, [which] is the perfection of beautie, hath God shined.

3 Our God shall come and shall not keepe silence: [c] a fire shall deuoure before him, and a mightie tempest shall be mooued round about him.

4 He shall cal the heauen aboue, and [d] the earth to iudge his people.

5 Gather my [e] Saints together vnto me, those that make a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe. Selah.

7 Heare, O my people, and I will speake: [heare,] O Israel, and I will testifie vnto thee: [for] I am God, [euen] thy God.

8 I will not [f] reproue thee for thy sacrifices, or thy burnt offerings, [which] haue not been continually before me.

9 I will take no bullocke out of thine house, [nor] goates out of thy foldes.

10 For all the beasts of the forest are mine, [and] the beastes on a thousande mountaines.

11 I know all the foules on the mountaines: and the wilde beasts of the fielde are mine.

12 If I be hungrie, I will not tell thee: for the world is mine, and all that therein is.

13 [g] Will I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God prayse, and [h] paye thy vowes vnto the most high,

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked sayde God,

a Who was either the author, or a chiefe singer to whom it was committed.

b To preache against the trembling people before heauen and earth.

c Because god had spoken it to haue his name there called vpon, and also his image shined there in the doctrine of the Lawe.

d As when god gaue his lawe in mount Sinai, he appeared terrible with thunder and tempest, so will he appeare terrible to take a count for the keeping thereof.

e As witnesses against the hypocrites.

f God in respect of his elect, calleth the whole bodie holy, & saints and his people.

g Which thinke knowe that sacrifices are seales of the couenant betweene God and his people, and not for religion therin.

h For I will not lay sacrifices, except the true life be there, which is to confirme your faith in my promises.

i Though he bad them to sacrifice, yet had he no neede of mans helpe therevnto.

k Though mans life for the vnferuente zeale of hath no cause of feare, yet God, whose life quickeneth all for wordes, hath no neede of such meanes.

l Shewe thy selfe mindefull of Gods benefites by thankesgiuing.

m Why doest thou fame to be of my people, and talkest of my couenant, seeing thou art but an hypocrite.
n And to that according to my word.
o Hee sheweth what are the fruites of them that counterfeit Gods worde.
p Hee setteth the crueltie of hypocrites, in whose parts vse is their zeale of iudgement their owne mothers sonne
q I will write all thy wicked deedes in a rolle, and make them accurate and acknowledged openly, as thou hast done to me
r Vnder the which is conteined both sin and punishment. s As God hath appointed. t That is, declare my selfe to be his Sauiour.

what hast thou to doe to declare mine ordinances, that thou shouldest take my couenant in thy mouth,
17 Seeing ye hatest to be reformed, & hast cast my wordes behinde thee:
18 For when thou seest a theefe, thou runnest with him, and thou art partaker with the adulterers.
19 Thou giuest thy mouth to euill, & with thy tongue thou forgest deceite.
20 Thou sittest, and speakest against thy brother, and slanderest thy mothers sonne.
21 These things hast thou done, and I held my tongue: therefore, thou thoughtest that I was like thee: but I will reproue thee, and set them in order before thee.
22 Oh consider this, ye that forget God, least I teare you in pieces, & there be none that can deliuer you.
23 He that offereth praise, shal glorifie me: & to him, that disposeth his way aright, will I shew ye saluation of God.

PSAL. II.

To him that excelleth. A Psalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-sheba.

1 When Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with true humiliation of his naturall corruption and iniquitie, but also left a memorial thereof to his posterite. 7 Therefore he did pray vnto God to forgiue his sinnes, 10 And to renue in him his holy Spirit. 11 With promise that he will not be vnmindfull of these great graces. 18 Finally fearing least God would punish the whole Church for his sinne, he requireth that he would rather increase his graces towards the same.

Haue mercie vpon me, O God, according to thy louing kindenesse: according to the multitude of thy compassions put away mine iniquities.
2 Wash me throughly from mine iniquitie, and cleanse me from my sinne.
3 For I knowe mine iniquities, and my sinne is euer before me.
4 Against thee, against thee onely haue I sinned, & done euill in thy sight, that thou mayst be iust when thou speakest, and pure when thou iudgest.
5 Behold, I was borne in iniquitie, & in sinne hath my mother conceiued me.
6 Beholde, thou louest trueth in the inwarde affections: therefore hast thou taught me wisedome in the secrete of mine heart.
7 Purge me with hyssope, and I shall be cleane: wash me, and I shall be whiter then snowe.
8 Make me to heare ioy and gladnes, that the bones, which thou hast broken, may reioyce.
9 Hide thy face from my sinnes, and put away all mine iniquities.
10 Create in me a cleane heart, O God, & renue a right spirite within me.
11 Cast mee not away from thy presence, and take not thine holy Spirite from me.
12 Restore to me the ioy of thy saluation, and stablish mee with thy free Spirite.
13 Then shall I teache thy wayes vnto the wicked, and sinners shalbe conuerted vnto thee.
14 Deliuer me from blood, O God, which art the God of my saluation, & my tongue shall sing ioyfully of thy righteousnesse.
15 Open thou my lippes, O Lord, & my mouth shall shewe forth thy praise.
16 For thou desirest no sacrifice, though I would giue it: thou delitest not in burnt offering.
17 The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.
18 Be fauourable vnto Zion for thy good pleasure: builde the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of righteousnesse, euen the burnt offring and oblation: then shall they offer calues vpon thine altar.

a To repent him because he had consented to horrible sinnes and seen in the same without repentance more then a whole yeere.
b As his sinnes were manifold and great so he requireth that God would grant him the like excellent and abundant mercies
c My sinnes thicken fast in me: I haue neede of some singular kinde of washing.
d My conscience accuseth me, so that I can haue no rest, till I be reconciled.
e When thou shalt sentence against sinners, they must needes confesse thee to be iust and thy censure iudgers.
f He confesseth that God, who loueth purenesse of heart aboue all, beeing a sinner, much more him whome he hath instructed in his heauenly wisedome.

1 Cor. 14. 25.
g Or inuocateth God in such lamentable wordes to all repentant sinners.
h Hee knoweth he vnderstandeth all the filth of his soule and bodie, which he hateth and mourning are confessed to God.
i Or confesseth that when Gods spirite is taken from vs, to haue it again restored to vs is a newe creation.
k Which may also be read, I am vnclean out of the nature of sinne.
l Or promiseth to renounce that which hetherto he hath spoken and done to God.
m From the murder of Vrijah, and the others that were slaine with him, 2. Sam. 11. 17.
n By giuing me or others to preache thee, when thou shalt forgiue my sinnes.
o Which is a wounding of the heart, receiued of faith, whereby he seeketh vnto God for mercie.
p To the prayer for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, full and lawfull, and pleased to their right vse which is the exercise of faith and repentance.

PSAL. III.

1 Dauid describeth the arrogant crueltie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priestes to be slaine. 5 Dauid reioyceth in his deliuerance. 6 And encourageth the faithfull to put their trust in God, whose iudgements are most sharpe against his aduersaries. 7 And finally he reioyceth thankes to God for his deliuerance. In this Psalme is lightly set forth the persecution of Antichrist.

To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said vnto him, Dauid is come to the house of Ahimelech.

Why boastest thou thy selfe in thy wickednesse O man of power? the louing kindnes of God endureth daily.

1 O Doeg, which hadst cruelly vsed the priest Saul, and

had power to murder the Saintes of God,

2 Thy

2 Thy tongue imagineth [b] mischiefe,
and is like a sharpe rasor, that cutteth
deceitfully.
3 Thou doest loue euill more then
good, and lies, more then to speake the
truth Selah.
4 Thou louest all wordes that may
destroy O deceitfull tongue!
5 So shal God destroy thee for euer:
he shall take thee and plucke thee out of
thy tabernacle, and roote thee out of
the lande of the liuing. Selah.
6 The righteous also shall see it, [f]
feare, and shall laugh at him, saying,
7 Beholde the man that tooke not
God for his strength but trusted vnto
the multitude of his riches, [g] put his
strength in his malice.
8 But I shall be like a [a] greene oliue
tree in the house of God: for I trusted
in the mercie of God for euer and euer.
9 I will alway praise thee, for that
thou hast done this: and I wil hope
in thy Name, because it is good before
thy Saints.

a Which was an instrument or kinde of note.
b Whereas no regarde is had of conscience or honestie, of person, no, of time, where the Prophet pronounceth that the people haue no God.
c Where he condemneth all knowledge and vnderstanding, that teacheth not to feare God.
d David professeth Gods benefites against all euil counsellors, who hauing charge to defende and preserue Gods people, doe vse their power to the destruction of them.
e Some then thought there were more occasion to feare, the sodein vengeance of God lighted vpon them.
f Or, in the assemblie of the godly, or, the congregation of Israel.
g Or, in his great substance.

PSAL LIIII.

1 Dauid brought vnto great daunger by reason of the Ziphims, 5 Casteth vpon the name of God to destroy his enemies, 6 Promising sacrifice and free offrings for to great deliuerance.

To him that excelleth on Neginoth. A Psalme of Dauid to giue instruction. When the Ziphims came and sayde vnto Saul, [a] Is not Dauid hid among vs?

1.Sam.23.19.

SAue me, O GOD, [a] by thy Name, and by thy power iudge me.
2 O God, heare my prayer: hearken vnto the wordes of my mouth.
3 For strangers are risen vp against me, [b] tyrants seeke my soule: they haue not set God before them. Selah.
4 Behold, God is mine helper: the Lord is [c] the that vpholdeth my soule.
5 He shal reward euil vnto mine enemies: oh cut them off in thy [d] truth!
6 [e] Then I will sacrifice freely vnto thee: I will praise thy Name, O Lord, because it is good.
7 For he hath deliuered me out of all trouble, and mine eye hath [f] seene my desire vpon mine enemies.

a He declareth that when all meanes doe faile, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they more sure to serue, as he was with Ionathan.
e According to the faithfull promes by my seruice.
f For hypocrites serue God for feare, or vpon conditions.
g We may lawfully recouer for Gods iudgements against the wicked, if our affections be pure.

PSAL LV.

1 Dauid being in great heauinesse and distresse complaineth of the crueltie of Saul, 13 And of the falsehoode of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lorde to pitie him: 22 After being assured of deliuerance he seeketh for the grace of God as though he had already obteined his request.

To him that excelleth on Negnoth. A Psalme of Dauid to giue instruction.

HEare my prayer, O God, [a] & hide not thy selfe from my supplication.
2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noyse,
3 For the voyce of the enemie, [b] and for the vexation of the wicked, because [c] they haue brought iniquitie vpon me, and furiously hate me.
4 Mine heart trembleth within me, [d] the terrors of death are fallen vpon me.
5 Feare and trembling are come vpon me, and an horrible feare hath [e] couered me.
6 And I said, Oh that I had wings like a doue: then would I [f] flie away and rest.
7 Behold, I would take my flight far off, [g] lodge in the wildernes. Selah.
8 He would make haste for my deliue-

a The earnestnesse of his prayer declareth the vehemencie of his griefe, in so much as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue reckoned me as a wicked person, they haue imagined my destruction.
d There was no part of him that was not affrayed with extreme feare.
e Feare had opprest him to so great difficultie, that he knew not how to liue in some wildernesse, and to be banished from that kingdome, which God had promised him for euer.

rance

rance from the stormie wind & tempest.

9 Destroy, O Lorde, [and] deuide their tongues: for I haue seene cruelti and strife in the citie.

10 Day and night they go about it vpon the walles thereof: both h iniquitie and mischiefe are in the middes of it.

11 Wickednes is in the midst thereof: deceit & guile depart not frō her streetes.

12 Surely mine enemie did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against mee: for I would haue hid mee from him.

13 But it was thou, O man, euen my k companion, my guide and my familiar:

14 Which ioined in consulting together, and went into the house of God as companions.

15 Let death cease vpon them: let them go downe quicke into the graue: for wickednes is in their dwellings, [euen] in the middes of them.

16 [But I will call vnto God, and the Lord will saue me.

17 Euening & morning, and at noone will I pray, and make a noyse, and he will heare my voyce.

18 He hath deliuered my soule in peace from the battell, that was against me: for m many were with me.

19 God shall heare and afflict them, euen he that reigneth of olde. Selah. because they n haue no chaunges, therefore they feare not God.

20 He o layde his hand vpon such, as be at peace with him, [and] he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre [was] in his heart: his wordes were more gentle then oyle, yet they were swordes.

22 Cast thy burden vpon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for p euer.

23 And thou, O God, shalt bring them downe into q pit of corruption: the bloodie and deceitful men shal not liue r halfe their dayes: but I will trust in thee.

e From the cruell rage and tyrannie of Saul.
g As in the confusion of Babylon, whē the wicked deuised against God.
h All fauors & good orders are broken, and onely hate and distribution reigneth vnder Saul.
i For mine open enemie hath fought against mee, I could the better haue auoyded him.
k Which was not only ioyned to me in friendship and counsell in worldly matters, but also in religiō.
l As Korah, Dathan and Abiram.
m Which figuratiuely is a feruent mind and sure trust to obtaine his petition which thing made him earnest at all times in prayer.
n Euen y Angels of God fought on my side against mine enemies.
o 2 Sam. 6. 16.
o But their prosperous estate shall continue.
p I do not prouoke him, but was at peace with him, yet he made warre against me.
q Hell, or to vse, which should deuour God should deuise thee.
r Though for their wickednes and craft he suffer them to slip for a time.
s Though they sometime liue longer, yet their life is cursed of God, vnquiet, and wofull then any death.

PSAL. LVI.

1 Dauid being brought to Achish the King of Gath. 2. Sam. 21. 12. complaineth of his enemies, vnmercifulnesse. 3 Protesteth his trust in God and in his promises. 11 And professeth to performe his vowes, which he had taken vpon him, whereof this was the effect to praise God in his Church.

To him that excelleth. A Psalme of Dauid on Michtam, concerning the t dumme done in a farre countrey, when the Philistims tooke him in Gath.

t Being chased by the furie of his enemies into a strange countrey, he was as a dumme boue, not seeking reuengement.

BE mercifull vnto me O God, for man would swallow me vp: hee fighteth continually and vexeth me.

2 Mine enemies would dayly swallowe me vp: for many fight against me, O thou most high.

3 When I was afrayde, I trusted in thee.

4 I will reioyce in God, [because] of his u worde, I trust in God, [and] will not feare what flesh can doe vnto me.

5 Mine owne wordes grieue [me] dayly: all their thoughtes [are] against me to doe me hurt.

6 x They gather together, and keepe themselues close: they marke my steps, because they waite for my soule.

7 y They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my z teares into thy bottell: are they not in thy register?

9 When I crie, then mine enemies shall turne backe: this I know, for God [is with me.

10 I will reioyce in God [because of his worde: in the Lorde will I reioyce [because of his Worde.

11 In God doe I trust: I will not be afraide what man can doe vnto me.

12 a Thy vowes [are] vpon me, O God: I will render prayses vnto thee.

13 For thou hast deliuered my soule from death, and also my feete from falling, that I may walke before God in the b light of the liuing.

u He sheweth that it is rather nowe time to neuer that God helpe him for all the world, then to grant him, and cease to denoure him.
x He lacketh no conference vpon Gods promes, though he see not present helpe.
y All my counsels haue euill successe, and turne to mine owne confusion.
z As all the world against one man, and cannot be sayd, escape, except they haue my life.
a They thinke not onely to escape punishment but the more wicked they are the more impudent they waxe.
z If God keepe y teares of his Saints in a bote, much more will he remember their bloud to auenge it and thinke cruelty horrible, then can they not but set the teares and blood out of Gods register.

b Hauing receiued that which I required. I am bound to paye my vowes of thanksgiuing as I promised. c As wonderfull of his great mercies, and giuing him thankes for the same. k That is, in this life and light of the same.

PSAL. LVII.

1 Dauid being in the desert of Ziph, where he inhabiteth with the two him, and at length in the same cane with Saul. 2 Calleth most earnestly vnto God with full confidence, that he will performe his promes and take his soule in hand: 5 Also that he will shew his glorie in the heauens and the earth against his cruell enemies. 9 Wherefore doeth her render laude and prayse.

To him that excelleth. a Destroy not. A Psalme of Dauid on Michtam. b When he fled from Saul in the cane.

a This was either the beginning of a certaine song, or the words which Dauid vttered when he fled from Saul.

HAue mercy vpon me, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadow of thy wings will I trust, till [these] c afflictions ouerpasse.

2 I will call vnto the most high God,

b Dauid.

c He compareth their affections, which God layeth vpon his children, to a storme that commeth and goeth.

euen to the God, that performeth his promes toward me.

3 He will send from heauen, & saue me from the reproofe of him that would swallow me. Selah. God will send his mercie, and his trueth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth [are] speares and arrowes, and their tongue a sharpe sworde.

5 Exalt thy selfe, O God, aboue the heauen, and let thy glorie be vpon all the earth.

6 They haue laide a net for my steps: my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

7 My heart is prepared, O God, my heart is prepared: I will sing and giue prayse.

8 Awake my tongue, awake viole and harpe: I will awake early.

9 I will prayse thee, O Lord, among the people and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy trueth vnto the clouds.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glorie [be] vpon all the earth.

## PSAL. LVIII.

1 She reproueth the malice of his enemies, the flatterers of Saul who both secret and openly sought his destruction, from whō he appeales to Gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glorie of God.

To him that excelleth. Destroy not. A Psalme of Dauid Michtam.

Sit true, O Congregation, speake ye iustly? O sonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischiefe in your heart: your hands execute crueltie vpon the earth.

3 The wicked are strangers from the wombe: euen from the belly haue they erred, and speake lies.

4 Their poyson is euen like the poyson of a serpent: like the deafe adder that stoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be most expert in charming.

6 Breake their teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.

7 Let them melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

8 Let him consume like a snayle that melteth, & like the vntimely fruite of a woman, that hath not seene the sunne.

9 As raw flesh before your pottes feele the fire of thornes: so let him carie them away as with a whirlewinde in his wrath.

10 The righteous shall reioyce when he seeth the vengeance: hee shall wash his feete in the blood of the wicked.

11 And men shall say, Verely there is fruite for the righteous: doubtles there is a God that iudgeth in the earth.

## PSAL. LIX.

1 Dauid being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 7 Declareth his innocencie, & their furie, 9 Desiring God to destroy all those that frame of malicious wils, hoping 11 Whom though he keepe aliue for a time to terrifie this people, yet in the end he will consume them in his wrath. 14 That he may be known to be the God of Iaakob to the end of the worlde. 16 For this he singeth prayses to God, assured of his mercies.

To him that excelleth. Destroy not. A Psalme of Dauid on Michtam, When Saul sent, and they did watch the house to slay him.

Deliuer me from mine enemies: defende mee from them that rise vp against me.

2 Deliuer me from the wicked doers, and saue me from the bloodie men.

3 For lo, they haue laide waite for my soule: the mighty men are gathered against me, not for mine offence, nor for my sinne, O Lord.

4 They runne and prepare themselues without a fault on my part: arise [therefore to] assist me, and beholde.

5 Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, and be not mercifull vnto all that transgresse maliciously. Selah.

6 They go to & fro in the euening: they barke like dogs, and go about the citie.

7 Beholde, they bragge with their talke, and swordes are in their lips: for who, [say they, doeth heare?]

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will preuent me: God will let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget: scatter them by thy power, and bring them to passe, O Lord our shield.

12 For the sinne of their mouth, and the word of their lippes, let them euen be taken in their pride, and for cursing and lying which they speake.

13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Iaakob vnto the ends of the earth. Selah.

14 And at euening they go to & fro: they barke like dogs, and go about the citie.

15 They runne vp and downe for meate: and if they be not satisfied, they murmure.

16 But I will sing of thy power, and will reioyce betimes in the morning of thy mercie: for thou hast been my defence, and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for God is my defence, and the God of my mercie.

## PSAL. LX.

1 Dauid complaining of the ouerthrow of his people, 6 Reioyceth in the promes of victorie, 9 Desiring God to helpe him against his enemies.

To him that excelleth vpon Shushan Eduth. Michtam of Dauid to teach, When he warred against Aram-naharaim and against Aram-zobah, and Ioab returned and smote of Edom in the valley of salt twelue thousand.

O God, thou hast cast vs off, thou hast scattered vs, thou hast been displeased: O turne thy selfe to vs againe.

2 Thou hast made the land to tremble, thou hast broken it: heale the breaches thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of astonishment.

4 Thou hast giuen a banner to them that feare thee, that it may be displayed because of the trueth. Selah.

5 That thy beloued may be deliuered: saue with thy right hand, and heare me.

6 God hath spoken in his holinesse: I will reioyce, I will deuide Shechem, and mete out the valley of Succoth.

7 Gilead is mine, and Manasseh is mine: Ephraim also is the strength of mine head: Iudah is my lawgiuer.

8 Moab is my washpot: ouer Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me into the strong citie? who will lead me into Edom?

10 Wilt not thou, O God, which hast cast vs off? and wilt not thou, O God, go forth with our armies?

11 Giue vs helpe from trouble: for vaine is the helpe of man.

12 Through God we shall do valiantly: for he it is that shall tread downe our enemies.

a Be counsellers of Saul, who vnder pretence of my innocencie, follow my death, as a wicked conspiracie against their king.

b Be not mercifull to them, but let them be destroyed.

c Or, iudgements.

d Or, aspe.

e That is, enemies to the people of God euen from their birth.

f Or, passe in misery and fasting for the reproche, which they vse to cast vpon me.

g Consider and God of power be priuie that God in a moment can destroy their ioyce, wherof they brag.

h Or, Selah.

i Or, Selah.

k Or, Selah.

l Or, Selah.

m Or, Selah.

n Or, Selah.

o Heare Psal. 16.

p 1 Sam 19 11.

q Though his enemies were euen at hand to destroy him, yet he alleadged him self that God had strength enough for him to deliuer him.

r For I am innocent in them boardes, and haue not offended them.

s Seeing it appeareth to Gods iudgements to punish the wicked, he desireth God to execute the vengeance on the reprobate, who maliciously persecute his Church.

t By compareth their crueltie to hungry dogges, shewing that they are neuer satisfied in doing euill.

u They boast openly of their wicked deedes, and care not what is spoken of them: they neither feare God, nor regard men.

x Though Saul haue neuer so great power, yet I beseech thee that thou doest deride him: for I put my trust in thee.

y He will not suffer it to succour me, when I crie vnto him.

z Altogether, but by little and little, that the people seeing their enemies thy iudgements may be mindful of thee.

get it: but scatter them abroad by thy power, and put them downe, O Lorde our shielde,

12 For the sinne of their mouth and the wordes of their lips: and let them be taken in their pride, euen for their perjurie and lies, that they speake.

13 Consume them in thy wrath: consume them that they be no more: and let them knowe that God ruleth in Iaakob, euen vnto the endes of the world. Selah.

14 And in the euening they shall go to and fro and barke like dogs, and go about the citie.

15 They shall runne here & there for meate: and surely they shall not be satisfied, though they tarie all night.

16 But I will sing of thy power, and will praise thy mercie in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Vnto thee, O my Strength, will I sing: for God is my defence, and my merciefull God.

## PSAL. IX.

1 Dauid being now King ouer Iurie and hauing had many battels, sheweth by euident signes that God elected him King, and vpon the people that God will plague them, if they appoint the like. 11 After he prayeth vnto God to finish that he hath begunne.

To the excellent singer vpon Shushan Eduth, or Michtam. A Psalme of Dauid to teache. 1 When he had warre against Aram Naharaim, and against Aram Zobah, when Ioab returned and slewe in the valley of Salt twelue thousand

GOd, thou hast cast vs out, thou hast scattered vs, thou hast bin angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a banner to them that feare thee, that it may be displayed because of thy truth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand & heare me.

6 God hath spoken in his holinesse: therefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shalbe mine: Ephraim also shalbe the strength of mine head: Iudah is my lawgiuer.

8 Moab shalbe my wash pot: ouer Edom will I cast out my shoe: Palestina shewe thy selfe ioyfull for me.

9 Who will leade me into the strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which hadest cast vs off? & diddest not go forth, O God with our armes?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shal doe valiantly: for he shall tread downe our enemies.

## PSAL. LX.

1 Whether that he were in danger of the Ammonites or being put to flight of Absalo, where he cryeth to be heard and deliuered, 7 And confirmeth in his kingdome. 9 He promiseth perpetuall prayses.

To the excellent singer vpon Nehiloth. A Psalme of Dauid

HEare my crie, O God: giue eare vnto my prayer.

2 From the endes of the earth will I crie vnto thee: when mine heart is oppressed, bring me vpon the rocke that is higher then I.

3 For thou hast bene my hope, and a strong towre against the enemie.

4 I will dwell in thy Tabernacle for euer, and my trust shalbe vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shalbe as many ages.

7 He shall dwell before God for euer: prepare mercie and faithfulnes that they may preserue him.

8 So will I alway sing prayse vnto thy Name in performing daily my vowes.

## PSAL. LXII.

Thys Psalme partly conteineth meditations, whereby Dauid encouraged himselfe to trust in God against the assaultes of tentations. And because our minded are easily drawen from God by the allurements of the world, he setteth before such this warning, to the intent we might cleaue fast to the Lord.

To the master of Ieduthun. A Psalme of Dauid.

SEt my soule keepeth silence vnto God: of him commeth my saluation.

2 Yet he is my strength and my saluation, & my defence: therefore I shall not much be moued.

3 Hold long will ye imagine mischiefe against a man? ye shalbe all slaine: ye shalbe as a bowed wall, or as a wall shaken.

k Therein their miserie and shame they made beastes examples of Gods iudgements.

l Of which the tenth part is ouer, and when they haue fleeced for a example of thy vengeance vnto other.

m He mocketh at their vaine enterprise, being a forced peace, that not hauing their purpose to passe in Saul but by pretence of a new warre to confounde the enemies strength.

n Thou hast made o Castle, & vnconquerable bond of our vnion, & strength to withstand the assaultes of whole to God.

a These were certaine songes after the note wherunto this Psalme was sung.

b Called also Sophene where Nahash by Dauid was ouercome, & Hadarezer slaine, & Syria subdued, able to bring 18 thousand men into the field.

c Ioab returned and slewe of the Edomites in the valley of Salt twelue thousand.

d As rent, with an earthquake.

e Thou hast handled thy people vnperfectly, making them feele o iudgement, in that thou hast not suffered the wicked king & people to whom God had giuen the rule of the realme & ouerthrowing the kingdome of Saul performed the promes which seemed to haue bin of the same. g Iesus is certaine, as if it were spoken vpon some of the possessions, which Saul had left to their children. & From the vttermost parte of the people, & Dauid meaneth, that in this trouble his kingdome shuld be ruined, Gen. 49. 10.

h From the place where I was scattered, being driuen out of the citie and Temple by reason of Absalom.

i Or to the rocke that is hie without the help I can not attaine.

k There is nothing that doth more establish our faith then the remembrance of Gods fauour in time past & therefore is it recorded in Christ our Lorde, that he might be an example vnto vs in his members.

l For the Kingdome of Iudah is the inheritance of Dauid & his posteritie.

m In whose protection I am safe, and vnder whose wings I am as chickens vnder the hen.

n Or, I will daily performe my vowes.

o Although yet I seeme to be in honour, yet God will suddenly destroy you

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they bleſſe with their mouthes, but curſe with their hearts. Selah.

5 Yet my ſoule keepe thou ſilence vnto God: for mine hope is in him.

6 Yet is he my ſtrength, and my ſaluation and my defence: therefore I ſhall not be moued.

7 In God is my ſaluation and my glorie, the rocke of my ſtrength: in God is my truſt.

8 Truſt in him alway, ye people: powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robberie: be not vaine: if riches increaſe, ſet not your heart thereon.

11 God ſpake once or twiſe, I haue heard it, that power belongeth vnto God,

12 And to thee O Lorde, mercie: for thou rewardeſt euery one according to his worke.

a Dauid vnder great aduerſitie hauing the aduantage of the ſolitarineſſe of the wilderneſſe, inſtructeth the faithfull to truſt in God: whereby many a one hath ouercome temptations, hauing neede of patience, expecting, and waiting for gods helpe. b Gods power ſhuld allure all men to truſt in him. c Our hope is to come vnder the protection of this power, ſo that none needeth to doubt thereof. d So that the wicked haue ſeeke thy power, and the godly thy mercie.

## PSAL. LXIII.

1 Dauid after he had been in great danger by Saul in the deſert of Ziph, maketh this Pſalme, 3 Wherein he giueth thanks to God for his wonderfull deliuerance, in whoſe mercie he truſteth euen in the midſt of his miſeries. 9 Whereby he prophecieth the deſtruction of Gods enemies. 11 And concludeth ſo applied to all them that truſt in the Lord.

A Pſalme of Dauid. When he was in the wilderneſſe of Iudah.

O God, thou art my God, early will I ſeeke thee: my ſoule thirſteth for thee: my fleſh longeth greatly after thee in a baren and drie land without water.

2 Thus I beholde thee as in the Sanctuarie, when I beholde thy power and thy glorie.

3 For thy louing kindneſſe is better then life: therefore my lips ſhall praiſe thee.

4 Thus will I magnifie thee all my life, I lift vp mine hands in thy name.

5 My ſoule ſhalbe ſatisfied, as with marowe and fatneſſe, and my mouth ſhall praiſe thee with ioyfull lips,

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Becauſe thou haſt bin mine helper, therefore vnder the ſhadow of thy wings will I reioyce.

8 My ſoule cleaueth vnto thee: [for] thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhal go into the loweſt partes of the earth.

10 They ſhall caſt him downe with the edge of the ſworde, and they ſhalbe a portion for foxes.

11 But the King ſhall reioyce in God, [and] all that ſweare by him ſhall reioyce in him: for the mouth of them that ſpeake lies, ſhalbe ſtopped.

e The prophecie ſtirreth vp the deſtruction of them, & them that are his part, whole bones ſhal not be buried: but be deuoured with ſundrie deaths. f All ſweare by God aright, or proteſtation, ſhall reioyce in this worthie King.

## ISAI. LXIII.

1 Dauid prayeth againſt the furie and falſe reportes of his enemies. 7 He declareth their puniſhment and deſtruction, 10 To the comfort of the vile and the glorie of God.

[illegible] A Pſalme of Dauid

HEare my bone, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide me from the conſpiracie of the wicked, and from the rage of the workers of iniquitie.

3 Which haue whet their tongue like a ſworde, and ſhot [for] their arrowes bitter wordes:

4 To ſhoote at the vpright in ſecret: they ſhoote at him ſuddenly, and feare not.

5 They encourage themſelues [in] a wicked purpoſe: they commune together to lay ſnares priuily, [and] ſay, who ſhall ſee them?

6 They haue ſought out iniquities, [&] haue accompliſhed that which they ſought out, euen euery one [his ſecret thoughts, and the depth of his heart.

7 But God ſhall ſhoote an arrow at them ſuddenly: their ſtrokes ſhall be [at once.

8 They ſhal cauſe their owne tongue to fal vpon them: and whoſoeuer ſhall ſee them, ſhall flee away.

9 And all men ſhall fee it, and declare the worke of God and they ſhall vnderſtand, what he hath wrought.

10 But the righteous ſhall be glad in the Lorde, and truſt in him: and all that are vpright of heart, ſhall reioyce.

a In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement, and that his life was in danger. b That is, frō their ſecret malice. c To wit, their outward violence. d Falſe reportes and ſlanders. e Or be without feare of God and reuerence of man, is a ſigne of reprobation. f The more that the wicked ſee Gods children in miſerie, the more bolde and impudent are they in oppreſſing them. g There is no way to eſcape and eſchue all to euil hurt, which they meanes not for his deſtruction. h To ſee Gods hande in puniſhments, is how he hath caught them in their owne ſnares. When they ſhall confeſſe that he will be fauourable to them, as he was to his ſeruant Dauid.

## PSAL. LXV.

1 A prayſe and thankeſgiuing vnto God by the faithfull, who are ſtrengthened by him. 4 For the bleſſing of election and gouernment of them. 9 And for the preſent bleſſings powred forth vpon all the earth, but ſpecially towarde his Church.

[illegible] that excelleth. A Pſalme or ſong of Dauid.

GOd, prayſe waiteth for thee in Zion, and vnto thee ſhall the vowe be performed.

2 [Becauſe thou heareſt] prayer

a Thou giueſt vs iuſt occaſion to thy Church to prayſe thee.

b For onely the Iewes but also o Gentiles in receiuing one of Christ.
c He appointeth it to be solemnized of the people that God, who made ample to helpe them, vouchsafeth his fauour from them.
d That God will bestow suche plenty of corne vpon vs, as shall suffice the whole.
e As of the barbarous nations farre off.
f He declareth that there is no part nor creature in vayne, which is not gouerned by Gods power & prouidence.
g To wit, with raine.
h That is, Sith loath of, the same.
i That he hath appointed the earth to bring forth foode in suche aboundance.
k By this description here he setteth that all the order of nature is at the commaunde of Gods loue towarde vs who caused it to be made, euen to the end our necessitie

prayer, vnto thee shall all flesh come.

3 Wicked deedes haue preuailed against mee: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he whom thou chusest and causest to come to thee: hee shall dwell in thy courtes, and we shalbe satisfied with the pleasures of thine house, euen of thine holy Temple.

5 O God of our saluation, thou wilt answere vs with fearefull signes in thy righteousnes O thou the hope of all the ends of the earth, & of them that are farre off in the sea.

6 Hee stablisheth the mountaines by his power: [and is girded about with strength.

7 He appeaseth the noyse of the seas [and the noyse of the waues thereof, and the tumultes of the people.

8 They also, that dwell in the vttermost partes of the earth, shalbe afraid of thy signes: thou shalt make the East and the West to reioyce.

9 Thou visitest the earth, & watereste it: thou makest it very rich: the Riuer of God is full of Water: thou preparest them corne: for so thou appointest it.

10 Thou waterest abundantly the furrowes therof, thou causest the raine [to descend into the valleys thereof: thou makest it soft with showres, and blessest the bud thereof.

11 Thou crowndest the yere with thy goodnes, and thy steppes drop fatnes.

12 They drop vpon the pastures of the wildernesse: and the hilles shalbe compassed with gladnes.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shoute for ioye, and sing.

PSAL. LXVI.

A Song or Psalme.

REioyce in God, all ye [inhabitants of the earth.

2 Sing forth the glorie of his name: make his prayse glorious.

3 Say vnto God, howe terrible art thou in thy workes! through the greatnes of thy power shall thine enemies be in subiection vnto thee.

4 All the worlde shall worship thee, and sing vnto thee, euen sing of thy Name. Selah.

5 Come and beholde the workes of God: he is terrible in his doing toward the sonnes of men.

6 Hee hath turned the Sea into drie lande: they passed through the riuer on foote: there did we reioyce in him.

7 He ruleth by his power: his eyes beholde the nations: the rebellious shall not exalt themselues. Selah.

8 Praise our God, ye people, & make the voyce of his prayse to be heard.

9 Which holdeth our soules in life, and suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tried.

11 Thou hast brought vs into the snare, and layde a straite chaine vpon our loynes.

12 Thou hast causled men to ride ouer our heades: we went into fire and into water, but thou broughtest vs out into a wealthie place.

13 I will goe into thine house with burnt offrings, and will pay thee my vowes,

14 Which my lips haue promised, & my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offrings of fat rams with incense: I will prepare bullockes and goates. Selah.

16 Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard me, and considered the voyce of my prayer.

20 Praised be God, which hath not put backe my prayer, nor his mercie from me.

PSAL. LXVII.

GOd be mercifull vnto vs, and blesse vs and cause his face to shine among vs, Selah.)

2 That they may knowe thy way vpon earth, and thy sauing health among all nations.

3 Let the people praise thee, O God:

let

a He prophesieth that all nations shall come to the knowledge of God, who then was onely knowen in Iudea.
b As the faithfull shall obey God: so shall he iustly cause the vnfaithfull to feare that dreadfull vengeance to be executed,

He toucheth a horrible balance of those, who couet the exaltation of Gods workes. Despise not correction vnaduisedly, nor murmuring there at.
c He promiseth that God will retende his grace also to the Gentiles, because he promiseth among them also to be called.
d He manifesteth how great benefit that God had done vnto the Church of the Iewes in deliuering them from so long great danger wherein all of vs at the like promiseth to be partakers.
e The condition of the Church here described vnder the similitude of a fornace.
f Or, to bring vs to be tried.
g That is, the burnt sacrifices.
h That is, I haue made vowes vnto God.
i That is, I haue called vpon him.
k If I had not purged my heart from wicked affections, God would not haue heard me: but I confesse it, he hath receiued me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be ioyned with him in one fayth. 2 To the end that his way and gouernment may be knowen in earth. 7 And that it is declared by the blessing of God, which should be manifested & executed at the comming of Christ.

a That is, make our hearts ioyfull by the sight, feeling and knowledge of thy fauour. b God is the Father of the Church, which knoweth God and serueth him.

let all the people praise thee.
4 Let the people be glad and reioyce:
for thou shalt iudge the people righte-
ously, and gouerne the nations vpon the
earth. Selah.
5 Let the people praise thee, O God:
let all the people praise thee.
6 Then shall [d] the earth bring forth
her increase, and [e] God, euen our God
shall blesse vs.
7 God shall blesse vs, and all the ends
of the earth [e] shall feare him.

c By the word ... the people ... sufficiently and giue thankes for the great benefites that they haue receiued vnder the kingdome of Christ. d He sheweth that where God ... there shall be abundance of all other things. e When they feele his great benefites both spirituall and corporall towardes them.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderfull mercies of God toward his people ... and most strange forces declared ... 15 And therefore ... 34 He exhorteth therefore all men to praise God for euer.

To him that excelleth. A Psalme or song of Dauid.

God [a] will arise, and his ene-
mies shalbe scattered: they
also that hate him, shall flee
before him.
2 As the smoke vanisheth, [so] shalt
thou driue them away: [and as waxe
melteth before the fire, [so] shall the wic-
ked perish at the presence of God.
3 But the righteous shalbe glad,
and reioyce before God: yea, they shall
leape for ioy.
4 Sing vnto God, [and] sing praises
vnto his name: exalt him, that rideth
vpon the heauens, in his Name [c] Iah,
and reioyce before him.
5 He is a Father of the fatherlesse,
and a Iudge of the widowes, euen God
in his holy habitation.
6 God maketh the solitarie to dwell
in families, and deliuereth them that
were prisoners in stockes: but the rebel-
lious shall dwell in a drie land.
7 [d] O God, when thou wentest forth
before thy people: when thou wentest
through the wildernes, (Selah)
8 The earth shooke and the heauens
dropped at the presence of this God: euen]
Sinai was mooued at the presence of
God euen the God of Israel.
9 Thou, O God, sendest a gratious
raine vpon thine inheritance, and thou
didest refresh it when it was wearie.
10 Thy Cōgregation dwelled there-
in: for thou O God, hast of thy [g] good-
nes prepared it for the poore.
11 The Lord gaue matter to the [h] wo-

a The Prophet ... God ... b He sheweth that ... c Iah and Iehouah are the names of God ... which praise him ... d ... e ... f ... g ... h ...

men to tell of the great armie.
12 Kings of the armies did flee: they [i]
did flee and she that remayned in the
house deuided the spoile.
13 Though ye haue lien among [k] pots,
[yet shall ye be as the wings of a doue
that is couered with siluer, and whose
fethers are like yelow golde.
14 When the Almightie scattered kings
[l] in it, it was white as the snow in Zalmō.
15 [m] The mountaine of God is like
the mountaine of Bashan: it is an high
Mountaine as mount Bashan.
16 [n] Why leape ye, ye high moun-
taines? as for this Mountaine, God de-
liteth to dwell in it: yea, the Lorde will
dwell in it for euer.
17 The charets of God [are] twentie
thousand thousand Angels, and the
Lord is among them, as in the Sanc-
tuarie of Sinai.
18 Thou art gone vp on high: thou
hast [o] led captiuitie captiue and recei-
ued giftes for men: yea, euen the rebelli-
ous hast thou led, that the Lord God
might dwell there.]
19 Praised be the Lord, [euen] the
God of our saluation, which ladeth vs
dayly with benefites. Selah.
20 This is our God, euen the God
that saueth vs: and to the Lord God
[belong the [p] issues of death.
21 Surely God will wound the head
of his enemies, and the heare pate of
him that walketh in his sinnes.
22 The Lord hath said, I will bring
[my people] againe from [q] Bashan: I
will bring them againe from the depths
of the Sea:
23 That thy foote may be dipped in
blood and the tongue of thy dogges, in
the blood of the enemies, euen in it.
24 They haue seene, O God, thy [s] go-
ings, the goings of my God, and my
King [which art] in the Sanctuarie.
25 The [t] singers went before, the play-
ers of instruments after: in the middes
[were] the maides playing with timbrels.
26 Prayse ye God in the assemblies,
[and the Lord, [ye that are] of the foun-
taine [u] of Israel.
27 There [was] [x] litle Beniamin
[with their [y] ruler, [and the princes of
Judah with their assembly, the princes

i The pray was so great, that not onely the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in blacke darknes, yet he will restore it, and make it most strong and white. l In the lande of Canaan, where his Church was. n Zion the Church of God doth excell all worldly things, not in pompe and outward shewe, but by the inward grace of God, which there remaineth because of his dwelling there. n Why boast ye of your strength and beautie against this Mountaine of God? o As God ouercame the enemies of his Church, tooke them prisoners & made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto his Church most liberall giftes of his spirit Ephe. 4.8. p In most extreme dangers God hath infinite wayes to deliuer his. q As he deliuered his Church once from Og of Bashan, and other tyrants, and from the dangers of the red sea, so will he still do as oft as necessitie requireth.

h In each birth that God ... peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt ... God blessed the land of Canaan because ... that place to his Church. h The fashion then was that women sang songs after the victorie, as Miriam, Deborah, Judith and others.

r That is, in the blood of that great slaughter where dogges shall lappe blood. s That is how thou, which art their King goest out with thy people to warre, and giuest them the victorie. t He describeth the order of the people when they went to the Temple to giue thanks for the victorie. u Which come of the Patriarke Iaakob. x Beniamin is called litle, because he was the yongest sonne of Iaakob. y Who was some cheefe ruler of the tribe.

of

of Zebulun, & the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs,
29 Out of thy Temple vpon Ierusalem: and kings shall bring presents vnto thee.
30 Destroy the compame of the speare men, and multitude of the mightie bulles with the calues of the people that tread vnder feete pieces of siluer: scatter the people that delite in warre.
31 Then shall the princes come out of Egypt: Ethiopia shal haste to stretch her handes vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)
33 To him that rideth vpon the most high heauens, which were from the beginning: beholde, he will send out by his voyce a mightie sound.
34 Ascribe the power to God: [for] his maiestie is vpon Israel, and his strength is in the cloudes.
35 O God, thou art terrible out of thine holy places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

PSAL. LXIX.

1 The complaints, prayers, feruent zeale and great anguish of Dauid set forth as a figure of Christ & all his members. 22 The cruell crosse crueltie of the enemies 22 And their punishment also 26 Where Iudas and such traitours are accursed. 30 He gathereth courage in his affliction, and offereth praises vnto God. 33 Which are most acceptable then all sacrifices: whereof all the afflicted may take comfort. 36 Finally he doth prouoke all creatures to praises, prophesying of the kingdome of Christ & the preseruation of the Church, where all the faithfull. 37 And their seede shall dwell for euer.

To him that excelleth vpon Shoshannim.

A Psalme of Dauid.

SAue me, O God: for the waters are entred euen to [my] soule.
2 I sticke fast in the deepe myre, where no stay is: I am come into deepe waters, and the streames run ouer me.
3 I am wearie of crying: my throte is dry: mine eyes faile, whiles I waite for my God.
4 They that hate me without a cause, are mo then the heares of mine head: they that would destroy me, and are mine enemies falsly, are mightie, so that I restored that which I toolte not.
5 O God, thou knowest my foolishnes, & my faultes are not hid from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for me: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffered reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren, euen an alnant vnto my mothers sonnes.
9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.
10 I wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that sate in the gate, spake of me, and the drunkards sang of me.
13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.
14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, & out of the deepe waters.
15 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kindnes is good: turne vnto me according to the multitude of thy tender mercies.
17 And hide not thy face from thy seruant, for I am in trouble: make haste [and] heare me.
18 Draw neere vnto my soule and redeeme it: deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.
20 Rebuke hath broken mine heart, and I am full of heauines, and I looked for some, to haue pitie on me, but there was none: and for comforters, but I found none.
21 For they gaue me gall in my meat, and in my thirst they gaue me vineger to drinke.
22 Let their table be a snare before them, and their prosperitie their ruine.
23 Let their eyes be blinded that they see not: and make their loynes alway to tremble.
24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.
25 Let their habitation be voyde, [and let none dwell in their tents.

a Declare out of my mouth my patience to the power for the defence of the Church Ierusalem.
b He foreseeth the rage of the enemies against the true Church, which should be troubled, when according to the gathering of the Gentiles, pompe should be then ioined about them.
c Or, prophecieth that the Gentiles shall come to the acknowledging and worshipping of God.
d For whereas heretofore they made mocks against them, now they feare for the safetie of my people.
e He alludeth to the Tabernacle which was decked with tyre partes.
f Let not mine vnthankfulnesse of the people be an occasion, that we shall fall from thee.
g Where I said that mine enemies were in my mouth and in their heart, me thought I was not able to speake of it, but to the Lord, to repent them and defend the glorie.
h Gods zeale moued me to lament and pray for my saluation.
i The more he sought to vexe vpon God, the more they were against him both prayer and rule.
k Knowing that albeit I suffer none trouble, yet shall I come whereas then shall appeare my deliuerance.
l He sheweth a liuelie feeling of our infirmitie, that God is fauourable to vs, when he seemeth to be angrie and at hand when he seemeth to be farre off.
m Not that he feared y God would be not heare him: but that care made him to call to that God deferred long.
n The selfe with that I am set as a sheepe among many wolues
o He sheweth vnto vs how we must put our trust in men in our great necessitie, but that our onelie hope is in the mercie of God.
p Take both temporall and spirituall plagues from me.
q Let not them that haue receiued my benefites of me, be the occasion of my fall.
r Or, habitations.

a Of Shoshannim, reade Psal. 45. 1.
b Dauid signifieth by the waters, in what great dangers he was out of the which God only could deliuer him.
c 320 Genesis 8.
d Nabal was to feeble vnto me.
e Though he sinned, yet his faith was constant and inuocated him still to pray.
f Chastening me grieuously.
g Though I be guilty to thee ward, yet am I innocent to ward them.
h Or, to the end that.
i Or, habitations.
k Or, let their habitation be voyde.
l Or, let their habitations be voyde, Iob 18. 15.
m He desireth God to execute his iudgements against the reprobate, which cannot be any meanes be turned. Ioan. 11. 9.
n Take both temporall and spirituall plagues from me.
o Or, let their habitations be voyde.
p Or, let their habitations be voyde.
q Or, let their habitations be voyde.
r Or, let their habitations be voyde.
s Or, let their habitations be voyde.
t Or, let their habitations be voyde.
u Or, let their habitations be voyde.
v Or, let their habitations be voyde.
w Or, let their habitations be voyde.
x Or, let their habitations be voyde.
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aa Or, let their habitations be voyde.
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rrr Or, let their habitations be voyde.
sss Or, let their habitations be voyde.
ttt Or, let their habitations be voyde.
uuu Or, let their habitations be voyde.
vvv Or, let their habitations be voyde.
www Or, let their habitations be voyde.
xxx Or, let their habitations be voyde.
yyy Or, let their habitations be voyde.
zzz Or, let their habitations be voyde.

26 For they persecute him, whome
thou hast smitten: and they adde vnto
the sorowe of them, whome thou hast
wounded.
27 Lay iniquitie vpon their iniqui-
tie, and let them not come into thy righ-
teousnes.
28 Let them be put out of the x booke
of life, neither let them be written with
the righteous.
29 When I am poore and in heaui-
nes, thine helpe, O God, shall exalt me.
30 I wil praise y^e Name of God with
a song, and magnifie him with thankes-
giuing.
31 This also shall please the Lorde
better then a yong bullocke, that hath
hornes and hoofes.
32 The humble shall see this, and
they that seeke God, shalbe glad, and
your heart shall liue.
33 For the Lorde heareth the poore,
and despiseth not his z prisoners.
34 Let heauen and earth praise him:
the seas and all that mooueth in them.
35 For God will saue Zion, and build
the cities of Iudah, that men may dwel
there and haue it in possession.
36 The seede also of his seruants
shall inherite it: and they that loue his
Name, shall dwell therein.

x Those which seeme by their profession to haue bene writen in thy booke [illegible] z For as he [illegible] [illegible] and their posteritie.

## PSAL. LXX.

1 He prayeth to be right speedely deliuered. 2 Hee desireth the shame of his enemies, 4 And the ioyfull comfort of all those that seeke the Lord.

To [illegible]. A Psalme of Dauid to [illegible].

1 O* God, a haste thee to deliuer
me: make haste to helpe me,
O Lord.
2 Let them be c confoun-
ded & put to shame, that seeke my soule:
let them be turned backward and put to
rebuke, that desire mine hurt.
3 Let thẽ be turned back for a reward
of their shame, which said, Aha, aha.
4 But let all those that seeke thee,
be ioyfull and glad in thee, and let all that
loue thy saluation, say alwayes, God be
praised.
5 Now I am c poore and needie: O
God, make haste to mee: thou art mine
helper and my deliuerer: O Lord, make
no tarying.

a Which might put him in remembrance of his deliuerance. [illegible] b He teacheth [illegible] [illegible] owne needs. c Because hee had felt Gods helpe before, he groundeth on experience & boldly seeketh vnto him for succour.

## PSAL. LXXI.

1 He prayeth in [illegible] by the worde of the promise, 5 And confesseth [illegible] of God from his youth. 10 He complaineth [illegible], 17 And desireth God to [illegible] graces towarde him, 22 Promising to be mindefull and thankefull for the same.

1 IN* a thee, O Lorde, I trust:
let me neuer be ashamed.
2 Rescue mee and deliuer
me in thy righteousnes: in-
cline thine eare vnto me and saue me.
3 Be thou my strong rocke, where-
unto I may alway resort: thou hast gi-
uen commandement to saue me: for thou
art my rocke, and my fortresse.
4 Deliuer me, O my God, out of the
hand of the wicked: out of the hand of
the euill and cruel man.
5 For thou art mine hope, O Lorde
God, euen my trust from my youth.
6 Upon thee haue I bene stayed from
the wombe: thou art he that tooke mee
out of my mothers bowels: my prayse
shalbe allwayes of thee.
7 I am become as it were a f monster
vnto many: but thou art my sure trust.
8 Let my mouth be filled with thy
praise, and with thy glorie euery day.
9 Cast me not off in the time of age:
forsake me not when my stregth faileth.
10 For mine enemies speake of mee,
and they that lay wait for my soule, take
their counsell together,
11 Saying, God hath forsaken him:
pursue and take him, for there is none to
deliuer him.
12 Go not farre from mee, O God:
i my God, haste thee to helpe me.
13 Let them be confounded & l consu-
med that are against my soule, let them
be couered with reproofe and confusion,
that seeke mine hurt.
14 But I will waite continually, and
will praise thee more and more.
15 My mouth shall daily rehearse thy
righteousnes, and thy saluation: k for
I know not the nomber.
16 I will go forward in the strength
of the Lord God, & will make mention
of thy righteousnes, euen of thine only.
17 O God, thou hast taught me from
my youth euen vntill now: therefore
will I tell of thy wonderous workes,
18 Yea, euen vnto mine olde age
and gray head, O God: forsake me not,
vntill I haue declared thine arme vnto
this generation, and thy power to all
them, that shall come.
19 And thy n righteousnes, O God, I
wil exalt on high: for y^u hast done great

[illegible] My [illegible] to God with [illegible] of [illegible] that he [illegible] them to his aduersaries. [illegible] Reuealing thy selfe [illegible] of promes. e Thou hast [illegible] meanes and [illegible] thy commandement therefore [illegible] shew some signe whereby I shalbe deliuered. [illegible] from Absalom, Achithophel and that conspiracie. e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him. f All the worlde wondereth at me because of my miseries, [illegible] they in [illegible] as the common people, yet being assured of thy fauour I remained stedfast. g Thou that didst helpe me in my youth, when I had more strength, helpe me nowe so much the more in mine olde age and weaknes. h Thus y^e wicked both blaspheme God and triumph against his Saintes, as though hee had forsaken them, if hee suffer them to fall into their handes. i [illegible] God, he putteth backe the false reporters of the aduersaries, that said, God had forsaken him. k Because thy benefites towards [illegible] continually meditate and rehearse them. [illegible] being vpholden with the power of God, [illegible] he would continue his benefites, that his liberalitie may haue perfite prayse. n Thy [illegible] performance of thy promes.

things:

o The fauy
b earth
theare all
t nations,
andbow this er-
rible
power of God.
p After con-
fessethe that
God is the on-
ly author of
his deliue-
rance, to be
acknowled-
ged, that thes
his were sent
vnto him by
God, yt we
be ere
q The confes-
seth that our
long tarriance
was well re-
compensed,
when God
sendeth his
spirites.

thungs: o O God, who is like vnto thee?
20 Which hast shewed me great trou-
bles and aduersities, but thou wilt re-
turne and renue me, and wilt come a-
gaine, and take me vp from the depth
of the earth.
21 Thou wilt increase mine honour,
and returne and comfort me.
22 Therefore will I praise thee [for]
thy [q] faithfulnes, O God, vpon instru-
ment and viole: vnto thee will I sing
vpon the harpe, O Holie one of Israel.
23 My lips will reioyce when I sing
vnto thee, and my [r] soule, which thou
hast deliuered.
24 My tongue also shall talke of thy
righteousnes daily: for they are confoun-
ded and brought vnto shame, that seeke
mine hurt.

r For there is no true praysing of God, except it come from the heart, and therefore he pronounceth to be nothing, but wherein God may be glorified.

## PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whome Christes kingdome shall be peaceable and perfect. 10 Vnto whom all kings and all nations shall do homage. 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

A Psalme [a] of Salomon.

a Composed by Dauid as touching the reigne of his sonne Salomon.

GIue thy [b] iudgements to the King, O God, and thy righ-
teousnes to the Kings [c] sonne.
2 [T]Hen shall hee iudge thy people in righteousnes, & thy poore with equitie.
3 The [d] mountaines and the hilles shall bring peace to the people by iustice.
4 He shall [e] iudge the poore of the people: he shall saue the children of the needie, and shall subdue the oppressor.
5 They shall feare thee as long as the sunne and moone endureth, from ge-
neration to generation.
6 He shall come downe like the raine vpon the molten grasse, and as the showres that water the earth.
7 In his dayes shall the righteous flourish, and abundance of peace [shalbe] so long as the moone endureth.
8 His dominion shalbe also from [f] sea to sea, and from the riuer vnto the endes of the land.
9 They that dwell in the wildernes, shall kneele before him, and his enemies shall licke the dust.
10 The kings of [g] Tarshish and of

b Cause the King with the spirit of wisedome to rule, that he reigne not as doe the worldly princes.
c To wit, to his posterite.
d Albeit other reigneth, euen the place of hell barren shall be made fruitful with the blessings.
e He shewed wherefore the Prophet asketh mercie for the King: to wit to defend the innocent, and to punish the wicked.
f The people shall embrace thy true religion when thou giuest a King, that rulleth according to thy word.
g As this is true of all godly Kings: so is it chiefely verified in Christ, who with his heauenly power maketh his Church to flourish.

the yles shall bring presents: the Kings
[h] of Sheba and Seba shall bring gifts.
11 Yea, all Kings shall worship him: all nations shall serue him.
12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.
13 He shalbe mercifull to the poore and needie, and shall preserue the soules of the poore.
14 He shall redeeme their soules from deceyte and violence, and deare shall their blood be in his sight.
15 Yea, he shall liue, and vnto him shal they giue of the [i] golde of Sheba: they shall also pray for him continually, and daily blesse him.
16 An handful of corne shalbe [sowen] in the earth, euen in [k] top of the mountaines, [and the] fruite thereof shall shake like the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.
17 His name shalbe for euer: his name shall indure as long as the sunne: all nations shall blesse him, [l] be blessed in him.
18 Blessed be the Lord God euen the God of Israel, which onely doeth [m] wonderous thungs.
19 And blessed be his glorious Name for euer: and let all the earth be filled with his glory. So be it, euen so be it.

HERE ENDE THE [n] prayers of Dauid, the sonne of Jsai.

h That is, of Arabia that now is called Saba, where of Sheba was sometime queene vnto Salomon.
i Though translated not to Salomon, yet also good: seeing the Prophet speaketh vnder the vaile of things present.
k Vnder such a King shall be great peace both of Church and also of the increase of mankinde.
l They shall pray to God for his continuance, and know that God doth prosper them for his sake.
m He confesseth that except God should ordeine perfect his people, that neuer the king nor the kingdome can continue.
n Concerning his sonne Salomon.

## PSAL. LXXIII.

1 The Prophet reproued by his example that neither the world-ly prosperite of offending godly [14 nor] the affliction of the good ought a vs to courage Gods chelis, [but rather] ought to moue vs to consider our fawlts & punishment, and to cause vs to reuerence Gods iudgements. 19 Forasmuch as the wicked vanish away, 24 And the godly enter into euerlasting. 28 In hope wherof hee resigneth himselfe into Gods handes.

A Psalme committed to Asaph.

SEt [a] God is good to Israel: euen, to the pure in heart.
2 As for me, my feete were almost gone: my steps had welneere slipt.
3 For I freated at the foolish, when I saw the prosperite of the wicked.
4 For there are [b] no bandes in their death, but they are lustie and strong.
5 They are not in trouble as other men, neither are they plagued with [other men.]
6 Therefore pride is as a chaine vnto

a As it were betweene hope and despaire he vttereth how much the affection, be-fore suffered that God would continue his mercie toward such as were noble in deede, and not hypocrites.
b The wicked in this estate at pleasure

and are not in the trauell of men, [neither] are plagued [with other men.] c They glory in their pride as some do in their chaines: and in

them,

them, and cruelte couereth them as a garment.

7 Their eyes stand out for fatnesse: they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his people turne hither: for waters of a full cup are wrung out to them.

11 And they say, How doeth God knowe it? or is there knowledge in the most High?

12 Lo, these are the wicked, yet prosper they alway, and increase in riches.

13 Certainely I haue cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly haue I bene punished, and chastened euery morning.

15 If I say, I will iudge thus, behold the generation of thy children: I haue trespassed.

16 Then thought I to knowe this, but it was too painefull for me,

17 Until I went into the Sanctuarie of God: then vnderstood I their end.

18 Surely thou hast set them in slipperie places, and castest them downe into desolation.

19 How suddenly are they destroyed, perished and horribly consumed.

20 As a dreame when one awaketh! O Lorde, when thou raysest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reynes:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glorie.

25 Whom haue I in heauen but thee? and I haue desired none in the earth with thee.

26 My flesh fayleth and mine heart also: but God is the strength of mine heart, and my portion for euer.

27 For lo, they that withdraw themselues frō thee shal perish: thou destroyest all them that goe a whoring frō thee.

28 As for me, it is good for me to draw nere to God: therefore I haue put my trust in the Lorde God, that I may declare all thy Workes.

## PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion. 2 Desire a remembrance of them and the Temple destroyed. 11 And that they may see a diuers token of God, and his louing kindnesse. 18 They require helpe and succour for the loue of God and holy Name. 19 They trust on of this people afflicted seruants. 23 And the confusion of his proud enemies.

A Psalme [illegible] with notion, committed to Asaph.

WHy God, why hast thou put vs alway for euer? Why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for euer destroye euery enemie that doeth euill to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, and set vp their banners for signes.

5 He that lifted the axes vpon the thicke trees, was renowned, as one, that brought a thing to perfection:

6 But nowe they breake downe the carued Worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and raised it to the grounde, and haue defiled the dwelling place of thy Name.

8 They said in their hearts, Let vs destroye them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more nor any with vs that knoweth how long.

10 O God, howe long shall the aduersarie reproch thee: shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and consume them.

12 Euen God is my King of olde, working saluation in the middes of the earth.

13 Thou didest deuide the sea by thy power: thou brakest the heads of the dragons in the waters.

a Though all this were done vnto vs for Gods sake, yet the promises of God, his truth and power, and his glorie require that we should be deliuered.

b Thou hast made vs as sheepe appointed to be deuoured.

c Which inheritance thou hast redeemed out of Egypt, as with a line or rod.

d Or, tents.

e They haue destroyed thy tabernacle, and spread their banners in signe of defiance.

f He commendeth the Temple for the costly matter, the excellent workmanship and beautie thereof, which notwithstanding the enemies do destroy.

g They incouraged one another to cruelte, that not one of Gods people might be destroyed, but also to rage on them all without exception.

h This speake they because they saw no hope of reason among them to shew them how long the enemies should be in force.

i They know their deliuerance with God alone and power, knowing that the punishment of the enemie should be their deliuerance.

k Speaking in the light of all the world.

l To wit, Pharaohs armie.

14 Thou

14 Thou brakest the head of [k] Leuiathan in pieces, and gauest him to be meate for the people in Wildernes.
15 Thou brakest vp the fountaine and riuer: thou dryedst vp mightie riuers.
16 The day is thine, and the night is thine: thou hast prepared the light and the sunne.
17 Thou hast set all the borders of the earth: thou hast made sommer and winter.
18 Remember this, [that the enemie hath] reproched the Lorde, and the foolish people hath blasphemed thy Name.
19 Giue not the soule of thy turtle doue vnto the beast, and forget not the Congregation of thy poore for euer.
20 Consider thy couenant: for [o] the darke places of the earth are full of the habitations of the cruell.
21 Oh let not the oppressed returne ashamed, but let the poore and needie praysse thy Name.
22 Arise, O God: maintayne thine owne cause: remember thy daply reproche by the foolish man.
23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee, [p] ascendeth continually.

PSAL. LXXV.

1 The faythfull do praysse the Name of the Lorde. 2 Which shall come to iudge at the time appointed, 8 When the wicked shalbe put to confusion, and drinke of the cup of his wrath. 10 Their pride shall be abased, and the righteous shalbe exalted to honour.

To him that excelleth. [s] Destroy not. A Psalme or song [g] committed to Asaph.

WE will praysse thee, O God, we will praysse thee, for thy Name is neere: therefore [a] they will declare thy wonderous workes.
2 [b] When I shall take a conuenient time, I will iudge righteously.
3 The earth and all the inhabitants thereof are dissolued: [but] I will establish the pillars [c] of it. Selah.
4 I sayde vnto the foolish, Be not so foolish, and to the Wicked, Lift not vp the horne.
5 Lift not vp your [d] horne on high, neither speake with a stiffe necke.
6 For to come to preferment [is] neither from the East, nor from the West, nor from the South,
7 But God is the Iudge: he maketh lowe and he maketh hie.
8 For in the hand of the Lorde [is] a [e] cup, and the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked of the earth shall wring out and drinke the dregs thereof.
9 But I will declare for euer, and sing prayses vnto the God of Iaakob.
10 All the hornes of the wicked also will I breake: but the hornes of the [f] righteous shall be exalted.

[k] Which was a great monster of the sea, or vnder standing Pharaoh.
[l] This destruction could not come the more meete for the body.
[m] Seeing that God by his prouidence gouerneth and disposeth all things, he exhorteth [that he will] take care thereof, [&c.]
[n] He meaneth the Church of God, which is expressed by the vnkinde.
[o] That in all places where the people feareth not, there raigneth tyrannie and ambition.
[p] Or, [he] ascendeth more & more.
[a] Reade Psal. 57. 1.
[b] He declareth how the faythfull shall haue iust occasion to praysse God, [insomuch] as in their needs they shall feele his power at hand to helpe them.
[c] When I see my time (sayth God, to helpe your miseries, I will come and set all things in good order.
[d] Though all things be brought to ruine, yet I can restore and preserue them.
[e] The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time will roundly reuenge their wickednes.
[f] Gods wrath is compared to a cup, of strong and bitter drinke, wherewith the wicked are made so drunk, that by reason of their feeling they come to the very dregs, they are beten [down] destroyed. [g] The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, and subtilties.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sanacherib. 11 And exhorteth the faithfull to be thankefull for the same.

To him that excelleth on Neg. noth. A Psalme or song committed to Asaph.

GOd is [a] knowen in Iudah: his Name [is] great in Israel.
2 For in [b] Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake he the arrowes of the bowe, the shielde and the sword and the battell. Selah.
4 Thou art more bright and puissant, then the mountaines of pray.
5 The stoute hearted are spoyled: they haue slept their sleepe, and all the men of strength haue not [c] found their hands.
6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast a sleepe.
7 Thou, [euen] thou art to be feared: and who shall stand in thy [d] sight, when thou art angrie?
8 Thou didest cause [thy] iudgement to be heard from heauen: [therefore] the earth feared and was still,
9 When thou, O God, arose to iudgement, to [e] helpe all [f] meeke of the earth. Selah.
10 Surely the [g] rage of man shall turne to thy praysse: the remnant of the rage shalt thou restrayne.
11 Vow and performe vnto the Lord your God, all [ye that be] [h] round about him: let them bring presents vnto him that ought to be feared.
12 He shall [i] cut off the spirite of princes: he is terrible to the Kings of the earth.

[a] He declareth that Gods power in extraordinarie [presence in] preserving his people and destroying his enemies.
[b] Which afterward was called Ierusalem.
[c] He compareth the kings bowes full of arrowes and other armour to the mountaines that are full of ramping beastes.
[d] God hath taken their spirites and strength from [i.] e. as though their handes were cut off.
[e] God with a looke is able to destroy all the power and attempts of the enemies, were they neuer so many or mightie.
[f] To courage the louing ones of his Church.
[g] For the end shall shew that the enemie was able to bring nothing to passe, also [that shall be] a [sure] bridle, that they [should] not go [any] further, then [it] pleaseth their purpose.
[h] To me, the Kinges that dwell about the Tabernacle, or the people among whom he doth dwell.
[i] The Ebrew worde signifieth to gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants fooles and vaine.

PSAL.

PSAL. LXXVII.

a The Prophete in the name of the Church rehearseth the greatnes of his affliction, and his grieuous tentations. 6 Wherevnto he was driuen to call to remembre his former consideration. 11 And the continuall course of Gods workes in the preseruation of his seruants, and so he confirmeth himself against these tentations.

For the chefe singer, vpon Iedithun. A Psalme committed to Asaph.

Psalm 39 and 62
1 Hom. 16.

MY voyce [came] to God, whē I cryed: my voyce [came] to God, and he heard me.

2 In the day of my trouble I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was b troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes c waking: I was astonied and could not speake.

5 Then I considered the dayes of olde, and the yeeres of auncient time.

6 I called to remembrance my d song in the night: I communed with mine owne heart, and my spirit searched e diligently.

7 Will the Lord absent himselfe for euer? and will he shew no more fauour?

8 Is his mercie cleane gone for euer? doeth his promes fayle for euermore?

9 Hath God forgotten to be mercifull? hath he shut vp his tender mercies in displeasure? Selah.

10 And I saide, This is my f death: [yet I remembred the yeeres of the right hand of the most high.

11 I remembred the workes of the Lorde: certeinely I remembred thy wonders of olde.

12 I did also meditate all thy workes, and did deuise of thine actes, [saying,]

13 Thy way, O God, [is] in g Sanctuarie: Who is so great a God as [our] God?

14 Thou art the God that doest wonders: thou hast declared thy power among the people.

15 Thou hast redeemed thy people with thine arme, [euen] the sonnes of Iaakob and Ioseph. Selah.

16 The h waters sawe thee, O God: the waters saw thee, and [were afraid: yea, the depths trembled.

17 The cloudes powred out water: the heauens gaue a sound: yea, thine arrowes went abroade.

18 The voyce of thy thunder was round about: the lightnings lightened the world: the earth trembled & shooke.

19 Thy way is in the Sea, and thy paths in i great waters, and thy foote-steppes are not k knowne.

20 Thou didest leade thy people like sheepe by the hand of Moses & Aaron.

m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through, Exod. 14.28, 29.

PSAL. LXXVII.

1 He beweth how God of his mercie chose the Church of the posteritie of Abraham. 8 Reprouing the vnbeliefe and disobedience of their fathers, that the children might not onely vnderstand. 11 That God of his free mercie made his couenant with their ancestours. 12 But also seeing them to wauer and perish, caused the aduanced and so farre wholy to God. In this Psalme the holy Ghost hath comprehended, as it were, the summe of all Gods benefites to the intent the ingratitude and grosse people might be left in stiffe without the excuse of the ignorance of the Bible.

A Psalme or l instruction committed to Asaph.

HEare my b doctrine, O my people: incline your eares vnto c wordes of my mouth.

2 I will open my mouth in a parable: I will declare high sentences of olde.

3 Which we haue heard & knowne, and our fathers haue tolde vs.

4 We will not hide them from their children, but to the generation to come We will shew the prayses of the Lorde, his power also, and his wonderfull workes that he hath done:

5 How he established a d testimonie in Iaakob, and ordeined a Lawe in Israel, which he commanded our fathers, that they should teach their children:

6 That the e posteritie might knowe it, [and the children, which should be borne, should stand vp, and declare it to their children:

7 That they might f set their hope on God, and not forget the workes of God but keepe his commandements:

8 And not to be as their g fathers, a disobedient and rebellious generation: a generation & set not their heart aright, & whose spirit was not faithful vnto God.

9 The children of h Ephraim being armed and shooting with the bow, turned backe in the day of battell.

10 They kept not i couenant of God, but refused to walke in his Lawe,

11 And forgate his Actes, & his wonderfull workes & he had shewed them.

12 He did marueilous things in k sight of their l fathers in the land of Egypt: [euen] in the field of Zoan.

a The ende why God declareth wherein the power of God was declared, when he wrought the 3 starres though the red sea. l That is, thunders and lightenes.

b The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.
c Or, mine eie was couched out.
d Or thanke-giuing, which I was accustomed to sing in my prosperitie.
e Both the causes why I was chastened, and when my sorowes should haue an ende.
f As if he should say, It is impossible: wherefore he exhorteth himselfe to patience.
g Though I first sources of my life, yet considering the God hath his yeeres chaunge of times, and was accustomed also to lift vp them whom he hath beaten, I tooke heart againe.
h That is, in heauen where vnto we must ascend by faith, if we will know the workes of God
i The ordeinances that worthy any thing saue the onely true God, whose glory appeareth through the worlde.

a Read Psa. 32.
b The Prophet vnder the name of a teacher calleth the prophecies, and & doctrine hie, as Paul calleth & Gospel his, wherof he was hie & preacher, as Rom. 2.16. & 16.25.
c Which were the people of God.
d By the testimonie and lawe he meaneth the law written, which they were commanded to teache their children, Deut. 6.7.
e He sheweth wherein the children should be like their fathers, that is, in maintaining Gods pure religion.
f He sheweth wherein & vse of this doctrine standeth: in faith, in the meditation of Gods benefites and in obedience.
g Though their fathers were the seede of Abraham, & the chosen people, yet here sheweth he their rebellions, pronouncing, fashioned a hypocrisie, that children ought not to follow their examples.
h By Ephraim he meaneth also the rest of the tribes, because they were most in number & vse punishment declareth that they were vnfaithful to God and by their multitude and auncient bad corrupt ad others.
i Her proueth that not only & posteritie, but also their fathers were wicked & rebellious to God.

Exod.14.21. Iosue.3.14 Exod.17.6. 1.Cor.10.11. Pſal.105.41. 1.Cor.10.4. Nom.20.11.

13 *He deuided the Sea, and led them through: hee made alſo the waters to ſtand as an heape.

14 *In the day time alſo he led them with a cloude, and all the night with a light of fire.

15 *He claue the rockes in the Wilderneſſe, and gaue them drinke as of the great depths.

16 *He brought floods out of the ſtone rocke, ſo that he made the waters to deſcende like the riuers.

17 Yet they ſinned ſtill againſt him, & prouoked the higheſt in the Wilderneſs,

18 And tempted God in their hearts in requiring meate for their luſt.

19 *They ſpake againſt God alſo, ſaying, Can God prepare a table in the Wilderneſs?

20 *Behold, he ſmote the rocke, that the water guſhed out, and the ſtreames ouerflowed: can he giue bread alſo? or prepare fleſh for his people?

21 Therefore the Lord heard & was angrie and the fire was kindled in Iaakob, and alſo wrath came vpon Iſrael,

22 Becauſe they beleeued not in God, and truſted not in his helpe.

23 Yet he had cõmanded the clouds aboue, & had opened the doores of heauen,

24 And had rayned downe MANNA vpon them for to eate, & had giuen them of the wheate of heauen.

25 *Man did eate the bread of Angels: he ſent them meate enough.

26 He cauſed the *Eaſt winde to paſſe in the heauen, and through his power he brought in the South winde.

27 He rained fleſh alſo vpon them as duſt, and feathered foule as the ſand of the ſea.

28 And he made it fall in the middes of their campe, euen round about their habitations.

29 So they did eate and were wel filled: for he gaue them their deſire.

30 They were not turned frõ their luſt, but their meat was yet in their mouthes,

31 When the wrath of God came euen vpon them, and ſlewe the ſtrongeſt of them, and ſmote downe the choſen men in Iſrael.

32 For all this, they ſinned ſtill, and beleeued not his wonderous workes.

33 Therefore their dayes did he conſume in vanitie, and their yeeres haſtily.

34 And when hee ſlewe them, they ſought him and they returned, & ſought God earely.

35 And they remembred that God was their ſtrength, and the moſt high God their redeemer.

36 But they flattered him with their mouth, and diſſembled with him with their tongue.

37 For their heart was not vpright with him: neither were they faithfull in his couenant.

38 Yet hee being mercifull forgaue their iniquitie, & deſtroyed them not, but oft times called backe his anger, and did not ſtirre vp all his wrath.

39 For he remembred that they were fleſh: yea, a winde that paſſeth and commeth not againe.

40 How oft did they prouoke him in the Wilderneſs, & grieue him in the deſert?

41 Yea, they returned, and tempted God, & limited the Holy one of Iſrael.

42 They remembred not his hand, nor the day when hee deliuered them from the enemie,

43 Nor him that ſet his ſignes in Egypt, & his wonders in the fielde of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 He ſent a ſwarme of flies among them, which deuoured them, and frogs, which deſtroyed them.

46 He gaue alſo their fruites vnto the caterpiller, and their labour vnto the graſſehopper.

47 He deſtroyed their vines with haile, & their wilde fig trees with the haileſtone.

48 He gaue their cattel alſo to the haile, and their flockes to the thunderbolts.

49 He caſt vpon them the fierceneſs of his anger, indignation & wrath and vexation by the ſending out of euil Angels.

50 He made a waye to his anger: he ſpared not their ſoule from death, but gaue their life to the peſtilence,

51 And ſmote all the firſt borne in Egypt, euen the beginning of their ſtrength in the tabernacles of Ham.

52 But he made his people to goe out like ſheepe, and led them in the Wilderneſs like a flocke.

53 Yea, he caried them out ſafely, and they feared not, and the Sea couered their enemies.

54 And hee brought them vnto the borders of his Sanctuarie: euen to

i Whatſoeuer commeth not from the pure fountaine of the heart, is hypocriſie.

k Becauſe he would euer take ſome remnant of a Church to praiſe him, and in mercie, he ſuffered not their ſinnes to ouercome his mercie.

l That is, they tempted him oftentimes.

m As they all not conſidering the power of God by their vnbeliefe.

n The ſeuerities of Gods benefites in the time of rebellion & vnkindneſſe.

o This worde ſignifieth, a diſeaſe or cruell kinde of ſores and venemous woundes.

p Some take it for all ſortes of ſerpentes. Some for all wilde beaſtes.

q He repeateth not here all the miracles that God wrought in Egypt, but certaine onely which might be ſufficient to commende the preſence of malice & ingratitude.

r So called, either of their ſeuerities, or of puniſhing the wicked, or elſe becauſe they were wicked ſpirites, whom God permitted to here rule.

s The firſt borne are ſo called, as Gen.49.3.

t Cham, Egypt for it was called the ſeate of Egypt of Mizraim, that was the ſonne of Ham.

u This is they had none occaſion to feare, ſeeing God had promiſed them his protection.

their enemies and deliuered them ſafely. h Meaning Canaan, which God had conſecrate to himſelfe, and appointed to his people. Ioſh.11.6. and 13.6.

this Mountaine. [which] his right hand purchaled.

55 ᵃ He cast out the heathen also before them and caused them to fall to the lot of his inheritance, ⁊ made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe and dealt falsely like their fathers: they turned like a deceitfull bowe.

58 And they ᵏ prouoked him to anger with their high places, ⁊ moued him to wrath with their grauen images.

59 God heard this and was wroth, and greatly abhorred Israel,

60 So that he forsooke the habitation of Shilo, euen ᵖ Tabernacle where he dwelt among men,

61 And deliuered his power into captiuitie ⁊ his beauty into ᵖ enemies hand.

62 And he gaue vp his people to the sword, ⁊ was angrie w̄ his inheritance.

63 The fire deuoured their chosen men, ⁊ their maydes were not praysed.

64 Their Priests fell by the sworde, and their widowes lamented not.

65 But the Lord awaked as one out of sleepe and as a strong man that after his wine creyeth out,

66 And smote his enemies in the hinder partes, and put them to a perpetuall shame.

67 Yet he refused ᵖ tabernacle of ᵗ Ioseph, ⁊ chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, [⁊] mount Zion which he loued.

69 And he ᵘ built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, and tooke him from the sheepefolds.

71 Euen from behinde the ewes with yong brought he him to feede his people in Iaakob, ⁊ his inheritance in Israel.

72 So he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

ᵃ The people of Israel against God with their sinnes.

ᵏ Prouoked him to anger with their idolatrie.

ᵖ Tabernacle where he dwelt among men.

ᵖ enemies hand.

ᵖ tabernacle of Ioseph.

ᵗ Ephraim.

ᵘ built his Sanctuarie.

PSAL. LXXIX.

1 The Psalmist complaine to God for the great calamitie and oppression that the sustained by Gods enemies. 8 And confessing his sinnes flieth to Gods mercies with full hope of deliverance. 10 Because their calamities were layned with the contempt of his Name, 13 For the which they promise to be thankfull.

A Psalme committed to Asaph.

O God, ᵃ the heathen are come into thine inheritance: thine holy Temple haue they defiled, [and] made Jerusalem heapes of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto foules of the heauen: ⁊ the flesh of thy Saints vnto the beastes of the earth.

3 Their blood haue they shed like waters round about Jerusalem, and there was none to burie them.

4 We are a reproche to our neighbours euen a scorne and derision vnto them that are round about vs.

5 Lorde, howe long wilt thou be angrie, for euer? shall thy iealousie ᵇ burne like fire?

6 ᶜ Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iaakob and made his dwelling place desolate.

8 Remember not against vs the ᵈ former iniquities, but make haste and let thy tender mercies preuent vs: for we are in great miserie.

9 Helpe vs, O God of our ᵉ saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore should the heathen say, where is their God? let him be knowen among the heathen in our sight by the vengeance of the blood of thy seruants that is shed.

11 Let the sighing of the ᶠ prisoners come before thee: according to thy mightie arme preserue ᵍ the children of death,

12 And render to our neighbours seuen folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall prayse thee for euer: and from generation to generation ʰ we will set foorth thy prayse.

ᵃ The people of Israel against God with the barbarous tyrannie of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion and murthered his people.

ᵇ The Prophet beweth to what extremitie God sufferth sometime his Church to fall, to exercise their faith before he returne to helpe them to deliuer them.

ᶜ These tirtes and blasphemies burne not burne them for feare of the enemies.

ᵈ Whereof some came of Abraham, but were degenerate: and others were open enemies to their religion, but they both laughed at our miseries.

ᵉ While they bitterly complaine vs for our sinnes, before them to confesse vs to be mercies Iere. 10. 24.

ᶠ Which we and our fathers haue committed.

ᵍ And they not till we haue recompenced for our sinnes.

ʰ Seeing we haue none other succour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised therefore, O Lorde, helpe vs. ⁊ Who though in respect of God they were iustly punished for their sinnes, yet in consideration of their cause were vnmerciefully murthered. ᵏ Called were captiues among their enemies, and could looke for nothing but death. ˡ We ought to desire no benefite of God but on this condition to prayse his Name, Esa. 43. 21.

PSAL. LXXX.

1 A lamentable prayer to God to helpe the miseries of his Church. 8 Desiring him to consider their first estate, when his fauour shewed toward vs them, to the intent that he might finish that worke which he had begun.

To him that excelleth on Shoshannim Eduth. A Psalme committed to Asaph.

Heare

a This Psalm was made as a prayer, that God would turne to his Church, and not forsake it in time of trouble.

HEare, O thou Shepheard of Israel, thou that leadest Joseph like sheepe: shewe thy brightnes, thou that sittest vpon the b Cherubins.

2 Before Ephraim & Benjamin and Manasseh, stirre vp thy strength, and come to helpe vs.

3 c Turne vs againe, O God, & cause thy face to shine that we may be saued.

4 O Lord God of hostes, howe long wilt thou be d angrie against the prayer of thy people?

5 Thou hast fed them with the bread of teares, & giuen them teares to drinke with great measure.

6 Thou hast made vs a e strife vnto our neighbours, and our enemies laugh at vs among themselues.

7 f Turne vs again O God of hostes: cause thy face to shine, and we shall be saued.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rowme for it, & diddest cause it to take roote, & it filled the land.

10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the goodly cedders.

11 She stretched out her braunches vnto the Sea, & her boughs vnto the Riuer.

12 Why hast thou then broken down her hedges, so that all they which passe by the way, haue pluckt her?

13 The wilde b boare out of the wood hath destroyed it, and the wilde beastes of the fielde hath eaten it vp.

14 Returne we beseech thee, O God of hostes: looke downe i from heauen and beholde and visite this vine,

15 And the vineyarde, that thy right hand hath planted, and the yong vine, which thou madest strong for thy self.

16 It is burnt with fire & cut downe: and they perish at the k rebuke of thy countenance.

17 Let thine hand be vpon the l man of thy right hand, [and] vpon the sonne of man, [whom] thou madest strong for thine owne selfe.

18 So will not we go backe from thee: m reuiue thou vs, and we shall call vpon thy Name.

b Or, Cherubins.

c Turne thy louing people and all the tribes together again.

d The faithful feare Gods anger when the persecutions that come vpon them are not soone away.

e Our neighbours haue ronne vnto vs and assayled vs against vs.

f Because that repentance ought in the first place to be vsed vnto God, therefore it is made the first.

g Seeing that thou hast made vs a most decre people, stirre vp to thee, and let enmyes flee before thee.

h To hurt, Euphrates.

i Seeing, as we see, we that haue our religion as they that haue our persons

k They gaue not place to temptation, knowing that albeit [illegible] no helpe on earth, yet God was able to succour them from heauen.

l Or that no power can preuaile against it, and which as a young braunch is set vp again as out of the burnt ashes.

m Or this is done that we may be [illegible] of the enemie. That is, bow them vnto vs, or make vs bow vnto them.

n That is, vnto that spirituall [illegible] and one man by one body.

o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirite.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine and we shall be saued.

PSAL. LXXXI.

1 An exhortation to prayse God both in heart and voyce for his benefites. 8 And to worship him onely. 11 God renounced their ingratitude. 13 And beheld what great benefites they haue lost through their owne malice.

To him that excelleth, vpon a Gittith. A Psalme committed to Asaph.

SIng b ioyfully vnto God our strength: sing loude vnto the God of Jaakob.

2 Take the song and bring foorth the timbrel, the pleasant harpe with the viole.

3 Blowe the trumpet in the c newe moone, euen in the time appointed, at our feast day.

4 For this is a statute for Israel, & a Lawe of the God of Jaakob.

5 He set this in d Joseph for a testimonie, when he came out of the land of Egypt where I heard a language, that I vnderstoode not.

6 I haue withdrawen his shoulder from e burden & his hands haue left the pots.

7 Thou calledst in affliction and I deliuered thee, and answered thee in the secret of the thunder: I proued thee at the waters of f Meribah. Selah.

8 g Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 And wilt haue no strange god in thee, neither worship any strange god,

10 (For I am the Lorde thy God, which brought thee out of the land of Egypt) h open thy mouth wide and I will fill it.

11 But my people would not heare my voyce, & Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 i Oh that my people had hearkened vnto me, and Israel had walked in my wayes!

14 I would soone haue humbled their enemies, and turned mine hand against their aduersaries.

15 The haters of the Lorde should haue bene subiect vnto him, & their time k should haue endured for euer.

16 And God l would haue fed them with the fat of wheat & With honie out of the rocke would I haue satisfied thee.

a An excellent kinde of musicke brought from Geth.

b Vnto this feast he commaundeth all other solemne [illegible] to be ioyned.

c Vnder this feast he comprehendeth all other solemne [illegible]

d That is, in Israel, by Joseph. [illegible]

e Vnder this burden & these pots he vnderstandeth the bondage of Egypt, because he was [illegible]

f Where there were neuer able to giue sufficient [illegible] God [illegible] ceasse from [illegible] vs.

g A great [illegible] and wonderful [illegible]

h He cannot receiue [illegible] people are not attentiue to heare Gods voyce, and to [illegible]

i God accuseth their [illegible]

k Or, [illegible] the tyrannes of [illegible] and [illegible]

l God [illegible] vnto vs benefites in such abundance as he powreth them out. m God bestoweth not his benefites in such abundance as he powreth them out, but [illegible] that we should bring forth fruite. n If these sinnes had not letted. o If the Israelites had not broken couenant with God, he would haue giuen them victorie against their enemies. p That is, with most fine wheate and abundance of corne.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges and Magistrates: 2 Reproueth their partialitie. 3 And requireth them to doe iustice. 5 But seeing none amendment, 6 therefore, 8 God is beseeched the matter and execute iudgement himselfe.

A Psalme or song for Asaph.

GOd standeth in the assemblie of gods: he iudgeth among gods.

2 Howe long will ye iudge vniustly, and accept the persons of the Wicked? Selah.

3 Doe right to the poore and fatherles: doe iustice to the poore and needie.

4 Deliuer the poore and needie: saue them from the hand of the Wicked.

5 They know not and vnderstand nothing: they walke in darknes: albeit all the foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most high.

7 But ye shall dye as a man, and ye princes shall fall like others.

8 O God, arise therefore iudge thou the earth: for thou shalt inherite all nations.

a The Prophet theweth that of Princes and Iudges doe most of the hurtes God, who continuallie is abominable them, shall take vengeance on the. b For themen and matter of state doe saue more vnder the cloke of the common wealth, then the cause of the common wealth cannot be heard. c Not onely when they cite for iustice, but when they can requite them for any iniurie. d Seeing all things are out of order, rather by the ignorance or carelesse negligence. e No title of honour shall excuse you, but you shall be answered to Gods commaundement and render account as well as other men. f Therefore no tyrant shall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel mak vnto the Lorde to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that all such as be prophane may, accepting as God was acquainted, be striken with the glorious tempest of God vnwith, 18 That they may know that the Lord is most high vpon the earth.

A song or Psalme committed to Asaph.

KEepe not thou silence, O God: be not still, and cease not, O God.

2 For lo, thine enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy secret ones.

4 They haue sayd, Come and let vs cut them off from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together in heart, and haue made a league against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab, and the Agarims:

7 Gebal and Ammon, and Amaleth, the Philistims with the inhabitants of Tyrus:

8 Asshur also is ioyned with them: they haue bene an arme to the children of Lot. Selah.

9 Doe thou to them as vnto the Midianites: as to Sisera and as to Iabin at the riuer of Kishon.

10 They perished at En-dor, [and] were dung for the earth.

11 Make them, euen their princes like Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna.

12 Which haue sayd, Let vs take for our possession the habitations of God.

13 O my God, make them like vnto a wheele, and as the stubble before the winde.

14 As the fire burneth the forest, & as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afrayd with thy storme.

16 Fill their faces with shame, that they may seeke thy Name O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may know that thou, whose art called Iehouah, art alone, euen the most high ouer all the earth.

a The vnkindnes of the Amorites and Troubles to be declared in that they vsurped ouer nations to fight against the Israelites their brethren. b Namely against them they were commaunded that God would not suffer his people to be vtterly destroyed, Iudg. 7 22. & 4 15. c Spoken by the figure of Prosopopeia. d Or, 7 25 & 23 e That is, Iudea: for whereas the Church is called Sion, there dwelleth he amongst it. f Because it is probable could by no meanes be amended, he prayeth that they may perish vtterly by destruction, that they may learne to seeke thy name. g Though they be enemies, yet let them not perish that they may procure by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIV.

1 David burneth forth of his countrey. 2 Desireth most ardently to come against to the Tabernacle of the Lord: 3 by the affirmation of the Saints to praise God, 4 Pronouncing them blessed that may so doe. 6 Then he prayeth for the comfort of the people that passe through the wilderness to assemble them selues at Sion. 10 Affirmeth his praise of this matter and confidence of Gods goodnes he confesseth, & praiseth.

To him that excelleth, a song vpon Gittith. A Psalme committed [illegible]

HOw a Lorde of hostes, howe amiable are thy Tabernacles!

2 My soule longeth, yea, [and] fainteth for the courtes of the Lorde: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparowh hath found her an house, and the swallow a nest for her, where she may lay her yong: euen thy altars, O Lorde of hostes, my King, and my God.

4 Blessed are they that dwell in thine house: they will euer praise thee. Selah.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of Baca, [or] the mulberie valley, and learned of them to rule in his life. c That is, of neither corne nor which was a barren place: for that they walked through wood, passing water, hauing that no lets can hinder them that are ready bent to come to Christes Church, neither yet that God will euer take them.

a David complaineth that he can not haue accesse to the Church of God to make publike profession of his faith and to practise religion. b For none but the Priests could enter into the tabernacle, and the rest of the people into the courtes. c Who that the poore birdes haue more libertie then I. d Who true Israelites hauing no home else but in Gods Church, neither yet that God will euer take them.

make

make welles therein: the raine also couereth the pooles.

7 They go from ſ strength to strength, till euery one, appeare before God in Zion.

8 O Lorde God of hostes, heare my prayer: hearken, O God of Iaakob. Selah.

9 Beholde, O God, our shielde, and looke vpon the face of thine Anoynted.

10 For a day in thy courtes is better then a thousande other where: I had rather be a doore keeper in the house of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the sunne and shield vnto vs: the Lord will giue grace and glory, and no good thing will he withholde from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

To him that ouercommeth. A Psalme for the children of Korah.

LOrd, thou hast bene fauourable vnto thy land: thou hast brought againe the captiuitie of Iaakob.

2 Thou hast forgiuen the iniquitie of thy people, and couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the fiercenesse of thy wrath.

4 Turne vs, O God of our saluation, and releasse thine anger towards vs.

5 Wilt thou bee angrie with vs for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord, and graunt vs thy saluation.

8 I will heare what the Lorde God will say: for hee will speake peace vnto his people, and to his Saints, that they turne not againe to folie.

9 Surely his saluation is neere to them that feare him, that glorie may dwell in our land.

10 Mercie and trueth shall meete: righteousnes and peace shall kisse one another.

11 Trueth shall bud out of the earth, and righteousnes shall looke downe from heauen.

12 Yea, the Lorde shall giue good things, and our lande shall giue her increase.

13 Righteousnes shal go before him, and shall set her steppes in the way.

PSAL. LXXXVI.

A prayer of Dauid.

INcline thine eare, O Lord, and heare mee: for I am poore and needie.

2 Preserue thou my soule, for I am mercifull: my God, saue thou thy seruant, that trusteth in thee.

3 Be mercifull vnto me, O Lord: for I crie vpon thee continually.

4 Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

5 For thou, Lord, art good and mercifull, & of great kindnes vnto all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer, and hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

9 All nations, whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 Teach mee thy way, O Lorde, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praise thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie toward me, and thou hast deliuered my soule from the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men

* They are neuer the more out of our remembrance for their crueltie, but continually I keepe mine eie to Gods helpe.

† That is for Christes sake, whose figure I represent.

‖ He would haue but one day rather in Gods Church, then a thousand among the wicked.

* But shall from time to time receiue his blessings towards the myre & mire.

* Because God hath bene not his rod from his Church after their returne from Babylon, till they put him in mynde of their deliuerance, to the intent that he might not leaue the worke of his grace imperfect. ‖ Here they complaine of their long affliction. § And therby they ground their hope of full deliuerance promised. ¶ For this deliuerance was a figure of Christes kingdome, vnder the which should be perfit felicitie.

* They confesse that Gods free mercie was the cause of their deliuerance because he found not in the land where he had sowen, ‖ Some shall burne in them that care shall not come into iudgement.

* For only in that he saued vs in forgiuing our sinnes. And in crucifying our liberties to confesse them.

‡ As in times past then he felt Gods mercies so now being oppressed by the long continuance of our sinnes they pray vnto God, that according to his nature he would be merciful, vnto them.

* He confesseth that our saluation commeth onely of Gods mercie. ‖ For will send all prosperitie to his Church when he hath suffred, nip corrected them, also by his punishments the faithful shall learne to beware that they returne not to like offences.

* Though by a due of God their enemies thinke with his rod to remember the kindnesse of Christ vpon them to make peace with him.

† Their shall neuer be ashamed and haue free courte and passage in euery place.

* Dauid confesseth and so taketh of all prayeth feruently by deliuerance from the enemies he feareth. ‖ Desiring of God to be instructed of the Lorde that he may feare him. § Or comp. amiety & of his aduersaries, and requireth to be deliuered from them.

* Dauid perceiued of Christ this prayer declaring the same to the Church as a monument, how we to seeke reuenge against them that persecute vs. † For we are commanded to loue them, but pray for them, though they be cruell toward me.

* Which was a figure taken that he perceiued that God would deliuer him

‡ If the godly haue God to good will, but our enemies could to purpose

* By crying and calling continually he declareth how we ought to be instructed of God to call vpon him.

† For those that will not be instructed of God to their own confusion.

‡ He condemneth all idolatry, & also saieth that no man can do so but he is taught of God, & that they are Gods, & so prophesieth of the conuersion of the Gentiles.

* That the

haue [k] fought my soule, and haue not set thee before them.

15 But thou, O Lorde, art a pitifull God and mercifull, slowe to anger and great in kindnes and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the sonne of thine handmaide.

17 Shewe a token of [l] thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me & comforted me.

[k] Lye the worth to destroye me. [l] Or, with me. [m] Or, be moderate in anger, and to endure long. [n] Or, pacient. [o] Or, that the power of God is more in mercie then in iudgement. [p] Or, priuilege. [q] Or, ouer and ouer.

[r] Not disdeyning but of his owne mercies, but considering that God of his free goodnes hath euer bene mercifull vnto vs in our enemies, as to one of his owne houshold.

## PSAL. LXXXVII.

1 The holy Ghost vpon feth that the condition of the Church, which was miserable after the captiuitie of Babylon, should be restored to great excellencie. 4 Wherin there should be nothing more comfortable, then to be nombred among the members thereof.

A Psalme or songe [s] ministred to the [t] sonnes of Korah.

[u] God did chuse a place among the hilles to establish Jerusalem and his Temple.

[s] Or, appointed. [t] Or, Korahites.

GOd layde [u] his foundations among the holy mountaines.

2 The Lorde loueth the gates of Zion aboue all the habitations of Jaakob.

3 Glorious things are spoken of thee, O citie of God. Selah.

4 I will make mention of [x] Rahab and Babel among them that know me: beholde Palestina and Tyrus with Ethiopia. There is he borne.

5 And of Zion it shalbe said, [y] Many are borne in her: and he, [euen] the most High shall stablish her.

6 The Lord shall count, when hee [z] writeth the people, he was borne there. Selah.

7 As well the singers as the players on instruments [shall praise thee:] all my [a] springs are in thee.

[x] Or, Egypt. [y] That is, of Gentiles and strangers. [z] That is, registreth and numbreth them for his. [a] Or, fountaines.

## PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull sore afflicted by sickenes, perfecution, and aduersitie. 7 Brought as it were lest of God without any consolation. 11 Yet he calleth on God by faith and prayer, against desperation. 18 Complaineth himselfe to be forsaken of all earthly helpe.

A [b] song or Psalme of Heman the Ezrahite, giue instruction concerning the sonnes of Korah, vnto the [c] master of musike, Mahalath Leannoth.

[b] Or, Psalme. [c] Or, him that excelleth.

LOrd God of my saluation, I cry day & night before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go downe vnto the pit, [d] and am as a man without strength:

5 [e] Free among the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut off from thine hand.

6 Thou hast layed mee in the lowest pit, in darknes, and in the deepe.

7 Thine indignation lyeth vpon me, and thou hast vexed mee with all thy [f] waues. Selah.

8 Thou hast put away mine [g] acquaintance farre from me, and made me to be abhorred of them: I am shut vp, and cannot get forth.

9 [h] Mine eye is sorowful through mine affliction: Lord, I call dayly vpon thee: I stretch out mine handes vnto thee.

10 Wilt thou shewe a miracle to the dead? or shall the dead rise [and] praise thee? Selah.

11 Shall thy louing kindnes be declared in the graue? [or] thy faithfulnes in destruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteousnes in the land [i] of obliuion?

13 But vnto thee haue I cryed, O Lorde, and earely shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, and hidest thy face from me?

15 I am afflicted and at the point of death: [from my] youth I suffer thy terrours, doubting [of my life.]

16 Thine indignations go ouer mee, and thy feare hath cut me off.

17 They came round about me dayly like water, & compassed me together.

18 My louers and friendes hast thou put away from me, [and] mine acquaintance [hid themselues.]

[d] Or, and am as one. [e] Or, Among the dead free. [f] Or, floods. [g] Or, familiars. [h] Mine eye. [i] Or, forgetfulnes.

[k] For he trusted in God, he was free from all cares and sorowes of this world, and thus by faith, because he was vnprofitable, for all matters concerning mans life, and as it were cut off from this worlde. [l] That is, from the power of men, and from all their deuises. [m] Or, bring me to the assurement of his loue. [n] The rayones of this psalme were written, 1. The afflicted hath the selfe same matter of his sorowes to Gods power, whereby he putteth a part his trust. 2. To see none ende of my sorowes. [o] Mine eyes fayle declare into sorowes. [p] Or, he sheweth that the more vehement care for God to helpe, when men call vnto him in their dangers, then to cease till they be dead and then raise them vp againe. [q] That is, in a grauie where onely the bodye lieth without all sense and remembrance. [r] I am ouer in great dangers and sorowes, as though my life should vtterly be cut off euery moment. [s] Or, vexe me in darkenes.

## PSAL. LXXXIX.

1 Much many wordes vseth the Prophet vnto the goodnes of God. 22 For the assurance and comfort, that he had made vnto Dauid. 38 Complaineth, he complaine of the great desolation and solacion of the kingdome of Dauid, so that to the [t] outward appearance the promises was broken. 47 Finally he prayeth to be deliuered from the afflictions making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

A Psalme to giue vnderstand on of Ethan the Ezrahite.

I Will [u] sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.

[t] Or, outward shew. [u] Or, sing the mercies of the Lord for euer.

[x] Though the horrible confusion of things might cause them to despaire of Gods fauour, yet the manifolde examples of his mercies cause them to trust in God, though to mans iudgement there saw none occasion.

b As he that forsth beleeueth in heart
c As time in mihil ceaueth not to declare the operation and chaunge: so that my truth of thy promes be vnchaungeable.
d The Prophet shewith wherin stode the promes of God touchyng his grounded his faith.
e The Angels that I praise thy power & faithfulnes in beleeuyng thy Church.
f That is, in the heauens.
g Meaning, the Angels.
h If the Angels terrible before Gods maiestie and infinite power, how much more ought we earthly creatures lye prostrate before the Lord, dare set home to against God?
i For as he beleeued the Church by the red sea and by destroying Rahab that is, the Egyptians so doth he continue to deliuer it, when soeuer it is in greatest danger.
k Tabor is a mountaine Westward from Jerusalem & Hermon Eastward so the Prophet signifieth, that all partes and places of the world shal obey Gods power for the deliuerance of his Church.
l For hereby he nourisheth the ioy & strength in his seruants & maketh them bolde & lustful, procuring vnto vs.
m Feeling in their conference that God is their father.
n They shalbe preserued by the fatherly prouidence.
o That they are preserued and continue, they ought to giue the prayse and glory onely to them.
p In this that our King hath power to deliuer vs to the end of God.
q To Samuel & to others to whom he Dauid was chosen one.
r Whom I haue both chosen and giuen him strength to execute his office, as before 21.

2 For I saide, Mercie shalbe set vp for euer: thy trueth shalt thou stablish in the very heauens.

3 I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the c heauens shall praise thy wonderous worke: yea thy trueth in the Cõgregation of d Saints.

6 For who is equall to the Lord in the heauen e: and who is like the Lord among the sonnes of the gods?

7 God is verie terrible in the assemblie of the Saints, and to be reuerenced aboue all, that are about him.

8 O Lord God of hostes who is like vnto thee, which art a mightie Lord, and thy trueth is about thee?

9 Thou rulest the raging of the sea: when the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heauens are thine, the earth also is thine: thou hast laide the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thine hand & high is thy right hand.

14 Righteousnes and equitie the stablishment of thy throne: mercie and trueth go before thy face.

15 Blessed is the people, that can l reioyce in thee: they shall walke in the light of thy countenance O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnes shall they exalt themselues.

17 For thou art the m glorie of their strength, and by thy fauour our hornes shalbe exalted.

18 For our n shield appertaineth to the Lord, and our King to the holy one of Israel.

19 Thou spakest then in a vision vnto o thine Holy one, & saydest I haue layed helpe vpon one that is mightie: I haue exalted one chosen out of the people.

20 I haue found Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shalbe established with him, and mine arme shall strengthen him.

22 The enemie shal not oppresse him, neither shall the wicked hurt him.

23 But I will destroy his foes before his face, and plague them that hate him.

24 My trueth also and my mercie p shalbe with him, and in my Name shall his horne be exalted.

25 I will set his hand also in the sea, and his right hand in the floods.

26 He shall crie vnto me, Thou art my q Father, my God and the rocke of my saluation.

27 Also I will make him my first borne, higher then r kings of the earth.

28 My mercie will I keepe for him for euermore, & my couenant shall stand fast with him.

29 His seede also will I make to endure for euer, and his throne as the dayes of heauen.

30 But if his children forsake my lawe, and walke not in my iudgements:

31 s If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, & their iniquitie with strokes.

33 t Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.

34 My couenant will I not breake, nor alter the thing that is gone out of my lippes.

35 I haue sworne once by mine holines, u I will not faile Dauid saying,

36 His seed shall endure for euer, and his throne shalbe as y sunne before me.

37 He shalbe established for euermore as the moone, and as a faithfull x witnes in the heauen. Selah.

38 But thou hast reiected and abhorred, thou hast bene angrie with thine Anointed.

39 Thou hast y broken the couenant of thy seruant, & profaned his crowne, [casting it on the ground.

40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.

41 All that go by the way, spoile him:

Though there be the euerlasting gouernour of all things, yet Dauid being ouercome by the great feare to be ouercome them, & so will vnreasonable vnperfect men preferre vnrighteousnes, vnfaithfulnes, & mistrustfulnes before godlines.

s The power, glorie and effect

t He shall neuer be ouercome round about.

u Onely excepting that he shall not raise the seede of God, and his first borne, whereof he is a figure of Christ.

v Though for the sinnes of the people the state of his kingdome be corrupted, yet God reserueth still a roote in the house according vnto promes in Christ 2. Sam. 7. 14.

w Though the seede shall not alwaies continue vnder one forme of gouernement, yet God is not bound to the order of rule which then

So God in promising mercie reserueth to himself power to minister iustice in performing.

x As long as the sunne and moone endure, that shall be the memorial of the promes.

y Seeme so of the heauenly couenant of God and his people, though he saw not performance of promes. And to on God in reflecting about and vnder [illegible] pull out and preuent all of the kingdome, which hapned in the time of Nebuchadnezzar & Antiochus, & after wards to passe at the captiuitie of Babylon.

he is a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his swoorde, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his youth hast thou shortened, and couered him with shame. Selah.

46 [a] Lord, howe long wilt thou hide thy selfe, for euer? shall thy wrath burne like fire?

47 Remember [b] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, and shall not see death? shall he deliuer his soule from the hand of the graue? Selah.

49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy truth?

50 Remember, O Lord, the rebuke of thy seruants, which I beare in my [c] bosome of all the mightie people.

51 For thine enemies haue reproched thee, O Lord, because they haue reproched the footesteps of thine Anointed.

52 Praised be the Lorde for euermore. So be it, euen so be it.

PSAL XC

1 Moses in his prayer setteth before vs the eternall fauour of God toward vs. 3 Who are neither aduertised by the breuitie of our life, 7 Nor by his plagues to be mindefull, 13 Therefore Moses prayeth God to turne their hearts and continue his mercies toward him, and their posterite for euer.

A Prayer of Moses the man of God.

LOrd thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 For a thousande yeres in thy sight are as yesterday when it is past, and as a watch in the night.

5 Thou hast [d] ouerflowed them: they are as a sleepe: in the morning he groweth like the grasse:

6 In the morning it flourisheth and groweth, but in the euening it is cut

[illegible] a thousand yeres: yet in [illegible] as a thing, and as the water that lasteth but three houres.

[illegible] away suddenly as with a flood.

downe and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we haue spent our yeres as a thought.

10 The time of our life is threescore yeres and ten, and if they be of strength, fourescore yeres: yet their strength is but labour and sorowe: for it is cut off quickly, and we flee away.

11 [h] Who knoweth the power of thy wrath? for according to thy feare is thine anger.

12 Teach vs so to number our dayes, that we may applie our hearts vnto wisdome.

13 Returne (O Lord, how long?) and be pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall we reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeres that we haue seene euil.

16 Let thy worke be seene towarde thy seruants, and thy glorie vpon their [o] children.

17 And let the [p] beautie of the Lorde our God be vpon vs, and [q] direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

a Thus the olde prayer is fearefully applied to the Prophets.
b Thou hast been our habitation, and defence vnto vs in all our troubles, and so shalt thou be vnto vs for euer.
c Or, thou hast not only slandred him beside his parte, but also vnworthily punished him for it.
d Or, I am [illegible] cast their mercies from vs.
e Or, bosome.
f Or, [illegible] he calleth them that persecute the Church.
g Thou callest vs by this word to consider the shortnes of our life and of our sinnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, for so much as our sinnes daily prouoke thy wrath.
i Meaning, according to the common state of life.
k Humane life for the most part is miserable, insomuch as [illegible] by the vnthankfulnes, as [illegible] feare thee, one to know.
l Which is by considering the shortnes of our life and by meditating the beautie vnto vs.
m Meaning, that thou be angrie?
n Make comfortable thy seruants.
o Euen thy mercie, which is the chiefest worke.
p As Gods promises appertained all well to their posterite, as to them, so Moses prayeth for the posterite. q Meaning that it was obscured when he created to do good to his Church.
r For except thou guide vs by thine holy spirit, our enterprises can haue no good successe.

PSAL XCI.

1 Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himselfe wholy to his protection in all tentations. 14 A promes of God to those that loue him, know him and trust in him, to deliuer them, and giue them immortall glorie.

WHo so dwelleth in the [a] secret of [b] most high, shall abide in the shadow of the Almighty.

2 [b] I will say vnto [b] Lord, O mine hope, and my fortresse: he is my God, in him will I trust.

3 Surely hee will deliuer thee from the snare of the hunter, and from the noysome pestilence.

4 He will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his [c] truth shalbe thy shielde and buckler.

5 [c] Thou shalt not be afraide of the

a Or, that maketh God his defence and trust, shall perceiue his protection to be a most sure safegarde.
b Meaning allusion of this protection, he prayeth vnto the Lord.
c That is, Gods helpe is most readie for vs whether Satan assaile vs secretly, which he calleth a snare: or openly, which is here ment by the pestilence. d That is, his faithfull keeping of promes to helpe thee in [illegible] necessitie. e The cause, why God hath ouer vs, is most sufficient to defende vs from all dangers.

feare

feare of the night, nor of the arrowe that flyeth by day:

6 Nor of the pestilence that walketh in the darkenes: nor of ꝑ plague that destroyeth at noone day.

7 A thousand shall fall at thy side, and ten thousand at thy right hande, but it shall not come neere thee.

8 Doubtles with thine eyes shalt thou behoolde and see the reward of the wicked.

9 For thou hast said, The Lord is mine hope: thou hast set the most high for thy refuge.

10 There shall none euill come vnto thee, neither shal any plague come neere thy Tabernacle.

11 For he shal giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their handes, that thou hurt not thy foote against a stone.

13 Thou shalt walke vpon the lion and aspe: the yong lion and the dragon shalt thou treade vnder feete.

14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.

16 With long life will I satisfie him, and shewe him my saluation.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God and to praise him in his workes: the Prophet reproueth them, 6 that the wicked is not able to consider that so vngodly when as his most florishing shall most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lorde.

A Psalme or Song for the Sabbath day.

1 IT is a good thing to prayse the Lorde, and to sing vnto thy Name, O most high,

2 To declare thy louing kindnes in the morning, and thy truth in the night,

3 Vpon an instrument of ten strings, and vpon the viole with the song vpon the harpe.

4 For thou, Lord, hast made me glad by thy workes, and I will reioyce in the workes of thine handes.

5 O Lorde, howe glorious are thy workes? thy thoughts are very deepe.

6 An vnwise man knoweth it not, and a foole doeth not vnderstand this,

7 (when ꝑ wicked growe as ꝑ grasse, and all the workers of wickednes do florish) that they shalbe destroyed for euer.

8 But thou, O Lord, art most high for euermore.

9 For lo, thine enemies, O Lorde: for lo, thine enemies shall perish: all the workers of iniquitie shalbe destroyed.

10 But thou shalt exalt mine horne, like the vnicornes, and I shalbe anointed with fresh oyle.

11 Mine eye also shall see my desire against mine enemies: and mine eares shall heare my wishe against the wicked, that rise vp against me.

12 The righteous shall florish like a palme tree, and shall growe like a cedar in Lebanon.

13 Such as be planted in the house of the Lorde, shall florish in the courtes of our God.

14 They shall still bring forth frutte in their age: they shal be fat & florishing,

15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the worlde, and heauenly doctrine: all people willed then to agree vnto his maiestie. 5 And protesteth to confirme his promises.

1 THe Lord reigneth, and is clothed with maiestie: the Lorde is clothed, and girded with power: the worlde also shalbe established, that it cannot be moued.

2 Thy throne is established of olde: thou art from euerlasting.

3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueilous through the noise of many waters, yet the Lord on high is more mightie.

5 Thy testimonies are very sure. Holines becommeth thine house, O Lord, for euer.

PSAL. XCIIII.

1 He prayeth vnto God against the iniquitie and arrogancie of tyrants. 8 Them one of Gods iudgements. 12 Then how he comforteth the afflicted by the word. 16 Of his defence against the tyrants and the ruine of the wicked. 23 Whom the Lord will destroy.

1 LOrd God ᵃ the auenger, O God the auenger, shewe thy selfe clearely.

2 Exalt thy selfe, O Iudge of the worlde, and render a reward to the proude.

3 Lord, howe long shal ꝑ wicked, howe long shall the wicked triumph?

long shall the wicked triumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt them selues.

5 They [d] smite downe thy people, O Lord, and trouble thine heritage.

6 They slay the widowe & the stranger, and murther the fatherles.

7 [e] Yet they say, The Lord shall not see: neither will the God of Iaakob regard it.

8 Understand ye unwise among the people: & ye fooles, when wil ye be wise?

9 He that planted the eare, shall he not heare? or he that formed the eye, shal he not see?

10 Or he that chastiseth the [g] nations, shal he not correct? he that teacheth man knowledge, [f] shall he not know?

11 The Lord knoweth the thoughtes of man, that they are vanitie.

12 Blessed is the man, whom thou [h] chastisest, O Lord, and teachest him in thy Lawe,

13 That thou mayest giue him rest fro the dayes of euill, whiles the pit is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forsake his inheritance.

15 For [i] iudgement shall returne to iustice, and all the upright in heart [shall] followe after it.

16 Who will rise up with me against the wicked? or who will take my part against the workers of iniquitie?

17 If the Lord had not [k] holpen mee, my soule had almost dwelt in silence.

18 When I saide, My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my [l] thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie [n] fellowship with thee, which forgeth wrog for a lawe?

21 They gather them together against the soule of the righteous, & condemne the innocent blood.

22 But the Lorde is my refuge, and my God is the rocke of mine hope.

23 And he wil recompence them their wickednesse, and destroy them in their owne malice: yea, [o] the Lorde our God shall destroy them.

d That is, brag of their cruel tie and oppressio ... themselues ... other.
e Seeing the Church was then so sore oppressed, it ought not to seeme strange to us if we see it so now and therefore we must cry to God to take our cause in hand.
f He sheweth that they are desperate in malice, and ... God, but gaue them selues wholy to do wickedly.
h He sheweth that ... vnderstand their wickednesse.
g If God punish the nations for their sinnes, it is mere folly for any one man, or else a fewe to thinke that God wil spare them.
h God hath care ouer his ... them for their wealth, that they ... not perish for euer with the wicked.
i God will restore the state and gouernement of things to the right vse ... the godly shall follow it.
k ... would not haue ... to rest ... but ... Gods ... helpe ...
l ... I ... thought there was no way but death. m In my trouble and distres I euer ... n Though the wicked Iudges pretend iustice in oppressing the Church, yet they haue not that autoritie of God. o It is a great ... of Gods ... the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

## PSAL. XCV.

1 An earnest exhortation to praise God 4 For the gouernement of the world and the erection of his Church. 8 An admonition not to follow the rebellion of the olde fathers, that tempted God in the wildernes. 11 For the which they might not enter into the land of promes.

Come, let us reioyce unto the Lord: let us sing [a] aloud unto the rocke of our saluation.

2 Let us come before his face with prayse: let us sing loude unto him with Psalmes.

3 For the Lord [is] a great God, and a great King aboue all [b] gods.

4 In whose hand are all the deepe places of the earth, and the [c] heights of the mountaines are his:

5 To whom the Sea [belongeth]: for he made it, and his hands formed the drye land.

6 Come, let us [d] worship and fall downe, and kneele before the Lord our maker.

7 For he is our God, & we are the people of his pasture, and the sheepe of his [e] hand: to day, if ye will heare his voyce,

8 [f] Harden not your heart, as in Meribah, and as in the day of Massah in the wildernes.

9 Where your fathers [*] tempted me, prooued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with this generation, and sayd, They are a people that erre in heart, for they haue not knowne my wayes.

11 Wherefore I sware in my wrath, [saying,] Surely they shall not enter into my [h] rest.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise and thankesgiuing.
b Euen the Angels who in respect of ... ought to be called gods, are nothing in his sight.
c All things are gouerned by his prouidence.
d By these three wordes he signifieth one thing, that they must whollie giue them selues to serue God.
e That is, the flocke which he gouerneth with his owne hand, or, which ... they are Gods flocke, that is, if they heare his voice.
f ... the contentions of Gods ... Or, strife ... whereof the place was so called. * Or, tentation, Exod. 17. 7. Ebr. 3. 2. 10 ... 4. 22. g They were without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

## PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.

Sing [*] unto the Lord a newe song: sing unto the Lord, all the earth.

2 Sing unto the Lorde, [and] prayse his Name: declare his saluation from day to day.

3 Declare his glorie among all nations, [and] his wonders among all people.

4 For the Lord [is] [b] great and much to be prayed: he is to be feared aboue all goddes.

5 For al the goddes of the people are

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to prayse the Lord for the reuealing of his Gospel.
b ... he ... him selfe to all nations contrary to their owne expectation ... ought all to worship him contrary to their owne imaginations, and onely as hee hath appointed.

Idoles:

idoles: but the Lorde ᶜ made the heauens.

6 ᵈ Strength and glorie [are] before him: power and beautie [are] in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lorde glorie and ᵉ power.

8 Giue vnto ᵍ Lorde the glorie of his Name: bring ʰ an offring, and enter into his courtes.

9 Worship the Lorde in the glorious Sanctuarie: tremble before him all the earth.

10 Say among the ⁱ nations, The Lord reigneth: surely the world ſhall be ſtable, and not moue, and he ſhall iudge the people ᵏ in righteouſnes.

11 Let the heauens reioyce, and let the earth be glad: let the ſea roare, and all that therein is.

12 Let the fielde be ioyfull, and all that is in it: let all the trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth: hee will iudge the world with righteouſnes, and the people in his trueth.

a Then the idoles, or what ſoeuer made not the heauens, are not God.
b God cannot be known, but by his effectes and glorie, the ſignes whereof appeare in his Sanctuarie.
c Ie to reprehende and ſee [perſons] only due vnto him.
d By offring by your gifts wholy vnto God declare that you worſhip him onely.
e He prophecieth that the Gentiles ſhall be partakers with ᵍ Iewes of Gods graces.
f He ſhall regenerate them anew with his Spirite, and reſtore them to the image of God.
g Eche inſenſible creatures ſhall haue cauſe to reioyce, when God appeareth, much more we, from whom he hath taken malediction and ſinne.

## PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Chriſt, 7 Diſcouraging the rebels and idolaters, 8 And ioyfull to the iuſt, whom he exhorteth to innocencie, 12 To reioycing and thankeſgiuing.

THe ᵃ Lorde reigneth: let the earth reioyce: let the ᵇ multitude of the yles be glad.

2 ᶜ Cloudes and darkenes [are] rounde about him: righteouſneſſe and iudgement [are] the foundation of his throne.

3 There ſhall go a fire before him, and burne vp his enemies round about.

4 His lightnings gaue light vnto the world: the earth ſaw it, and was afrayd.

5 The mountaines melted like waxe at the preſence of the Lorde, at the preſence of the Lord of the whole earth.

6 The heauens declare his righteouſnes, and all the people ſee his glorie.

7 ᵈ Confounded be all they that ſerue grauen images, and that glorie in idoles: worſhip him ᵉ all ye goddes.

8 Zion heard of it, ᶠ and was glad: and the ᵍ daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lorde, art moſt high aboue all the earth: thou art much exalted aboue all goddes.

10 Ye that loue the Lord, hate euill: he preſerueth the ſoules of his Saintes: he will deliuer them from the hand of the wicked.

11 Light is ſowen for the righteous, and ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thankes for his holie ʰ remembrance.

a He ſheweth that where God reigneth, there is all fruitfulneſſe and ſpirituall ioye.
b For the Goſpel ſhall not be only preached in Iudea, but throwout all yles and countreys.
c He is then deſcribed to keepe his enemies in feare, which pertaineth to conſerue Gods power.
d That feare bringeth not the wicked to true obedience, but maketh them to runne away from God.
e He ſignifieth that Gods iudgements are in a readines to deſtroy the idolaters.
f Let all that which is eſteemed in the world, fall down before him.
g The Iewes ſhall haue occaſion to reioyce that ᵍ Gentiles are made partakers with them of Gods fauour.
h Though Gods deliuerance appeare not ſuddenly, yet it is ſowen and layd vp in ſtore for them.

## PSAL. XCVIII.

1 An earneſt exhortation to all creatures to prayſe the Lorde for his power, mercie and iuſtice in his promes by Chriſt, 10 By whom hee hath communicated his ſaluation to all nations.

A Pſalme.

SIng ᵃ vnto the Lord a newe ſong: for hee hath done marueilous things: ᵇ his right hand, and his holy ᶜ arme haue gotten him the victorie.

2 The Lord declared his ᵈ ſaluation: his righteouſnes hath he reueiled in the ſight of the nations.

3 He hath remembred his mercie and his trueth towarde the houſe of Iſrael: all the ends of the earth haue ſeene the ſaluation of our God.

4 All the earth, ſing ye loude vnto the Lorde: reioyce, and ſing prayſes.

5 Sing prayſe to the Lorde vpon the harpe, [euen] vpon the harpe with a ſinging voyce.

6 With ſhalmes and ſound of trumpets ſing loud before ᵍ Lord the King.

7 Let the ſea roare, ʰ and all that therein is, the world, ʰ and they that dwel therein.

8 Let the floods clap their hands, [and] let the mountaines reioyce together

9 Before the Lord: for he is come to iudge the earth: with righteouſnes ſhall he iudge the world, and the people with equitie.

a That is, ſome ſong newely made in reſpect of their wonderfull deliuerance by Chriſt. Iſa 42 10
b He preſerueth his Churche miraculouſly.
c For the deliuerance of his Church.
d God was moued by none other meanes to garher his Church of the Iewes and Gentiles but becauſe of his mercie performe his promes
e He ſtretcheth forth his fatherly affection to all nations, and commaundeth them to ſing prayſes for the benefites receiued by Chriſt.
f Though the vnbeleeuers be not able to prayſe God ſufficiently for their deliuerance.

## PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God in Chriſt ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the ſame and to ſerue the Lord. 6 Following the example of the ancient Fathers, Moſes, Aaron, Samuel, who calling vpon God, were heard in their prayers.

THe Lord reigneth, let ᵃ people tremble: he ſitteth [betweene] the ᵇ Cherubims, let the earth be moued.

2 The

a When God declareth himſelfe to be King, let the people of the earth haue cauſe to tremble

2 The Lord is great in Zion, and he is high aboue all the people.
3 They shall ·praysе thy great and fearefull Name, for it is holie.
4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iaakob.
5 Exalt the Lorde our God, and fall downe before his ·footestoole: [for] he is holie.
6 Moses and Aaron [were] among his Priests, ·and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.
7 He spake vnto them in the cloudie pillar: they kept his testimonies, and the lawe that he gaue them.
8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didest take vengeance for their inuentions.
9 Exalt the Lorde our God, and fall downe before his holie Mountaine: for the Lord our God is holie.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.

A Psalme of praise.

a He moueth first that all nations should worship God, and then that they should make his mercie and power, b Or cheerfully meaneth, touching the spirituall regeneration, whereby we are his sheepe and people. c He teacheth that God would not be worshipped but by the meanes, which he hath appointed. d He declareth that we ought neuer to be wearie in praysing him, seeing his mercies endure for euer.

SIng ye loud vnto the Lord, all the earth.
2 Serue the Lorde with gladnesse: come before him with ioyfulnesse.
3 Knowe ye that euen the Lorde is God: he hath made vs, and not we our selues: we are his people, & the sheepe of his pasture.
4 Enter into his gates with praise, [and] into his courtes with reioycing: praise him and blesse his Name.
5 For the Lorde is good: his mercie is euerlasting, & his trueth [is] from generation to generation.

PSAL CI.

1 Dauid declareth what gouernement her will obserue in his house and kingdome. 5 Hee will punish and correct, by rooting forth the wicked. 6 And cherishing godly persons.

A Psalme of Dauid.

a Dauid confesseth what manner of kingdome should flourish in the time of his gouernement, b Or though he yet thou deferre it to place me in the kingly dignitie, yet will I giue my selfe to wilborne, and vprightnesse being a priuate man.

I Will sing mercie & iudgement: vnto thee, O Lorde, will I sing.
2 I will do wisely in the perfite way: till thou comme to me: I will walke in the vprightnes of mine heart in the middes of mine house.
3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.
4 A froward heart shal depart from me: I will know none euill.
5 Him, that priuily ·slandereth his neighbour, will I destroy: him that hath a proud looke and high heart, I cannot [suffer.]
6 Mine eyes [shalbe] vnto the ·faithful of the land, that they may dwel with me: he that walketh in a perfite way, he shall serue me.
7 There shal no deceitful person dwel within mine house: he that telleth lies, shall not remaine in my sight.
8 ¶ Betimes will I destroy all the wicked of the land, that I may cut off all the workers of iniquitie from the citie of the Lord.

c He declareth that Magistrates do not their duetie, except they be enemies to all vice.
d In promising to punish their vices, wherby are meant pernicious in them that are about Kings, he declareth that he will punish all.
e He declareth what is the true vse of the sword to punish the wicked and to maintaine the good.
f Magistrates must immediatly punish vice, least it growe to further inconuenience: and if heathen Magistrates are bound to do thus, how much more they that haue the charge of the Church of God?

PSAL. CII.

1 It seemeth that this prayer was appointed to the Leuites to pray in the captiuitie of Babylon. 16 A consolation for the building of the Church. 18 Wherevnto is added the praise of God to be published vnto all posterite. 22 The conuersion of the Gentiles. 28 And the stablitie of the Church.

A prayer a of the afflicted, when he shall be in distresse, and powre out his meditation before the Lord.

LOrd, heare my prayer, and let my b crie come vnto thee.
2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.
3 For my dayes are ·consumed like smoke, and my bones are burnt like an herth.
4 Mine heart is smitten and withereth like grasse, because I forgate ·to eat my bread.
5 For the voyce of my groning my bones do cleaue to my skinne.
6 I am like a ·pelicane of the wildernes: I am like an owle of the deserts.
7 I watch and am as a sparow alone vpon the house top.
8 Mine enemies reuile me daily, [and] they that rage against me, haue ·sworne against me.
9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping,
10 Because of thine ·indignation and thy wrath: for thou hast heaued me vp, and cast me downe.
11 My dayes are ·like a shadow that fadeth, and I am withered like grasse.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.
b He declareth that in our prayer we must liuely feele our, which we must sigh and sobfully be lerne to abeome.
c These expressions are kindes of speach shewing how much the afflicted ought to moue the hearts of the godly.
d By sayeth he were so great, that I forbid not for mine ordinarie foode.
e Euer mourning, and following casting out fearefull cries.
f Haue consumed my strength.
g I haue not risen out of my mourning to take my refection. h He sheweth that the afflictions did not onely then moue him, but chiefely the feeling of Gods displeasure.

12 But thou, O Lord, doest remaine
for euer, and thy remembrance from ge-
neration to generation.
13 Thou wilt arise and haue mercie
vpon Zion: for the time to haue mercie
thereon for the appointed time is come.
14 For thy seruantes delite in the
[l]stones thereof, and haue pitie on the dust
thereof.
15 Then the heathen shall feare the
Name of the Lord, and all the kings of
the earth thy glorie,
16 When the Lord shall build vp Zi-
on, and shall appeare in his glorie,
17 And shall turne vnto the praier
of the desolate, & not despise their praier.
18 This shalbe written for the genera
tion to come: and the people which shall
be [n] created shal praise the Lord.
19 For he hath looked downe frō the
height of his Sanctuary: out of the hea-
uen did the Lord behold the earth,
20 That hee might heare the mour-
ning of the prisoner, and deliuer the chil-
dren of death:
21 That they may declare the name of
þ Lord in Zion & his praise in Ierusalē,
22 When the people shalbe gathered
[p] together, and the kingdomes to serue
the Lord.
23 He abated my strength in the way,
and shortned my dayes.
24 And I said, O my God, take me
not away in the middes of my dayes:
thy yeeres endure from generation to
generation.
25 Thou hast aforetime laid the foun-
dation of the earth, & the heauens are
the worke of thine hands.
26 [r] They shall perish, but thou shalt
endure: euen they all shall waxe olde as
doth a garment: as a vesture shalt thou
change them and they shalbe changed.
27 But thou art the same, & thy yeres
shall not faile.
28 The children of thy seruants shall
continue, and their seede shall stand fast
in thy sight.

i Howsoeuer we be frail, yet thy promes is sure and the remembrance thereof shall confirme vs for euer.
k That is, the seuentie yeres, which by the Prophet Ieremie thou didst appoint, Iere. 29. 10.
l The more that þ Church is in miserie and desolation, the more ought the faithfull to loue and pitie it.
m That is, when he shall haue drawne his Church out of the darkenes of death.
n The deliuerance of the Church is a most excellent benefit and therfore be compareth it to a newe creation.
o In their banishment the bodie of the Church seemed to haue bene deade, which by deliuerance was as it were created anew.
o Who nowe in their banishment could looke for nothing but death.
p He sheweth that Gods Name is neuer more praised, then when religion flourisheth and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.
q The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.
r If heauen and earth perish, much more [illegible] by reason of Gods promes endureth for euer [illegible] out of þ worlde, and ioyned it to thee, it cannot but continue for euer: for you are euerlasting.

## PSAL. CIII.

1 He prouoketh [illegible] the Lord, which hath pardoned his sinnes [illegible] and made them sufficient of all good things. 10 Then he [illegible] tender mercies of God, which he [illegible] most tender Father towards his children. 14 The [illegible] mans life. 20 An exhortation to man and Angels to praise the Lord.

A Psalme of Dauid.

My soule, [a] praise thou þ Lord,
and all that is within mee,
praise his holy Name.
2 My soule, praise thou the
Lord and forget not all his benefites.
3 Which forgiueth all thine iniquitie,
and healeth all thine infirmities.
4 Which redeemeth thy life from the
[b] graue and crowneth thee with mercie
and compassions.
5 Which satisfieth thy mouth with
good things: and thy [c] youth is renued
like the egles.
6 The Lorde executeth righteousnes
and iudgement to all that are oppressed.
7 He made his wayes knowen vnto
[d] Moses, and his workes vnto the chil
dren of Israel.
8 The Lord is full of compassion and
mercy slow to anger & of great kindnes.
9 He will not alway chide, neither
keepe his anger for euer.
10 Hee hath not dealt with vs after
our sinnes, nor rewarded vs according
to our iniquities.
11 For as high as the heauen is aboue
the earth, so great is his mercie toward
them that feare him.
12 As farre as the East is from the
West: so farre hath hee remoued our
sinnes from vs.
13 As a father hath compassion on his
children, so hath the Lorde compassion
on them that feare him.
14 For he knoweth whereof wee bee
made: he remembreth þ we are but dust.
15 The dayes of man are as grasse:
as a flower of the field, so flourisheth he.
16 For the winde goeth ouer it, and it
is gone, and the place thereof shal know
it no more.
17 But the louing kindnes of þ Lord
endureth for euer and euer vpon them
that feare him, and his [h] righteousnesse
vpon childrens children,
18 Unto them that keepe his [i] coue-
nant, and thinke vpon his commande-
ments to do them.
19 The Lorde hath prepared his
throne in heauen, and his kingdome ru-
leth ouer all.
20 Praise the Lorde, ye [k] his Angels,
that excell in strength, that do his com-
mandement in obeying the voyce of his
worde.
21 Praise the Lorde, all ye his hostes,

a He wakeneth his [illegible] to praise God, shewing that both vnderstanding [illegible] for [illegible] benefites.
b [illegible] begin[n]e and [illegible] of all benefites [illegible] of sinne.
c For before that we haue remission of our sinnes, we are as dead men in the graue.
d As the egle, when her beke ouergroweth, sucketh bloud, & so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.
e As to his chiefe minister, and next to his people.
f He sheweth first his seuere iudgement, but so soone as the sinner is humbled he receiueth him to mercie.
g We haue proued by continuall experience that his mercie hath [illegible] our offences.
h As great as the worlde, [illegible] signes of gods mercies towarde his faithfull, when he [illegible] their sinnes.
i He declareth that man hath nothing in himselfe to moue God to fauour, but onely his free couenant [illegible]
k [illegible] and [illegible] here [illegible]

l To whom he giueth grace to feare him, and to [illegible] that we, which naturally are slow to praise God, exhort the angels, which willingly do it, we stir vp our selues to consider our duetie, and [illegible]

ye his seruants that do his pleasure.

22 Praise the Lord, all ye his works, in all places of his dominion: my soule, praise thou the Lord.

PSAL. CIIII.

1 An excellent Psalme to praise God for the creation of the mid ayre & the contrarinesse of the same by his marueilous prouidence, & continuall. 24 The Prophet speaketh against the wicked, who are occasions that God punished his blessings.

a The Prophet sheweth that we need not to enter into the heauens to seeke God, for although as all the order of nature with the prouidence and ordering of the elements, are most euidently witnesses to set his maiestie in.

b As the Prophet here sheweth that all visible powers are readie to serue God: so the Apostle to the Heb. 1. 7. beholdeth in this glasse, how the verie Angels also are obedient to his commandement.

c Thou maketh the sea to be an ornament unto the earth.

d If by thy power thou dost not hide the rage of the waters, it were not possible, but the whole world should be destroyed.

e If God prouide for the verie beasts, much more will he extend his prouident care to man.

f There is no part of the world so barre, where most euident signes of Gods blessings appeare not.

g From the clouds he descendeth Gods prouident care of man, who would not ouerwater vs, were not

MY soule praise thou the Lord: O Lorde my God, thou art exceeding great, thou art clothed with glory and honour.

2 Which couereth himselfe with light as with a garment, & spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.

4 Which maketh the spirits his messengers, & a flaming fire his ministers.

5 He set the earth vpon her fundations, so that it shall neuer moue.

6 Thou coueredst it with the deepe as with a garment: the waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and] the valleys descende to the place which thou hast established for them.

9 But thou hast set them a bounde, which they shall not passe: they shall not returne to couer the earth.

10 Hee sendeth the springs into the valleys, which run betweene the mountaines.

11 They shall giue drinke to all the beasts of the field, and the wilde asses shall quench their thirst.

12 By these springs shall the fowles of the heauen dwell, and sing among the branches.

13 He watereth the mountaines from his chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to growe for the cattell, and herbe for the vse of man, that he may bring forth bread out of the earth,

15 And wine [that] maketh glad the heart of man, and oyle to make the face to shine, and bread that strengtheneth mans heart.

16 The high trees are satisfied, euen] the cedars of Lebanon, which he hath planted,

17 That the birdes may make their nests there: the storke dwelleth in the firre trees.

18 The high mountaines are for the goates: the rockes are a refuge for the conies.

19 Hee appointed the moone for certaine seasons: the sunne knoweth his going downe.

20 Thou makest darkenesse, and it is night, wherein all the beasts of the forrest creepe forth.

21 The lions roare after their pray, and seeke their meate at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 Then goeth man forth to his worke, and to his labour vntil the euening.

24 O Lord, how manifold are thy workes in wisdome hast thou made the all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beasts and great.

26 There go the shippes, yea, that Lunathan, whom thou hast made to play therein.

27 All these waite vpon thee, that thou mayest giue them foode in due season.

28 Thou giuest it to them, and they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breth, they die and returne to their dust.

30 Againe if thou sende forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glorie be to the Lorde for euer: let the Lord reioyce in his workes.

32 Hee looketh on the earth and it trembleth: he toucheth the mountaines, and they smoke.

33 I will sing vnto the Lord [all my life: I will praise my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be consumed out of the earth, and the wicked till there be no more: O my soule, praise thou the Lord. Praysye ye the Lord.

Or, sea, seas, or, great sea, &c.

i Are to separate them right from the bad, and to note bastes, mention & peeres.

k That is, by his course, either farre or neere, is notably foreseene, summer and other seasons.

l That is, they onely finde meate according to Gods prouidence, who carefully ouerseeth, to the least beasts.

m To wit, while it is day for, night for the light is as it were a shield to defend man against the tyrannie and fiercenes of beasts.

n Because sleepe it as no tongue is able to expresse Gods workes nor minde to comprehend them.

o Or, male.

p Gods is a most louing father, who prouideth for all creatures their daily foode.

q As by the presence all things haue life & beeing, so when he withdraweth his blessings, they all perish.

r As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

s Gods merciful fauor ouerflowing to the vnworthy.

t Who infect the earth, but his seuere countenance burneth the mountaines vnto it, and so causeth God that he cannot reioyce in his workes.

PSAL. CV.

1 He praiseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promes sake.

Praysye

PRaise the Lord, and call vpon his Name: declare his
Workes among the people.
2 Sing vnto him, sing
praise vnto him, and talke
of all his wonderous workes.
3 Reioyce in his holy Name: let the
heart of them that seeke the Lorde, re-
ioyce.
4 Seeke the Lord and his [b] strength:
seeke his face continually.
5 Remember his marueilous works,
that he hath done, his wonders and the
[c] iudgements of his mouth,
6 Ye seede of Abraham his seruant, ye
children of Iaakob, which are his elect.
7 He is the Lord our God: his iudge-
ments [d] are through all the earth.
8 He hath alway remembred his co-
uenant and promes, that he made to a
thousand generations,
9 Euen that which he [e] made with
Abraham and his othe vnto Isaak:
10 And since hath confirmed it to
Iaakob for a law, and to Israel for an
euerlasting couenant,
11 Saying, Vnto thee will I giue the
land of Canaan, [f] lot of your inheritãce.
12 Albeit they were fewe in number,
[yea,] very few, & strangers in the land,
13 And walked about from nation to
nation, from one kingdome to another
people,
14 [Yet] suffered hee no man to doe
them wrong, but reproued [g] Kings for
their sakes saying,
15 Touch not mine [h] annointed, and
do my Prophets no harme.
16 Moreouer hee called a famine vpon
the lande, and vtterly brake the [i] staffe
of breade.
17 [But] he sent a man before them:
Ioseph was sold for a slaue.
18 They held his feete in the stockes,
and he was layd in yrons,
19 Vntill his appointed time came,
and the counsell of the Lord had tryed
him.
20 The king sent and loosed him: [euē]
the Ruler of the people deliuered him.
21 He made him lord of his house, and
ruler of all his substance,
22 That hee should binde his [m] pan-
ces vnto his will, and teach his Ancients
wisedome.
23 Then Israel came to Egypt, and
Iaakob was a stranger in the lande of
Ham.
24 And he increased his people exce-
dingly, and made them stronger then
their oppressours.
25 He turned their heart to hate his
people, and to deale craftily with his
seruants.
26 [Then] sent he Moses his seruant,
[and] Aaron whom he had chosen.
27 They shewed among them the
message of his signes, & wonders in the
land of Ham.
28 Hee sent darkenesse, and made it
darke: and they were not disobedient
vnto his commission.
29 He turned their waters vnto blood,
and slew their fish.
30 Their land brought forth frogs,
[euen] in their Kings chambers.
31 He spake, & there came swarmes
of flies and lice in all their quarters.
32 He gaue them haile for raine, [and]
flames of fire in their land.
33 He smote their vines also and their
figge trees, and brake downe the trees
in their coastes.
34 He spake, and the grashoppers
came, and caterpillers innumerable,
35 And did eate vp all the grasse in
their lande, and deuoured the fruite of
their ground.
36 He smote also all the first borne in
their lande, euen the beginning of all
their strength.
37 Hee brought them forth also with
siluer and golde, and there was none
feeble among their tribes.
38 Egypt was glad at their depar-
ting: for the feare of them had fallen vp-
on them.
39 He spred a cloude to be a couering,
and fire to giue light in the night.
40 They asked, and hee brought
quailes, and hee filled them with the
bread of heauen.
41 He opened the rocke, and the wa-
ters flowed out, and ran in the drie pla-
ces like a riuer.
42 For he remembred his holy [p] pro-
mes to Abraham his seruant,
43 And hee brought forth his people
with [q] ioy, & his chosen with gladnes,
44 And gaue them the landes of the
heathen, and they tooke the labours of
the people in possession,
45 That they might [r] keepe his sta-
tutes, and obserue his Lawes. Praise
ye the Lorde.

Cccii. PSAL.

a Forasmuch as the Israelites were exempted from the common conuersation of the worlde, and were elected to be Gods people, the Prophet willeth them to shewe themselues mindful by thankes giuing.
b By the strength and face he meaneth the Arke where God declared his power and his presence.
c Which he hath wrought in the deliuerance of his people.
d Because his power was thereby so made to declare, as if he should haue declared it by words.
e The promes which God made to Abraham to be his God, and the God of his seede after him, he renued and repeated it againe to his seede after him.
f He inferreth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.
g That is, the King of Egypt and the King of Gerar. Gen. 12.17. & 20.3.
h Those whom I haue sanctified to be my people.
i Meaning the old fathers, to whom God shewed himselfe plainly, & who were fathers & heads of his people.
k Either by sending scarcitie or by taking away the strength and nourishment therof. So long he suffered abouesaid, as God had appointed, and till he had reaped sufficiently his purpose. That the verie princes of the countrey should be at Iosephs commandement and learne wisedome at him.
m Some do rather referre it vnto the hearts of the which is true: or to haue Gods children
Meaning Moses and Aaron.
Exod. 7.20. & 8.6
n God that this warre came not by fortune, but as God had appointed and his Prophet Moses spake.
o It was strange to see came in Egypt, which maye it was fearefull in seeke.
p He sheweth that all creatures are armed against man, but God is his enemie: as at his commandement the grashoppers destroyed the land. Exod. 10.19.
q When their enemies felt Gods plagues, his children by his prouidence were exempted.
r For Gods plagues caused them rather to prepare with the Israelites then with their liues.
s Not for no cesse, but for sacrificing of their kid.
t Which he confirmeth to the posteritie, in whom after a sort the dead liue & enioy the promises.
u When the Egyptians lamented and were destroyed.
x This is the end why God preserueth his Church, because of vp them he may call vpon him in this world

PSAL CVI

1 The people diſperſed vnder Antiochus do magnifie the goodneſs of God among the iuſt and repentant: 4 Deſiring to be brought againe into the lande by Gods merciful viſitation. 8 And after the manifolde marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearſed, 47 They be pray and deſire to bee gathered from among the heathen, to the intent they may prayſe the Name of the God of Iſrael.

Prayſe ye the Lord.

1 The hypocrite exhorteth the people to prayſe God for his benefites paſt, that thereby they occaſion may be ſtrengthened againſt all preſent troubles and deſpaire.

a The hypocrite reioyſeth that it is not ynough to prayſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

b By the which that it is not ynough to prayſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

c Let the good will that thou beareſt to thy people, extende vnto me ther thereby I may be receiued into the number of them.

d By earneſt meditation as well of their ſinnes, as of their fathers ſinnes, they ſhew that they hope that God accordyng to his promes would pitie them

e The wretched trouble good-neſſe of God appeareth in that, that he ſhould change the order of nature rather then his people ſhould not be deliuered, although they were wicked. Exod. 14. 27.

f The wonderfull workes of God cauſed them to beleue for a time and to prayſe him.

g They would ſo quent his wiſdome and prouidence

h De therwith that all Idolaters renounce God to bee their glorie, when in ſtead of him they worſhip any creature, much more wood, ſtone, metall or ſuch like.

i If Moſes by his intercceſſion had not obteined Gods fauour againſt them rebellious.

k That is, Canaan, which was as it were an earneſt penie of the heauenly inheritance.

l That is, he ſware ſometime alſo in mercie to puniſh.

m Which was the ſinne of the Phoabites.

n Sacrifices offred to the dead ſoules.

o Signifying, that whatſoeuer man mourneth of himſelfe to ſerue God by ſo deteſtable and prophane kynd, is anger.

p When all other neglecten Gods glorie, he on him ſtode killed the adulterers, and preuented Gods wrath. Num. 25. 12.

q This act declared his liuely faith, and for his fathers ſake was accepted. Num. 20. 13. psa. 91. 15

r It is notable a Prophet of God eſcape not punishment though others prouoked him to ſinne, how much more ſhall they be fedwet to gods iudgement, which cauſe Gods children

1 Prayſe ye the Lorde becauſe he is good, for his mercy [endureth] for euer.

2 Who can expreſſe the noble actes of the Lorde, [or] ſhew forth all his prayſe?

3 Bleſſed are they that keepe iudgement, and do righteouſnes at all times.

4 Remember me, O Lord, with the fauour of thy people: viſite mee with thy ſaluation,

5 That I may ſee the felicitie of thy choſen, & reioyce in the ioy of thy people, and glorie with thine inheritance.

6 We haue ſinned with our fathers: we haue committed vnquitie, [and] done wickedly.

7 Our fathers vnderſtoode not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red Sea.

8 Neuertheleſſe he ſaued them for his Names ſake, that hee might make his power to be knowen.

9 And he rebuked the red Sea, and it was dried vp, and he ledde them in the deepe, as in the wildernesse.

10 And he ſaued them from the aduerſaries hande, and deliuered them from the hand of the enemie.

11 And the waters couered their oppreſſours: not one of them was left.

12 Then beleeued they his wordes, [and] ſang prayſe vnto him.

13 But incontinently they forgate his workes: they waited not for his counſel,

14 But luſted with corupiſcence in the wildernesſe, and tempted God in the deſert.

15 Then he gaue them their deſire: but he ſent leanneſſe into their ſoule.

16 They enuied Moſes alſo in the tents, [and] Aaron the holy one of the Lord.

17 Therefore the earth opened and ſwalowed vp Dathan, and couered the compame of Abiram.

18 And the fire was kindled in their aſſemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their glorie into the ſimilitude of a bullock, that eateth graſſe.

21 They forgate God their Sauiour, which had done great thinges in Egypt,

22 Wonderous workes in the land of Ham, & fearefull thinges by the red Sea.

23 Therefore hee minded to deſtroy them, had not Moſes his choſen ſtande in the breach before him to turne away his wrath, leſt he ſhould deſtroy them.

24 Alſo they eſteemed that pleaſant land, [and] beleeued not his worde,

25 But murmured in their tents, [& hearkened] not vnto the voice of the Lord.

26 Therefore he lifted vp his hand againſt thē, to deſtroy thē in the wildernes,

27 And to deſtroy their ſeede among the nations, and to ſcatter them through out the countries.

28 They ioyned themſelues alſo vnto Baal peor, and did eate the offrings of the dead.

29 Thus they prouoked [him] vnto anger with their owne inuentions, and the plague brake in vpon them.

30 But Phinehas ſtoode vp, and executed iudgement, and the plague was ſtayed.

31 And it was counted vnto him for righteouſnes from generation to generation for euer.

32 They angred him alſo at the waters of Meribah, ſo that Moſes was punished for their ſakes,

33 Becauſe they vexed his ſpirite, ſo that he ſpake vnaduiſedly with his lips.

34 Neither deſtroied they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And ſerued their idoles, which were their ruine.

37 Yea, they offred their ſonnes, and their daughters vnto deuils,

38 And ſhed innocent blood, euen the blood of their ſonnes, & of their daughters, whō they offred vnto the idoles of Canaan, & the land was defiled wᵗ blood.

39 Thus were they ſtained with their owne workes, and went a whoring with their owne inuentions.

40 Therfore was the wrath of the Lord kindled againſt his people, & hee abhorred

to ſinne.

l Hee ſheweth howe monſtrous a thing idolatrie is, which cannot be to things abhorring to nature, whereas Gods worde can not obteine moſt ſmall thinges.

m Then true chaſtitie is to cleaue holily and vnto God.

red his owne inheritance.

41 And he gaue them into the hande of the heathen: and they that hated thē, were lords ouer them.

42 Their enemies also oppressed thē, & they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their crie.

45 And he remembred his couenant toward them, and repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of all them that led them captiues.

47 Saue vs, O Lord our God, and gather vs from among the heathen, that wee may praise thine holy Name, and glorie in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Praise ye the Lord.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercie ouercome and take our malice.

z Not vnderstanding his vnchangeable & humble loue, but that then he seemeth to be ready to repent, when he altereth his punishment, & forgiueth vs.

a Gather thy Church, which is dispersed, and giue vs constancie vnder the crosse, that with one consent we may all praise thee.

## PSAL. CVII.

a The Prophet exhorteth all those that are redeemed by the Lord, and mattered into him, to giue thankes. 9 For this mercifull prouidence of God, gouerning all things at his good pleasure, 10 Sending good and euil, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous threaten reioyce, so shall the wicked haue their mouthes stopped.

a This notable sentence may be in the beginning also, and is found in many of the best Bibles.

PRaise a the Lord, because he is good: for his mercie [endureth] for euer.

2 Let them, b which haue bene redeemed of the Lorde, shew how he hath deliuered them from the hand of the oppressour,

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4 When they wandred in the desert [and] wildernesse out of the way, [and] found no citie to dwell in,

5 c Both hungrie and [thirstie, their soule fainted in them.

6 Then they cried vnto the Lorde in their trouble, and he deliuered them from their distresse,

7 And led thē forth by the right way, that they might go to a citie of habitatiō.

8 Let them therfore confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.

10 They, that dwell in darknes and in the shadowe of death, being bound in miserie and yron,

b Then the true way to obey God, is to followe his rule & commandements, & not after our owne fantasies, for as many as none are punished but for their sinnes.

c We then seeth that the cause why God doth giue vs correction is because we can not be brought vnto him by none other meanes.

When there seemeth to reigne iudgement & correction, and all things are vngouerned & disquiet, then God chiefly sheweth his mightie power.

They that haue no feare of God, be like vnto rocks, are vnmoueable to call vpon him, and vtterly vnapt to receiue mercie.

d By hearing them he declareth his good will toward vs.

e Speaking, that is, calles, whereby he draweth vs vnto him.

f Whether it be by the Prophets or by the Ministers of the Gospel.

g Diuers are the causes of the griefe, but the heart seeth what is the true cause. God hath more than one, to bring others from the great dangers of the sea, & therefore seeth them as it were from a thousande perils.

h Their feare and danger is so great

11 Because they d rebelled against the wordes of the Lorde, and despised the counsell of the most high,

12 Whē he humbled their heart with heauinesse, then they fell downe and there was no helper.

13 Then they cryed vnto the Lorde in their trouble, and he deliuered them from their distresse.

14 He brought thē out of darknesse, and out of the shadowe of death, and brake their bands asunder.

15 Let thē therefore confesse before the Lord his louing kindnes, & his wōderfull workes before the sonnes of men.

16 For hee hath broken the gates of brasse, & brast the barres of yron asunder.

17 h Fooles by reason of their transgression and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they crye vnto the Lord in their trouble, and [he deliuereth them from their distresse.

20 i He sendeth his word and healeth them, and deliuereth them from their graues.

21 Let them k therfore confesse before the Lord his louing kindnes & his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of l praise, and declare his workes with reioycing.

23 They that go downe to the m sea in ships, and occupie by great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For hee commandeth and raiseth the stormie winde, and it lifteth vp the waues thereof.

26 They mount vp to the heauen, [and] descend to the deepe, so that their soule n melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

28 Then they crye vnto the Lord in their trouble, & he bringeth them out of their distresse.

29 He turneth the stormie to calme, so that the waues there of are still.

30 When they are quieted, they are glad & hee bringeth them vnto the hauen, where they would be.

31 Let them therfore confesse before

i Whē the sea is calme & faire weather, they are ready to forget that only Gods prouidence hath preserued them.

k Though he seemed to fight one against another, yet at his commandement they are as full as though they were frozen.

l Whē the sea is calme & faire weather, they are ready to forget that only Gods prouidence hath preserued them.

m Though he seemed to fight one against another, yet at his commandement they are as full as though they were frozen.

n Whē the sea is calme & faire weather, they are ready to forget that only Gods prouidence hath preserued them.

the Lord his louing kindnes, & his wonderful workes before the sonnes of men.

32 And let them exalt him in the Congregation of the people, and praise him in the assemblie of the Elders.

33 Hee turneth the floods into a wildernesse, and the springs of waters into drynesse,

34 And a fruitfull land into barrennesse, for the wickednesse of them that dwell therein.

35 Againe he turneth the wildernes into pooles of water, and the drie lande into water springs.

36 And there he placeth the hungrie, and they build a citie to dwell in,

37 And sowe the fields, and plant vineyardes, which bring forth fruitfull increase.

38 For he blesseth them, and they multiplie exceedingly, and hee diminisheth not their cattell.

39 Againe men are diminished, and brought low by oppression, euill and sorow.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he rayseth vp the poore out of misere, and maketh him families like a flocke of sheepe.

42 The righteous shall see it, and reioyce, & all iniquitie shall stop her mouth.

43 Who is wise that hee may obserue these things? for they shall vnderstande the louing kindnes of the Lord.

PSAL. CVIII

This Psalme is composed of two other Psalmes before, the seuen & fiftieth and the fiftieth. The matter here contained is, 1 That Dauid greatly humbleth with heart & voyce to praise the Lord, 2 And afterth humbleth of the promises of God concerning his kingdome ouer Israel, and by power against other nations. 11 Albeit though hee seeme to forsake vs for a time, yet he alone will in the end call downe our enemies.

A Song or Psalme of Dauid.

1 GOd, mine heart is prepared, so is my tongue: I will sing and giue praise.

2 Awake viole and harpe: I will awake early.

3 I will praise thee O Lord among the people, and I will sing vnto thee among the nations.

4 For thy mercie is great aboue the heauens, and thy truth vnto the clouds.

5 Exalt thy selfe, O God, aboue the heauens, and let thy glory be vpon all the earth,

6 That thy beloued may bee deliuered: help with thy right hande and heare me.

7 God hath spoken in his holinesse: therfore I will reioyce, I shall deuide Shechem and measure the valley of Succoth.

8 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shalbe the strength of mine head: Iuda, is my lawgiuer.

9 Moab shalbe my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumphe.

10 Who will leade me into the strong citie? Who will bring me vnto Edom?

11 Wilt not thou, O God, which hadst forsaken vs and didest not go forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shal do valiantly: for he shall tread down our enemies.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 8 And vnder them he speaketh of Iudas the traytor vnto Iesus Christ, & of all other the enemies of the children of God: 27 And desireth to be deliuered, that it may be knowen that the worke is of God. 30 Then doeth hee promise to giue prayses vnto God.

To him that excelleth. A Psalme of Dauid.

1 HOlde not thy tongue, O God of my praise.

2 For the mouth of the wicked, and the mouth of guile are opened vpon mee: they haue spoken to me with a lying tongue.

3 They compassed me about also with words of hatred, & fought against mee without a cause.

4 For my friendshippe they were mine aduersaries, but I gaue my selfe to prayer.

5 And they haue rewarded mee euill for good, and hatred for my friendship.

6 Set thou the wicked ouer him, & let the aduersarie stand at his right hād.

7 When he shall be iudged, let him be condemned, and let his prayer bee turned into sinne.

8 Let his dayes be fewe, and let another take his charge.

9 Let his children be fatherlesse, and his wife a widowe.

10 Let his children be vagabundes & begge and seeke, bread, comming out of their places destroyed.

p This great benefite ought not onely to be considered particularly in our magnificence in all places and assemblies.

[Or, stones.

q For the loue that he beareth to his Church he changeth the order of nature for their commodities.

r Continuall increase and prosperity.

s As God by the prosperous state of his enemies, to bring them by afflictions to know themselues.

t For their wickednes and tyrannie he causeth the people and subiects to detestate them.

u They whose faith is lightened by Gods Spirite, shall prepare to see Gods iudgements against the wicked and vngodly.

x This earnest affection bee a rebuke for vs, that we be not free from hypocrisie, and that our godly prayers proceede from a feruent, [illegible] heart.

y For the prophesieth of the calling of the gentiles for euer yet they were to vnderstand the goodnesse of God in the fulfilling of his promises.

z When God by his benefites maketh vs partakers of his mercies he abundantly bindeth vs to be earnest in prayer to desire him to continue and finish his graces.

a As he hath spoken to Samuel concerning me so will he shew himself constant, and happie is his posterity, so that their nations following shall be subiect vnto me.

1 Sam. 6o, 8. 1 From the 1st verse of this Psalme vnto the last, reade the exposition in 1 Par. psalme, and 5 verse.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is sufficient prayse to me.

b To declare that I haue none other errour, but that, in whome my conscience doth accuse.

c Whether it were Doeg or Saul or some familiar friend that had betrayed him, hee prayeth not of priuate affection, but mooued by Gods Spirit, that God would take vengeance vpon him.

d As to the effect all things turne to their good, so to the reprobate

e This was chiefly accomplished in Iudas, Act. 1. 20.

11 Let the extortioner eate the all that he hath, and let the stranger spoyle his labour.

12 Let there be none to extende mercie vnto him: neither let there be any to shewe mercie vpon his fatherles children.

13 Let his posterite bee destroyed, and in the generation following let their name be put out.

14 Let the iniquitie of his fathers be had in remembrance with the Lorde: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut off their memorie all from the earth.

16 Because hee remembred not to shewe mercy, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17 As hee loued cursing, so shall it come vnto him, and as hee loued not blessing, so shall it be farre from him.

18 As hee clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it bee vnto him as a garment to couer him, & for a girdle, wherewith he shall be alway girded.

20 Let this bee the rewarde of mine aduersaries from the Lorde, and of thē, that speake euill against my soule.

21 But thou, O Lord my God, deale with me according vnto thy Name: de liuer me, for thy mercie is good)

22 Because I am poore and needie, & mine heart is wounded within me.

23 I depart like the shadowe that declineth, and am shaken off as the grashopper.

24 My knees are weake through fasting, and my flesh hath lost all fatnes.

25 I became also a rebuke vnto thē: they that looked vpon mee, shaked their heads.

26 Helpe me, O Lord my God: saue me according to thy mercie.

27 And they shall knowe, that this is thine hande, [and that] thou, Lorde, hast done it.

28 Though they curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.

29 Let mine aduersaries be clothed with shame, & let thē couer themselues with their confusion, as with a cloke.

30 I will giue thankes vnto the Lorde greatly with my mouth, and praise him among the multitude.

31 For he will stand at the right hand of the poore, to saue him from them that would condemne his soule.

## PSAL. CX.

1 Dauid prophecieth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthoode, which should put an ende to the Priesthood of Leui.

THE Lord said vnto my Lord, Sit thou at my right hande, vntill I make thine enemies thy foote stoole.

2 The Lord shall sende the rodde of thy power out of Zion: be thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling thine armie in holy beautie: the youth of thy wombe [shalbe as the morning dewe.

4 The Lorde sware and will not repent. Thou art a Priest for euer after the order of Melchi sedek.

5 The Lorde, that is at thy right hande, shall wounde Kings in the day of his wrath.

6 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countries.

7 He shall drinke of the brooke in the waye: therefore shall he lift vp his head.

## PSAL. CXI.

1 He giueth thankes to the Lorde for his mercie & all workes towarde the Church, 10 And declareth wherein true wisedome and right knowledge consisteth.

I Will praise the Lorde with my whole heart in the assembly and Congregation of the iust.

2 The works of the Lord are great, and ought to be sought out of all them that loue them.

3 His worke is beautifull and glorious, and his righteousnesse endureth for euer.

4 He hath made his wonderfull works to be had in remembrance: the Lorde is mercifull and full of compassion.

5 He hath giuen a portion vnto them that feare him: he will euer be mindefull of his couenant.

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1 The dec. meth that the curse of God vseth vpon extortioners who thinking to enriche their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of al.

g This punishment endeth not in the third and fourth generation: but the wicked also of the parents is hurt wicked children.

h He knoweth that God accustometh to plague them after a strange sort, that shewe them selues cruell towarde other.

i This grieth the Lord extreamely: that the thing wherein he delyteth, that the reprobate can not accuse God of wrong when they are greif by to their liues & reproue manners.

k For being destitute of many helpe, he fully resteth on the Lord, that he shoulde deliuer him

l As thou art namest mercifull, gracious and long suffering, so shewe thy selfe in effect.

m Meaning, that he hath no kin nor alliance in this world.

n For hunger, that came of fastyng he was leane, and his nature all togither failed him.

o The more grieuous that Sathan assayled him, the more earnest and instant was he in prayer.

p They shall gaine nothing by cursing me.

q Not only in confessing it seemeth in my self, but also in preaching it before the Congregation.

r Hereby he shewed, that he had not to doe with them, that were of euile power, but with the Lord and gouernors of the worlde.

a Iesus Christ in the true and substance of spirituall kingdome is set forth in this Psalme, which cannot properly be applied vnto Dauid but vnto Christ. And hence it is that Dauid in the person of Christ speaketh of the power of Christ, whose kingdome is spirituall, and not worldly, & therefore it is called the right hand of God.

b Christ is called a Priest, because he is the Mediator betweene God and vs, and hath offered himself a sacrifice for our sinnes.

c God hath giuen to his people all that was necessarie to their saluation, for his couenants sake, and that is signified by the Sabboth taken, Prouerb. 30. 8. and

a Not the power of the Gospell, but the Ministerie.

b Before the Congregation.

a The Prophet declareth that God is not worthily praised, but when he is praised in the Congregation of the iust.

b Betweene God and vs.

c Considering that we are not able to come vnto God

d Betweene vs and God

e Wherefore we must

f Meaning

g Meaning

6 He hath shewed to his people the power of his workes in giuing vnto thē the heritage of the heathen.

7 The workes of his handes [are] trueth and iudgement: all his statutes are true.

8 They are stablished for euer and euer, and are done in trueth and equitie.

9 Hee sent redemption vnto his people: hee hath commaunded his couenant for euer: holie and fearefull is his Name.

10 The beginning of wisedome [is] the feare of the Lord: all they that obserue them, haue good vnderstanding: his prayse endureth for euer.

d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernement of the same.

e They onely are wise that feare God and vnderstand his worde.

f To wit, his commandements, as verse 7.

## PSAL. CXII.

1 Hee prayseth the felicitie of them that feare God, 10 And condemneth the cursed state of the contemners of God.

Prayse ye the Lord.

BLessed [is the mā, that] feareth the Lorde, and [delighteth greatly in his commandements.

2 His seede shalbe mightie vpon earth: the generation of the righteous shalbe blessed.

3 [a] Riches and treasures [shall be] in his house, and his righteousnesse endureth for euer.

4 Vnto the [b] righteous ariseth light in darkenesse: [he is] mercifull and full of compassion and righteous.

5 A good man is mercifull and [c] lendeth, and will measure his affaires by iudgement.

6 Surely he shall neuer be mooued: [but] the righteous shall be had in euerlasting remembrance.

7 He will not bee afraide of euill tidinges: for his heart is fixed, and beleeueth in the Lord.

8 His heart is stablished: therefore he will not feare, vntill he see [his desire] vpon his enemies.

9 He hath distributed, and [d] giuen to the poore: his righteousnesse remaineth for euer: his [e] horne shalbe exalted with glorie.

10 The wicked shall see it and be angrie: hee shall gnash with his teeth and consume away: the desire of the wicked shall perish.

2 He meaneth that reuerent feare, which is in the children of God: which causeth them to be tender onely in the worde of God.

a The Godly shall haue abundance and contentement, because their heart is stedfast in God onely.

b The faithfull in all their aduersities know that all shall goe well with them: for God loueth mercifull and iust.

c He meaneth what is the fruite of mercie to lende freely and not for gaine: and so to measure his dealings, that he may be able to helpe where need requireth, and not to be slow will on hande.

d To vnworthy persons not regarding but distributing liberally as the necessitie of the poore requireth, and as his power is able.

e His power and prosperous estate.

f The blessings of God vpon his children shall cause the wicked to bee sory enuie.

## PSAL. CXIII.

1 An exhortation to prayse the Lorde for his prouidence, 7 In that that contrarie to the course of nature he worketh in his Church.

Prayse ye the Lord.

PRaise, O ye seruants of the Lorde, [a] praise the Name of the Lorde.

2 Blessed be the Name of the Lorde from henceforth [b] for euer.

3 The Lords Name is praised from the rising of the sunne vnto the going downe of the same.

4 The Lord is high aboue all [c] nations, and his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high?

6 Who abaseth him selfe to beholde [things in the heauen and in the earth.

7 He raiseth the needie out of the dust, [and] lifteth vp the [d] poore out of the dung,

8 That he may set him with the princes, [euē] with the princes of his people.

9 He maketh the barren woman to dwell with a famylie, [and a ioyfull mother of children. Praise ye the Lorde.

a By this often repetition he stirreth vp our cold and dull minde to prayse God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glorie shine through all the world, & therefore all ought to be praised, what great condemnation were it to his people, among whome chiefly it should not rather orderly enroll his Name?

c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

## PSAL. CXIIII.

1 How the Israelites were deliuered fromth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put them in remembrance of Gods great mercie toward his Church, who, when the course of nature failed, performeth his miracles so.

WHen [a] Israel went out of Egypt, [and] the house of Iaakob from the [b] barbarous people,

Exod. 13. 3.

2 Iudah was [c] his sanctification, [and] Israel his dominion.

3 The Sea sawe it and fled: Iorden was turned backe.

4 The [d] mountaines leaped like rammes, and the hils as lambes.

5 What ayled thee, O Sea, that thou fleddest? O Iorden, [why] wast thou turned backe?

6 Ye mountaines, [why] leaped ye like rammes, and ye hils as lambes?

7 The [e] earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,

8 Which [f] turneth the rocke into waterpooles, [and] the flint into a fountaine of water.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy miracle in adopting them, and of his mighty power in deliuering them.

c Shewing that these dead creatures felt Gods power, and after a sort salued it, much more his people ought to consider it and glorifie him for the same.

d Dugle them

e That is, caused miraculously water to come out of the rocke in most abundance, Exo. 17. 6.

## PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrannes against whome they beleeue that God would succour them. 9 Exciting well confirmed that God will preserue them as they there neede seeing that he hath adopted and receiued them to his fauour, 18 Protesting finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

Not

NOt vnto vs, O Lorde, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercie [and] for thy truethes sake.

2 Wherefore shall the heathen saye, b where is now their God?

3 But our God is in heauē: he doeth whatsoeuer he will.

4 Their idoles are siluer and gold, [euen] the worke of mens handes.

5 They haue a mouth & speake not: they haue eyes and see not.

6 They haue eares and heare not: they haue noses and smell not.

7 They haue handes and touche not: they haue feete and walke not: neyther make they a sounde with their throte.

8 They that make them are like vnto them: so are all that trust in thē.

9 O Israel, trust thou in the Lord: [for] he is their helpe and their shielde.

10 O house of Aaron, trust ye in the Lord: for [he] is their helpe and their shield.

11 Ye that feare the Lord, trust in the Lorde: for hee is their helper and their shield.

12 The Lord hath bene mindefull of vs: he will bl[e]sse, he will bl[e]sse the house of Israel, he will bl[e]sse the house of Aarō.

13 He will bl[e]sse them that feare the Lord, both small and great.

14 The Lord will increase [his graces] towarde you, euen [toward you & toward your children.

15 Ye are blessed of the Lorde, which made the heauen and the earth.

16 The heauens, euen the heauens [are the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead praise not the Lorde, neither any that go downe vnto the place of silence.

18 But we will praise the Lord from henceforth & for euer. Praise ye the Lord.

a Because God promised to deliuer them, not for their sakes, but for his name, Ma. 48.11, therefore they ground their prayer vpon this promes.
b When the wicked see that God accomplisheth not his promes, as they imagine, they thinke there is no God.
c No impediments can let his worke, but he worketh when the impedimentes to serue him will, declaring that neither the vnmeet, nor the fayner can commende the godes, as followeth that there is nothing, why they should be offended.
d He theweth what great benefite it is to aske helpe of them, which not onely heare an helpe in the, but lacke feare and reason.
e As much without feare, as blocks and stones.
f For they haue apparelled by God as instructers and teachers of faith and religion for others to follow.
g That is, he will continue his graces towarde his people.
3 And therefore doth stil, gouerne and continue all things thereto. h And they be clare enough for sufficiencie, so that he would seruelth him nothing but to beleue his father by care toward men. i Though the dead let forth Gods glorie, yet he vnderstandeth here, that they praysle him not in his Church and Congregation.

PSAL. CXVI

1 Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God towarde him magnifieth such great mercies, 13 And protesteth that he will be thankefull for the same

a He gratifieth that no pleasure is so great as to feele Gods helpe in our necessitie, neither that any thing more flattereth by our loue toward him,

I Loue the Lord, because he hath heard my voyce [and] my prayers.

2 For hee hath inclined his eare vnto mee, when I did call [vpon him] b in my dayes.

3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble & sorowe.

4 Then I called vpon the Name of the Lord, saying, I beseeche thee, O Lord, deliuer my soule.

5 The Lord is merciefull & righteous, and our God is ful of compassion.

6 The Lorde preserueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O my soule: for the Lord hath bin beneficial vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes frō teares, [and] my feete from falling.

9 I shall walke before the Lord in the land of the liuing.

10 I beleeued, therfore did I speake: [for] I was sore troubled.

11 I said in my feare, All men are lyars.

12 What shall I render vnto the Lord for all his benefites toward me?

13 I will take the cup of saluation, & call vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, [euen] now in the presence of all his people.

15 Precious in the sight of the Lorde [is] the death of his Saints.

16 Behold, Lord: for I am thy seruāt, I am thy seruant, & the sonne of thine handmaide: thou hast broke my bonds.

17 I will offer to thee a sacrifice of praise, & will call vpon the Name of the Lord.

18 I will pay my vowes vnto the Lord, [euen] now in the presence of all his people:

19 In the courts of the Lords house, [euen] in the mids of thee, O Jerusalē. Praysle ye the Lord.

b That is, in the extremitie whereto he was brought, which was as it were in dyuers.
c Of the which sayth the fruits of this text in calling vpon him, confessing him to be iust and merciefull, and to helpe them that are destitute of aide & counsel.
d Which was vnquieted before, now rest vpon the Lorde for he hath bin beneficial vnto him.
e The Lord is to preserue me and saue my life.
f I tell al these things, & therefore was moued to be ready to confesse them, 2 Cor 4 13.
g In my great distresse I thought God would not regarde me, which is but lies and deceite, yet I ouercame this temptation, and felt the contrarie.
h In the Lorde they vsed to make a boast, who they gaue solemne thākes to God, and to take the cup & drinke in signe of thankesgiuing.

ning i Yet perceiue that God hath a care ouer him, so that he hath vtterly abolished their death, and taketh an accounte. k I will thanke him for his benefites: for that is a iust payment, to confesse that we owe all to God.

PSAL. CXVII.

1 He exhorteth the Gentiles to praysle God, because her hath accomplished as well to them as to the Iewes, the promes of life euerlasting by Iesus Christ.

ALL nations, praysle yee the Lorde: all yee people, praysle him.

2 For his louing kindnes is great towarde vs, and the truethe of the Lorde endureth for euer. Praysle ye the Lord.

Rom. 15 11.

a That is, the most certeine and constant testimonie of his fatherly grace.

PSAL. CXVIII.

1 Dauid reioyceth for Saul and of the people, at the time appointed obtained the kingdome. 4 For the which he inuiteth all them, that feare the Lord, to be thankefull. And vnder his person in all this was Christ implyed, who should bee of his people reiected.

Praysle

PRayse ye the Lorde, because hee is good: for his mercie endureth for euer.
2 Let Israel nowe saye, That his mercie endureth for euer.
3 Let the house of Aaron nowe say, That his mercie endureth for euer.
4 Let them, that feare the Lorde, nowe saye, That his mercie endureth for euer.
5 I called vpon the Lorde in [b] trouble, and the Lord heard me, and set mee at large.
6 The Lorde [c] is with me: therefore I will not feare what man can do vnto me.
7 The Lorde is with mee among them that helpe mee: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lorde, then to haue confidence [d] in man.
9 It is better to trust in the Lorde, then to haue confidence in princes.
10 All nations haue compassed mee: but in the Name of the Lord shall I destroy them.
11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lorde I shall destroye them.
12 They came about mee like bees, but they were quenched as a fire of thornes: for in the Name of the Lorde I shall destroye them.
13 Thou hast thrust sore at mee, that I might fall: but the Lorde hath holpen me.
14 The Lord [e] is my strength and song: for he hath bene my deliuerance.
15 The voyce of ioye and deliuerāce [f] shall be in the tabernacles of the righteous, saying, The right hande of the Lorde hath done valiantly.
16 The right hande of the Lorde is exalted: the right hande of the Lorde hath done valiantly.
17 I shall not dye, but liue, & declare the workes of the Lord.
18 The Lorde hath chastened mee sore, but hee hath not deliuered mee to death.
19 Open yee vnto mee the gates of righteousnes that I may go into the, and praise the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast bene my deliuerāce.
22 The stone, [g] which the builders refused, is the head of the corner.
23 This was the Lordes doing, and it is marueilous in our eyes.
24 This is the day, which [h] the Lord hath made: let vs reioyce & be glad in it.
25 O Lord, I pray thee, saue nowe: O Lord, I pray thee now giue prosperitie.
26 Blessed be hee, that commeth in the Name of the Lord: we haue blessed you out of the house of the Lord.
27 The Lord is mightie, and hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I will praise thee, [i] euen my God: therefore I will exalt thee.
29 Praise ye the Lord, because he is good: for his mercie [k] endureth for euer.

a Because God by erecting Dauid King, shewed his mercie to his afflicted Church the prophet doth not onely thanke God, but exhorteth all the people to doe the same.
b Tho' we are here taught that the more that troubles oppresse vs, the more we ought to be instant in prayer.
c Being exalted to great state, he assured himselfe to haue man euer to be his enemie: yet he doubted not, but God would maintaine him, because he had him placed there.
d By this with that hee ment trusted in man, if he had put his confidence in man, to haue bene preferred to the kingdome, and therefore he put his trust in God and obeyed.
e He noteth Dauid his chiefe enemy.
f In that he vses deliuerāce, it came not of himselfe, nor of the power of man, but onely of Gods fauour: therefore hee will praise him.
g Here prophesieth both to renewe Israel humbled, and to call others to be the same, because that in him the Church was restored.
h God hath all, that are both faire & merie, made see his mercie: notwithstanding he be crucified, yet the doores of his Tabernacle is not shut, but open to all that will.
i Which are the Priestes and haue the charge thereof, as Num. c. 33. o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.
k The Prophet exhorteth the children of God to frame their liues according to his worde, &c. Also he sheweth wherein the true seruice of God stādeth, that is, when we serue him according to his worde, and not after our owne fantasies.

PSAL. CXIX.

ALEPH.

BLessed are [a] those that are [b] vpright in their way, [c] and walke in the lawe of [d] the Lord.
2 Blessed are they [e] that keepe his testimonies, [f] and seeke him with their whole heart.
3 Surely they worke [g] none iniquitie, [h] but walke in his wayes.
4 Thou hast commanded to keepe thy precepts diligently.
5 [i] Oh that my wayes were directed to keepe thy statutes.
6 Then should I not bee confounded, when I haue respect vnto all thy commandements.
7 I will praise thee with an vpright [k] heart, when I shall learne the [l] iudgements of thy righteousnes.
8 I will keepe thy statutes: forsake me not [m] ouerlong.

a Here they are not called blessed, which thinke themselues without their owne iudgement, nor which imagine to themselues a certaine holinesse, but they whose conuersation is without hypocrysie.
b For they are ruled by Gods Spirite and embrace no doctrine but his.
c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde.
d For true religion standeth in seruing God without hypocrisie.
e That is, thy precepts, which containe perfite righteousnes.
f He refuseth not to be tried by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a [a] yong man redresse his way? in taking heede [b] thereto, according to thy worde.
10 With my whole heart haue I sought thee: let mee not wander from thy commandements.
11 I haue [c] hid thy promes in mine

a Because youth is most giuen to licentiousnes, therefore warneth them to frame their liues betime to Gods worde.
b If Gods worde be grauen in our hearts, we shalbe more able to resist the assaultes of Satan: & therefore § prophet desireth God to instruct him daily, more & more thereof.

heart, that I might not ſinne againſt thee.

12 Bleſſed art thou, O Lord: teache me thy ſtatutes.

13 With my lips haue I declared all the iudgements of thy mouth.

14 I haue had as great delight in the way of thy teſtimonies, as in all riches.

15 I will meditate in thy precepts, & conſider thy wayes.

16 I will delite in thy ſtatutes, [and] I will not forget thy worde.

c The Prophet doth not boaſte of his vertues, but ſeeretly teacheth an example to others to follow Gods worde and leaue worldly vanities.

MEM.

17 Be beneficiall vnto thy ſeruant, [that] I may liue and keepe thy Word.

18 Open mine eyes, that I may ſee the wonders of thy Lawe.

19 I am a ſtranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the deſire to thy iudgements allway.

21 Thou haſt deſtroyed the proude: curſed are they that do erre from thy commandements.

22 Remoue from me ſhame and contempt: for I haue kept thy teſtimonies.

23 Princes alſo did ſit, and ſpeake againſt me: but thy ſeruant did meditate in thy ſtatutes.

24 Alſo thy teſtimonies [are] my delite, and my counſellers.

a The ſheweth that wee ought not to deſire to liue but to ſerue God, and that wee cannot freat him aright, except he open our eyes & mindes.

b Shewing what life in this worlde is but a paſſage, what ſhould become of him, if thy worde were not his guide.

c In all ages there haue ſtil ariſen ſuch, which ma-liciouſly and contemptiouſly depart from thy ſtatutes.

d When the princes of the wo-rld gaue falſe ſentence againſt mee, thy worde was a guide and counſeller to teach me what to do, & to comfort me.

DALETH

25 My ſoule cleaueth to the duſt: quicken me according to thy word.

26 I haue declared my wayes, and thou heardeſt me: teach me thy ſtatutes.

27 Make me to vnderſtand the way of thy precepts, and I will meditate in thy wonderous workes.

28 My ſoule melteth for heauines: raiſe me vp according vnto thy word.

29 Take from me the way of lying, and grant me graciouſly thy Lawe.

30 I haue choſen the way of trueth, [and thy iudgements haue I layed before me.]

31 I haue cleaued to thy teſtimonies, O Lord: confound me not.

32 I will runne the way of thy commandements, when thou ſhalt enlarge mine heart.

a That is, it is almoſt brought to the graue, and without thy worde I can not liue.

b Thou cancelled mine offences, and nowe depende wholy on thee.

c If God do not maintene vs by his worde, our life woulde drop away like water.

d Inſtruct me in thy worde, whereby my minde may be purged from vanitie, and taught to obey thy will.

e By this he ſheweth that we can neuer chooſe good, cleaue to Gods worde, nor run forward in his wayes, except he make our hearties ſupple to receiue his grace, and willing to obey.

HE

33 Teach me, O Lord, the way of thy ſtatutes, & I will keepe it vnto the end.

34 Giue me vnderſtanding, & I will keepe thy Lawe: yea, I will keepe it with [my whole] heart.

a The ſheweth that God is the firſt cauſe of our ſalvation.

b Not only in outwarde confeſſion, but in the hart.

c Shewing the meaning of all other vices becauſe that couetouſneſs is the roote of all euill.

d Speaking of his ſenſes.

e Let me not fal to ſin diſhonourably, but let mine heart ſtill delite in thy worde.

35 Direct me in the path of thy commandements: for therein is my delite.

36 Incline mine heart vnto thy teſtimonies and not to couetouſnes.

37 Turne away mine eyes frō regarding vanitie, & quicken me in thy way.

38 Stablish thy promes to thy ſeruāt, becauſe he feareth thee.

39 Take away my rebuke that I feare: for thy iudgements are good.

40 Behold, I deſire thy commandements: quicke me in thy righteouſnes, gracious Lord.

b Not only in outwarde conuerſation, but in the hart.

c Shewing the meaning of all other vices becauſe that couetouſneſs is the roote of all euill.

d Speaking of his ſenſes.

e Let me not fal to ſin diſhonourably, but let mine heart ſtill delite in thy worde.

f Giue me ſtrength to continue in thy word euen to the ende.

VAV

41 And let thy louing kindnes come vnto me, O Lord, and thy ſaluatiō according to thy promes.

42 So ſhal I make anſwere vnto my blaſphemers: for I truſt in thy word.

43 And take not the worde of trueth vtterly out of my mouth: for I wayte for thy iudgements.

44 So ſhal I allway keepe thy lawe for euer and euer.

45 And I will walke at libertie: for I ſeeke thy precepts.

46 I will ſpeake alſo of thy teſtimonies before kings, & will not be aſhamed.

47 And my delite ſhall be in thy commandements, which I haue loued.

48 Mine hands alſo wil I lift vp vnto thy commandements, which I haue loued, & I will meditate in thy ſtatutes.

a The ſheweth that the ſame is the fruite of Gods mercie and loue to the firſt cauſe of our ſaluation.

b By truſting in Gods word he aſſureth him ſelfe to be able to confute the ſlaunders of his aduerſaries.

c They, that ſimply walke after Gods word, haue no lets to mingle them, vpright-ly, that doe contrarie are ouer in vices & ſinnes.

d The ſheweth that the childe of God ought not to ſuffer their Fathers glorie to be obſcured by the vayne pompe of Princes.

ZAIN

49 Remember the promes made to thy ſeruant, whereon thou haſt cauſed me to truſt.

50 It is my comfort in my trouble: for thy promes hath quickened me.

51 The proude haue had mee erre dingly in derision: yet haue I not declined from thy Law.

52 I remembred thy iudgements of olde, O Lorde, and haue bene comforted.

53 Feare is come vpon mee for the wicked, that forſake thy Lawe.

54 Thy ſtatutes haue bene my ſongs in the houſe of my pilgrimage.

55 I haue remembred thy Name, O Lord, in the night, & haue kept thy law.

56 This I had becauſe I kept thy precepts.

a Though he ſeele Gods hande full to be vpon him, yet he reſteth on his promes and comforteth himſelfe therein.

b Meaning, the wicked, which conſeruing Gods worde, & treading his religion vnder foote.

c That is, the examples, whereby thou declareſt thy life to be rule of the worlde.

d That is, a vehemente zeale to ſerue God.

e In the courſe of this life and ſo wel full of trou-bles.

f Euen when other ſleepe

g That is, all theſe benefites.

CHETH.

CHETH.

57 O Lord, that art my portion, I
a I am prefuaded that to keepe thy Law is an heritage and great gaine to me.
haue determined to keepe thy wordes.
58 I made my supplication in thy pre-
sence with my whole heart: bee merci-
full vnto me according to thy promise.
59 I haue considered my wayes, & b He sheweth that none can embrace the worde of God, except hee consider his owne imperfections and vices.
turned my feete into thy testimonies.
60 I made haste and delayed not to
keepe thy commandements.
61 The bandes of the wicked haue
c robbed me: but I haue not forgotten
c They haue gone about to draw me into their company.
thy Lawe.
62 At midnight will I rise to giue
d Not onely in mutuall conferes, but also with a de and succour.
thankes vnto thee, because of thy righ-
teous iudgements.
63 I am companion of all them that
e For the knowledge of Gods worde is a singular token of his fauour.
feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy
mercie: f teach me thy statutes.

TETH.

65 O Lord, thou hast delt a graciouſ-
a Hauing proued by experience that God was true in his promises, he desireth that he would increase in him knowledge & iudgement.
ly with thy seruant according vnto thy
worde.
66 Teache me good iudgement and
knowledge: for I haue beleeued thy co-
mandements.
67 Before I was b afflicted, I went
b So Jeremie sayth, that before the Lorde touched him, he was like a calfe vnlearned to that therbe of Gods rods is to call us home to God.
astray: but now I keepe thy word.
68 Thou art good & gracious: teach
me thy statutes.
69 The proude haue imagined a lye
c Their heart is fat as greaſe: [but] my delite is in thy Lawe.
against me: but I will keepe thy pre-
cepts with my whole heart.
70 c Their heart is fat as greaſe: [but]
my delite is in thy Lawe.
71 It is good for mee that I haue
d He confesseth, that before that he was chastened, hee was rebellious, as man by nature is,
bene afflicted, that I may learne thy
statutes.
72 The Law of thy mouth is better
vnto mee, then thousandes of golde and
siluer.

IOD.

73 Thine handes haue a made me &
a Because god leaueth not his worke, that he hath begun, he desireth a newe grace that in that he maie continue his mercies.
fashioned mee: giue mee vnderstanding
therefore, that I may learne thy com-
mandements.
74 So they that b feare thee, seeing
b The feare of God is the ground of all true godlines, & therefore he desireth that he may continue in it.
me shall reioyce, because I haue trusted
in thy word.
75 I know, O Lord, that thy iudge-
ments are right, and that thou hast af-
flicted me iustly.
76 I pray thee that thy mercie may
comfort me according to thy promes vn-
to thy seruant.
77 Let thy tender mercies come vn-
to me, that I may c liue: for thy Lawe
c He declareth that when he felt not Gods mercies, hee was as dead.
is my delite.
78 Let the proude bee ashamed: for
d That o be comforted by mine example.
they haue dealt wickedly and falsely
with mee: but I meditate in thy pre-
cepts.
79 Let such as feare thee turne vn
e He sheweth that there can be no true feare of God without the knowledge of his worde.
to me, and they that e know thy testimo-
nies.
80 Let mine heart be vpright in thy
statutes, that I be not ashamed.

CAPH.

81 My soule a fainteth for thy salua-
a Though my strength faile me, yet my soule groneth and sigheth, resting still in thy worde.
tion: yet I waite for thy Word.
82 Mine eyes fayle for thy promes,
saying, When wilt thou comfort me?
83 For I am like a bottel in b smoke:
b Like a skinne bottell or bladder that is parched in the smoke.
[yet] do I not forget thy statutes.
84 How many are the c dayes of thy
c How long wilt thou afflict thy seruant?
seruant? when wilt thou execute iudge-
ment on them that persecute me?
85 The proude haue d digged pits for
d They haue not onely oppressed me wrongfully, but also craftily conspired against me,
me, which is not after thy Lawe.
86 All thy cõmandements are true:
e He sheweth himselfe, that God will deliuer his and destroy such as
they persecute me falsely: helpe me.
87 They had almost consumed e me
vnuaillly persecute them.
vpon the earth: but I forsooke not thy
precepts.
88 Quicken me according to thy lo-
f Finding no helpe in earth, hee lifteth vp his eyes vn heauen.
uing kindnesse: so shall I keepe the te-
stimonie of thy mouth.

LAMED.

89 O Lord, thy worde endureth for
a Because none should esteeme Gods worde according to the changes of things in this worlde, he sheweth that it abideth in heauen and therefore is immutable.
euer in a heauen.
90 Thy trueth [is] from generation
b Seeing the earth and all creatures remaine in that estate, where in thou hast created them much more they remaine vnchaunged and vnchangeable.
to generation: thou hast layde the foun-
dation of the earth, and it abideth.
91 They continue euen to this day
by thine ordinances: for all are] thy ser-
uantes.
92 Except thy Law had bene my de-
lite, I should nowe haue perished in
mine affliction.
93 I will neuer forget thy precepts:
for by them thou hast quickened me.
94 I am thine, saue me: for I haue
sought thy precepts.
95 The wicked haue wayted for me
to destroy me: but I will consider thy
testimonies.
96 I haue seene an ende of all per-
fection: but thy commandement [is]
exceeding large.
c There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.
d The proueth the effect, that we as Gods elect ought breauſe he is to be reckoned to be carnall.

MEM.

97 Oh how loue I thy Law! it is
a He sheweth that he cannot loue Gods
my meditation continually.
worde, except we exercise our selues therein and practise it.

98 By thy commaundementes thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more vnderstanding then all my teachers: for thy testimonies are my meditation.

100 I vnderstoode more then the ancient, because I kept thy precepts.

101 I haue refrayned my feete from euery euill way, that I myght keepe thy word.

102 I haue not declined frō thy iudgements: for thou dydest teach me.

103 How sweet are thy promises vnto my mouth! yea, more then hony vnto my mouth.

104 By thy preceptes I haue gotten vnderstanding: therefore I hate all the wayes of falsehode.

NVN

105 Thy worde is a lanterne vnto my feete, and a light vnto my path.

106 I haue sworne & will performe it, that I will keepe thy righteous iudgements.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lorde, I desire thee accept the free offrings of my mouth, & teache me thy iudgements.

109 My soule is continually in mine hand: yet do I not forget thy Lawe.

110 The wicked haue layde a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the ende.

a Whosoeuer doeth submit himselfe onely to Gods word, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.

b Whosoeuer doeth not abide by Gods word, shall fall into errour, and be ouerwhelmed with darkenesse, and blindnesse.

c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirit, we feele his graces sweeter then hony.

d Of our selues we are but darkenesse, and cannot see, except we be lightened with Gods word.

e So all the faithful ought to binde themselues to God by a solemne othe and promes, to shewe by their state to embrace Gods word.

f That is, my prayers and thankesgiuing, which are as it were Hosea calleth the calues of the lippes, Chap. 14. verse. 2.

g That is, I am in continuall danger of my life.

h I esteemed no worldly things, but made thy worde mine inheritance.

SAMECH

113 I hate vaine inuentions: but thy Lawe do I loue.

114 Thou art my refuge and shielde, and I trust in thy word.

115 Away from me, ye wicked: for I will keepe the cōmandements of my God.

116 Stablish me according to thy promes, that I may liue, & disappoynt me not of mine hope.

117 Stay thou me, & I shalbe safe, & I will delite continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their deceite is vaine.

a Whosoeuer will embrace Gods worde aright, must abhorre all fantasies and imaginations both of himselfe and of others.

b And hereby we see that we cannot keep the lawe of the Lord.

c He desireth Gods continuall assistance least he should faint in this race, which he had begun.

d The crafty practises of them y esteeme thy lawe, shalbe brought to nought.

119 Thou hast taken away all the wicked of the earth like drosse: therefore I loue thy testimonies.

120 My flesh trembleth for feare of thee, & I am afraide of thy iudgements.

121 I haue executed iudgement and iustice: leaue me not to mine oppressors.

122 Answere for thy seruant in that which is good, and let not the proude oppresse me.

123 Mine eyes haue fayled [in waiting] for thy saluation, and for thy iust promes.

124 Deale with thy seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: graunt me therefore vnderstanding, that I may knowe thy testimonies.

126 It is time for ther Lorde to worke: for they haue destroyed thy Lawe.

127 Therefore loue I thy commandementes aboue golde, yea, aboue most fine golde.

128 Therefore I esteeme all thy preceptes most iust, & hate all false wayes.

a Which infected thy people, as drosse doeth the mettall.

b Thy iugdements do not onely teach me what is good, but also terrifie me, when I feare and feele my sinnes.

c Or, make me to feare, considering mine owne weakines, which feare causeth repentance.

AIN

a That thy seruice betweene me and thee may be pure and sincere, as if two seruants were mo pledge.

b He desireth not that he as Gods seruant, but hereby perteth God in minde, that as he made him to trust in his grace, so hee would continue to shewe his fauour toward him.

c Or, I know that the wicked haue not all things to cōmon with God: but when it is Gods time to helpe and comfort, then is it.

a Concerning high and secret mysteries: so that I am moued with admiration and reuerence.

b The simple do not vnderstand the meanes by which God hath chosen his seruants, and therefore offended, and their minds illuminated by some as they began to reade Gods worde.

c Thy zeale cōmeth of thy word which is great.

d Or the verb what ought to be referred to God himself, when I see his word contemned.

e We can not reioyce in God to deuotion.

129 Thy testimonies are wonderfull: therefore doeth my soule keepe them.

130 The entrance into thy wordes sheweth light, and giueth vnderstanding to the simple.

131 I opened my mouth and panted because I loued thy commandements.

132 Looke vpon me and be mercifull vnto me, as thou vsest to doe vnto those that loue thy Name.

133 Direct my steppes in thy worde and let none iniquitie haue dominion ouer me.

134 Deliuer mee from the oppression of men, and I will keepe thy preceptes.

135 Shewe thy light of thy countenance vpon thy seruant, and teache me thy statutes.

136 Mine eyes gush out with riuers of water, because they keepe not thy Lawe.

TSADDI.

137 Righteous art thou, O Lorde, and iust are thy iudgements.

138 Thou hast commanded iustice by thy testimonies & trueth especially.

1 Kin. 19. 10. Rom. 12. 11.

139 *My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.

b Gods lawe hath neede to be tryed by the touch of the perfection of truth.

140 Thy word is proued b most pure, and thy seruant loueth it.

c This is the true rich, to prayse God in aduersitie.

141 I am c small and despised: [yet] do I not forget thy precepts.

142 Thy righteousnesse is an euerlasting righteousnes, and thy Lawe [is] trueth.

d God that the life of man standeth not by the knowledge of God, is death.

143 Trouble and anguish are come vpon me: yet are thy commandements my delite.

144 The righteousnesse of thy testimonies is euerlasting: graunt me vnderstanding, and I shall d liue.

KOPH.

a He sheweth that all his affections and whole power were bent to God ward for to haue helpe in his dangers.

145 I haue a cryed with [my whole heart: heare me, O Lord, [and] I will keepe thy statutes.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cryed: for I waited on thy word.

148 Mine eyes b preuent the [night] watches to meditate in thy word.

149 Heare my voyce according to thy louing kindnesse: O Lord, quicken me according to thy iudgement.

150 They draw neere, that follow after c malice, [and] are farre from thy Lawe.

151 Thou art neere, O Lorde: for all thy commandements [are] true.

152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

RESH.

153 Beholde mine affliction, and deliuer mee: for I haue not forgotten thy Lawe.

154 Pleade my cause, and deliuer me: quicken me according vnto thy a word.

a For without Gods promises there is no hope of deliuerance.

155 Saluation [is] farre from the wicked, because they seeke not thy statutes.

b According to thy promises made in the Lawe which because the wicked lacke they can haue no hope of saluation.

156 Great are thy tender mercies, O Lorde: quicken mee according to thy b iudgements.

c Their zeale constrained me, when I saw their wicked contempt of thy word.

157 My persecutours and mine oppressours are many: yet doe I not swarue from thy testimonies.

158 I saw the transgressours and was c grieued, because they kept not thy wordes.

159 Consider, O Lord, howe I a loue thy precepts: quicken me according to thy louing kindnesse.

a For a sure signe of our adoption, when we loue the lawe of God.

160 The beginning of thy worde is trueth, and all the iudgementes of thy righteousnesse [endure] for euer.

SCHIN.

b Princes could not cause me to stumble to consent to them, whom I might feare then men.

161 Princes haue b persecuted me without cause, but mine heart stood in awe of thy wordes.

162 I reioyce at thy word, as one that findeth a great spoyle.

163 I hate falshode and abhorre it, [but] thy Lawe do I loue.

b That is, oft and sundry times.

164 b Seuen times a day do I prayse thee, because of thy righteous iudgements.

c For there is no science assureth them that they please God, whereas they that loue not the, haue the contrary.

165 They, c that loue thy Lawe, shal haue great prosperitie, & they shall haue none hurt.

d He sheweth that we must first haue faith, before we can worke and please God.

166 Lord, I haue d trusted in thy saluation, and haue done thy commandements.

e I had no respect of men, but set thee alwayes before mine eyes, as the image of my doings.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: e for all my wayes [are] before thee.

TAV

a As thou hast promised to be the schoolemaster vnto all them that depende vpon thee.

169 Let my complaint come before thee, O Lord, [and] giue me vnderstanding, a according vnto thy word.

170 Let my supplication come before thee, and deliuer mee according to thy promes.

b The worde signifieth to powre forth continually.

171 My lips shall b speake praise, when thou hast taught me thy statutes.

c All his prayer, and desire is, to profit in the word of God.

172 My tongue shall intreate of thy word: for all thy commandements [are] righteous.

173 Let thine hande helpe me: for I haue chosen thy precepts.

d That is, thy spirit dwell euer ouer me, and where euer I walke then walke mine enemies.

174 I haue longed for thy saluation, O Lord, and thy Lawe is my delite.

e Being chased to and fro by mine enemies, and hauing no place to rest in.

175 Let my soule liue, & it shall prayse thee, & thy iudgements shal helpe me.

176 I haue c gone astray like a lost sheepe: seeke thy seruant, for I doe not forget thy commandements.

PSAL. CXX.

1 The prayer of Dauid being vexed by ẽ false reports of Gauls flatterers. 5 And therefore he lamenteth his long abode among those enemies. 7 Who were giuen to all kinde of wickednes and contention.

A song of degrees.

I Called vnto the Lord in my trouble, and he heard me.

2 Deliuer my soule, O Lord, from lying lips, [and]

a That is, of lifting vp the mind and resting in him.

b Albeit the children of God ought to reioyce, when they suffer for righteousnesse sake: yet it is a great griefe to the flesh to heare euill for well doing.

from

c He offered himselfe that God might make them their craft to their owne destruction.
d He sheweth that there is nothing so sharpe prearer, nor so hote to set on fire as a slaunderous tongue
e These were people of Arabia which came of Cuphar
from a deceitfull tongue.
3 What doeth thy deceitfull tongue bring vnto thee: or what doeth it auaile thee?
4 Iesus the c sharpe arrowes of a mightie man, and as the coles of iuniper.
5 Woe is to me that I remaine in d Mesheth, & dwell in the tents of Kedar.
6 My soule hath too long dwelt with him that hateth peace.
7 I seeke peace e When I speake thereof, they are bent to warre.

[illegible] declareth what he meaneth by Mesheth & Kedar, to wit, the Iffmaelites, which had degenerate from their good father, and hated and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth, that the faithfull ought onely to looke for help at God: & that he is worthy to be trusted, preserue and prosper his church.

A Song of degrees.

a Or, about the mountaines that there is nothing in them, whereof man can be proud in God.
b He accuseth many in particular, but so as deprauation of Gods worde
f He sheweth that Gods prouidence not only watcheth ouer his Church in generall, but also ouer euery member thereof.
g Neither heat nor colde, nor any incommodite shall be able to destroy Gods Church: albeit sometimes they may molest it.
h Whatsoeuer shall worke enterprise, shall haue good successe.

I Will lift vp mine eyes a vnto the mountaines from whence mine helpe shall come.
2 Mine helpe commeth from the Lorde, which hath made the heauen and the earth.
3 He will not suffer thy foote to slippe: for b he y keepeth thee, will not slumber.
4 Beholde, hee that keepeth Israel, shall neither slumber nor sleepe.
5 The Lord is thy keeper: c the Lorde is thy shadowe at thy right hand.
6 The sunne shall not smite thee by day, nor the moone by night.
7 The Lord shall preserue thee from all euill: he shall keepe thy soule.
8 The Lord shall preserue thy going out, and thy comming in: d from hence forth and for euer.

PSAL. CXXII.

1 Dauid reioyceth in the name of the faithfull, that God hath accomplished his promise, and placed his Arke in Ion. 5 For the which he exhorteth them also to reioyce, for the good successe of his Church.

A Song of degrees of Dauid.

a Chron. 24. 9.
b He reioyceth that God had appointed a place, where the Arke should stand for euer.
c By the mercifull ruling and gouernment of the houses, he meaneth the concorde and vnitie which should be among the citizens. d Although the tribes according to Gods couenant shall come and pray there.

I Reioyced. When they said to mee, Wee will goe into the house of the Lord.
2 Our feete shall stand in thy gates, O Ierusalem.
3 Ierusalem is builded as a citie, that is compact together in it selfe:
4 Whereunto the tribes, euen the tribes of the Lorde go vp according to the testimonie to Israel, to praise y name of the Lord.
5 For there are thrones set for iudgement euen the thrones of the house of Dauid.
6 Pray for the peace of Ierusalem: let them prosper that loue thee.
7 Peace be within thy walles, and prosperitie within thy palaces.
8 For my brethren and neighbours sakes I will wish thee now prosperitie.
9 Because of the house of the Lorde our God, I will procure thy wealth.

ment, & not for to vse vpon the same, but for to be stumbled.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon, or vnder Antiochus by the wicked mockings and scornefulnesse of God.

A Song of degrees.

a The comparison of the seruants of the good to seruants of euill nature & disposition of people, although other helpe is faile, God onely is to be sought vnto.
b He declareth that to him the faithfull are so full, that they can not more

I Lift vp mine eyes a vnto thee, y dwellest in the heauens.
2 Behold as y eyes of seruants looke vnto the hande of their masters, and as the eyes of a maide vnto the hand of her mistresse: so our eyes waite vpo the Lord our God vntill he haue mercy vpon vs.
3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we haue suffred too much contempt.
4 Our soule is filled too full of y mocking of the welthie, and of the despite fulnesse of the proude.

endure, but mocks and scornes of the wicked, there is alway helpe aboue, of with iudgement vpon them that scorne.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered not by their owne force but by the power of God. 4 They detest the greatnesse of the perill. 6 And prayse the Lorde of God.

A Song of degrees of Dauid.

a He beleeueth that God was mindfull to helpe, wherefore also that there was none other occasion for the which we should be destroyed.
b Vnder the which he vnderstandeth the great danger that was
of the tyrannie of Antiochus.
c Or, rauening.
d Or, we are escaped.

I F the Lord had not a bene on our side, (may Israel nowe say)
2 If the Lord had not bene on our side when men rose vp against vs,
3 They had then swallowed vs vp b quicke when their wrath was kindled against vs.
4 Then the c waters had drowned vs, and the streame had gone ouer our soule:
5 Then had y swelling waters gone ouer our soule.
6 Praysed be the Lord, which hath not giuē vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the snare of the foulers: the snare is broken and we are deliuered.
8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

PSAL. CXXV.

1 He declareth the [illegible] 4 And desireth their welth, 5 And the destruction of the wicked.

A song of degrees.

THey þ trust in the Lord, shal be as mount Zion, which can not be remoued, but remaineth for euer.

2 As the mountaines are about Jerusalem: so is the Lorde about his people from henceforth and for euer.

3 For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hande vnto wickednesse.

4 Doe well, O Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Lorde leade wt the workers of iniquitie: [but] peace shalbe vpon Israel.

a Though the wicked be suffered to vexe the godly, yet the people of God shal stand sure and be defended by Gods mighty power.

b Though god suffer vs to be vnder þ crosse, least they should minister occasion vnto wickednesse, yet the crosse shal not rest vpon them, that it should driue them to it selfe.

c He desireth God to punish hys & purely from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and therewith that þ vsuall manner of their deliuerance was wonderful lykest vnto their perelle of captiuitie foresposen by Jeremie chap. 25. 29. 30.

A song of degrees of Psalme of David.

WHe the Lord brought againe the captiuitie of Zion, wee were like them that dreame.

2 Then was our mouth filled with laughter, & our tongue with toy: then sayde they among the heathen, The Lord hath done great things for them.

3 The Lord hath done great things for vs, [whereof we reioyce.

4 O Lorde, bring againe our captiuitie, as the riuers in the South.

5 They that sow in teares, shal reape in toy.

6 They went weeping & caried precious seede: but they shal returne with toy and bring their sheaues.

a Their deliuerance was as a thing incredible, and therefore tooke away all returne of ingratitude.

b Be thereby shewed the godly ought to reioyce in hope when god gathereth his Church or deliuereth it.

c Hethe talketh confesse Gods wonderfull worke, the faithfull can neuer shew them in lesse þ eloquent, þ thankfull.

d It is no more impossible to God to deliuer his people then to cause the riuers to runne in the wilderness and barrain places.

e That is seede which was scarce and deare, meaning, that they which trusted in Gods promes to returne had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall standeth by Gods mere prouidence & blessing.

2 And that to haue children well nurtured is an especiall grace and gift of God.

A song of degrees of Salomon.

EXcept the Lorde buylde the house, they labour in vayne that build it: except the Lord keepe the citie, þ keeper watcheth in vayne.

2 It is in vaine for you to rise early, and to lye downe late, and eate the bread of sorowe: but hee will surely giue rest to his beloued.

3 Behold, children are the inheritance of the Lord, and the fruite of þ wombe his reward.

4 As are the arrowes in the hande of the strong man: so [are the children of youth.

5 Blessed [is] the man, that hath his quiuer full of them: for they shall not bee ashamed, when they speake with [their] enemies in the gate.

a Though the world, & all worldly men, & the deuil with all his power, watch & ward, and all the enemies of the citie, & Gods people, conspire against it, yet it can neuer be ouerthrowen, vnlesse the Lord forsake it.

b Vaine, ye vnprofitable things pertaining to the bodie.

c Except the Lorde blesse the counsels, worke, & trauels of men, they can not prosper.

d Either that, which is gotten by griefe of minde.

e Not crepting the world lyke a slothfull man, that hauing their houses ouerlayde and as it were a cell.

f That is, indued with strength and courage from God for these are effects of Gods blessings, and not the number.

g Such children shall be able to stoppe their aduersaries mouthes, when their goods lyes in matter ously accused before Iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all in generall, but to them onely that feare the Lorde, and walke in his wayes.

A song of degrees.

BLessed [is] euery one that feareth the Lorde and walketh in his wayes.

2 When thou eatest the labours of thine handes, thou shalt bee blessed and it shalbe well with thee.

3 Thy wife shalbe as the frutefull vine on the sides of thine house, and thy children like the olive plants round about thy table.

4 Loe, surely thus shall the man bee blessed, that feareth the Lord.

5 The Lord out of Zion shall blesse thee, & thou shalt see the wealth of Jerusalem all the dayes of thy life.

6 Yea, thou shalt see thy children children, [and] peace vpon Israel.

a God approueth not one life, except it be reformed according to his word.

b The worlde esteem eth the happie which liue in wealth and riches: but the holy Ghost approueth them best, that liue of the meane profit of their labours.

c Because Gods fauour appeareth in more outward thing more then encrease of children, he promiseth to enrich the faithfull with thys gift.

d Because of the spirituall blessing, which God hath made to his Church, these temporall things shalbe graunted.

e For except God blessed his Church publikely, their priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to recount vnto her remembrance the afflictions.

4 So, by the righteous Lorde it shall bee cut out, & all the enemies of all their glorious deuise, shall suddenly be destroyed.

A song of degrees.

THey haue often times afflicted me from my youth (may Israel now say)

2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the righteous Lorde hath cut the cordes of the wicked.

5 They that hate Zion, shall bee all ashamed and turned backeward.

6 They shalbe as the grasse on the house toppes, which withereth afore it commeth forth.

a The Church neuer afflicted ought to remember howe her condition hath euer been farre from the beginning: to be troubled most grieuously by the wicked, yet neuer it hath euer been destroyed.

b Because God is righteous, he cannot but plague his aduersaries, and deliuer his out of the

plowe. c These verses shut themselues most high, and as it were approch nere to the sunne, are confounded with the heate of Gods wrath, because they are not grounded in godly humilitie.

7 Where-

d That is, the wicked shall perish: y name shall passe for them.

7 Whereof the mower filleth not his hand, neither the gleaner his lap:
8 d Neither they, which go by, say, The blessing of the Lord be vpon you, [or, We blesse you in þ Name of þ Lord.

PSAL. CXXX.

2 The people of God from their bottome lamenteth the miseries they are in vnto God and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

a Being in great miserie and sorowe.

OVt of the deepe places haue I called vnto thee O Lord.
2 Lorde, heare my voyce: let thine eares attende to the voyce of my prayers.

b He declareth that we cannot be hid before God but by forgiuenesse of sinnes.
c Because of natures ioin are we carefull therefore of the faithfull treasure of grace.
d To shew with what reuerence of God both we, and all the Church ought to serue God, and not to be carelesse.

3 If thou, O Lord, straitly markest b iniquities O Lord, who shall stand?
4 But mercie is with thee, that thou c mayest be feared.
5 I haue waited on the Lorde: my soule hath waited, and I haue trusted in his worde.
6 My soule waiteth þ on the Lorde more then the morning watch watcheth for the morning.
7 Let Israel waite on the Lord: for with the Lorde is mercy, & with him is great redemption.
8 And he shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 Dauid acknowledging his ambition and crooked desire to reigne, professeth himselfe a humble and modeste scholer of God, and teacheth all men to be content with their vocation.

A song of Dauid.

a He setteth forth his great humblenesse, as an example to all rulers and gouernours.
b Which passe the measure and limits of his vocation.
c He was void of ambition and wicked desires.

LOrd, mine heart is not haughtie, neither are mine eies lofty: neither haue I walked in great matters & hid frō me.
2 Surely I haue behaued my selfe, like one weaned from his mother, & kept silence: I am in my selfe as one that is c wayned.
3 Let Israel waite on the Lord from henceforth and for euer.

PSAL. CXXXII.

1 The faithfull remembreth Gods promises made vnto Dauid. 2 And how earnestly he sought the place for the Temple. 6 Also touching his pompe and seruice of the Temple, to pray there as was forespoken, Deut. 12. 5.

A song of degrees.

a That is, with how great vehemencie he was caried to set vp religion: and with how great zeale and care he went about to build the Temple.
b Because the chief charge of þ kingdome was to set forth Gods glorie, he sheweth that he could take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his office.

LOrd, remember Dauid with all his affliction.
2 Who sware vnto þ Lord, and vowed vnto the mightie God of Iaakob, saying,
3 I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,
4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,
5 Vntill I finde out a place for the Lorde, an habitation for the mightie God of Iaakob.
6 Lo, We heard of it in Ephrathah, and found it in the fields of the forest.
7 We will enter into his Tabernacles, & worship before his footestoole.
8 Arise, O Lorde, to come into thy rest, thou, & the Arke of thy strength.
9 Let thy Priests be clothed vp righteousnes, and let thy Saints reioyce.
10 For thy seruant Dauids sake refuse not the face of thine Anoynted.
11 The Lord hath sworne in truth vnto Dauid, and he will not shrinke from it, saying, Of the fruite of thy body will I set vpon thy throne.
12 If thy sonnes keepe my couenant, and my testimonies, that I shall teache them, their sonnes also shall sitte vpon thy throne for euer.
13 For the Lorde hath chosen Zion, [and loued to dwell in it saying,]
14 This is my rest for euer: here will I dwell, for I haue a delite therein.
15 I will surely blesse her vitailes, & will satisfie her poore with bread,
16 And will clothe her Priestes with c saluation, and her Saints shall ioute for ioye.
17 There will I make the horne of Dauid to bud: for I haue ordeyned a light for mine Anoynted.
18 His enemies will I clothe vp with shame, but on him his crowne shall flourish.

poore was spent till [illegible] hauen in [illegible] and not for [illegible] rulers of the place [illegible] for the [illegible] before [illegible] rem. [illegible] Euen so with us [illegible] the [illegible] sake. I [illegible] forget for a time [illegible] to be [illegible] for [illegible]

PSAL. CXXXIII.

1 This Psalme commendeth the communion of brotherly loue among the seruants of God.

A song of degrees of Dauid.

a Because the greatest part were at ods with Dauid through some [illegible]

BEhold, how good and how comely a thing it is, brethren to dwell euen together.
2 It is like to the precious ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:
3 And as the dewe of Hermon, which falleth vpon the mountaines of Zion: for there the Lorde appointed the blessing and life for euer.

b The ornament [illegible] of [illegible] vnto his Church [illegible] about Ierusalem. c Where there [illegible]

PSAL. CXXXIIII.

1 He exhorteth the Leuites watching in the Temple, to prayse the Lord.

A song of degrees.

BEhold praise ye the Lord, all ye seruants of the Lorde, ye that by night stande in the house of the Lord.

2 Lift vp your handes to the Sanctuarie and praise the Lord.

3 The Lord that hath made heauen and earth, blesse thee out of Sion.

a Ye that are Leuites and chiefly appointed to this office.

b For their charge was not onely to keepe the Temple, but to prayse there & to giue God thankes.

c And ye the lay people, that here are to tarie in loue

Thus the Leuites exhorted to prayse the Lord and blesse the people

PSAL. CXXXV.

1 He exhorteth all the faithfull of what state soeuer they be, to prayse God: 5 his mightie and worthie workes, 15 And specially for his great loue to Israel his people, wherein he hath declared his mightie power, 15 To the confusion of all idolaters and their fooles.

Praise ye the Lord.

PRaise the name of the Lord: yee seruants of the Lorde, praise him.

2 Ye that stand in the house of the Lord, & in the courts of the house of our God,

3 Praise ye the Lord: for the Lord is good: sing prayses vnto his Name: for it is a comely thing.

4 For the Lord hath chosen Iaakob to himself & Israel for his chief treasure.

5 For I know that the Lord is great, and that our Lord is aboue all gods.

6 What soeuer pleased the Lord, that did he in heauen and in earth, in the sea, and in all the deepthes.

7 He bringeth vp the clouds from the ends of the earth, and maketh the lightnings with the raine: he draweth forth the wind out of his treasures.

8 Yee smote the first borne of Egypt both of man and beast.

9 Yee hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.

10 Yee smote many nations, and slew mightie kings:

11 As Sehon king of the Amorites, & Og king of Bashan, and all the kingdomes of Canaan:

12 And gaue their land for an inheritance, euen an inheritance vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.

14 For the Lord will iudge his people, and be pacified towards his seruants.

15 The idoles of the heathen are siluer & gold, euen the worke of mens hands.

16 They haue a mouth, & speake not: they haue eyes and see not.

17 They haue eares & heare not, neither is there any breath in their mouth.

18 They that make thē, are like vnto them: so are all that trust in them.

19 Praise ye Lord, ye house of Israel: prayse the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise ye Lord.

21 Praised be the Lord out of Sion, which dwelleth in Ierusalem. Prayse ye the Lord.

PSAL. CXXXVI.

1 A small carefull exhortation to giue hartie thankes vnto God for the certaine and sure assurance of his mercies, whiche I haue tryed in all ages, and of vs receiued

PRayse ye the Lorde, because he is good: for his mercy endureth for euer.

2 Prayse ye the God of gods: for his mercie endureth for euer.

3 Prayse ye the Lord of lords: for his mercie endureth for euer:

4 Which onely doeth great wōders: for his mercy endureth for euer:

5 Which by his wisedome made the heauēs: for his mercy endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his mercy endureth for euer:

7 Which made great lightes: for his mercy endureth for euer:

8 As the sunne to rule the day: for his mercy endureth for euer:

9 The moone & the starres to gouerne the night: for his mercy endureth for euer:

10 Which smote Egypt with their first borne (for his mercy endureth for euer)

11 And brought out Israel frō among them: for his mercy endureth for euer)

12 With a mighty hād & stretched out arme: for his mercy endureth for euer:

13 Which deuided the red Sea in two parts: for his mercy endureth for euer:

14 And made Israel to passe through the midst of it: for his mercy endureth for euer:

15 And ouerthrew Pharaoh and his hoste in the red Sea: for his mercy endureth for euer:

16 Which led his people through the wildernes: for his mercy endureth for euer

17 Which smote great kings: for his mercy endureth for euer:

18 And slewe mighty kings: for his mercy endureth for euer:

19 As Sehon king of the Amorites: for his mercy endureth for euer:

20 And Og the king of Bashan: for his mercie

a By this repetition he shewed that praise of Gods benefits belong to thanksgiuing: b & chiefly his mercie which is principally declared towardes his Church.

b This was a common kinde of thanksgiuing, when the whole people vsed, when they had receiued any benefite of God. 2. Chron. 7. & 20. 21. meaning that God was not onely merciful to their fathers, but also continued the same to their posterite.

c Gods mercifull prouidence toward mā appeareth in all his creatures, but chiefly in the benefite of Israel, ready & church from the bondage of their enemies.

d In seeing surely a worke as was neuer done before, may that any other could doe.

e Where by the space of fourty yeeres he shewed continuall and mightie wonders.

f Declaring therby that no power nor assaults was to be feared vnto him as the loue of his Church.

mercie endureth for euer:
21 And gaue their lande for an heri-
tage: for his mercie endureth for euer:
22 Euen an heritage vnto Israel
his seruant: for his mercie endureth for
euer:
23 Which remembred vs in our ᵍ base
estate: for his mercie endureth for euer:
24 And hath ʰ deliuered vs from our op-
pressours: for his mercie endureth for
euer:
25 Which geueth foode to all ⁱ flesh: for
his mercie endureth for euer.
26 Prayse ye the God of heauen: for
his mercie endureth for euer.

g In our greatest affliction and slauerie, when we looked for nothing lesse than to haue had any succour.
h Seeing that God promiseth, euen so, the deadles must, more hath he care ouer vs.
i Seeing that all ages ... had most plaine testimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their banishment seeing Gods true religion decayed ... the Edomites ... to desire God to punish them, who ... the Babylonians ... the destruction of Babylon, where they were handled ...

By the riuers of Babel we ᵃ sate,
and there we wept, whē we
remembred Zion.
2 We hanged our harpes
vpon the willowes in ye mid-
des ᵇ thereof.
3 Then they that led vs captiues, re-
quired of vs songs and mirth, when we
had hanged vp our harpes, saying,
Sing vs one of the songs of Zion.
4 How shal we sing ᶜ said we, a song
of the Lord in a strange land?
5 If I forget thee, O Hierusalem,
let my right hand forget to play.
6 If I do not remember thee, let my
tongue cleaue to the roofe of my mouth:
yea if I preferre not Ierusalē to my
ᵉ chiefe ioy.
7 Remember the children of Edom,
O Lorde, in the ᶠ day of Hierusalem,
which said, Rase it, rase it to the founda-
tion thereof.
8 O daughter of Babel, worthy to be
destroyed blessed shall he be that re-
wardeth thee, as thou hast serued vs.
9 Blessed shall he bee that taketh
and dasheth thy children agaynst the
stones.

a That is, we abode a long time, and albeit the countrey was pleasant, yet could it not cause vs to forget the true seruice of our God.
b To wit, of that countrey.
c The Babylonians spake thus in mocking, as though our silence we should signifie that we hoped no more in God.
d Albeit the faithful are touched with their particular griefes, yet the common sorowe of the Church was most grieuous vnto them, and so such as they can not but remember and lament
e The ... of Gods ... in their countrey was so vehement that no ioy could make them glad ... it were restored. ... the Edomites ... which came of Esau conspired with the ... Hierusalem ... their kinsfolke.
g When the Hierusalem, he ... to Isaies prophecie chap. 13 ... who ... to fight against Babylon, but God ... as his rodds to punish his enemies.

PSAL. CXXXVIII.

1 Dauid with great courage prayseth the goodnesse of God toward him, the which is ... 4 That it ... knowen to forreyn princes, who shall prayse the Lorde together with him.

¶ A Psalme of Dauid.

I Will prayse thee with my
whole heart: euen before
the ᵃ gods will I prayse thee.
2 I will worshippe to-
warde thine holy Temple and prayse
thy Name, because of thy louing kind-
nesse and for thy trueth: for thou hast
magnified thy Name aboue all thinges
by thy worde.
3 When I called, then thou heardest
mee, and hast increased strength in
my soule.
4 All the ᶜ Kinges of the earth shall
prayse thee, O Lorde: for they haue
heard the wordes of thy mouth.
5 And they shall sing of the wayes of
the Lord, because the glorie of the Lord
is great.
6 For the Lorde is high: yet he be-
holdeth the lowly, but the proude he
knoweth ᵉ a farre off.
7 Though I walke in the middes
of trouble, yet wilt thou reuiue me:
thou wilt stretch foorth thine hande vp-
on the wrath of mine enemies, and thy
right hande shall saue me.
8 The Lorde will ᶠ performe his
worke towarde me: O Lord, thy mer-
cie endureth for euer: forsake not the
workes of thine handes.

a ... the Angels ...
b Of the Temple and ceremonies ...
c ... the Kings of the earth ...
d Thou hast defended me against mine outward and inward enemies.
e Distance of place can not hinder God to shew mercie to his, and to iudge the wicked, though they ...
f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the ende.

PSAL. CXXXIX.

1 Dauid to cleare his heart from all hypocrisie sheweth, that there is nothing so hid which God seeth not. ... 14 After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.

¶ To him that excelleth. A Psalme of Dauid.

O Lorde, thou hast tryed me
and knowen me.
2 Thou knowest my ᵇ sit-
ting and my rising, thou vn-
derstandest my thought a farre off.
3 Thou compassest my pathes, and
my lying downe, and art accustomed to
all my wayes.
4 For there is not a worde in my
ᶜ tongue, but, lo, thou knowest it who-
ly, O Lorde.
5 Thou holdest me straite behinde
and before, and layest thine ᵈ hande vp-
on me.
6 Thy knowledge is too wonder-
full for me: it is so high that I can not
attaine vnto it.
7 Whither shall I goe from thy
ᵉ Spirite? or whither shall I flee from
thy presence?

a He confesseth that ... can be hid from God, though he seeme to be farre off.
b So that they are ... knowen to thee.
c Thou knowest ... before I speake.
d Thou so guidest me with thine hande, that I can ... escape.
e From thy power and knowledge.

8 If I ascende into heauen, thou art there: if I lye downe in hell, thou art there.

9 Let me take the wings of the morning, and dwell in the vttermost parts of the sea:

10 Yet thither shall thine hand leade me, and thy right hand holde me.

11 If I say, Yet the darkenesse shall hide me, euen the night shall be light about me.

12 Yea, the darkenes hideth not from thee: but ‖ night shineth as the day: the darkenes and light are both alike.

13 For thou hast possessed my reines: thou hast couered mee in my mothers wombe.

14 I will praise thee, for I am fearefully & wonderously made: maruelous are thy works, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret place, and fashioned beneath in the earth.

16 Thine eyes did see me, when I was without forme: for in thy booke were all things written, which in continuance were fashioned, whē there was none of them before.

17 How deare therefore are thy thoughts vnto me, O God! howe great is the summe of them!

18 If I should count them, they are more then the sande: When I wake, I am still with thee.

19 Oh that thou wouldest slaye, O God, the wicked and bloodie men, from whom I say, Depart ye from me.

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Do not I hate thē, O Lord, that hate thee? & do not I earnestly contende with those that rise vp against thee?

22 I hate thē with a perfect hatred, as they were mine vtter enemies.

23 Try me, O God, and knowe mine heart: proue me & knowe my thoughts,

24 And consider if there be any way of wickednes in me, and leade me in the way for euer.

## PSAL. CXL.

1 Dauid complaineth of the cruelties of Saul and his seruants. 4 He prayeth against their malice. 9 And against their practises. 12 Wherefore he is assured to be deliuered, to prayse the Lord, and to assure themselues of the same.

To the chiefe singer, A Psalme of Dauid.

DEliuer me, O Lorde, from the euill man: preserue me from the ‖ cruell man:

2 Which imagine euill thinges in their heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lippes. Selah.

4 Keepe me, O Lorde, from the handes of the wicked: preserue me from the cruell man, which purposeth to cause my steps to slide.

5 The proude haue laid a snare for me and spred a net with cordes in my pathway, & set gremes for me. Selah.

6 Therefore I said vnto the Lord, Thou art my God: heare O Lord, the voyce of my prayers.

7 O Lorde God the strength of my saluation, thou hast couered mine head in the day of battell.

8 Let not the wicked haue his desire, O Lorde: performe not his wicked thought, least they be proude. Selah.

9 As for the chefe of them, that compasse me about, let the mischefe of their owne lippes come vpon them.

10 Let coles fall vpon them: let him cast them into the fire, & into the deepe pits, that they rise not.

11 For the backebiter shall not be established vpon the earth: euill shall hunt the cruell man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall praise thy Name, and the iust shall ‖ dwell in thy presence.

a Which perceiueth me of malice and without cause.

b That is, by the cruelle ratifications and lyes they inuente against me.

c Or, the wicked.

d Or declareth what is to come of the godly when they are oppressed by the vngodly.

e That is, to God with such faith, be assured of his prouision, because he had before time vsed that meanes in his iudgers.

f For this is Gods hande to ouerthrow the counsels and enterprises of the wicked.

g Jeremyeth that is to be vsed to Saul. To wit, God for Dauids sake that they were preserued, and whatsoeuer was in hope of repentance in them.

h Gods

i That is, plagues shall light vpon him: such sort that he shall not escape shall be destroyed and preserued by the fatherly prouidence and care.

## PSAL. CXLI.

1 Dauid being miraculously preserued from Saul, ouerfleeth him with God to haue recourse. 3 Desireth him to rule his affections, that he may patiently abide it. God take vengeance of his enemies.

A Psalme of Dauid.

LOrde, I call vpon thee: haste thee vnto me: heare my voyce, when I crie vnto thee.

2 Let my prayer be directed in thy sight as incēse, & the ‖ lifting vp of mine handes as an euening sacrifice.

3 Set a watch, O Lorde, before my mouth, and keepe the doore of my lippes.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke vnquiet: and let mee

a Or, the voyce of my prayer.

b Or, the offering of the lips. Gods seruants offer vp the sacrifice of the lippes, when they vse prayer: whereby they desire, God to keepe his thoughtes and wayes from thinking or executing vengeance.

not

d Let not their prosperitie allure me to be wicked as they are.
e He could abide all corrections that came of a louing heart.
f By patience I shal get the wicked to thirst by handled, that I shall for pure pyne for them.
g The people, which followed their wicked rulers in persecuting the Prophet.
h together, whiles I escape.

not eate of their delicates.

5 Let the righteous smite me: [ for that is a benefite: and let him reproue me, and it shalbe a precious oyle ſ shal not breake mine head: for yet a while I shall euen pray in their miseries.

6 When their iudges shall be cast downe at stone places, they shall heare my wordes, for they are sweete.

7 Our bones lye scattered at the h graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.

9 Keepe me from the snare, which they haue layde for me, and from the gremmes of the workers of iniquitie.

10 Let the wicked fal into his nettes together, whiles I escape.

i Here appeareth that Dauid was miraculously deliuered out of many deathes, as 2 Cor. 1. 10.
k Not that none of them escape.

PSAL. CXLII.

1 The Prophet neither allowing (with feare, nor carying a way with desperation, but by earnest prayer to God, who did preserue him,
2 Psalme 3. Dauid to giue instruction, and 4 yet, when he was in the caue.

I Cryed vnto the Lorde with my voyce: With my voyce I ª prayed vnto the Lord.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily layde a snare for me.

4 I looked vpon my right hande, and beholde, but there was none that would knowe me: all refuge failed me, and none cared for my soule.

5 I cryed vnto thee, O Lord, [and saide, Thou art mine hope, and my portion in the land of the liuing.

6 Hearken vnto my crye, for I am brought very lowe: deliuer me from my persecuters, for they are to strong for me.

7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

a Dauids patience and ardent prayer to God condemneth their wicked rage, which in their troubles repel despaire and murmure against God, or elsewhere to others, then to God, to haue recourse in their miseries.
3 Ebr. as a solitarie or wrapped in one meaning, as a thing that could haue none issue.
4 Or, though.
b Though all meanes failed him, yet he knewe that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had been in a most straight prison.
d Either to preserue as my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies do thus cruelly persecute him by Gods iust iudgement. 5 He beseeth to be restored to grace. 10 To be guided by the holy Spirit that he may spende the remnant of his life in true feare and seruice of God.

A Psalme of Dauid.

HEare my prayer, O Lord, & hearken vnto my supplications: answere me in thy truth and in thy righteousnesse.

2 And enter not into iudgement with thy seruant: for in thy ſ sight shall none that liueth, be iustified.

3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: he hath layde me in the darknesse, as they that haue bene dead long agoe:

4 And my spirite was in perplexitie in me, and mine heart within me was amased.

5 Yet do I remember the time ª past: I meditate in all thy works yea, I do meditate in the workes of thine hands.

6 I streteh forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lorde, for my spirit faileth: hide not thy face from me, else I shall be like vnto them that goe downe vnto the pit.

8 Let me heare thy louing kindnes in the morning, for in thee is my trust: ᵇ shewe me the way, for I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for I hide me with thee.

10 ᶜ Teach me to do thy will, for thou art my God: let thy good Spirite leade me vnto the lande of righteousnesse.

11 Quicken me, O Lorde, for thy Names sake, and for thy righteousnes bring my soule out of trouble.

12 And for thy mercie slay mine enemies, and destroy all them that oppresse my soule: for I am thy seruant.

h Let thine holy Spirit counsel [ me how to order affaires of these great troubles. i That my soule vnder the Gadmonship may rule, that I may be defended by thy power. k Be content to enter into the knowledge and obedience of God's will, concerning, by the Spirit of God, which cannot be had by the wisdome of the flesh. l Thereby to walke and order [ soone and the feeling from God will not fall into errour. m Reading (with a figure of the Father) by a metaphore taken from the sea. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIV.

1 He praiseth the Lord with great affection and humilitie for his abundant reward. 7 For his louing mercies obteined. 9 He promiseth to set forth and blesse the kingdome of the victorie. 12 And praying to be aduanced after the same sort, 15 And declareth wherein the felicitie of any people consisteth.

A Psalme of Dauid.

BLessed be the Lorde my strength, which ª teacheth my handes to fight, and my fingers to battell.

2 He is my goodnes & my fortresse, my towre and my deliuerer my shield, and in him I trust, which subdueth

a That I am he that am not able to do any thing in thy sight, or to all that is done there.
b That is, cause me to vnderstand, & be ignorant no more.
c The louing mercies of God, & his promises, are the meanes, d The acknowledgeth that God is the onely and true physitian to heale him: and that he is able to raise him to life, ought he were dead long ago: and turne him to ashes.
e So that only by his faith, and by the grace of Gods Spirit he was vpholden.
f To wit, thy great benefites of old, and the manifolde examples of thy fauour towards thine.
g That is, for euer and without cessation.
h Who of a poore shepherd hath made me a king: hast inuented me many conquests, [ ... my

my people vnder me.

3 Lorde, what is man that thou regardest him? or the sonne of man that thou thinkest vpon him?

4 Man is like to vanitie: his dayes are like a shadow that vanisheth.

5 Bowe thine heauens, O Lorde, & come downe: touch the mountaines and they shall smoke.

6 Cast foorth the lightning and scatter them, shoote out thine arrowes, and consume them.

7 Sende thine hande from aboue: deliuer me and take me out of the great waters, & from the hād of strangers,

8 Whose mouth talketh vanity, & their right hand is a right hād of falsehood.

9 I will sing a newe song vnto thee, O God, and sing vnto thee vpon a vi ole, and an instrument of ten strings.

10 It is he that giueth deliuerance vnto kings, and reskueth Dauid his seruant from the hurtfull sworde.

11 Reskue me and deliuer me from the hande of strangers, whose mouth talketh vanitie and their right hand is a right hande of falsehoode:

12 That our sonnes may be as the plants growing vp in their youth, and our daughters as the corner stones, grauen after the similitude of a palace:

13 That our corners may be ful, & abounding with diuers sorts, and that our sheepe may bring fourth thousands and ten thousand in our streetes:

14 That our oxen may be strong to labour: that there be none inuasion nor going out: no crying in our streetes.

15 Blessed [are] the people, that be so, yea blessed are the people, whose God is the Lord.

## PSAL. CXLV.

This Psalme was composed, when the kingdome of Dauid ſtabliſhed. 1 Wherein he deſcribeth the wonderfull prouidence of God, as well in gouerning man, as in preſeruing all the reſt of his creatures. 17 He praiſeth God for his iuſtice and mercie. 18 But ſpecially for his louing kindneſſe toward the ſeede that call vpon him, that feare him, and loue him: 21 For the which he promiſeth to praiſe him for euer.

A Pſalme of Dauid of praiſe.

I Will extolle thee, my God and King, & I will blesse thy Name for euer and euer.

2 I will blesse thee daily, and praise thy Name for euer and euer.

3 Great is the Lorde, and most worthie to be praised, and his greatnesse is incomprehensible.

4 Generation shall praise thy workes vnto generation, & declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy fearefull Actes, and I will declare thy greatnesse.

7 They shal breake out into the mention of thy great goodnes, and shall sing aloude of thy righteousnesse.

8 The Lorde is gracious and mercifull, slowe to anger, and of great mercie.

9 The Lorde is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lorde, and thy Saintes blesse thee.

11 They shew the glory of thy kingdome, and speake of thy power,

12 To cause his power to be knowen to the sonnes of men, and the glorious renoume of his kingdome.

13 Thy kingdome is an euerlasting kingdome, and thy dominō endureth throughout all ages.

14 The Lorde vpholdeth all that fall, and lifteth vp all that are ready to fall.

15 The eyes of all waite vpon thee, and thou giuest them their meate in due season.

16 Thou openest thine hande, and fillest all thinges liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in trueth.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will saue them.

20 The Lorde preserueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the praise of the Lord, and all flesh shal blesse his holy Name for euer and euer.

a The scripture is pleasant and acceptable vnto God: and seeing that God hath so enriched his Church with his benefites towardes vs, we ought neuer to be weare in praising him for the same.

b Hereby he declareth that power is geuen vnto God, and that no worldly promotion ought to obscure Gods glorie.

c For although the ende of [illegible] and of his preseruation in this life, is to praise God, therefore it commeth that not onely we our selues doe this, but cause all other to doe the same.

d The terrible iudgements against the wicked.

e He declareth here after what seruice God the workeman requireth to all his creatures, though our sinnes haue prouoked his vengeance against vs, to be merciefull not onely in pardoning the sinnes of his elect but in doing good euen to the reprobate, al beit they cannot feele the sweete comfort of the same.

f The praise of the glorie appeareth in all his creatures: and therefore the tacked vnto it obscure the same by their silences, yet the faithfull are euer mindfull of the same.

g The scripture calleth all those are one of whom but only where God reigneth, Iere. 14 Acts 2. 37.

h Who being in miserie and affliction would faint & fall away, if God did not vpholde them, and therefore we ought to reuerence him & reioyce in him, & suffer them selues to be gouerned by him.

i To wit, as well of man, as of beast.

k He praiseth God, not only for y he is beneficial to all his creatures, but also in that that he mildly punisheth y wicked, & mercifully examineth his by the crosse, giuing vs strength & deliuering vs.

l Which only appertaineth to y faithfull: y this vertue is effectuel to all, & working, in perfite & [illegible]

m For they will ashe of with for nothing, but according to his will. Iohn 5. 14.

That is, all men

n Hallo bound to praise him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praise God, 3 And teacheth, not to trust in man but only in God al mightie, 7 Which deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.

Praise ye the Lord.

a He stirreth vp himselfe, and all his affections to praise God, b That God may haue the whole praise wherein he ſoundly all vaine confidence, ſhewing that of nature we are moſt inclined to put our truſt in creatures, yea in God the Creatour. c As there daine opinions whereby they ſtaied them ſelues, and ſo magnified wicked enterpriſes. d He encouragerh ſ godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promiſes ſake his will is moſt readie to doe it. e Whole ſuch and patience for a while he ſpareth, but at length he punisheth the aduerſaries, that he may be knowen to be Iudge of the worlde. f Though he ſuffer them by affliction, hunger, impriſonment and ſuch like yet his fatherly loue and prouidence ſauleth them preſerueth to his thele are ſignes of his loue. g Meaning all them that are deſtitute of worldly meanes and ſuccour. h He allureth the Church that God reigneth for euer for the preſeruation of the ſame.

PRaiſe thou the Lorde, O my ſoule.
2 I will praiſe the Lorde during my life: as long as I haue any being, I will ſing vnto my God.
3 Put not your truſt in [a] princes, [nor] in the ſonne of man, for there is none helpe in him.
4 His breath departeth, [and he returneth to his earth: the] his thoughts perish.
5 Bleſſed [is he, that hath the God of Iaakob for his help, whoſe hope is] in the Lord his God.
6 Which made [b] heauen and earth, the ſea, and all that therein is: which keepeth his fidelitie for euer:
7 Which executeth iuſtice [c] for the oppreſſed: which giueth bread to the hungrie: the Lord looſeth the priſoners.
8 The Lord giueth light to the blind: the Lorde raiſeth vp the crooked: the Lorde [d] loueth the righteous.
9 The Lord keepeth the [e] ſtrangers: he relieueth the fatherleſſe and widow: but he ouerthroweth the way of the wicked.
10 The Lord ſhall [f] reigne for euer: O Zion, thy God endureth from generation to generation. Praiſe ye the Lorde.

PSAL. CXLVII.

1 The Prophet praiſeth the bountie, iuſtnesse, power, iuſtice and prouidence of God vpon all his creatures, 2 But ſpecially vpon his Church, which he gathereth together after their diſperſion. 10 Declaring his wiſdome and iudgements to vnto [g] all as he hath done to none other people

a He ſtirreth vp herein we ought to exerciſe our ſelues continually, and to take our patterne: for why, to praiſing God. b Because the Lorde is the founder of the Church, that can not be deſtroyed, though the members thereof be diſperſed, and ſeeme, as it were, for a time to be put out. c With affection of ſorowe for ſinne.

PRaiſe ye the Lorde, for it is good to ſing vnto our God: for it is a pleaſant thing, [and] praiſe is comely.
2 The Lorde doeth build vp [a] Ieruſalem, and gather together the diſperſed of Iſrael.
3 He healeth thoſe that are [b] broken in heart, and bindeth vp their ſores.
4 He [c] nombreth the nomber of the ſtarres, and calleth them all by their names.
5 Great [d] is our Lorde, and great is his power: his wiſedome is infinite.
6 The Lord relieueth the meeke, [e] abaſeth the wicked to the ground.
7 Sing vnto the Lorde with praiſe: ſing vpon the harpe vnto our God,
8 Which [f] couereth the heauen with clouds and prepareth raine for the earth, and maketh the graſſe to growe vpon the mountaines:
9 Which giueth to beaſts their foode, [and] to the yong rauens that crye.
10 He hath not pleaſure in the ſtrength of an horſe, neither delighteth he in the legges of man.
11 [But] the Lorde delighteth in them that feare him, [g] attend vpon his mercie.
12 Praiſe the Lorde, O Ieruſalem: praiſe thy God, O Zion.
13 For he hath made the barres of thy gates ſtrong, and hath bleſſed thy children within thee.
14 He ſetteth peace in thy borders, [and] ſatisfieth thee with the floure of wheat.
15 He ſendeth forth his [h] commaundement vpon earth, and his worde runneth very ſwiftly.
16 He giueth ſnowe like wooll, [and] ſcattereth the hoare froſt like aſhes.
17 He caſteth forth his yce like morſels: who can abide the colde thereof?
18 He ſendeth his worde and melteth them: he cauſeth his winde to blowe, [and] the waters flowe.
19 He ſheweth his [i] word vnto Iaakob, his ſtatutes and his iudgements vnto Iſrael.
20 He hath not dealt ſo with euery nation, neither haue they knowen his iudgements. Praiſe ye the Lorde.

a Thought it ſeeme to man incredible, that God ſhoulde ſo vnſubdue Couenab, bring to diſperſed, notwithſtanding it be too hard to him that can nombre and name all the ſtarres. b So the more tenderly that he hath become a great ſtay in their fall. in the end. c By the worke by the contemplation of Gods mightie power, goodneſſe and wiſedome, d & we can neuer want moſt iuſt occaſion to praiſe God. e So their enimie is as it were a confeſſion of their necde, which can not be relieued but by God onely: for then he him ſelfe muſt kill of the moſt contemptible ſoules, can he ſuffer them to be vnpuniſhed, ſeeing he hath allured of his euerlaſting. f Though to his fauour it ſeeme to both praiſe him and pertaine God, yet to praiſe him truſt in him, to defende God of his honour. g He doeth not onely ſtaudy his Church but all things neceſſarie but preſerueth alſo the same, and maketh it ſtrong againſt all outwarde force. h His ſecret working in all creatures is as a commaundement to keepe them in order, and to cauſe them to bring and ſerue. i Contrariwiſe although he ſhine and bleſſing abundantly in nature, yet he hath not reuealed vnto all the knowledge of his Goſpell, but to his Church as a moſt precious treaſure. k The cauſe of this difference is Gods free mercie which hath elected vs in his ſonne Chriſt Ieſus to ſaluation, & this iuſt iudgement, wherewith he hath appointed the reſt to abide to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praiſe the Lorde in heauen and earth and all places, 14 Specially the Church, 6 the power that he hath giuen to the ſame after that he had ouerthrowen and oppreſſed them vnto him

PRaiſe ye the Lord from the heauen: praiſe ye him in the high places.
2 Praiſe ye him, all ye his

his Angels: praise him, all his armie.
3 Praise ye him, sunne and moone: praise ye him all bright starres.
4 Praise ye him, a heauens of heauens, and b waters, that be aboue the heauens.
5 Let them praise the Name of the Lorde: for he commanded, and they were created.
6 And he hath established them for euer and euer: he hath made an ordinance, which shall not passe.
7 Praise ye the Lord from the earth, [ye] c dragons and all depths:
8 d Fire and haile, snowe and vapours, stormie winde, which execute his worde:
9 Mountaines and all hilles, fruitful trees and all cedars:
10 Beastes and all cattell, creeping things and fethered foules:
11 e Kings of the earth and all people, princes and all iudges of the worlde:
12 Young men and maidens, also olde men and children:
13 Let them praise the Name of the Lorde: for his Name onely is to be exalted, [and] his praise aboue the earth and the heauens.
14 For he hath exalted the f horne of his people, [which is] a praise for all his Saintes, [euen] for the children of Israel, a people [that is] nere vnto him. Praise ye the Lorde.

a Because they are members of the same bodie, he teacheth them to lift our eyes, which are most willing hereunto, and by their prompt obedience teach vs to doe our duetie.
b In that God is glorified thereby in these unfeinable creatures, this their beautie is as a continuall praising of God.
c Not that there are deuils heauens, but because of the spheres and of the station of the fixed starres and planets, he comprehendeth by this worde the whole heauen.
d That is the name, which is in their noble region of the aire, which he here comprehendeth vnder the name of the heauens.
e Meaning, the great and monstrous fishes, as whales and such like.

PSAL. CXLIX.

1 An exhortation to the Church to praise the Lorde for his victorie and conquest, that he guieth his Saintes against all mans power.

Praise ye the Lord.

SIng vnto the Lorde a newe song: let his praise [be heard] in b Congregation of Saints.
2 Let Israel reioyce in him that b made him, and let the children of Zion reioyce in their c King.
3 Let them praise his Name with the flute: let them sing praises vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saints be ioyful with glorie: let them sing loude vpon their d beddes.
6 Let the high Actes of God bee in their mouth, and a two edged sworde in their handes,
7 e To execute vengeance vpon the heathen, [and] corrections among the people:
8 To binde f their Kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is g written: this honour shall be to all his Saints. Praise ye the Lorde.

a For his rare and manifolde benefites bestowed on his Church.
b In that that they were preferred before all other nations, it was as a newe creature, and therefore Psalm. 95.7. they were called the sheepe of Gods hande.

c For God as he is the Creator of the soule and bodie, so will he that both twoo serue him, and that his people be continually subiect vnto him, as to their most lawfull King.
d He alludeth to that continuall rest & quietnes which they should haue, if they would suffer God to rule them.
e This is chiefly accomplished in the kingdome of Christ when Gods people shall not onely execute Gods iudgements against his enemies: and it is guieth no liberte to any to reuenge their priuate iniuries: Not onely the people, but the Kings that were their enemies, should be destroyed.
f Hereby God diuerth the handes and wittes of all his to enterprise no further then he appointeth.

PSAL. CL.

1 An exhortation to praise the Lorde without ceasse by al maner of wayes, for all his mightie and wonderfull woorkes.

Praise ye the Lord.

PRaise ye God in his a Sanctuarie: praise ye him in the b firmament of his power.
2 Praise yee him in his mightie Actes: praise ye him according to his excellent greatnesse.
3 Praise ye him in the sounde of the c trumpet: praise ye him vpon the viole and the harpe.
4 Praise ye him with timbrell and flute: praise ye him with virginals and organs.
5 Praise ye him with sounding cymbales: praise ye him with high sounding cymbales.
6 Let euery thing that hath d breath praise the Lorde. Praise ye the Lord.

a That is, in the heauen.
b For by his wonderfull power appeareth in the firmamẽt, which in Scripture is called a stretching out or spreading abroad, wherein the mightie woorke of God shineth.
c Exhorting the people only to reioyce in praising God, he maketh mention of those instruments, which by Gods commandement were appointed in the old lawe.
d He meaneth that all the ayre of nature is bound to this duetie, much more Gods children, who ought neuer to cease to praise him, til they be gathered vnto that kingdome, which he hath prepared for him, where they shall sing euerlasting praise.

but vnder Christ the vse thereof is abolished in the Church.

THE ENDE OF THE PSALMES.

The

# The *Prouerbes of Salomon.

## The Argument.

The wonderfull loue of God toward his Church is declared in this booke: forasmuch as the summe and effect of the whole Scripture is the election and mercifull preferences, which partly is set out in doctrine, and partly in manners, and also exhortations to both. Where of these first Chapters are as a preface: for in the first sentence of the text, the matter that is treated of in the whole reading of the parables that follow, with are lessons most precious to the Church, of the three kinds of parables mentioned, 1. Kin. 4. 32. and were gathered and committed to writing by Salomons seruants and indited by him.

*This worde Prouerbe, or parable signifieth a graue and notable sentence, worthy the to be kept in memorie: and is also taken for a mocke, or scoffe.

### CHAP. I.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 Wicke men not to consent to the entisings of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishment of them that contemne her.

THe Parables of Salomon the sonne of Dauid King of Israel,

2 To know wisdome, and instruction, to vnderstand the wordes of knowledge,

3 To receiue instruction to doe wisely, in iustice and iudgement and equitie,

4 To giue vnto the simple sharpenes of wit, and to the child knowledge and discretion.

5 A wise man shall heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels,

6 To vnderstand a parable, and the interpretation, the wordes of the wise, and their darke sayings.

7 ¶ The feare of the Lorde is the beginning of knowledge: but fooles despise wisedome and instruction.

8 My sonne, heare thy fathers instruction, and forsake not thy mothers teaching.

9 For they shall be a comely ornament vnto thine head, and chaines for thy necke.

10 ¶ My sonne, if sinners doe intise thee, consent thou not.

11 If they say, Come with vs, we will lay waite for blood, and lie priuie for the innocent without a cause:

12 We will swallowe them vp aliue like a graue euen whole, as those that go downe into the pit:

13 We shall finde all precious riches, and fill our houses with spoyle:

14 Cast in thy lot among vs: we will all haue one purse:

15 My sonne, walke not thou in the way with them: refraine thy foote from their path.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainely as without cause the net is spred before the eyes of all that hath wing:

18 So they lay waite for blood, and lie priuily for their liues.

19 Such are the wayes of euery one that is greedy of gaine: he would take away the life of the owners thereof.

20 ¶ Wisedome crieth without: she vttereth her voyce in the streetes.

21 She calleth in the hie streete, among the preasse in the entrings of the gates, and vttereth her wordes in the citie, saying,

22 How foolish, howe long will ye loue foolishnes? and the scornefull take their pleasure in scorning: and the fooles hate knowledge?

23 Turne you at my correction: to you I will powre out my mynd vnto you, and make you vnderstand my wordes.

24 Because I haue called, and ye refused: I haue stretched out mine hand, and none would regarde.

25 But ye haue despised all my counsell, and would none of my correction.

26 I will also laugh at your destruction, and mocke, when your feare commeth.

27 When your feare commeth like sudden desolation, and your destruction shall come like a whirle wind: when affliction and anguish shall come vpon you.

28 Then shall they call vpon me, but I will not answere: they shall seeke me early, but they shall not finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but despised all my correction.

a That is, what we ought to vnderstand to loue, and what we ought to refuse by hearing, the voyce of God we learne to be the only true knowledge.

b By hauing fatherly and tender care to euery man in which appertaineth vnto her.

c To such as haue not determined to rule themselues.

d As he sheweth that these parables containe matter of reformation of manners and doctrine: we exhort vs to the simple people to doe the like, and also necessarie for them that are wise and learned. Psal. 111. 10. eccles. 1. 16.

e Of speaketh that is a name of God which is the only author of all creatures, and the name of the father of the Church, who is as a father.

f That is, of the Church, wherein are contained all are begotten by the incorruptible seede of Gods worde.

g That are wicked, which haue not the feare of God.

h Not satisfied not one of the destruction of blood with hand: but at all craftie practise which tende to the destruction of our neighbor.

i As the graue is neuer satisfied, to the absence of the wicked and their cruelty hath none end.

k Because they sought not the true affection to God but for gaine.

l Shewing that there is no obedience to God but vpon God and his worde.

31 Therefore shall they eate of the [a] fruite of their owne way, and be filled with their owne deuises.

32 For [b] ease slaieth the foolish, and the [c] prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwel safely, and be quiet from feare of euill.

a That is, keepe them in their [d] kinde: or, requite the [e] wicked vse that is in them.
b That is, the prosperitie, and [f] contentation they haue.

## CHAP II

1 Wisedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednesse.

MY sonne, if thou wilt receiue my wordes, & hide my commandements within thee,

2 And cause thine eares to hearken vnto Wisedome, and encline thine heart to vnderstanding,

3 (For if thou callest after knowledge, [and] criest for vnderstanding:

4 If thou seekest her as siluer, and searchest for her as for [a] treasures,

5 Then shalt thou vnderstande the feare of the Lord, and finde the [b] knowledge of God.

6 For the Lord giueth Wisedome, out of his mouth: commeth knowledge and vnderstanding.

7 He preserueth the state of the righteous: he is a [c] sheild to them that walke vprightly,

8 That they may keepe the wayes of iudgement: and he preserueth the way of his Saints)

9 Then shalt thou vnderstand righteousnes, and iudgement, and equitie, and euery good path.

10 When Wisedome entreth into thine heart, and knowledge deliteth thy soule,

11 [Then] shall [d] counsaile preserue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh froward thinges,

13 And from [them] that leaue the [e] wayes of righteousnes to walke in the wayes of darknes:

14 Which reioyce in doing euill, [and] delite in the frowardnes of the wicked,

15 Whose wayes are crooked & they are lewd in their paths.

16 And it shall deliuer thee from the strange woman, euen from the stranger which flattereth with her wordes.

17 Which forsaketh the [f] guide of her youth, and forgetteth the [g] couenant of her God.

18 Surely her [h] house tendeth to death, and her paths vnto the dead.

19 All they that go vnto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shal dwell in the [i] land, and the vpright men shall remaine in it.

22 But the wicked shalbe cut off from the earth and the transgressours shalbe rooted out of it.

a That is, keepe them in their [a] heart
b That is, giue diligent heede to the [b] doctrine.
c That is, the [c] preseruing and labour must be ioyned
d That is, [d] earth
e That is, giue vnderstanding to know, & feare God
f Or, the [e] way
g That is, the [f] doctrine and commandements of God
h That is, [g] destruction
i That is, the [h] Church

## CHAP III

1 The worde of God giueth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the worde of God, all things shall succeede well.

MY sonne, forget not thou my Lawe, but let thine heart [a] keepe my commandements.

2 For they shall increase the length of thy [b] dayes and the yeeres of life, and thy prosperitie.

3 Let not mercie and trueth forsake thee: binde them on thy [c] necke, and write them vpon the table of thine [d] heart.

4 So shalt thou finde fauour & good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: [but] feare the Lord, and depart from euill.

8 [So] health shalbe vnto thy [e] nauel, and marow vnto thy bones.

9 [f] Honour the Lord with thy riches, and with the first [fruites] of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall [g] burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lorde, neither be grieued with his correction.

12 [h] For the Lorde correcteth him, whom he loueth, euen as [i] father doth the childe in whome he delighteth.

13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not

a Or, [a] treasure with me.
b That is, [b] God himself.
c That is, [c] mercie and trueth the commandements of the first and second table, or else the mercie and faithfulnesse that we ought to vse toward our neighbours.
d That is, [d] meditate euer in remembrance.
e By this part he vnderstandeth the whole body, as by [e] head he meaneth all the powers of the soule, both naturall and spirituall.
f As we are commanded in the Law Exo. 23. 19. Deu. 26. 2. and by this [f] acknowledged that God hath the giuer of all things, and that they were ready to do him honour that his commandement.
g For to the faithfull distributer God giueth increase for abundance. Hebr. 12 5. reuel. 3. 19.
h To shew that are dead in body and soule.
i They shall enioy the temporall [i] dignitie, & shall possesse for euer.

not to be compared vnto her.
16 Length of dayes is in her right
hande, and in her left hande riches
and glorie.
17 Her wayes [are] wayes of plea-
sure, and all her paths prosperitie.
18 She is a tree of life to them that
lay holde on her, and blessed is he that
retaineth her.
19 The Lord by wisedome hath laid
the fundation of the earth, and hath
stablished the heauens through vnder-
standing.
20 By his knowledge the depths are
broken vp, and the cloudes drop downe
the dewe.
21 My sonne, let not these things de-
part from thine eyes, but obserue wis-
dome and counsell.
22 So they shall be life to thy soule,
and grace vnto thy necke.
23 Then shalt thou walke safely by
thy way: and thy foote shal not stumble.
24 If thou sleepest, thou shalt not be
afrayde, and when thou sleepest, thy
sleepe shalbe sweete.
25 Thou shalt not feare for any sud-
den feare, neither for the destruction of
the wicked when it commeth.
26 For the Lord shall be for thine as-
surance, & shall preserue thy foote from
taking.
27 ¶ Withholde not the good from
the owners thereof, though there be
power in thine hand to doe it.
28 Say not vnto thy neighbour, Go
and come againe, and to morowe will I
giue thee, if thou nowe haue it.
29 ¶ Intend none hurt against thy
neighbour, seeing he doeth dwell with-
out feare by thee.
30 ¶ Striue not with a man cause-
lesse, when he hath done thee no harme.
31 ¶ Be not enuious for the wicked
man, neither chuse any of his wayes.
32 For the froward is abomination
vnto the Lord: but his secrete is with
the righteous.
33 The curse of the Lorde is in the
house of the wicked: but he blesseth the
habitation of the righteous.
34 With the scornefull he scorneth,
but he giueth grace vnto the humble.
35 The wise shall inherite glorie: but
fooles dishonour, though they be ex-
alted.

h Meaning, that he that seeketh wisedome, that is, [illegible] life to be preferred by the worde of God, shall haue all prosperitie both corporall and spirituall.
i [illegible] greatly [illegible] that they that eate thereof, haue life, and [illegible] the tree of life in Paradise.
k Here by he sheweth that [illegible] wisdome whereof he speaketh is euerlasting, because it was before all creatures, and that all things, euen the worlde were made by it, [illegible] Chap. 8, 9.
l For [illegible] God destroyeth the wicked, [illegible] as he did [illegible] Sodome.
m Not onely from them to whom the possession belongeth, but also [illegible] not keepe it, from them, which haue neede of the vse thereof.
n That is, putteth his trust in thee.
o Desire not to be like vnto him.
p That is his couenant and fatherly affection which is hid and secret from the worlde.
q He will shew by his plagues that their folie shall turne to their owne destruction, as Chap. 1, 26.

CHAP. IIII.

1 Wisedome and her fruites ought to be searched. 14 The way of the wicked [illegible] 23 By the worde of God the heart, eyes and course of life must be guided.

Heare, O ye children, the in-
struction of a father, & giue
eare to learne vnderstading.
2 For I doe giue you a
good doctrine: therefore forsake ye not
my lawe.
3 For I was my fathers sonne, ten-
der and deare in the sight of my mother,
4 When he taught me, and sayd vn-
to me, Let thine heart holde fast my
wordes: keepe my commaundements,
and thou shalt liue.
5 Get wisedome: get vnderstanding:
forget not, neither decline from the wordes
of my mouth.
6 Forsake her not, and she shall keepe
thee: loue her and she shal preserue thee.
7 Wisedome is the beginning: get
wisedome therefore: and aboue all thy
possession get vnderstanding.
8 Exalt her, and she shall exalt thee:
she shall bring thee to honour, if thou
embrace her.
9 She shall giue a comely ornament
vnto thine head, yea, she shall giue
thee a crowne of glorie.
10 ¶ Heare, my sonne, and receiue my
wordes, and the yeeres of thy life shalbe
many.
11 I haue taught thee in the way of
wisedome, and led thee in the paths of
righteousnes.
12 When thou goest, thy gate shall not
be straite, and when thou runnest, thou
shalt not fall.
13 Take holde of instruction, and
leaue not: keepe her, for she is thy life.
14 ¶ Enter not into the way of the
wicked, and walke not in the way of euil
men.
15 Auoyde it, and go not by it: turne
from it, and passe by.
16 For they can not sleepe, except they
haue done euill, and their sleepe depar-
teth, except they cause some to fall.
17 For they eate the bread of wic-
kednes, and drinke the wine of violence.
18 But the way of the righteous shi-
neth as the light that shineth more and
more vnto the perfite day.
19 The way of the wicked is as the
darknes: they knowe not wherein they
shall fall.
20 ¶ My sonne, hearken vnto my
wordes, encline thine eare vnto my
sayings.
21 Let them not depart from thine
eyes, but keepe them in the middes of
thine heart.

a He speaketh [illegible] person of a preacher and [illegible] [illegible] the proper, reade Chap. 1, 8.
b Meaning, Dauid his father.
c He sheweth that we must first begin at Gods worde, if so be we will that other things prosper with vs, contrary to the iudgement of the worlde, which maketh [illegible] not for it at all.
d Salomo declareth what care his father had to bring him vp in the true feare of God [illegible]
e Thou shalt [illegible] liberty [illegible] offence.
f Meaning [illegible] proper [illegible] wicked [illegible] to sleepe [illegible]
g Gotten by wicked meanes and cruel oppression.
h [illegible] heauens.

f He sheweth to what inconuenience the idle persons and sluggardes come, by calling them vnthriftie, or the men of Belial and slanderous.
g [illegible]

12 The vnthriftie man ᶠ and the
wicked man walketh with a frowarde
mouth.
13 Hee maketh a signe with his eyes:
he signifieth with his feete: he instru-
cteth with his fingers.
14 Lewde things are ᵍ in his heart:
he imagineth euill at all times, and rai-
seth vp contentions.
15 Therefore shall his destruction
come speedily: he shalbe destroyed sud-
denly without recouerie.
16 ¶ These sixe things doth the Lord
hate: yea, his soule abhorreth seuen:
17 The hautie eyes, a lying tongue,
and the hands that shed innocent blood,
18 An heart that imagineth wicked
enterprises, ʰ feete that be swift in run
ning to mischiefe,
19 A false witnes that speaketh lyes,
and him that raiseth vp contentions a-
mong ⁱ brethren.
20 ¶ My sonne, keepe thy fathers
commaundement, and forsake not thy
mothers instruction.
21 Binde them alway vpon thine
ᵏ heart, and tye them about thy necke.
22 It shall lead thee, when thou wal-
kest: it shall watch for thee, when thou
sleepest, and when thou wakest, it shall
talke with thee.
23 For the ˡ commaundement is a
lanterne, and instruction a light: and
ˡ corrections for instruction are the way
of life,
24 To keepe thee from the wicked
woman, and from the flatterie of the
tongue of a strange woman.
25 Desire not her beautie in thine
heart, neither let her take thee with her
ᵐ eye liddes.
26 For because of the whorish woman
a man is brought ⁿ to a morsell of bread,
and a woman will hunt for the precious
life of a man.
27 Can a man take fire in his bo-
some, and his clothes not be burnt?
28 Or can a man go vpon coles, and
his feete not be burnt?
29 So he that goeth in to his neigh-
bours wife, shall not be innocent, who-
soeuer toucheth her.
30 Men do not despise a thiefe, when
he stealeth, to satisfie his ᵖ soule, because
he is hungrie.
31 But if he be founde, he shall restore
seuen folde, or he shall giue all the sub-
stance of his house.
32 But he that committeth adulterie

h Meaning, there is nothing [illegible] which a man may [illegible] in such sort that he can not tell what he doth.
i Or, neighbours.
k Reade Chap. 3.3.
l By the commandement he meaneth the word of God: and by the instruction, the preaching and declaration of the same which is committed to the Church.
l And reprehensions, when the word is preached bring vs to life.
m With her wanton lookes and gestures.
n Meaning, that she will neuer cease, till she haue brought thee to beggerie, and then seeke thy destruction.
o He approoueth not theft, but sheweth that it is not so abominable as whoredome, for as much as theft might be redeemed, but adulterie was a perpetuall infamie and death by the Lawe of God.
p Meaning, for very necessitie.

with a woman, he is destitute of vnder
standing: he that doeth it, destroyeth his
owne soule.
33 He shall finde ᵠ a wound and disho
nour, and his reproch shall neuer be put
away.
34 For ielousie is the rage of a man:
therefore he will not spare in the day of
vengeance.
35 He cannot beare the sight of any
ransome: neither wil he consent, though
thou augment the giftes.

q That is, death, [illegible]
r [illegible]

## CHAP. VII.

1 An exhortation to wisdome & to the word of God. 5 Which wil preserue vs from the harlot. 6 Whose maners are described.

My sonne, keepe my wordes,
and hide my commandements
ᵃ with thee.
2 Keepe my commaunde-
ments, and thou shalt liue, and mine in-
struction as the apple of thine eyes.
3 Binde them vpon thy fingers, and
write them vpon ÿ table of thine heart.
4 Say vnto wisdome, Thou art my
sister: and call vnderstanding thy kins-
woman,
5 That they may keepe thee from the
strange woman, euen from the stran
ger that is smooth in her wordes.
6 ¶ As I was in the windowe of
mine house, I looked through my win
dowe,
7 And I saw among the fooles, and
considered among the children a yong
man destitute of vnderstanding,
8 Who passed through the streete by
her corner, and went toward her house,
9 In the twylight in the euening,
when the night began to be ᵈ blacke and
darke.
10 And beholde, there met him a wo-
man with an harlots ᵉ behauiour, and
subtill in heart.
11 (She is babling and loude: whose
feete cannot abide in her house.
12 Nowe she is without, nowe in
the streetes, and lyeth in waite at euery
corner)
13 So she caught him and kissed him
and ᶠ with an impudent face sayde vn
to him,
14 I haue ᵍ peace offrings: this ʰ day
haue I payed my vowes.
15 Therefore came I foorth to meete
thee, that I might seeke thy face: and I
haue found thee.

a By this diuersitie of wordes he meaneth, that nothing ought to be so deare vnto vs as the word of God, nor that we looke on any thing more, nor minde any thing so much.
b [illegible]
c He sheweth [illegible] which causeth them to seeke the [illegible]
d [illegible]
e [illegible]
f [illegible]
g Because [illegible] peace offrings [illegible]

[illegible] cheere or countenance, she wrapped her selfe in the same cloke of holines. h Whereby we see that harlots outwardly will seeme most holy and religious: both because they may the better deceiue others, and also by making vp obseruing of ceremonies and other actes to make satisfaction for their sinnes.

16 I haue decked my bed with ornaments, carpets and laces of Egypt.
17 I haue perfumed my bed with myrrhe, aloes, and cinnamom.
18 Come let vs take our fill of loue vntill the morning: let vs take our pleasure in dalliance.
19 For mine husband is not at home: he is gone a iourney farre off.
20 He hath taken with him a bagge of siluer, and will come home at the day appointed.
21 Thus with her great craft she caused him to yeelde, and with her flattering lippes she enticed him.
22 And hee followed her straight waies, as an oxe that goeth to the slaughter, and as a foole to the stockes for correction,
23 Till a dart strike through his liuer, as a bird hasteth to the snare, not knowing that he is in danger.
24 ¶ Heare me nowe therefore, O children, and hearken to the wordes of my mouth.
25 Let not thine heart decline to her wayes: wander thou not in her paths.
26 For she hath caused many to fall downe wounded, and the strong men are all slaine by her.
27 Her house is the way vnto the graue, which goeth downe to the chambers of death.

## CHAP. VIII.

1 Wisdome declareth her excellencie, 11 Riches, 13 Power, 20 Sincerite. 22 She exhorteth all to loue and follow her.

DOeth not wisedome crye? and vnderstanding vtter her voyce?
2 She standeth in the top of the high places by the way in the place of the paths.
3 She crieth beside the gates before the citie at the entrie of the doores,
4 O men I call vnto you, and [my] voice to the children of men.
5 O ye foolish men, vnderstand wisdome, & ye O fooles, be wise in heart.
6 Giue care, for I will speake of excellent things, and the opening of my lippes shall teach things that be right.
7 For my mouth shall speake the truth, and my lippes abhorre wickednes.
8 All the wordes of my mouth are righteous: there is no lewdnes, nor frowardnes in them.
9 They are all plaine to him that will vnderstand, and streight to them that would finde knowledge.
10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.
11 For wisdome is better then precious stones: and all pleasures are not to be compared vnto her.
12 I wisdome dwell with prudence, and I finde forth knowledge and counsels.
13 The feare of the Lorde is to hate euill: as pride, and arrogancie and the euill way: and a mouth that speaketh lewde things, I do hate.
14 I haue counsell & wisdome: I am vnderstanding and I haue strength.
15 By me, Kings reigne, and princes decree iustice.
16 By me princes rule, and the nobles, [and all the iudges of the earth.
17 I loue them that loue me: and they that seeke me earely, shall finde me.
18 Riches and honour are with me: [euē durable riches and righteousnes.
19 My frute is better then gold, euen then fine gold, and my reuenues, better] then fine siluer.
20 I cause to walke in the way of righteousnes, and in the middes of the paths of iudgement,
21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.
22 The Lord hath possessed mee in the beginning of his way: I was before his workes of olde.
23 I was set vp from euerlasting, from the beginning & before the earth.
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.
25 Before the mountaines were setled: [and before the hilles, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the dust in the world.
27 When he prepared the heauens, I was there, when hee set the compasse vpon the deepe.
28 When he established the cloudes aboue, when he cōfirmed the fountaines of the deepe,
29 When he gaue his decree to the sea, that the waters shoulde not passe his commaundement, when he appointed the foundations of the earth,
30 Then was I with him as a nourisher: and I was daily his delight reioycing alway before him,

[ Occasioned vnlike

† The man of his house.

g Which thing he doeth to entangle, intrap, and destroy him to his vtter destruction.
h Whereby ye are entised vnto, not knowing that it shall be punished.
i Or, as one bounde.

k Neither was not strength of mother to conceiue all and the hardes of the harlot. c. 19. 2. 18

Chap. 8. 29.
a Wisdome here is that manner cause of knowledge, reason, and dar be vnderstood of no vnreasonable, least such as Christ teacheth to acknowledge by the holy ghost, and by reason to follow vertue and to flie from vice.
b Where the people vsed most to assemble, as now we haue the place where we meet.

c Meaning, that the more we Christians be afflicted, the more we abound in knowledge: whereas the Iewes were not blinded by the ignorance of this worlde.

a That is, except a man haue wisdome, which is the true knowledge of God, he can get there be no good counsell or gouernance, or other be ruled by counsell not of man, but of the spirit of God.
b That is, to feare the worde of God diligently, and with a desire to please.
c By sapience, meaning that the spirit of God, which is the holy ghost.
d Declaring her excellencie and greatnes of gifts aboue other, whose knowledge is but a shadow of Gods wisdome, which is the holy ghost.
e That is, before the beginning of the worlde.
f Or, through.
g Christ is called the worde of God, Iohn 1. 1. and our Sauiour, whose name is Iesus, is called that was to be beginning. Reu. 19. 13.
h He declareth the eternitie of the Sonne of God, which is meant by this worde Wisedome, who is called the power of God, 1. Cor. 1. 24. and the image of his substance, Heb. 1. 3. and the brightnes of his glorie, Heb. 1. 3. and that thus Wisedome cannot be created, nor fashioned, but is God with the father, as Iohn 5. 17.

31 And tooke my ſolace in the compaſſe of his earth: and my delite is with the children of men.

32 Therefore nowe hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: blessed is the man that heareth me, watching dayly at my gates, and giuing attendance at the poſtes of my doores.

34 For he that findeth me, findeth life, and ſhall obteine fauour of the LORD.

35 But he that ſinneth againſt mee, hurteth his owne ſoule: and all that hate me, loue death.

n Where by is declared that the worke of the creation was no paine, but a ſeruice vnto the lawgiuer of God.

o Lyke vnto the inchantreſſes, whiche vſe to allure men vnto them by ſweete words, and ſo bring them to deſtruction.

p Declaring how much hath pleaſed and ſtirred vp the Diuine wiſedome to make nature, and to ſtore among vs, and fill vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

## CHAP. IX.

2 Wiſdome calleth all to her feaſt. 7 The ſcorner muſt not be corrected. 10 The feare of God is the beginning of true wiſedome. 13 The folie of the harlot.

WIſedome hath builte her houſe, and hewen out her ſeuen pillars.

2 She hath killed her beaſtes, drawen her wine, and prepared her table.

3 She hath ſent forth her maidens, and cryeth vpon the higheſt places of the citie, ſaying,

4 Who ſo is ſimple, let him come hither and to him that is deſtitute of wiſdome, ſhe ſaith,

5 Come, and eate of my meate and drinke of the wine that I haue drawen.

6 Forſake your way, ye foolish, and ye ſhall liue: and walke in the way of vnderſtanding.

7 He that reproueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth himſelfe a blot.

8 Rebuke not a ſcorner, leaſt he hate thee: but rebuke a wiſe man, and hee will loue thee.

9 Giue admonition to the wiſe, and he will be the wiſer: teache a righteous man, and he will increaſe in learning.

10 The beginning of wiſdome is the feare of the LORD and the knowledge of holy things is vnderſtanding.

11 For thy dayes ſhalbe multiplied by me and the yeeres of thy life ſhalbe augmented.

12 If thou be wiſe, thou ſhalt be wiſe for thy ſelfe, and if thou be a ſcorner, thou alone ſhalt ſuffer.

13 A foolish woman is troublesome: ſhe is ignorant, and knoweth nothing.

14 And ſitteth at the doore of her houſe on a ſeat in the places of the citie

15 To call them that paſſe by the way, that go right on their way, ſaying,

16 Who ſo is ſimple, let him come hither, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,

17 Stollen waters are ſweete, and hid bread is pleaſant.

18 But he knoweth not, that the dead are there, and that her gheſtes are in the depth of hell.

q Chriſt hath prepared him a Queen.

r That is, many chiefe lopes and principall parres of his Church, as were the Patriarches, Prophets, Apoſtles, Martirs and Doctors.

s He compareth wiſedome vnto great princes which keepe open houſe for all that come.

t Meaning true teachers which are not infected with ſtraunge doctrine.

u Hee that knoweth his owne gouernance, and is boyde of malice.

x Drinke meate and drinke is ment the word of God and the true vnderſtanding of the ſame, which is the onely foode of the ſoule, whereof the Church is onely partaker, and no falſe religion: for ſuch is no true foode.

y Of ſcorners, ſuch as will not be reformed.

z Reprehenſible, lyable to blames and ſhame of the ſpreaders thus in compariſon, not that the wicked ſhould not be rebuked: but it is to teach their malice, and the fruit, hope of amendment.

a Hee that with true vnderſtanding is to receaue the will of God in his worde, ſhall not be put by holy things.

b Vpon ſhall haue the chiefe proffite and commodite thereof.

1 By the foolish woman, ſome vnderſtand, the vnchaſte keepers of, and common taſters of the foode of Gods appointment.

c Which vſers the wordes of the true teacher, as one doth, but their doctrine is but as ſhadowes, turning that name are but meere trifles, which are moſt pleaſant to the fleſh than the word of God: and therefore they themſelues boaſt thereof.

## CHAP. X.

In this Chapter and all that follow vnto the thirteenth the holie man exhorteth by diuers ſentences which he calleth parables, to fol owe wiſedom, and fleeing the wicked: alſo what profite commeth of wiſedome, and what hinderance proceedeth of foolyſhnes.

### THE PARABLES OF SALOMON.

A wiſe ſonne maketh a glad father: but a foolish ſonne is an heauines to his mother.

2 The treaſures of wickednes profit nothing: but righteouſnes deliuereth from death.

3 The LORD will not ſuffer the ſoule of the righteous: but hee caſteth away the ſubſtance of the wicked.

4 A ſlouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 Hee that gathereth in ſommer, is the ſonne of wiſedome: but hee that ſleepeth in harueſt, is the ſonne of confuſion.

6 Bleſſings are vpon the head of the righteous: but vnquite ſhall couer the mouth of the wicked.

7 The memorial of the iuſt ſhalbe bleſſed: but the name of the wicked ſhall rotte.

8 The wiſe in heart will receiue commandements: but the foolish in talke ſhalbe beaten.

9 He that walketh vprightly, walketh boldly: but he that peruerteth his wayes ſhall be knowen.

10 Hee that winketh with the eye, worketh ſorowe, and he that is foolish in talke, ſhall be beaten.

11 The mouth of a righteous man is a welſpring of life: but vnquite couereth the mouth of the wicked.

12 Hatred ſtirreth vp contentions: but loue couereth all treſpaſſes.



Chap.15 10.

2 Chaſe, wickedly gotten.

3 Though he ſuffer it to waxe fat for a ſeaſon, yet he ſhall vnderman him for the euil ſeaſon.

4 Which ſhall be diminiſhed and conſumed, or conſecrated, they ſhall be as dimmiſh and no ſubſtance at all.

5 Which ſhall be ſhamefully ouerwhelmed, or ouerthrowen.

6 Gods bleſſing and obedience of God and man continueth to their poſterity: but the memorial of the wicked ſhall rotte away.

7 Or, the breath.

8 Which ſhall be ouerwhelmed, or ouerthrowen.

9 Or, the breath.

10 Hee that ſpeaketh alwaies of commune, and vnmanerly in his ſeaſon.

11 For the conſideration of the hearers is hindered by vnſeaſonable talke.

1.Cor.13.4. 1.pet.4.8.

13 In the lippes of him that hath vnderstanding Wisdome is found, and a rod shalbe for the backe of him that is destitute of wisdome.

14 Wise men lay vp knowledge: but the mouth of the foole is a present destruction.

15 The riche mans goods are his strong citie: but the feare of the needie is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 Hee that dissembleth hatred with lying lips, and he that vttereth slander, is a foole.

19 In many wordes there can not want vnquitie: but hee that refrayneth his lippes, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is litle worth.

21 The lippes of the righteous doe feed many: but fooles shall die for want of wisdome.

22 The blessing of the Lorde, it maketh rich, and he doth adde no sorowes with it.

23 It is as a pastime to a foole to do wickedly: but wisdome is vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will grant the desire of the righteous.

25 As the whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthfull to them that send him.

27 The feare of the Lorde increaseth the dayes: but the yeeres of the wicked shalbe diminished.

28 The patient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shalbe for the workers of vnquitie.

30 The righteous shall neuer be remooued: but the wicked shall not dwell in the land.

31 The mouth of the iust shalbe fruitfull in wisdome: but the tongue of the froward shall be cut out.

32 The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

1 FAlse balances are an abomination vnto the Lord, but a perfit weight pleaseth him.

2 When pride cometh then commeth shame: but with the lowly is wisdome.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressers shall destroy them.

4 Riches auaile not in the day of wrath: but righteousnes deliuereth from death.

5 The righteousnes of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousnes of the iust shall deliuer them: but the transgressers shall be taken in their owne wickednes.

7 When a wicked man dyeth, his hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, & the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie reioyceth, and when the wicked perish, there is ioy.

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdome: but a man of vnderstanding will keepe silence.

13 He that goeth about as a slanderer, discouereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many counsellers are, there is health.

15 He shalbe sore vexed, that is suretie for a stranger, and he that hateth sure tiship, is sure.

16 A gracious woman attaineth honour, and the strong men attaine riches.

17 He that is mercifull, rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitfull worke: but hee that soweth righteousnes, shall receiue a sure reward.

19 As righteousnes leadeth to life: so he that followeth euill, seeketh his owne death.

20 They that are of a froward heart, are

a That is, God will finde him out to punish him.

b And so maketh him lothe to no euill, whereas patience in the cross maketh the poore from many euill things.

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a prime enemie.

e The counsell is blessed, where there is good prouision, and they ought to receiue, when the wicked are taken away.

f Will not take light report of others.

g Where God giueth store of wisdom and vnderstanding in counsell.

h Whose conuersation he knoweth not, he is in doth not without [illegible] and remembrance [illegible] circumstances but [illegible] Chap. 12.

i As both good to himselfe and to others.

k That is, shall [illegible] bour.

are abomination to the Lord: but they that are vpright in their way are his delite.

21 Though hand ioyne in hand, the wicked shall not be vnpunished: but the seede of the righteous shall escape.

22 As a iewell of golde in a swines snoute: so is a fayre woman, which lacketh discretion.

23 The desire of the righteous (is) onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more then is right, surely commeth to pouertie.

25 The liberall person shall haue plentie: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euill, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne house, shall inherite the winde, and the foole shalbe seruant to the wise in heart.

30 The fruite of the righteous (is as) a tree of life, & he that winneth soules, is wise.

31 Beholde, the righteous shalbe recompensed in the earth: howe much more the wicked and the sinner?

## CHAP. XII.

WHo so loueth instruction, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will he condemne.

3 A man cannot be established by wickednes: but the root of the righteous shall not be mooued.

4 A vertuous woman is a crowne of her husband: but she that maketh (him) ashamed, (is as) corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shalbe commended for his wisedome: but the frowarde of heart shalbe despised.

9 He that is despised, and (is his owne seruant, is better then he that boasteth himselfe and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruell.

11 He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, (is) destitute of vnderstanding.

12 The wicked desireth the net of euils: but the root of the righteous giueth fruite.

13 The euill man is snared by the wickednes of his lippes, but the iust shall come out of aduersitie.

14 A man shalbe satiate with good things by the fruite of his mouth, and the recompence of a mans handes shall (God giue vnto him.

15 The way of a foole (is) right in his owne eyes: but he that heareth counsell, (is) wise.

16 A foole in a day shall be knowen by his anger: but he that couereth shame, (is) wise.

17 He that speaketh trueth, will shew righteousnes: but a false witnes vseth deceite.

18 There is that speaketh wordes like the pickings of a sworde: but the tongue of wisemen is health.

19 The lippe of trueth shalbe stable for euer: but a lying tongue, (is) but for a moment.

20 Deceite (is) in the heart of them that imagine euill: but to the counsellers of peace shalbe ioye.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lippes (are) an abomination to the Lord: but they that deale truely are his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 The hand of the diligent shall beare rule: but the idle shalbe vnder tribute.

25 Heauines in the heart of man doeth bring it downe: but a good worde reioyceth

26 The [illegible] is more excellent [illegible] then his [illegible]: but the way of the wicked [illegible]

1 Though one make himself a man wonderfully, yet shall he not escape: but he that is righteous in his owne conceite, shall haue the testimonie of God. Or, though one be neuer so iust, yet shall he not escape. Or, in respect of his owne conceite, behaueth himself as though he were righteous.

2 They are so grounded in the fauour of God, that their roote shall prosper continually.

3 Or, stand vpright, or passe all.

4 Against the conscience is vpright, so shall they be able to speake for the iustnes against their accusers.

5 The counsels of the wicked are deceitfull, in that they go about to bring the people into errors.

6 Chap. 18. 19. ecclus. 20. 27.

7 Or, vnmouable, or immouable, meaning both to hurt and to helpe.

8 Or, hauing, or that is vsed to speake, or to haue wit, and worth good to all.

9 He standeth in his owne conceite, and condemneth all other in respect of him self.

10 Much lyke vnto the affections.

11 Chap. 24. 30.

12 Or, is desirous to procure euill.

13 Or, is more ouercome to anger.

14 Chap. 10. 4.

15 Or, wisdome, counsell, or a cherefull minde, whereby he is able to beare all things.

16 Or, is more excellent in [illegible] then his [illegible]

wicked will deceiue them.

27 The deceitfull man rosteth not, that he tooke in hunting: but the riches of the diligent man are precious.

28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII

A wise sonne [will obey] the instruction of his father: but a scorner will heare no rebuke.

2 A man shall eate good things by the fruite of his mouth: but the soule of the trespassers [shall suffer] violence.

3 He that keepeth his mouth, keepeth his life. but he that openeth his lippes, destruction shalbe to him.

4 The sluggard lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnes preserueth [the] vpright of life: but wickednes ouerthroweth the sinner.

7 There is that maketh himselfe riche, and hath nothing, and that maketh himself poore, hauing great riches.

8 A man will giue his riches for the raunsome of his life: but the poore can not heare the rebuke.

9 The light of the righteous reioyceth: but the candle of the wicked shalbe put out.

10 Onely by pride [doeth] man make contention: but with the well aduised [is] wisedome.

11 The riches of vanitie shall diminish: but he that gathereth with the hand, shall increase them.

12 The hope that is deferred, [is] the fainting of the heart: but when the desire commeth, it is as a tree of life.

13 He that despiseth the word he shalbe destroyed: but he that feareth the commaundement, he shalbe rewarded.

14 The instruction of a wise man [is] as the welspring of life, to turne away from the snares of death.

15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise [man] worketh by knowledge: but a foole [maketh] a broade folly.

17 A wicked messenger falleth into euill: but a faythfull ambassadour [is] preseruation.

18 Pouertie and shame [is] to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accomplished delighteth the soule: but it is an abommatiō to fooles to depart from euill.

20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe afflicted.

21 Affliction followeth sinners: but vnto the righteous God will recompense good.

22 The good man shall giue inheritance vnto his childrens children: and the riches of the sinner is laide vp for the iust.

23 Much foode is in the fielde of the poore: but the field is destroyed without discretion.

24 He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.

25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII

Euery wise woman buildeth her house: but the foolish destroyeth it with her owne hands.

2 He that walketh in his righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.

3 In the mouth of the foolish [is] the rod of pride: but the lippes of the wise preserue them.

4 Where none oxen [are,] there the crib is emptie: but much increase [commeth] by the strength of the ox.

5 A faithfull witnes will not lye: but a false record will speake lyes.

6 A scorner [seeketh] wisedome, and [findeth] it not: but knowledge [is] easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.

8 The wisedome of the prudent [is] to vnderstand his way: but the foolishnes of the fooles is deceit.

9 The foole maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitternes of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

12 There

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a Although he get much by his lawfull trauaile, yet in idlenes of spendeth vpon himself.

b If he vse his tongue to Gods glorie, and the profite of his neighbour. God shall blesse him.

c He hee desireth, but taketh no paines to get any thing.

d Ebr. way.

e For his pouertie, he is not able to escape reproches, wrongs, &c. wherby the course of prosperous life is ouerthrowen.

f Ebr. man.

g Euill men are not contented to haue their liuing, but they giue place to another.

h That is, goods euill got.

i That is, with his owne labour.

k Meaning, the works of God which reioyce his children.

l Ebr. the others.

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a That is, taketh paine to profite her family: & to do that which concerneth her estate in her house.

b That is, in vprightnes of heart & without hypocrisie.

c His prouide tongue shall cause him to be put shed.

d By the ore vnmete labour, and by the crib the barne meaning, without labour there is no profite.

e For the ignorance of his owne ambition, and not for Gods glorie, as Simon Magus.

f Doeth not know the greeuousnes therof, nor Gods iudgements against sinne.

g An euill conscience is a torture of his owne conscience another cannot feele the sorow & confort which a man feeleth in himselfe.

h Ioh. 16. 22. i Iob 21. 13. ecclus. 30. 1.

a That is, taketh paine to profite her family & to do that which concerneth her estate in her house.

b 1 Tim. 2. 4.

c Iob 12. 4.

Chap 16.25. 12 * There is a way that seemeth right to a man: but the issues thereof [are the wayes of death.

13 Euen in laughing the heart is sorowfull, ' and the end of that mirth is heauines.

h He shewth that the affectement vnto sinne carryeth them to de- struction.

14 The heart that declineth, ' shalbe satisfied with his owne wayes: but a good man shall depart from him.

i Or, is satisfieth God shalbe punished: and made aware of his sinnes wherein he delited.

15 The foolish will beleeue euery thing: but the prudent will consider his steppes.

16 A wise man feareth, and departeth from euill: but a foole rageth, and is careliesse.

17 He that is hastie to anger, committeth follie, and a ' busie body is hated.

‡ Or, the man of imaginations.

18 The foolish do inherite follie: but the prudent are crowned with knowledge.

19 The euill shall bow before þ good, and the wicked k at the gates of the righteous.

k If this come not daily to passe, we must consider that it is because of our sinnes, which let Gods working.

20 The poore is hated euen of his owne neighbour: but the friends of the riche are many.

21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.

22 Do not they erre that imagine euill: but to them that thinke on good things, [shalbe] mercie, and trueth.

23 In all labour there is abundance: but the talke of the lippes, bringeth onely want.

24 The crowne of the wise [is] their riches, ‡ þ folly of fooles is foolishnes.

25 A faithfull witnes deliuereth soules: but a deceiuer speaketh lyes.

26 In the feare of the Lord [is] an assured strength, and his children shall haue hope.

27 The feare of þ Lord [is as] a welspring of life, to auoide þ snares of death.

l That is, the strength of a King standeth in many people.

28 In the multitude of the ' people is the honour of a King, and for the want of people [commeth] the destruction of the prince.

29 He þ is slowe to wrath, [is] of great wisedome: but hee that is of an hastie minde, exalteth folie.

‖ Or, bodie.

30 A sound heart is ' the life of the flesh: but enuie is the rotting of the bones.

Chap.17.5. 31 * He that oppresseth the poore, reproueth him that made him: but he honoureth him, þ hath mercie on þ poore.

32 The wicked shalbe cast away for his malice: but the righteous! ath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen in the middes of fooles.

34 Iustice exalteth a nation, but sinne is a shame to the people.

m A Royall much as to say me continue there by, and put us from you.

35 The pleasure of a King [is in a wise seruant: but his wrath shalbe toward him that is lewde.

CHAP. XV.

Chap.25.15. * Soft answere putteth away wrath: but grieuous wordes stirre vp anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * babbleth out foolishnes.

Verse 28.

3 The eyes of þ Lord be in euery place behold the euill and the good.

4 A wholsome tongue [is as] a tree of life: but the frowardnes thereof [is] the breaking of the mind.

5 A foole despiseth his fathers instruction: but he that regardeth correction, is prudent.

6 The house of the righteous [hath] much treasure: but in the reuenues of the wicked is ' trouble.

n For though they haue much, yet it is full of trouble and care.

7 The lippes of the wise do spread abroade knowledge: but the heart of the foolish doeth not so.

o That thing is abominable vnto God, when he wisheth to be worshipped of vs in that manner that he will not be accepted.

8 The sacrifice of the wicked [is] abomination to the Lord: but the prayer of the righteous is acceptable vnto him.

p That is farre from the nature of God, can not also be abominable.

9 The way of the wicked is an abomination vnto the Lord: but he loueth him that followeth righteousnes.

q There is nothing to perpe, of vice that can be hid from the eyes of God, much lesse mens thoughts. Chap. 17 22.

10 Instruction is euil to him that ' forsaketh the way, and [he that hateth correction, shall die.

11 ' Hell and destruction [are] before the Lord: howe much more the hearts of the sonnes of men?

12 A scorner loueth not him that rebuketh him, neither will he go vnto þ wise.

13 * A ioyfull heart maketh a chereful countenance: but by the sorowe of the heart the mind is heauie.

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of þ foole is fed with foolishnes.

Chap. 17 22.

15 All the dayes of the afflicted are] euill: but a good ' conscience is a continuall feast.

t Ebr heart.

16 * Better ' is a little with the feare of the Lord, then great treasure and trouble therewith.

Pfal. 37 16.

17 Better [is] a dinner of greene herbes where loue is, then a stalled oxe and hatred therewith.

18 * An angrie man stirreth vp strife: Chap.29 22.

but

but he that is slowe to wrath, appeaseth strife.

19 The way of a slouthfull man [is] as an hedge of ᵉ thornes: but the way of the righteous is plaine.

20 ᶠA wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnes is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell thoughts come to nought: but in the multitude of counsellers there is stedfastnes.

23 A ioy commeth to a man by the answere of his mouth: and howe good [is] a word in due season?

24 The way of life is on high to the prudent, to auoide from hell beneath.

25 The Lorde will destroy the house of the proud men: but he will stablish the borders of the widowe.

26 The thoughts of the wicked are ʰabomination to the Lorde: but the pure [haue] pleasant wordes.

27 He that is greedie of gaine, troubleth his owne house: but he that hateth gifts, shall liue.

28 The heart of the righteous studieth to answere: but the wicked mans mouth babbleth euill things.

29 The Lord is farre off frō the wicked: but hee heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the ⁱcorrection of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lorde is ᵏthe instruction of wisdome: and before honour [goeth] ˡhumilitie.

## CHAP. XVI.

THE ᵐpreparations of the heart are in man: but the answere of the tongue is of the Lord.

2 All the wayes of a man are cleane in his owne eyes: but the Lord pondereth the spirites.

3 Commit thy workes vnto ᵖ the Lord, and thy thoughts shalbe directed.

4 The Lorde hath made all things for his owne sake: yea, euen the wicked for the day of ᵠ euill.

5 All that are proud in heart, [are] an abomination to ᵖ the Lord: though ʳhand [ioyne] in hand, hee shall not be vnpunished.

6 ˢBy ᵗmercie & trueth iniquitie shall be forgiuen, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lord he will make also his enemies at peace with him.

8 ᵘBetter is a litle with righteousnes, then great reuenues without equitie.

9 The heart of man ˣ purposeth his way: but ᵖ the Lord doeth direct his steps.

10 A diuine sentence shalbe in the lippes of the King: his mouth shall not transgresse in iudgement.

11 ʸA true weight and balance are of the Lord: all the weights of the bagge [are] his worke.

12 It is an abomination to Kings to commit wickednes: for the throne is stablished ᶻ by iustice.

13 Righteous lippes are the delite of Kings, and the King loueth him that speaketh right things.

14 The wrath of a King is as ᵃ messengers of death: but a wise man will pacifie it.

15 In the light of the Kings countenance is life: and his fauour is ᵇ as a cloude of the latter raine.

16 ᶜHow much better is it to get wisedome then golde? and to get vnderstanding, is more to be desired then siluer.

17 The path of the righteous is to decline from euill, [and] he keepeth his soule, that keepeth his way.

18 Pride [goeth] before destruction, and an high mind before the fall.

19 Better it is to be of humble minde with the lowly, then to deuide ᵖ spoiles with the proude.

20 He that is wise in his businesse, shal finde good: and ᵈhee that trusteth in the Lord, he is blessed.

21 The wise in heart shalbe called prudent: and ᵏ the sweetenes of the lippes shall increase doctrine.

22 Vnderstanding is [a] welspring of life vnto ᵉ him that hath it: and the instruction ᶠ fooles is folie.

23 The heart of the wise giueth his mouth wisely, and addeth doctrine to his lippe.

24 ᵍPleasant wordes [are as] an honie combe, sweetenes to the soule, & health to the bones.

25 *There

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ᵉ That is, he cannot endureth to worke any thing, and dare not go for lored. Chap. 20. 4

ᶠ Read Chap. 11. 14.

ᵍ If we will haue a ſolide be come to life, we must waite for it, and for it.

ʰ That is, not fauourable & profitable to the hearers.

ⁱ That suffereth him ſelfe to be admoniſhed for Gods loue, which hath with life and saluation ioyned.

ᵏ Preparing, that is to ſay, that God prepareth in vs, before we can do it.

ˡ Humilitie, that is to ſay, that man flattereth himſelfe in his things: calling that vertue which God abhorreth.

ᵐ The diuerſitie of the ſelfe of man, which thinketh that things are in his owne hand, and yet is not able to remoue one ſtoore creepe God giue leaue.

Chap. 11. 1. & If they be true and iuſt, they are Gods worke, and he directeth them, but otherwiſe if they be falſe, they are the worke of the deuill, and to their condemnation.

ᵖ That is, the diſpoſition of them.

ᵠ They are appointed by God to rule according to equitie and iuſtice.

ʳ That is, he ſtirreth vp many meanes to execute his wrath.

ˢ Which is moſt commodious to the purpoſe. Deut. 22. 14. Chap. 8. 10.

ᵗ Or the ſweetneſſe of conſcience, which cometh of a good heart.

ᵘ Psal. 125. 3.

ˣ Chap. 19. 21.

ʸ Chap. 11. 1.

ᶻ Chap. 25. 5.

ᵃ Pſal. 37. 36.

ᵇ Or ſhewed the ſelfe of man which thinketh that things are in his owne hand, and yet is not able to remoue one ſtoore creepe God giue leaue.

ᶜ So that the fall of God his fauour is to be ſhonne, euen in the deſtruction of the wicked. Chap. 11. 21.

ᵈ Their vpright and repenting life ſhalbe a token that their ſinnes are forgiuen.

ᵉ Or the ſweetneſſe of conſcience, which cometh of a good heart.

ᶠ Other that which the wiſe ought to teache others, or elſe it is folie to teach them that are vnlearned.

Chap.14.12.

25 *There is a waye that seemeth right vnto man: but the yssue thereof [are the wayes of death].

26 The person that trauelleth, trauelleth for himselfe: for his mouth *craueth it of him.

27 A wicked man diggeth vp euill, and in his lippes is like burning fire.

28 A frowarde person soweth strife: and a tale teller maketh diuision among princes.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

30 He shutteth his eyes to deuise wickednes: he moueth his lips, and bringeth euill to passe.

31 Age is a crowne of glorie, when it is found in the way of righteousnes.

32 He that is slowe vnto anger, is better then the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is of the Lorde.

## CHAP. XVII.

BEtter is a drie morsel, if peace be with it, then an house full of sacrifices with strife.

2 *A discrete seruant shall haue rule ouer a lewde sonne, and he shall deuide the [b] heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lips, and a lyer hearkeneth to the naughtie tongue.

Chap.14.31.

5 *He that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.

7 *Hie talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eyes of them that haue it: it prospereth, whither so euer it turneth.

9 He that coureth a transgression, seeketh loue: but hee that repeateth a matter, separateth the prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.

11 A seditious person seeketh onely euil, and a cruel *messenger shall be sent against him.

12 Ist is better for a man to meete a beare robbed of her whelpes, then a foole in his folie.

13 *He that rewardeth euill for good, euill shall not depart from his house.

14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with leaue off.

15 *He that iustifieth the wicked, and he that condemneth the iust, euen they both are abomination to the Lord.

16 Wherefore is there a price in the hand of the foole to get wisedome, and [he hath none heart?]

17 A friend loueth at all times: and a brother is borne for aduersitie.

18 A man destitute of vnderstanding [toucheth the hand, & becommeth sure tie for his neighbour.

19 He loueth transgression, that loueth strife: [and he that exalteth his] gate, seeketh destruction.

20 The frowarde heart findeth no good: & he that hath a naughtie tongue, shall fall into euill.

21 He that begetteth a foole, [getteth] himselfe sorow, and the father of a foole can haue no ioye.

22 *A ioyfull heart causeth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the bosome to wrest the wayes of iudgement.

24 *Wisedome [is] in the face of him that hath vnderstanding: but the eyes of a foole are in the [n] corners of the worlde.

25 A foolish sonne is a griefe vnto his father, and a *heauines to her that bare him.

26 Surely it is not good to condemne the iust nor that the princes should smite [such] for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding [is of an excellent spirit.

28 Euen a foole when he holdeth his peace, is counted wise, and he that stoppeth his lippes, prudent.

## CHAP. XVIII.

THo? the desire thereof he will separate himselfe to seeke it, and occupie himselfe in all wisedome.

2 A foole hath no delite in vnder-



a Or, bowed vpon him.

a For he consumeth himselfe to mischiefe.
b Which his labour vnderstandeth to be to his aduantage, to bring his purchases to passe.
c That is, whether it go right or wrong, perturbed with the euil that he seeketh, or the good that shall come to passe.

a For where as in ceremonie sacrifices, there were many portions giuen to the people, wherewith they feasted. Exod. 12.26.
b That is, shall be made gouernour ouer the children.

Chap.24.31.

c The reward hath great force to gaine the hearts of men.
d Or that vnmanneth it the prince of his fault, maketh it in his countenance.

a Or, the messenger or instrument shall, or may, as God iustly to punish the rebels.
b Whereby he is carried the more, to run his race, who hath no feare of God.
Iames 3.17.
1. Pet. 3.5.
2 Sam. 24.24

c That maketh the wicked to be rich, seeing he seeketh not any minde to wisedome.
d So that he is more then a friend vnto a brother that helpeth in time of aduersitie.
e Read Chap. 6.1.
f Liketh by himselfe aboue his degree.

Chap.15.13.

g That is, secret things out of sight, bosome of the earth.
Iob 28.24.
h Thinke, meaning to and fro in the not after wisdome.
Chap.10.23.

i Or their well doing.

k Or that iudgeth rashly, who separate himselfe from the company of other, vnder pretence of some priuate, vaine fantasie.

standing: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth contempt, and with the vile man reproche.

4 The wordes of a mans mouth [c] are like deepe waters, and the welspring of Wisedome is like a flowing riuer.

5 It is not good to [d] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lippes come with strife, and his mouth calleth for stripes.

7 A fooles mouth is his owne destruction, and his lippes [are] a snare for his soule.

8 The wordes of a tale bearer [are] as flatterings, and they go downe into the [e] bowels of the belly.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The Name of the Lorde [is] a strong towre: the righteous runneth [f] vnto it, and is exalted.

11 [g] The riche mans riches [are] his strong citie: and as an hie wall in his imagination.

12 [h] Before destruction the heart of a man is haute, and before glorie goeth lowlinesse.

13 [i] He that answereth a matter before he heare it, it is folie and shame vnto him.

14 The spirite of a man will sustaine his infirmitie: but [k] a wounded spirite, who can beare it?

15 A wise heart getteth knowledge, and the eare of [l] wise seeketh learning.

16 A mans gift [m] enlargeth him, and leadeth him before great men.

17 [n] He that is first in his owne cause, is just: then commeth his neighbour, and maketh inquirie of him.

18 The lot [o] causeth contentions to cease, and maketh a partition among the mightie.

19 A brother offended [p] is harder to winne then a strong city: and their contentions are like the [q] barre of a palace.

20 With the fruite of a mans mouth shall his belly be satisfied, and with the increase of his lippes shall he be filled.

21 Death and life are in the power of the tongue, and they that loue it, shall eate the fruite thereof.

22 Hee that findeth [r] a wife, findeth a good thing, and receiueth fauour of the Lorde.

23 The poore speaketh with [s] prayers: but the rich answereth roughly.

24 A man that hath friends ought to shewe him selfe friendly: for a friend is neerer [t] then a brother.

[b] That is, that he may take knowledge of whatsoeuer obiection hath to be made.
[c] Meaning, that by out of it is determined all others.
[d] Which can neuer be done by corrupt, but hauing euer praise.
[e] That is, to deuour him and suppe him.
[f] They are soone relieued and cared in all dangers.
[g] He supposeth that his riches is a refuge of the good against all euil. Pro. 18. 11. Chap. 10. 15. Chap. 14. 28. Eccles. 11. 8.
[h] The minde is full of pride in the time of the ruine, but in the spirite is wounded before it fall into any misery.
[i] Giueth him to vnderstand, that he is a foole and vnwise of them that are not in the commaundements, [k] Meaning, that hath first of all taken heede of himself, before he iudge that which is to be answered, before inquirie and true matter, is not meete to his hearing.
[l] He contendeth for one cannot otherwise be determined but by two witnesses. Deut. 19. 15. Matth. 18. 16. 2. Cor. 13. 1. 1. Tim. 5. 19. Heb. 10. 28. Or, of a young scholar.
[m] Especially such as can reason, which without it cannot otherwise be pacified.
[n] Seeketh for the truth thereof till all haue no more to say.
[o] The casting of lottes was vsed, to auoide partialitie, to auoide the fruite thereof either good or bad.
[p] Or, being ioyned to a brethren.
[q] That is oft times not are found which are more ready to do pleasure then he that is more bound by bucter.

## CHAP. XIX.

Better [a] is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole. Chap. 28. 6.

2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.

3 The foolishnesse of a man peruerteth his way, and his heart freateth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 [b] A false witnes shall not be vnpunished: and he that speaketh lyes, shall not escape. Deut 19. 9. Dan 13. 62.

6 Many reuerence the face of [c] prince, and euery man is friend to him that giueth gifts.

7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be instant [d] with wordes, [yet they will not.

8 He that possesseth vnderstanding, [e] loueth his owne soule, and keepeth wisdome to finde goodnesse.

9 A false witnesse shall not be vnpunished: and he that speaketh lyes, shall perish.

10 [f] Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie is [g] to passe by an offence.

12 [h] The kings wrath [is like the roaring of a lyon: but his fauour [is] like the dewe vpon the grasse.

13 [i] A foolish sonne is] the calamitie of his father, and the contentions of a wife are like a continuall [k] dropping.

14 House and riches are the inheritance of the fathers: but [l] a prudent wife [commeth of the Lord.

15 Slouthfulnesse causeth to fall a sleepe, and a deceitfull person shall be afflamished.

16 He that keepeth the commaundement, keepeth his owne soule: but he that despiseth his wayes, shall dye.

[a] To haue respect of them.
[b] He that is vngodly in iudgement, loueth not the fauour of God.
[c] The first vse of things are not to be presented to him that can not vse them aright.
[d] That is, to couer it by ridiculous and to do otherwise as may well serue to Gods glory. Chap. 10. 1. Chap. 17. 21.
[e] Chap. 21. 9. [f] By reason that vnpunished and correcteth the house. Chap. 19. 23.

17 He

17 He that hath mercie vpon ꝑ poore, lendeth vnto the Lorde: and the Lorde will recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou deliuer [him, yet will his anger come againe.

20 Heare counsel, and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuices [are] in a ᵉ mans heart: but the counsell of the Lord shall stande.

22 That that is to be desired of a man, [is] his goodnesse, and a poore man is better then a lyer.

23 The feare of the Lord [leadeth] to life: and he that is filled therewith shal continue, and shall not be visited with euill.

24 *The slouthfull hideth his hand in his bosome, and will not put it to his mouth againe.

25 *Smite a scorner, and ᵍ the foolish will beware: and reproue the prudent, and he will vnderstand knowledge.

26 He that destroyeth his father, [or] chaseth away his mother, [is] a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnesse mocketh at iudgement, and the mouth of the wicked ʰ swalloweth vp iniquitie.

29 [But] iudgements are prepared for the scorners, and stripes for the backe of the fooles.

## CHAP. XX.

WIne *[is] a mocker [&] strong drinke is raging: and whosoeuer is deceiued thereby, is not wise.

2 *The feare of the King [is] like the roaring of a lion: he that prouoketh him vnto anger, ⁱ sinneth against his owne soule.

3 It [is] a mans honour to cease from strife: but euery foole will be medling.

4 The slouthfull will not plowe, because of winter: therefore shall he beg in summer, but haue nothing.

5 The counsell in the heart of ᵏ man [is] like deepe waters: but a man that hath vnderstanding, will draw it out.

6 Many men will boast, euery one of his owne goodnes: but who can finde a faithfull man?

7 He that walketh in his integritie, [is] iust: and blessed shall his children be after him.

8 A King that sitteth in the throne of iudgement, ˡ chaseth away all euil with his eyes.

9 *Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A childe also is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone apart, he boasteth.

15 There is golde, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.

16 *Take his garment, that is surety for a stranger, and a pledge of him for the stranger.

17 The bread of deceite [is] sweete to a man: but afterward his mouth shalbe filled with gravel.

18 Establish the thoughts by counsel: and by counsell make warre.

19 He that goeth about as a slanderer, discouereth ᵐ secrets: therefore medle not with him that flattereth with his lippes.

20 *He that curseth his father or his mother his light shall be put out in obscure darkenes.

21 An heritage [is] hastily gotten at the beginning, but the end thereof shall not be blessed.

22 Say not thou, *I will recompense euill: but waite vpon the Lord, and he shall saue thee.

23 *Diuers weightes [are] an abomination vnto the Lorde, and deceitfull balances are not good.

24 *The steps of man are ruled by the Lord: how can a man then vnderstand his owne way?

25 It is a destruction for a man to deuoure that which is sanctified, and after the vowes to inquire.

26 A wise King scatereth the wicked,



f Though for a time he giue place to counsell, yet soone after will he giue place to his raging affections.

g Many become shall not haue sufficeth, except God gouerne it, whose purpose is vnchangeable.

h That is, that he be conuict: for the more in the end is he to be ashamed, as to be esteemed about the rich mouth, is not bettered.

Chap. 26 15. Chap. 21 11.

i That is, the simple and ignorant men learne, when they see the wicked punished.

k Taketh a pledge and deliuer it vnto, as gifts and rewards in delicate meates and drinkes.

a By wine here is meant him that is giuen to wine, & so by strong drinke, Chap. 23 32

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottome can not be found yet the wise man will know a man either by his words or manners.

l Where righteous iudgement is executed, there bone cruelt and vice dare not appeare.

a Iob 8 46. 2 Cor. 6 30 Ecclesiast. 33. 1 Iohn 2 6. d Rom. 3 20 Gal. 2 16 & 3 11 and others.

e Read Chap. 16. 11.

f Teach him that he cast not him selfe rashly into danger.

Chap. 27 13.

g Chap. 11. 13.

Exod. 21 17. Leuit. 20. 9. Deut. 27 16.

Deut. 23 25. Mat. 12 1. Luke 6 1.

Deut. 25 13. Leuit. 19 35. Prou. 11 1. Ezech. 45 10. Amos 8 5. Mich. 6 11.

h Chap. 24 29. Rom. 12 19. 1 Thess. 5 15. 1 Pet. 3 9. Rom. 13 4. Iesus the sonne of Sirach.

i That is, to whom appointed to execute and inquire how they be executed from the court.

red, and causeth the a Wheele to turne ouer them.

27 The ᵇ light of the Lorde [is] the breath of man, and searcheth all the bowels of the belly.

28 ᶜ Mercie and trueth preserue the King: for his throne shall be established with mercie.

29 The beautie of yong men [is] their strength, and the glorie of the aged [is] the gray head.

30 ᵈ The blewnes of the wound serueth to purge the euill, and the stripes within the bowels of the belly.

## CHAP. XXI.

1 The ᵃ Kings heart [is] in the hand of the Lord, as the riuers of waters: he turneth it whithersoeuer it pleaseth him.

2 Euery ᵃ way of a man [is] right in his owne eyes: but the Lord pondereth the hearts.

3 ᶜ To doe iustice & iudgement is more acceptable to the Lord then sacrifice.

4 A hautie looke, and a proud heart, [which] is the ᵇ light of the wicked, [is] sinne.

5 The thoughts of the diligent [doe] surely bring abundance: but ᵃ whosoeuer is hastie, [commeth] surely to pouertie.

6 ᵇ The gathering of treasures by a deceitfull tongue is vanitie tossed to and fro of them that seeke death.

7 The robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some [is] peruerted and strange: but of the pure man, his worke is right.

9 ᵃ It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

10 The soule of the wicked wisheth euill: and his neighbour hath no fauour in his eyes.

11 When the scorner is punished, the foolish is wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous ᵃ teacheth the house of the wicked: but God ouerthroweth the wicked for their euill.

13 He that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.

14 ᶜ A gift in secret pacifieth anger, and a gift in the bosome great wrath.

15 It is ioye to the iust to doe iudgement: but destruction [shall be] to the workers of iniquitie.

16 A man that wandereth out of the way of wisedome, shall remaine in the congregation of the dead.

17 He that loueth pastime, [shall be a] poore man: and he that loueth wine and oyle, shall not be riche.

18 The ᵃ wicked shall be a ransome for the iust, and the transgressour for the righteous.

19 ᵃ It is better to dwell in the wilderneſſe, then with a contentious and angrie woman.

20 In the house of the wise is a pleasant treasure and oyle: but a foolish man deuoureth it.

21 He that followeth after righteousnes and mercy, shall finde life righteousneſſe, and glorie.

22 A ᵃ wise man goeth vp into the citie of the mightie, and casteth downe the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, hautie [and] scorneful [is] his name that worketh in his arrogancie wrath.

25 The desire of the slouthfull ᵃ slayeth him: for his hands refuse to worke.

26 He coueteth euermore greedily, but the righteous giueth, & spareth not.

27 The ᵃ sacrifice of the wicked [is] abomination: how much more when he bringeth it with a wicked minde?

28 ᵃ A false witnes shall perish: but he that heareth, speaketh continually.

29 A wicked man hardeneth his face: but the iust he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsaile against the Lorde.

31 The horse is prepared against the day of battell: but saluation [is] of the Lorde.

## CHAP. XXII.

1 A ᵃ Good name is to be chosen aboue great riches, and ᵇ louing fauour is aboue siluer and aboue golde.

2 ᵃ The riche and poore ᵇ meete together: the Lorde [is] the maker of them all.

3 ᵃ A prudent man seeth the ᶜ plague, and hideth himselfe: but the foolish goe on still, and are punished.

4 The

h Which was a kinde of punishment then vsed.

i The way of God giueth life vnto man, and teacheth vs to see and trie the secrets of our darke hearts. Heb. 4.12. Chap. 20.15.

k Sharpe punishment, that pereeth euen the inmoste partes, is profitable for the wicked, to bring them to amendement.

a Though kings seeme to haue all things at commaundement, yet are they not able to bring their owne purposes to passe any more, then God hath appointed: much lesse are the inferiours able. Chap. 16.2. Mat. 10.29. [Or, flowing.

b That is, for euery man to be guided, or ruled by: as for the iudge, or his maister.

c He is carefull about his business & without counsell. Chap. 15.22.

d He wrongfully runneth vpon the speare, that medleth with matters without his vocation. Referre vnto God all care and trouble, and commit thy businesse to him. Chap. 19.23. and 25.24.

e Read Chap. 15.25.

f That is, for God, by commaundement, then both by worde & example of life, pertaineth vnto vertuousnes, & to God seruice: [or, honest.

g To doe pleasure to the angrie man pacifieth him.

h God shall reuenge that is doone vnto the poore, which they remembred not, nor shewed mercie vnto. Ecclus. 35.18.

i Streaming, abundance of all things.

k Wisedome ouercommeth strength, and confidence in worldly things.

l He thinketh to liue by wishing and desiring all things: but will take no paine to get ought. Chap. 15.5. Ecclus. 34.21. Chap. 19.5.

m He may be diuersly tempted: the trueth that he hath heard.

Eccles. 7.2.

a Which commeth by well doing.

b Chap. 19.17. Like together, and poore are the one to the other.

c Chap. 27.12.

d That is, the punishment, which is prepared for the wicked, and flieth to God for succour.

4 The rewarde of humilitie, and the
feare of God is riches and glorie, & life.
5 Thornes & snares are in the way
of the frowarde: but he that regardeth
his soule, will depart farre from them.
6 Teache a childe in the trade of his
way, and when he is olde, he shall not
depart from it.
7 The riche ruleth the poore, and the
borower is seruant to the man that
lendeth.
8 He that soweth iniquitie, shall reape
affliction, and the rodde of his anger
shall faile.
9 *He that hath a good eye, he shall
be blessed: for he geueth of his bread vn-
to the poore.
10 Cast out the scorner, & strife shall go
out: so contention and reproch shal cease.
11 He that loueth purenesse of heart
for the grace of his lippes, the King
shalbe his friend.
12 The eyes of the Lorde preserue
knowledge: but he ouerthroweth the
wordes of the transgressour.
13 The slouthfull man saith, A lyon
is without, I shalbe slaine in ẏ streete.
14 The mouth of straunge women is
as a deepe pit: he with whom the Lord
is angrie, shall fall therein.
15 Foolishnesse is bound in the heart
of a childe: but the rod of correction shall
driue it away from him.
16 He that oppresseth the poore to in-
crease himselfe, and geueth vnto the
riche, shall surely come to pouertie.
17 ¶ Incline thine eare, and heare
the wordes of the wise, and applie thine
heart vnto my knowledge.
18 For it shalbe pleasant, if thou
keepe them in thy bellie, and if they be
directed together in thy lippes.
19 That thy confidence may be in the
Lorde, I haue shewed thee this day:
thou therefore take heede.
20 Haue not I writte vnto thee three
times in counsels and knowledge,
21 That I might shew thee the assu-
raunce of the wordes of trueth to answere
the wordes of trueth to them that sende
to thee?
22 Robbe not the poore, because he is
poore, neither oppresse the afflicted in
iudgement.
23 For the Lorde *will defend their
cause, and spoyle the soule of those that
spoyle them.
24 Make no friendship with an an-
grie mā, neither go with ẏ furious man,

25 Least thou learne his wayes, and
receiue destruction to thy soule.
26 Be not thou of them that touch
the hande, nor among them that are
suretie for debts.
27 If thou hast nothing to pay, why
causest thou that hee should take thy
bed from vnder thee?
28 Thou shalt not *remoue ẏ ancient
bounds which thy fathers haue made.
29 Thou seest that a diligent man in
his busines standeth before kings, and
standeth not before the base sort.

## CHAP. XXIII.

WHen thou sittest to eate with
a ruler, consider diligently
what is before thee,
2 And put the knife to thy
throte, if thou be a man geuen to the ap-
petite.
3 Bee not desirous of his deintie
meates: for it is a deceiuable meate.
4 Trauaile not too much to be riche:
but cease from thy wisdome.
5 Wilt thou cast thine eyes vpon it,
which is nothing? for riches taketh her
to her wings, as an eagle, and flieth into
the heauen.
6 Eate thou not the bread of him that
hath an euil eye, neither desire his dein-
tie meates.
7 For as though he thought it in his
heart, so will he say vnto thee, Eate and
drinke: but his heart is not with thee.
8 Thou shalt vomite thy morsels
that thou hast eaten, and thou shalt lose
thy sweete wordes.
9 Speake not in the eares of a foole:
for he will despise the wisedome of thy
wordes.
10 *Remoue not ẏ ancient bounds, and
enter not into the fields of the fatherles.
11 For hee that redeemeth them, is
mightie: he will *defend their cause a-
gainst thee.
12 Apply thine heart to instructiō, and
thine eares to the words of knowledge.
13 *Withhold not correction from the
childe: if thou smite him with the rod, he
shall not die.
14 Thou shalt smite him with the
rod, & shalt deliuer his soule from hell.
15 My sonne, if thine heart be wise,
mine heart shall reioyce, and I also,
16 And my reines shall reioyce, when
thy lips speake righteous things.
17 *Let not thine heart be enuious a-
gainst sinners: but let it be in the feare
of the Lord continually.

e His authoritie, whereby he did oppresse others shall be taken from him.
f He that is merciful and liberal.
g He sheweth that princes should be familiar, whose conscience is good and their talke wise & godly.
m He sheweth what the end of wisdome is, to wit, to direct vs to the Lord.
n Thats, sundrie times.
a Eate with sobrietie.
Whole things appertaine, as it were by force and violence.

18 For surely there is an ende, [b] and thy hope shall not be cut off.

19 O thou my sonne, heare, and be wise, and guide thine heart in the way.

20 Keepe not compaine with [c] drunkards, [or] with [c] gluttons.

21 For the drunkard and the glutton shall be poore, and the sleeper shall be clothed with ragges.

22 Obey thy father that hath begotten thee, [d] despise not thy mother when she is olde.

23 Buy [e] the trueth, but sell it not: likewise wisdome, and instruction, and understanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shalbe glad and she that bare thee, shal reioyce.

26 My sonne, giue me thine heart, and let thine eyes delite in my wayes.

27 [f] For a whore is as a deepe ditch, and a strange woman is as a narow pit.

28 [g] Also she lyeth in waite as for a praye, and she increaseth the transgressers among men.

29 To whom is Woe? to whom is sorrowe? to whom is strife? to whome is murmuring? to whome are wounds without cause? and, to whome is the rednes of the eyes?

30 Euen to them that tary long at the wine, to them that go, [h] and seeke mixt wine.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, [or] goeth downe pleasantly.

32 In the ende thereof it will bite like a serpent, and hurt like a cockatrise.

33 Thine [i] eyes shall looke vpō strange women, and thine heart shall speake lewde things.

34 And thou shalt be as one that sleepeth in the middes of the sea, and as he that sleepeth in the top of the mast.

35 They haue stricken me, shalt thou say, but I was not sicke: they haue beaten me, but I knewe not, when I awoke: therefore will I [k] seeke it yet still.

## CHAP. XXIIII.

BE [l] not thou enuious against euill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lippes speake mischefe.

3 Through wisdome is an house builded, and with vnderstanding it is stablished.

4 And by knowledge shall the chambers be filled with all precious, and pleasant riches.

5 A wise man is [m] strong: for a man of vnderstanding encreaseth his strength.

6 [n] For with counsel thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health. Chap. 20. 18.

7 Wisdome is hie to a foole, [therfore] he can not open his mouth in the [o] gate.

8 He that imagineth to do euill, men shall call him an authour of wickednes.

9 The wicked thought of a foole is sinne, and the scorner is an abommination vnto men.

10 [p] If thou be faint in the day of aduersitie, thy strength is small.

11 Deliuer them that are drawen [q] to death: and wilt thou not preserue them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the hearts, doth not he vnderstand it? and hee that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?

13 My sonne, eat honie, for it is good, and the honie combe, [for] it is sweete vnto thy mouth:

14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, and there shalbe an ende, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man falleth seuen times, and riseth againe: but the wicked fall into mischefe.

17 [r] Reioyce not thou when thine enemie falleth, and let not thine heart reioyce when he stumbleth,

18 Least the Lord see it, and it displease him, and he turne his wrath [s] from him.

19 [t] Fret not thy selfe because of [u] malicious, neither be enuious at the wicked.

20 For there shalbe none ende of plagues [x] to the euill man: [y] the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, and meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?

23 ALSO THESE THINGS PER-

TEINE

a In the place where wisdome should be heard.

b A man hath no cruell of his strength, & will be in troubles.

c Note can be exercised, if he helpe not the poore, and when he is in danger.

d As honie is sweete and pleasant to the taste, so wisdome is to the soule.

(Or, reuenge.

e Be is subiect to many perils: but God deliuereth him.

f To be vexed or grieued at thee. Psal 37. 1. chap 23. 17.

Chap. 13. 9.

g Meaning either of the wicked and seditious, of both: and 21. of them that feare not God nor obey their King.

TEINE TO THE WISE, It is not
good [t] to haue respect of any person in
iudgement.
24 He that saith to the wicked,* Thou
art righteous, him shal the people curse,
and the multitude shall abhorre him.
25 But to them that rebuke [him,]
shall be pleasure, and vpon them shall
come the blessing of goodnes.
26 They shall kisse the lippes of him
that answereth vpright wordes.
27 Prepare thy worke without, and
make readie thy things in the field, [i] and
after, builde thine house.
28 Bee not a witnesse against thy
neighbour without cause: for wilt thou
deceiue with thy lippes?
29 * Say not, I will do to him, as he
hath done to mee, I will recompence
euery man according to his worke.
30 I passed by the fielde of the slouth-
full, and by the vineyarde of the man de-
stitute of vnderstanding.
31 And lo, it was all growen ouer
with thornes, [and] nettels had couered
the face thereof, and the stone wal there-
of was broken downe.
32 Then I behelde, [and] I conside-
red it well: I looked vpon it, [and] [k] re-
ceiued instruction.
33 [l] Yet a litle sleepe, a litle slumber,
a litle folding of the handes to sleepe:
34 So thy pouertie commeth [as] one
that trauaileth by the way, and thy ne-
cessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES
of Salomon, which the [a] men of He-
zekiah King of Iudah [b] copied out.
2 The glorie of God is to [c] con-
ceale a thing secrete: but the
Kings honour, is to search
out a thing.
3 The heauens in height, and the
earth in deepenes, and the [d] kings heart
can no man search out.
4 Take the drosse from the siluer, and
there shall proceede a vessel for the finer.
5 Take [e] away the wicked from the
king, and his throne shal be stablished in
righteousnes.
6 Boast not thy selfe before the king,
and stand not in the place of great men.
7 * For it is better, that it be said vnto
thee, Come vp hither, then thou to be
put lower in the presence of the prince
whome thine eyes haue seene.
8 Go not foorth hastily to strife, least
thou knowe not what to do in the ende
thereof, when thy neighbour hath put
thee to shame.
9 Debate thy matter with thy neigh-
bour, and discouer not the secrete to an-
other,
10 Lest he that heareth it, put thee to
shame, and thine infamie do not [f] cease.
11 A word spoken in his place, is like
apples of golde with pictures of siluer.
12 Hee that reprooueth the wise, and
the obedient eare is as a golden earing
and an ornament of fine golde.
13 As the [g] colde of the snowe in the
time of haruest, so is a faithfull messen-
ger to them that sende him: for he re-
fresheth the soule of his masters.
14 A man that boasteth of false libera-
litie, [is like] [h] cloudes and winde with-
out raine.
15 A Prince is pacified by staying [i] of
anger, and a soft tongue breaketh the
[k] bones.
16 [If] thou haue founde honie, eate
that is sufficient for thee, least thou be
ouer full, and vomite it.
17 Withdrawe thy foote frō thy neigh-
bours house, least he be wearie of thee,
and hate thee.
18 A man that beareth false witnes
against his neighbour, is like an ham-
mer and a sword, and a sharpe arrowe.
19 Cōfidence in an vnfaithfull man in
time of trouble, [is like] a broken toothe
and a slyding foote.
20 He that taketh away the garment
in the cold season is like vineger pow-
red [l] vpon nitre, or like him that sin-
geth songs to an heauie heart.
21 * If he that hateth thee be hungrie
giue him bread to eate, and if he be thir-
stie, giue him water to drinke.
22 For thou shalt lay [m] coles vpon his
head, & the Lord shall recompence thee.
23 [As] the Northwinde driueth a-
way the raine, so doeth an angrie coun-
tenance the slandering tongue.
24 * It is better to dwell in a corner of
the house top, then with a contentious
woman in a wide house.
25 [As are] the colde waters to a wea-
rie soule, so is good newes from a farre
countrey.
26 A righteous man falling downe
before the wicked, is like a troubled
well, and a corrupt spring.
27 It is not good to eate much honie:

t The to know the [illegible]
Chap.17.15. Isa.5.23.
i The sure of the meaned howe to compasse it before thou take any enterprise in hand.
Chap.20.22.
a He sheweth what is the nature of the wicked, to reuenge wrong for wrong.
k That I might learne by another mans fault.
l Read Chap. 6.10.
a Whom Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God doeth not reueile the cause of his iudgements to man.
d Because the King ruleth by the reueiled worde of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e He sheweth that it is to harde for man to atteine to the reason of all the secret doings of the King, euen when he is vpright, and doeth his duetie. f When the wicked is remooued from a King, hee is a meete vessel for the Lords vse. [illegible] It is not ynough that he be pure himselfe, but that he put away others that be corrupted. Luke 14.10.
f Least whereas thou thinkest by that meanes to haue an ende of the matter, it [illegible] to [illegible] their trouble.
g In the time of great heate when men desire colde.
h Which haue an outwarde appearance, and are nothing within.
i By not ministring occasion to prouoke him farther.
k That is, the heart that is bent to anger, as Chap. 15.1.
The prouerbe [illegible] the [illegible] of this word.
l Which melteth [illegible] and consumeth [illegible].
Rom.12.20.
m Thou shalt [illegible] [illegible] acknowledge [illegible] and [illegible] shalbe [illegible].
Chap.21.9.

*so to searche their owne glorie [is not] glorie.

28 A man that reframeth not his appetite, is like a cite which is ‡ broken downe, and without walles.

CHAP. XXVI.

AS the snowe in the sommer, and as the raine in the harvest are not meete, so is honour vnseemely for a foole.

2 As the sparow by fleeing, and the swallow by flying escape, so the curse [that is causelesse] shall not come.

3 Vnto the horse belongeth a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole * according to his foolishnes, least thou also be like him.

5 Answere a foole according to his foolishnes, lest hee be wise in his owne * conceite.

6 Hee that sendeth a message by the hād of a foole, is as he that cutteth off the feete, and drinketh vniquitie.

7 As they vnderstand vp ‡ legges of the lame, so is a parable in a fooles mouth.

8 As the closing vp of a precious stone in an heape of stones, so [is] he that giueth glorie to a foole.

9 As a thorne standing ‡ vp in the hand of a drunkarde, so [is] a parable in the mouth of fooles.

10 ‡ The excellent that formed all things, both rewardeth the foole and rewardeth the transgressers.

11 * As a dogge turneth againe to his owne vomit, [so] a foole turneth to his foolishnes.

12 Seest thou a man wise in his owne conceite? ‡ more hope [is] of a foole then of him.

13 The slouthfull man saith, ‡ A lyon is in the way: a lyon is in the streetes.

14 As the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed.

15 * The slouthfull hideth his hand in [his bosome, and it grieueth him to put it againe to his mouth.

16 The sluggard is wiser in his owne conceite, then seuen men that can render a reason.

17 He that passeth by ‡ and medleth with the strife that belongeth not vnto him, [is as one that taketh a dog by ‡ eares.

18 As hee that maketh him selfe mad, casteth firebrands, arrowes and mortall things,

19 So [is] the deceitfull man with his friend and saith, Am not I in sport?

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.

22 * The wordes of a talebearer are as flatterings, and they go downe vnto the bowels of the belly.

23 As siluer drosse ouerlayd vpon a potsheard, so are burning lippes, and an euill heart.

24 He that hateth, will counterfaite with his lips, but in his heart he layeth vp deceite.

25 Though he speake fauourably, beleeue him not: for ‡ there are ‡‡ seuen abominations in his heart.

26 Hatred may be couered by deceite: [but the malice thereof shalbe discouered in the congregation.

27 * He that diggeth a pit, shall fall therein, and he that roleth a stone, it shall returne vnto him.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to morrowe: for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.

3 * A stone is heauie, and the sande weightie: but a fooles wrath is heauier then them both.

4 Anger is cruell, and wrath [is raging: but who can stand before enuie?

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and ‡ kisses of an enemie are ‡ pleasant.

7 * The person that is full despiseth an home combe: but vnto the hungrie soule euery bitter thing is sweete.

8 As a bird that wandereth from her nest, so is a man that wandereth from his owne place.

9 As ointment and perfume reioyce the heart, so doeth the sweetenesse of a mans friend by heartie counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers house in ‡ day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 * A pru-

1 Chro. 3. 22.

q And so in extreme danger.

r Confent not vnto him in his doings.

s Repeate him as the matter requireth.

t His eyes.

u To the messenger, whom he sendeth. x That is reuenged by no image thereby.

y Whereby he is made sorrowful hereof and angry.

z Meaning, God.

2 Pet. 2. 22.

a For the foole had rather be counted the he and the foole for much of ignorance and the order of nature.

b Read Chap. 22. 13. & 26. 13.

c Prou. 19. 24

d Which wherein he glorieth himself, & not that he is not.

e Read Chap. 18. 8.

f Chap. 18. 8.

g Eccles. 28. 10.

h Chap. 18. 8.

i Eccles. 27. 26.

k Chap. 25. 15.

l Meaning, many times by the no vtter certaine of the vncertaine.

m In the assemblie of the godly.

n Prou. 10. 8 Eccles. 27. 26.

a Delay not the time, but take occasion when it is offered.

b For the reuenous are obliuiate and can not be reconciled.

c They are flattering, and become friendly. Iob. 6. 6.

d Trust not to anye one foly at the entrie of thy trouble.

c Read Chap. 22.3.

12 c A prudent man seeth the plague, and hydeth himselfe: but the foolish go on still, and are punished.

Chap.20.16.

13 * Take his garment that is surety for a stranger, and a pledge of him for the stranger.

1 Ebr. heareth.

14 He that 1 prayseth his friend with a loude voyce, rysing 2 early in the morning, it shalbe counted to him as a curse.

2 Hastily and without cause.

Chap.19.13. and 21.9.

15 * A continuall dropping in the day of raine, and a contentious woman are alike.

16 He that hideth her, hideth the wynde, and she is as the oyle in his right hand, that vttereth it selfe.

17 Yron sharpeneth yron, so doeth a man sharpen the face of his friend.

g One lasshe man provoketh another to anger.

18 He that keepeth the figge tree, shall eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water, face answereth to face, so the heart of man to man.

h There is no difference betweene man and man by nature: but only the grace of God maketh the difference. Ezech. 14.9. Chap.27.21.

20 The graue and destruction can neuer be full, so the eyes of man can neuer be satisfied.

i That is, he is rather inuented to be ambitious and glorious, or humble and modest.

21 * As is the fining pot for siluer and the fornace for gold, so is euery man according to his dignitie.

22 Though thou shouldest braye a foole in a morter among wheat brayed with a pestell: yet will not his foolishnes depart from him.

23 Be diligent to knowe the state of thy flocke, and take heede to the heardes.

24 For riches remaine not allway, nor the crowne from generation to generation.

k This declareth the great goodnes of God towards man, and the diligence that he requireth of him for the preseruation of his gifts.

25 The hey discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The lambes are for thy clothing, and the goates are the price of the field.

27 And let the milke of the goates be sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy maydes.

## CHAP. XXVIII.

a Because their owne conscience accuseth them.

THe wicked 1 flee when none pursueth: but the righteous are bolde as a lyon.

b The fault of the common weale is oftentimes chaged.

2 For the transgression of the land there are many princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.

3 A poore man, if he oppresse the poore, is like a ragyng rayne, that leaueth no foode.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselues against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all things.

Chap.29.7

6 * Better is the poore that walketh in his vprightnesse, then he that peruerteth his wayes, though he be riche.

7 He that keepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons shameth his father.

8 He that increaseth his riches by vsurie and interest gathereth them for him that will be mercifull vnto the poore.

c For God will take away the wicked by vtter, and giue his goodes to him that shall be stoute therewith, d Because it is not of faith, which is the seede of Gods worde, or Lawe, which the wicked contemne.

9 He that turneth away his eare from hearing the Law, euen his prayer shall be abominable.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.

11 The rich man is wise in his owne conceite: but the poore that hath vnderstanding, can trye him.

e And iudge that he is not wise.

Chap.26.12.

12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man is tryed.

f He is knowne by his doings to be wicked.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.

g Which humbleth in stede of God and is a hinderer to obedience him.

14 Blessed is the man that feareth allway: but he that hardeneth his heart, shall fall into euill.

h For he can neuer be satisfied but euer opene thand spoyleth.

15 As a roaring lyon, and an hungrie beare, so is 1 a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shall prolong his dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.

i More lasshe able to deliuer him.

18 He that walketh vprightly, shall be saued: but he that is froward in [his] wayes, shall once fall.

19 * He that tilleth his land, shall be satisfied with bread: but he that followeth the vayne, shall be filled with pouertie.

Chap.12.11. Eccles.20.27.

20 A faithfull man shall abound in blessings, and * he that maketh haste to be riche, shall not be vnnocent.

Chap.11.11. and 20.21.

21 To haue respect of persons is not good: for that man will transgresse for a piece of bread.

k The 1. the wicked for mony. 2 Hasting, hurrying and couetous.

22 A man with a wicked 1 eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.

23 He that rebuketh a man, shall finde more

more fauour at the length), then he that flattereth with his tongue.

24 He that robbeth his father & mother, and sayth, it is no transgression, is the cõpanion of a man that destroyeth.

25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lord, shall be m fat.

m Shall haue all things in abundance.

26 He that trusteth in his owne heart, is a foole: but he that walketh in Wisedome, shalbe deliuered.

27 He that giueth vnto the poore, shal not lacke: but he that hideth his eyes, [shall haue many curses.

Chap. 19. 2. 28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.

Chap. 28. 12, 28. Or, are increased.

2 * When the righteous are in authoritie, the people reioyce: but when the Wicked beareth rule, the people sigh.

Luke 15. 13

3 A man that loueth Wisdome, reioyceth his father: *but he that feedeth harlots, wasteth his substance.

4 A King by iudgement maintayneth the countrey: but a man, [receiuing] giftes, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steppes.

n He that giueth eare to the flatterer, is enduing to the hurt of his soule. o He can beare no abomination in what sort so euer it is spoken.

6 In the transgression of an euil man is his snare: but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore: but, the Wicked regardeth not knowledge.

8 Scornefull men bring a citie into a snare: but wise men turne away wrath.

9 If a Wise man contend with a foolish man, whether he be angrie or laugh there is no rest.

10 Bloodie men hate him that is vpright: but the iust haue care of his soule.

11 A foole powreth out all his minde: but a Wise man keepeth it in till afterwarde.

12 Of a prince that hearkeneth to lies, all his seruants are Wicked.

Chap. 22. 2. 13 * The poore and the vsurer meete together, and the Lorde lighteneth both their eyes.

Chap. 20. 28 14 * A King that iudgeth the poore in trueth, his throne shalbe established for euer.

15 The rod and correction giue Wisedome: but a childe set at liberte, maketh his mother ashamed.

16 When the Wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne, and he will giue thee rest, and will giue pleasures to thy soule.

18 * Where there is no vision, the people decay: but he that keepeth the Lawe, is blessed. p Where there are not faithful ministers of the worde of God.

19 A seruant will not be chastised with wordes: though he vnderstand, yet he will not answere. q He that is of a peruerse and rebellious nature.

20 Seest thou a man hastie in his matters: there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be euen as his sonne.

22 * An angrie man stirreth vp strife, and a furious man aboundeth in transgression. Chap. 15. 18.

23 * The pride of a man shal bring him lowe: but the humble in spirite shall enioy glory. Iob 22. 29.

24 He that is partner with a theefe, hateth his owne soule: he heareth cursing, and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shall be exalted. r He that feareth man more then God, falleth into a snare and is destroyed.

26 Many do seeke the face of the ruler: but euery mans iudgement [commeth] from the Lord. s He neadeth not to flatter the ruler: for what God hath appointed, that shall come to him.

27 A Wicked man [is] abomination to the iust, and he that is vpright in his way, [is] abomination to the Wicked.

CHAP. XXX

t The humble out selues in confession of Gods workes. 5 The word of God is perfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer satisfied. 18 Of others that are wonderful.

THE WORDES OF AGVR THE SONNE OF IAKEH.

THe prophecie [which] the man spake vnto Ithiel, [euen] to Ithiel, and Ucal.

u Who was an excellent man in vertue & knowledge in the time of Salomon.

2 Surely I am more foolish then any man, and haue not the vnderstanding of a man in me.

b Which were Agurs scholers or seruants.

3 For I haue not learned Wisedome, nor attained to the knowledge of holie things.

c Herein he declareth his great humilitie who would not attribute any wisedome to himselfe but all vnto God.

4 Who hath ascended vp to heauen, and descended? who hath gathered the wind in his fist? who hath bound the waters in a garment? who hath established all the endes of the world? what is his name, and what is his sonnes name, if thou canst tell?

Speaking as knowing the secrets of God, as though he would say, None.

5 * Euery

Pſal.17.8.

5 Euery word of God is pure: he is a ſhield to thoſe, that truſt in him.

Deut.4.2. and 12.32.

6 Put nothing vnto his words leaſt he reproue thee, and thou be founde a lyar.

c He maketh this requeſt to God.

7 Two c things haue I required of thee: denie me them not before I dye.

8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for mee,

d Meaning ſhe that ſhe put not them to the temptation, forget God, and ſo by too much wealth wex vnkinde or occaſion of the ſame

9 Leaſt I be full, and denye thee, and ſay, d Who is the Lorde: or leaſt I be poore and ſteale, and take the Name of my God in vaine.

e To accuſing him without cauſe.

10 Accuſe not a ſeruant vnto his maſter, leaſt he curſe thee, e when thou haſt offended.

11 There is a generation that curſeth their father, and doeth not bleſſe their mother.

12 There is a generation that are pure in their owne conceit, and yet are not waſhed from their filthines.

13 There is a generation, whoſe eyes are haute, and their eye lidds are lifted vp.

f The leach hath two ſyſters to her tongue, which here be called her two daughters, whoſe vp the ſuckers the blood and is neuer ſatisfied: euen ſo are the couetous oppreſſioners in Gods ſyght.

14 There is a generation, whoſe teethe are as ſwords and their chawes as knyues to eate vp the afflicted out of the earth, & the poore from among men.

15 The horſe leache hath two daughters which cry, Giue, giue. There be three things that will not be ſatisfied: yea, foure that ſay not, It is ynough.

16 The graue, & the barren wombe, the earth that can not be ſatisfied w water, and the fire that ſaith not, It is ynough.

g Which became on the valley foxe grapes.

17 The eye that mocketh his father and deſpiſeth the inſtruction of his mother, let the rauens of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from me: yea foure that I know not

19 The way of an eagle in the ayre the way of a ſerpent vpon a ſtone, the way of a ſhip in the middes of the ſea, and the way of a man with a maide.

h Shy hath her dewes, and after commeth reſt: ſo though ſhe haue an huſband too man.

20 Such is the way alſo of an adulterous woman: ſhe eateth and h wypeth her mouth, and ſaith, I haue not committed iniquitie.

i There commeth many abuſes the Cauſe wherevnto they are cauſed.

21 For three things the earth is moued: yea, for foure it cannot ſuſteine it ſelfe:

k Clenſed in her huſbandes houſe after the death of her maſters.

22 For a ſeruant When he reigneth, and a foole when he is filled with meat,

23 For the hatefull woman, when ſhe is married, and for a handmaid that is k heire to her maſtres.

24 Theſe be foure ſmall thynges in the earth, yet they are l wiſe and full of wiſedome:

l They commende great wiſedome and vnderſtanding.

25 The pismires a people not ſtrong, yet prepare they their meate in ſommer:

26 The conies a people not mighty, yet make they their houſes in the rocke:

27 The graſſhopper hath no king, yet go they forth all by bandes:

28 The ſpider taketh hold with her hands, and is in kings palaces.

m It may be not vnprofitable for vs to be ſometime, and remember our owne infirmitie, leaſt we become to much deſpiſers of other.

29 There be three things that order well their going: yea, foure are comely in going,

30 A lyon which is ſtrong among beaſts, & turneth not at the ſight of any:

31 A luſtie grayhounde, and a goate, and a king againſt whom there is no riſing vp.

n Make a ſtay and continue poore in doing euil.

32 If thou haſt bene foolish in lifting thy ſelfe vp, & if thou haſt thought wickedly, lay, thine hand n vpon thy mouth.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his noſe, cauſeth blood to come out. So he that forceth wrath, bringeth forth ſtrife.

## CHAP. XXXI.

a He exhorteth to chaſtitie and iuſtice, 10 And ſheweth the conditions of a vertuous woman.

1 THE WORDES OF KING a IE-

a Thatis, of Salomon, who was called Lemuel, that is, of God, becauſe God had indued him with ſingular wiſedome, being euer ſtil.

muel: The prophecie which his mother taught him.

2 What my ſonne 'and what the ſonne of my wombe' and what, O ſonne of my deſires'

3 Giue not thy ſtrength vnto women, nor thy wayes, which is, to deſtroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes ſtrong drinke,

5 Leaſt he drinke, and forget the decree, and change the iudgement of all the children of affliction.

6 Giue ye ſtrong drinke vnto him that is ready to periſh, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget his pouertie, and remember his miſerie no more.

8 Open thy mouth for the b dumme in the cauſe of all the children of deſtruction.

b Of thoſe that cannot ſpeake for themſelues, as Chriſtes, the Prophetes did not giue ouer to reprooue the vices of the people, for feare of the Princes.

9 Open thy mouth: iudge righteouſly, and iudge the afflicted, and the poore.

10 C Who ſhall finde a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her huſband truſteth in her, & he ſhall haue no neede of ſpoyle.

12 She will do him good, and not euil
all the dayes of her life.
13 She seeketh wooll and flaxe, and
laboureth cheerefully with her handes.
14 She is like the shippes of mar-
chants: she bringeth her foode from a
farre.
15 And she riseth, whiles it is yet
night: and giueth || the portion to her
housholde, and the ordinarie to her
maydes.
16 She considereth a fielde, and [k] get-
teth it: [and] with the fruite of her
handes she planteth a vineyard.
17 Shee girdeth her loynes with
strength, and strengtheneth her armes.
18 She feeleth that her marchandise
is good: her candle is not put out by
night.
19 She putteth her handes to the
wherle, and her handes handle the
spindle.
20 She stretcheth out her hand to the
poore, and putteth forth her handes to
the needie.
21 She feareth not the snowe for her
familie: for all her familie is clothed
with || skarlet.

|| Or, meate, as [illegible]
i She prepareth their meate [illegible]
k She purchaseth it with the gaines of her trauaile.
|| Or, with double.

22 She maketh her selfe carpets: fine
linen and purple is her garment.
23 Her husbād is knowen in ỹ [l] gates,
when he sitteth with the Elders of the
land.
24 She maketh || sheetes, and selleth
them, and giueth girdels vnto the mar-
chant.
25 [m] Strength and honour is her
clothing, and in the latter day she shall
reioyce.
26 She openeth her mouth with wis-
dome, and the [n] lawe of grace [is] in her
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27 She ouerseeth the wayes of her
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ydlenes.
28 Her children ryse vp, and [o] call her
blessed: her husband also shall prayse
her, saying,
29 Many daughters haue done ver-
tuously: but thou surmountest them all.
30 Fauour [is] deceitfull, and beautie
[is] vanitie: but a woman that feareth
the Lord, she shall be praysed.
31 Giue [p] her of the fruit of her hands,
and let her owne workes prayse her in
the [q] gates.

l In the assemblies and places of iudgement.
|| [illegible] cloth.
m After that he had spoken of the apparell of the body he now declareth the apparell of the minde.
n Her tongue is as a booke whereby one might learne many good things: for she delitteth to talk of the worde of God.
o That is, do her reuerence.
p Confesse her diligent labours and commend her therefore.
q Forasmuch as the most honorable are clad in the apparell that she made.

# Ecclesiastes, or the Preacher.

## The Argument.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceiuable vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, eit[her] in knowledge, or in pleasures, or in dignitie & riches, shewing that mans true felicitie consisteth [in] that that he is [ioyn]ed with God, and shall enioye his presence: so that all other things must be reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and cannot be found in any other saue in God alone.

### CHAP. I.

2 All things in this worlde are full of vanitie, and of none endurance. 13 All mans wisedome is but follie and griefe.

The wordes of the [a] Prea-
cher, the sonne of Da-
uid king in Ierusalem.
2 Vanitie of vani-
ties, saith the Preacher:
vanitie of vanities, all
[is] vanitie.
3 What remaineth vnto man in all
his [b] trauaile, which he suffreth vnder
the sunne?
4 One generation passeth, and [a-]
nother generation succeedeth: but the
earth remaineth for euer.

a Salomon is here called a Preacher, or one that assembleth the people, [illegible] the [illegible] God [illegible] the [illegible] worlde.
b He condemneth the [illegible]

5 The sunne riseth, and the sunne go-
eth downe, and draweth to his place,
where he riseth.
6 The [c] winde goeth towarde the
South, and compasseth towarde the
North: the winde goeth rounde about,
and returneth by his circuites.
7 * All the riuers go into the sea, yet
the sea is not full: [for] ỹ riuers go vnto
the place, whence they returne, and go.
8 All things are full of labour: man
cannot vtter it: ỹ eye is not satisfied with
seeing, nor the eare filled with hearing.
9 [g] What is it that hath bin? that that
shall be: and what is it that hath beene
done? that which shall be done: and
there [is] no newe thing vnder the
sunne.

c By ỹ sunne, winde and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this worlde.
Ecclus. 40. 11.
f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.

b [illegible] God [illegible] seeing that in this world al things are as vanitie and nothing. Salomon doth not condemne mans labour or diligence, but sheweth that there is no [illegible] contentation in any thing vnder the heauen, nor in any creature, [illegible] transitorie. One man dyeth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

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a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God and how men might passe their life in this transitorie worlde. b He condemneth the opinion of all them that set felicitie in any thing but in God, seeing that in this worlde al things are as vanitie and nothing. c Salomon doth not condemne mans labour or diligence, but sheweth that there is no contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie. d One man dieth after another, and the earth remaineth longest, euen to the last day, which yet is subiect to corruption.

e By ẏ sunne, winde and riuers, he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this worlde. * Eccles. 40. 11. f The sea which compasseth all the earth, filleth the veines thereof, the which poure out springs and riuers into the sea againe. g He speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to passe againe.

10 Is there any thing, whereof one may say, Behold this, it is new: it hath bene alreadie in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 ¶ I the Preacher haue bene king ouer Israel in Jerusalem:

13 And I haue giuen mine heart to search & find out Wisdome by all things that are done vnder the heauen: this sore trauaile hath God giuē to the sōnes of men, to humble them thereby.

14 I haue considered all the workes that are done vnder the sunne, & behold, all is vanitie and vexation of the spirit.

15 That which is crooked, can none make streight: and that which faileth, cannot be nombred.

16 I thought in mine heart, & said, Behold I am become great, and excell in Wisdome all them that haue bene before me in Jerusalem: and mine heart hath seene much Wisdome and knowledge.

17 And I gaue mine heart to knowe Wisdome and knowledge, madnes and foolishnes: I knewe also that this is a vexation of the spirit.

18 For in the multitude of Wisdome is much griefe: and he that increaseth knowledge, increaseth sorowe.

h The prouerb that of any could haue attained to felicitie in this worlde he labored and studie he thereto, should haue obteined it, he saide he had great rules and aides of God thereunto a house well ordered. i Man of nature, can not determine to know, and yet is not able to come to the perfection of knowledge, before the punishment of sinne to bridle man and to teach him to depend onely vpon God. k Man is not able by all his diligence to cause things to go otherwise then they do: neither can he number the faults that are committed, much lesse remedie them. l That is, daine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisdome and knowledge cannot be come by without great paine of body and mind: for when a man hath attained to the best, yet is his mind neuer fully content, therefore to this worlde is no true felicitie.

## CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 5 The wise and the foole haue both one ende, for all die the like death.

SAide in mine heart, Go to now, I will proue thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart to giue my selfe to wine, and to lead mine heart in wisdome, and to take hold of folie, till I might see where is that goodnesse of the children of men, which they enuoy vnder the sunne, the whole number of the dayes of their life.

4 I haue made my great Works: I haue built me houses: I haue planted me vineyards.

5 I haue made me gardens and orchards, and planted in them trees of all frute.

6 I haue made me cisterns of water, to water therewith the Woods that growe with trees.

7 I haue gotten seruants and maids, and had children borne in the house: also I had great possession of beeues and sheepe aboue all that were before me in Jerusalem.

8 I haue gathered vnto mee also siluer and golde, and the chiefe treasures of Kings and prouinces: I haue prouided me men singers and women singers, and the delites of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Jerusalē: also my wisdome remained with me.

10 And whatsoeuer mine eyes desired, I withholde it not from them. I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my trauaile.

11 Then I looked on all my workes that my handes had wrought, and on the trauaile that I had laboured to do: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to beholde Wisdome, and madnes and folie: for who is the man that will come after the King in things, which men now haue done?

13 Then I saw that there is profite in Wisdome, more then in folie: as the light is more excellent then darknes.

14 * For the wise mans eies are in his head, but the foole walketh in darknes: yet I know also that the same condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole: why therefore do I then labour to bee more wise? And I saide in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise nor of the foole for euer: for that that nowe is, in the dayes to come shall all be forgotten. And how dyeth the wise man, as doeth the foole?

17 Therefore I hated life, for the worke that is wrought vnder the sunne is grieuous vnto mee: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherin I had trauayled vnder the sunne: which I shall leaue to the man that shall be after me.

a Salomon maketh this discourse with himselfe, as though hee would reproue others more consideration in eate and pleasures. b By drawing my selfe backe. c Albeit I gaue me selfe to pleasures, yet I thought to keepe wisedome and the feare of God in mine heart, and gouerne mine affaires by the same. * Ecc. 8. † Heb. paradises.

19 And who knoweth whether he shal be wise or foolish: yet shall he haue rule ouer al my labour, wherein I haue trauailed, & wherein I haue shewed my self wise vnder y sunne. This is also vanitie.

20 Therefore I went about to make mine heart abhorre al y labour, wherein I had trauailed vnder the sunne.

n That I might feare the true letter which is in God.

21 For there is a man whose trauaile is in wisdome, and in knowledge, and in equitie: yet to a man that hath not trauailed therein shall he giue his portion: this also is vanitie and a great griefe.

o Among other greefes that was not the least to leaue that which he had gotten by great trauaile to one that had taken no paine therefore, and whom he knewe not whether hee were wise or a foole.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For al his dayes are sorowes, & his trauaile griefe: his heart also taketh not rest in the night. Which also is vanitie.

p When man hath all labours, he can get no more then foode and refreshing, yet he confesseth also that this commeth of Gods blessing as Chap. 2. 13. q Meaning, to pleasures.

24 There is no profit to man, but that he eat & drinke, and delite his soule with the profit of his labour. I saw al to this thing it was of the hand of God.

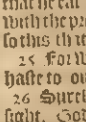
25 For who could eat, and who could haste to ourward things more then I?

26 Surely to a man that is good in his sight, God giueth wisedome, & knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and deration of the spirit.

## CHAP. III.

1 All things haue their time. 14 The workes of God are perfite. 16 Wickednesse to be fled from. 17 God shall iudge both the iust and wicked.

a The speaketh of this diuersitie of time for two causes. First to assure that there is nothing in this world perpetual, nor to cease, but to be gouerned as he knowe not all things at once according to our desires, neither enioy them so long as we would wish.



TO all things there is an appointed time, and a time to euerie purpose vnder the heauen.

2 A time to be borne, and a time to die: a time to plant and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, & a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuē to the sonnes of men to humble them thereby.

Read Chap. 1. 7.

b God hath giuen man a desire and affection to serue and worship him in all his workings of this world, and to labour therein.

11 He hath made euery thing beautiful in his time: also he hath set the World in their heart, yet cannot man finde out the worke that God hath wrought from the beginning euen to the ende.

Read Chap. 2. 24. and these places declare that we should do all things with feare, and in the feare of God: for as much as we cannot find out his counsell, we must not be ouerlet with the vanitie of this world, but as he hath determined, so it shall come to passe.

12 I knowe that there is nothing good in them, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh and seeth the commoditie of all his labour: this is the gift of God.

14 I knowe that whatsoeuer God shall do, it shall be for euer: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

c That is, man shall neuer be able to let Gods worke, but as he hath determined, so it shall come to passe.

15 What is that that hath bene? that is nowe: and that that shall bee, hath now bin: for God requireth that which is past.

16 And moreouer I haue seene vnder the sunne the place of iudgement where was wickednes, and the place of iustice where was iniquitie.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is there for euery purpose and for euery worke.

d God onely knoweth that, which is past to creature.

e Meaning, why God, notwithstanding man goeth on his course.

18 I considered in mine heart the state of the children of men that God had f purged them: yet to see to, they are in themselues as beasts.

f And made them giue an account of their creation.

19 For the condition of the children of men, and the condition of beasts are euen as one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man aboue the beast: for all is vanitie.

g Man is not able by his reason, and iudgement to put difference betweene man and beast, as touching those things wherein they are both sent into this world: for the eye cannot discerne any other vse of a man being dead then of a beast, which is dead: but by the worde of God and faith we easily know the difference, as verse 21.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who knoweth whether the spirit of man ascende vpward, and the spirit of the beast descend downeward to the earth?

h Meaning, that reason cannot comprehende that which faith beleeueth herein.

22 Therefore I see that there is nothing better then that a man should reioyce in his affaires, because that is his portion. For who shall bring him to see what shall be after him?

i By the often repetition of sentence, as Chap. 2. 24. and 3. 12. 22. and 5. 17. and 8. 15. he declareth that man by reason can comprehende nothing better in this life then to vse the gifts of God soberly and comfortably, ioy to know it further as a speciall gift of God, reuealed by his Spirit.

## CHAP. IIII.

1 The miseries are oppressed. 4 Heres labours are full of enuie and strife. 7 Vanitie. 12 A young man poore and wise, is to be preferred to an olde king that is a foole.

So

a He worketh here another discourse with himself concerning the ouerrunne of them that oppressed the poore.

SO I turned, and considered all the oppressions that are wrought vnder the sunne, & beholde, the teares of the oppressed, and none comforteth them: and to, the strength is of the hand of them that oppresse them, & none comforteth them.

b Because they are no more subiect to these oppressions.

2 Wherefore I praysed the dead which nowe are dead, aboue the liuing, which are yet aliue.

c Or speaketh according to the iudgement of the flesh, which cannot abide to liue, or see troubles.

3 And I count him better then them both, which hath not yet beene: for hee hath not seene the euil workes which are wrought vnder the sunne.

d The more perfite that the worke is, the more is required of the workes.

4 Also I beheld all trauaile, and all perfection of woorkes that this is the enuie of a man against his neighbour: this also is vanitie and veration of spirit.

e For, idlenes he accompteth to destroy himselfe.

5 The foole foldeth his handes, and eateth vp his owne flesh.

f Forasmuch as when man is alone he can neither helpe himselfe nor others, he sheweth that men ought to liue in mutuall fauour to the intent they may be profitable one to another and shun their enuies and euerlasse.

6 Better is an handfull with quietnes, then two handfuls with labour and veration of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

g By this parable he declareth how necessarie it is, that men should liue in societe.

8 There is one alone, and there is not a seconde, which hath neither sonne nor brother yet is there none ende of all his trauaile, neither can his eye be satisfied with riches: neither doth he thinke, For whom doe I trauaile and defraude my soule of pleasure? this also is vanitie, and this is an euill trauaile.

h That is, for a yonger, base estate, or out of trouble, and prison, as Ioseph and Dan. 1. 1. 3

9 Two are better then one: for they haue better wages for their labour.

i Meaning, that is begot a King.

10 For if they fall the one will lift vp his fellow: but woe vnto him that is alone: for he falleth, and there is not a second to lift him vp.

k Which soothe, and flatter the king to gaine or haue that they desire of him.

11 Also if two sleepe together, then shall they haue heate: but to one howe should there be heate?

12 And if one ouercome him, two shal stand against him: and a threefold cord is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the prison he commeth forth to reigne: when as he that is borne in his kingdome, is made poore.

15 I beheld all the liuing which walke vnder the sunne, with the second childe, which shall stand vp in his place.

16 There is none end of all the people, nor of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and veration of spirit.

17 Take heede to thy foote when thou entrest into the house of God, and bee more neere to heare then to giue the sacrifice of fooles: for they knowe not that they do euill.

## CHAP. V.

1 Not to speake lightly of Gods matters. 7 The couetous can not be satisfied. 11 The labourers sleepe is sweete. 13 Riches when they be kept to their owners hurt. 18 To liue ioyfully in the feare of God.

BE not rash with thy mouth, nor let thine heart be haste to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be fewe.

a Either in vowing or in praying: in meaning that we should haue a due reuerence to God in our.

2 For as a dreame commeth by the multitude of busines: so the voyce of a foole is in the multitude of words.

b He seeketh not for the matter but for our sake, & of reuerence.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he delyteth not in fooles: pay therefore, that thou hast vowed.

c Or speaketh of vowes, which are appointed by Gods word, and feare to breake.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

d Cause not thy flesh to sin by breaking.

5 Suffer not thy mouth to make thy flesh to sinne: neither say before the Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

e They do but mocke God when they vow and pay not.

6 For in the multitude of dreames, & vanities are also many wordes: but feare thou God.

f That is before God and his Angel.

7 If in a countrey thou seest the oppression of the poore and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is higher then the highest, regardeth, and there bee higher then they.

g Meaning, that God will not be delayed in punishing, and therefore we should pende vpon him.

8 And the abundance of the earth is ouer all: the king also consisteth by the field that is tilled.

h Of the fruites of earth are to be preferred all other things.

9 He that loueth siluer, shall not be satisfied with siluer, and he that loueth riches shalbe without the frut therof: this also is vanitie.

i Or, the king himself is serued by the tillage of the field.

10 When goods encrease, they are encreased that eat them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?

k Vanitie, because men labour to haue riches to the hinderance of God

11 The sleepe of him that trauaileth, is sweete, whether he eat little or much: but the fauetie of the riche will not suf-

l Meaning of the wicked, who thinke they can neuer haue enough, and haue neither ioy nor repentance.

m Or, the rich man will not suffer him to sleepe.



they thanke themselues abused, as other haue beene in time past, and so care no more for him.

fering commendeth the excellencie of his stage. That in so great abundance of riches, or the suffering, which commeth by so great feeding

fer him to sleepe.

12 There is an euill sickenes that I haue seene vnder the sunne: to wit, riches reserued to the owners thereof for their euill.

13 And these riches perish by euill trauaile, and hee begetteth a sonne, and in his hand is nothing.

14 As hee came forth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which hee hath caused to passe by his hand.

15 And this also is an euill sickenesse that in all poynts as he came, so shall he go, and what profit hath he that he hath trauailed for the wind?

16 Also all his dayes he eateth in darknes with much griefe, and in his sorow and anger.

17 Behold then, what I haue seene good, that it is comely to eate, and to drinke, and to take pleasure in all his labour, wherein hee trauaileth vnder the sunne the whole number of the dayes of his life, which God giueth him: for this is his portion.

18 Also to euery man to whome God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely hee will not much remember the dayes of his life, because God answereth to the ioy of his heart.

## CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and maketh him not to vse them.

There is an euill, which I saw vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches and treasures & honor, & he wanteth nothing for his soule of all that it desireth: but God giueth him not power to eate thereof, but a strange man shall eate it vp: this is vanitie and this is an euill sickenes.

3 If a man beget an hundreth, children and liue many yeeres, & the dayes of his yeeres be multiplied, and his soule be not satisfied with good things, and he be not buried, I say that an vntimely frute is better then he.

4 For he commeth into vanitie and goeth into darknes: and his name shall be couered with darknes.

5 Also hee hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if hee had liued a thousande yeres twise told, and had seene no good, shall not all go to one place?

7 All the labour of man is for his mouth: yet the soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that knoweth how to walke before y liuing?

9 The sight of the eie is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath beene? the name thereof is nowe named: and it is knowen that it is man: & he cannot striue with him that is stronger then he.

## CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrarie.

Surely there be many things that increase vanitie: and what auaileth it man?

2 For who knoweth what is good for man in the life and in the number of the dayes of the life of his vanitie, seeing hee maketh them as a shadowe? For who can shewe vnto man what shall bee after him vnder the sunne?

3 A good name is better then a good ointment, and the day of death, then the day that one is borne.

4 It is better to goe to the house of mourning, then to goe to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the thornes vnder the pot, so is the laughter of y foole: this also is vanitie.

9 Surely oppression maketh a wise man mad: and the reward destroyeth the heart.

10 The ende of a thing is better then the beginning thereof: and the patient in spirite is better then the proude in spirite.

11 Be not thou of an hastie spirit to be angrie: for anger resteth in the bosome of

1 a When couetousnes is shaped by reason, it is likewise to their destruction.
f He doth not enuy his fathers riches. Iob 1. 12. verse 7 6. Luke 16 7.

m Speaking of vanitie and vnthriftie profit, for vexation and griefe of minde

o Read Chap. 3. 12.

p He will take no great thought for the paines that he hath taken in time past.

q He shutteth them from y knowledge of God whereby they might haue a liuely heart to do his workes

r If he commaunded him so much.

s To see for certaintie, that the couetous man either finderh vnto or comes that he sees, which is vanitie.

t Which is the chiefe ende of vanitie. u Speaking, the vntimely frute whose life is ouerthrowen by nature.

x His desire and affection. That knowledge of his goodes dwell in the iudgement of men.

y To be content with that which God hath giuen, is better euen to follow the desire that neuer can be satisfied.

z Preaching, God who will make you to feele it, he is mightie.

a There is no place, where a man can liue to haue perfite quietnes in this life. Iob 14. 21. psal. 144. 4. Prou. 22. 2.

b He speaketh thus after the iudgement of the flesh which abhorreth death to be the ende of all euils: but especially, because that this corporall death is the entring into life euerlasting.

c Where we may see the hand of God and learne to examine our times.

d Which trauaile for a while and profite nothing.

e A man that is determined wise, when he falleth to oppression, becommeth like a beast.

f He noteth their lightnes which enterprise a thing, and suddenly leaue it of a game.

of fooles.

12 Say not thou, why is it that the former dayes were better then these? for thou doest not enquire wisely of this thing.

13 Wisedome is good with an [h] inheritance, and excellent to them that see the sunne.

14 For man shall rest in the shadow of wisedome, and in the shadowe of siluer: but the excellencie of the knowledge of wisedome giueth life to the possessers thereof.

15 Behold the worke of God: for who can make [i] straight that which hee hath made crooked?

16 In the day of wealth bee of good comfort, and in the day of affliction consider: God also hath made this contrarie to that to the intent that man should find nothing after him.

17 I haue seene all thinges in the dayes of my vanitie: there is a iust man that perisheth in his iustice, and there is a wicked man that continueth long in his malice.

18 Be not thou iust [k] ouermuch, neither make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay holde on this: but yet withdraw not thine hand from that: for he that feareth God, shal come forth of them all.

21 Wisdome shal strengthen the wise man more then ten mightie princes that are in the citie.

22 [l] Surely there is no man iust in the earth, that doth good and sinneth not.

23 Giue not thine heart also to all the wordes that men speake least thou doe heare thy seruant curse thee.

24 For oftentimes also thine heart knoweth that thou likewise hast cursed others.

25 All this haue I proued by Wisedome: I thought I will be wise but it went farre from me.

26 [m] It is farre off, what may it bee? and it is a profounde deepenesse, who can finde it?

27 I haue compassed about, both I and mine heart to knowe it to enquire and to search wisedome and reason, and to know the wickednes of folie, and the foolishnes of madnesse.

28 And I find more bitter then death the woman whose heart is as nettes and snares and her hands as bandes: he that is good before God shall be deliuered from her, but the sinner shall bee taken by her.

29 Beholde, sayth the Preacher, this haue I founde, seeking one by one to finde the count:

30 And yet my soule seeketh, but I finde it not. I haue founde one man of a thousand: but a woman among them all haue I not found.

31 Only lo this haue I founde, that God hath made [n] men righteous: but they haue sought many [o] inuentions.

g Murmure not against God when he sendeth aduersities for many causes.
h He answereth to them that esteeme not wisedome, except riches be ioyned therwith, shewing that both are the gifts of God: but that wisedome is farre more excellent, & may be without riches
Chap. 1. 15
i Considering therefore that God doth so it and what may comfort, &c.
k That man should be able to commune nothing at his pleasure.
l Meaning, that cruel tyrants put the good to death and let the wicked go free.
m Bould not to much of thine owne wit & wisedome.
n Take not long whē thou art admonished to come out of the trap of wickednes.
o To wit, on these admonitions that go before.
p Either what desolation and destruction shall come, if thou do not obey them. 1. King. 8. 46. 2. chro. 6. 36. pro. 20. 1. iohn 1. 8.
q Crepe them not, neither care for them.
[o] Or, reckened vp numbers.
r Meaning, wisdome.

## CHAP. VIII.

1 To obey Princes and Magistrates. 17 The wo, kes of Gods passe mans knowledge.

WHo is as the wise man? and who knoweth the interpretation of a thing? the Wisedome of a man doeth make his face to shine: and the [a] strength of his face shalbe changed.

2 I aduertise thee to take heede to the mouth of the King, & to the worde of the othe of God.

3 Haste not to go foorth of his sight: stande not in an euill thing: for hee will do whatsoeuer pleaseth him.

4 Where the worde of the King is, [there is power, and who shal say vnto him, What doest thou?

5 He that keepeth the cōmandement, shall knowe none euill thing, and the heart of the wise shall know the time & iudgement.

6 For to euery purpose there is a time and iudgement because the misere of mans great, vpon him.

7 For hee knoweth not that which shalbe: for who can tell him when it shalbe?

8 Man is not lorde ouer the spirite to retene the spirite: neither hath hee power in the daye of death, nor deliuerance in the battell neither shal wickednes deliuer the possessers thereof.

9 All this haue I seene, and haue geuen mine heart to euery worke which is wrought vnder the sunne. And I saw a time that man ruleth ouer man to his owne hurt.

10 And likewise I sawe the wicked buried, and they returned, & they that came from the holie place were forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill

l Where iustice is delayed there kaine reigneth.

worke is not executed speedily, therefore the heart of the children of men is fully set in them to do euill.

12 Though a sinner doe euill an hundreth times, and God prolongeth his dayes yet I know that it shall be well with them that feare the Lorde, and do reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong his dayes: [he shalbe like a shadow, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whome it commeth according to the worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iust: I thought also that this is vanitie.

m Which are punished as though they were wicked as Chap. 7. 17.

15 And I praysed ioy: for there is no goodnesse to man vnder the sunne, saue n to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

n Mean Chap. 3. 22.

16 When I applyed mine heart to knowe wisdome, and to behold the busines that is done on earth, that neither day nor night o eies of man take sleepe,

17 Then I beheld the whole worke of GOD, that man cannot finde out the worke that is wrought vnder the sunne: for the which man laboureth to seeke it and cannot find it: yea, p though the wise man thinke to knowe it, he cannot finde it.

o Meaning, that there is he ought to chose my reason o. man knoweth not by three occasions to whome God doeth fauour or hate. for so he deuideth them as we see to the wicked and to the noble. p In outward things and riches, sometime sickenes and beauty, there is no difference between the godly and the wicked: but the difference is that the godly is holpen by fauty of Gods fauour and assistance.

## CHAP IX.

1 By no outward thing can man knowe whome God loueth or hateth. 11 No man knoweth his end. 15 Wisdome exceedeth strength.

I haue surely giuē mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

q Or knowledge.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner, he that sweareth, as he that feareth an oth.

3 This is euill among all that is done vnder the sunne, that there is one r condition to all: and also the heart of the sonnes of men is full of euil, and madnes [is in their hearts whiles they liue, and after that, they go to the dead.

r Or end.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing know that they shall die, but the dead knowe nothing at all: neither haue they any more a reward: for their remembrance is forgotten.

6 Also their loue, and their hatred, & their enuie is now perished, & they haue no more portion for euer, in all that is done vnder the sunne.

7 Go, eate thy bread with ioye, and drinke thy wine with a cheerefull heart: for God now accepteth thy workes.

8 At all times let thy garmentes bee white, and let not oyle be lacking vpon thine head.

9 s Reioyce with the wife whome thou hast loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the sunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou labourest vnder the sunne.

s He meeteth the Epicures, and carnall men, which make their belly their god, and haue no pleasure but in this life, wishing rather to be an abiect, and vile person in this life, then a man of auctoritie, and so to die, which is meant by the dog and lion. They flatter themselues to be in Gods fauour because they haue all things in abundance. t Reioyce, be merry, & spare for no cost, thus spake the wicked belly gods. u In regarde of life Chap. 5. 18.

10 At all thine hand shal finde to do, doe it with all thy power: for there is neither worke nor inuention, nor knowledge, nor wisedome in the graue whither thou goest.

11 I returned, and I saw vnder the sunne that the race is not to the swift, nor the battel to the strong, nor yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and x chance commeth to them all.

x Signe the worldlings see to no more that all things are lawfull for them, and attribute that to chance and fortune, which is done by y prouidence of God.

12 For neither doth man knowe his time, but as the fishes, which are taken in an euill net, and as the birdes that are caught in the snare: so are the children of men snared in the euill time when it falleth vpon them sodenly.

13 I haue also seene this wisedome vnder the sunne and it is great vnto me.

14 A little citie and few men in it, and a great king came against it, and compassed it about, and builded fortes against it.

15 And there was founde therein a poore and wise man, and hee deliuered the citie by his wisedome: but none remembred this poore man.

16 Then said I, z Better is wisedome then strength: yet the wisedome of the poore is despised, and his wordes are not heard.

z Yet the wisedome of the poore is not to be contemned.

17 The wordes of the wise are more heard

heard in quietnesse, then the crye of him that ruleth among fooles.

18 Better is Wisdome then weapons of war: but one sinner destroyeth much good.

CHAP. X

1 The difference of foolishnes and wisdome. 11 A slaunderer is like a serpent that cannot be charmed. 16 Of foolish Kings, and drunken princes. 17 And of good Kings and princes.

DEad flyes cause to stinke, and putrifie the ointment of the apotecarie: so doeth a little folie him that is in estimatiō for Wisdome, and for glory.

2 The heart of a wise man is at his right hand: but the heart of a foole, is at his left hand.

3 And also whē the foole goeth by the way, his heart faileth, & he telleth vnto all that he is a foole.

4 If the spirite of him that ruleth, rise vp against thee, leave not thy place: for gentlenesse pacifieth great sinnes.

5 There is an euil that I haue seene vnder the sunne, as an errour that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the rich set in the lowe place.

7 I haue seene seruantes on horses and princes walking as seruants on the ground.

8 He that diggeth a pit, shal fall into it, and hee that breaketh the hedge, a serpent shall bite him.

9 He that remoueth stones, shal hurt himselfe thereby, and hee that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put too more strength: but the excellencie to direct a thing is Wisedome.

11 If the serpent bite when hee is not charmed, no better is a babler.

12 The words of the mouth of a Wise man haue grace: but the lips of a foole deuoure himselfe.

13 The beginning of the words of his mouth is foolishnes, and the latter end of his mouth is wicked madnesse.

14 For the foole multiplieth wordes, saying, Man knoweth not what shall be: and who can tell him what shall be after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the citie.

16 Wo to thee, O land, when thy king is a childe, and thy princes eate in the morning.

17 Blessed art thou, O lande, when thy king is the sonne of nobles and thy princes eate in time, for strength and not for drunkennesse.

18 By slouthfulnesse the roofe of the house goeth to decay, and by the idlenes of the hands the house droppeth through.

19 They prepare bread for laughter, and Wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the foule of the heauē shal carry the voice, and that which hath wings, shall declare the matter.

CHAP. XI

1 To be liberall to the poore. 8 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

CAst thy bread vpon the waters: for after many dayes thou shalt finde it.

2 Giue a portion to seuen, and also to eight: for thou knowest not what euill shalbe vpon the earth.

3 If the cloudes be full, they will powre foorth raine vpon the earth: and if the tree doe fall towarde the South, or towarde the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the winde, shal not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones doe growe in the wombe of her that is with childe: so thou knowest not the Worke of God that Worketh all.

6 In the morning sowe thy seed, and in the euening let not thine hand be rest: for thou knowest not whether shal prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man liue many yeres, & in them all be reioyce yet he shall remēber the dayes of darknes, because they are many, all that commeth is vanity.

9 Reioyce O young man in thy youth, and let thine heart cheere thee in the dayes of thy youth: & walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for all these thinges, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euill to depart from thy flesh: for childhood and youth are vanitie.

a God doth all things well & iustly where as a foole doth the contrary.
b By his doings he betrayeth himselfe.
c If thy superiour be angrie with thee, be thou not angrie, & remoue not.
d Meaning, that as an euill thing when they that are in authoritie, faile and doe not their dueties.
e They that are rich in wisdom and vertue. Psalm. 37.16. prou. 16.27. eccles. 37.26.
f Without wisdome whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance & blindnes of the wicked is such, that they know not common things, and yet will they discusse hie matters.
h That is without wisdome and counsell.
i Accordeth to their lustes and pleasures.
k Meaning, that we are not to be idle, but wise and diligent.
l Thou canst not worke euil so secretly, but it shall be knowen.
a That is, be liberall to the poore and vse almes deedes, for in so doing thou shalt not lose thy goods.
b As if clouds that are full, powre foorth raine vpon the earth: euen so the rich that are abundant must of right be liberall.
c He that is liberall, while he liueth, may after come to no power.
d He that feareth to be hindered, shall neuer doe his dueties.
e Of the vncertaintie of the time of our death.
f That is, whether thy workes are most acceptable to God.
g Charge of children and family.
h Be reuerently carefull of thy doings.
i God will bring to an account for all our doings.

CHAP. XII.

1 To feare God in youth and not to deferre till age. 7 The soule returneth to God. 11 Vtilitie of the gift of God, 13 conclusion in fearing God and keeping his commandements.

REmember nowe thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou shalt saye, I haue no pleasure in them:

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, many griefes is increased.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

b The hands, which keepe the house.
c The legs.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chalices shall scarce open and not be able to receiue no more.
h He shall not be able to sleepe.
i That is, the sounde pipes, or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weakenes, or they change nowre, as though they were afraide least any thing should be in them.
l They shall tremble as they go, as though they were afraide.
m Their head shall be as white as the blossomes of an almonde tree.
n They shalbe able to beare nothing.

3 When the keepers of the house shall tremble, and the strong men shall bowe them selues, and the grinders shall cease, because they are fewe, and they ware darke that looke out by the windowes:

4 And the doores shalbe shut without by the base sounde of the grinding, and hee shall rise vp at the voyce of the birde: and all the daughters of singing shalbe abased.

5 Also they shalbe afraide of the hie thing, and feare shall bee in the way, and the almonde tree shall flourish, and the grashopper shalbe a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, & the mourners go about in the streete.

6 Whiles the siluer coard is not lengthened, nor the golde bowle broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne:

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, [euen the words of truth].

11 The wordes of the wise are like goades, and like nayles fastened by the masters of the assemblies, [which] are giuen by one pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commandements: for this is the whole [ductie] of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

o Meaning, the marobne of the backe bone and the sinewes.
p The latte thing that couereth the haire, which is in colour like golde.
q That is, the nerues.
r Meaning, the liuer.
s Which is, the head.
t That is, the heart, out of the which the head draweth the powers of sense.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applied by the minsters, whom he calleth masters.
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z These things cannot be comprehended in bookes or learned by study, but God must instruct thy heart that thou mayest onely knowe that wisedome is the true felicitie

# ¶ An excellent Song which was Salomons.

## The Argvment.

In this Song, Salomon by most sweete and comfortable allegories & parables describeth the perfite loue of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegroome towarde the bride, and his great and excellent benefites wherewith he doeth enrich her of his pure mercie and grace without any of her deserunges. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

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a This is spoken in the person of the Church, or of the faithfull soule, confessing both her owne vnworthinesse & the feeling of the great benefites.

b Or virgins loue thee.

3 Draw me: We will runne after thee: the king hath brought me into his chambers: We will reioyce and be glad in thee: We will remember thy loue more then wine: the righteous doe loue thee.

4 I am blacke, O daughters of Ierusalem, but comely, as the tentes of Kedar, [and] as the curtaines of Salomo.

c They that are pure in heart and conuersation.
d The faithfull confesse that they can not come to Christ except they be drawen.
e Meaning, the secret rest that is not knowen to the worlde.
f The Church confesseth her spots & sinne, but hath confidence in the fauour of Christ.
g Kedar was Ismaels sonne, of whom came the Arabians that dwelt in tentes.
h Which were all set with precious stones & iewels,

Salomon.

‡ Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made as is mentioned, 1. King. 4. 32.

CHAP. XII.

1 To feare God in youth and not to deferre till age. 7 The soule returneth to God. 11 Vtilitie of the gift of God, 13 conclusion in fearing God and keeping his commandements.

REmember nowe thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approche, wherein thou shalt saye, I haue no pleasure in them:

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, many griefes is increased.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine.

b The hands, which keepe the house.
c The legs.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the chalices shall scarce open and not be able to receiue no more.
h He shall not be able to sleepe.
i That is, the sounde pipes, or the eares shall be deafe and not able to heare singing.
k To climbe hie because of their weakenes, or they change nowre, as though they were afraide least any thing should be in them.
l They shall tremble as they go, as though they were afraide.
m Their head shall be as white as the blossomes of an almonde tree.
n They shalbe able to beare nothing.

3 When the keepers of the house shall tremble, and the strong men shall bowe them selues, and the grinders shall cease, because they are fewe, and they ware darke that looke out by the windowes:

4 And the doores shalbe shut without by the base sounde of the grinding, and hee shall rise vp at the voyce of the birde: and all the daughters of singing shalbe abased.

5 Also they shalbe afraide of the hie thing, and feare shall bee in the way, and the almonde tree shall flourish, and the grashopper shalbe a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, & the mourners go about in the streete.

6 Whiles the siluer coard is not lengthened, nor the golde bowle broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne:

7 And dust returne to the earth as it was, and the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant words, and an vpright writing, [euen the words of truth].

11 The wordes of the wise are like goades, and like nayles fastened by the masters of the assemblies, [which] are giuen by one pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none ende in making many bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commandements: for this is the whole [ductie] of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

o Meaning, the marobne of the backe bone and the sinewes.
p The latte thing that couereth the haire, which is in colour like golde.
q That is, the nerues.
r Meaning, the liuer.
s Which is, the head.
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Salomon.

5 Regarde ye me not because I am
i Consider not the Church by the outward appearance
k The corruption of nature through sinne, and afflictions.
l Mine owne byrth: en when shoulde most favoured me.
m She confesseth her owne negligence.
n The spouse seeking the fault first to her husbande only for secrecy.
o Who is thou had called to the dignitie of pastors, & they first found the same dyscamen in stede of the doctrine.
p Christ speaketh to his Church, bidding them that are ignorant, to go to y pastors to learne.
q For by his spirituall beautie and excellencie there was no worthy treasure to be compared vnto him.
r The Church remembreth that she is admitted to the companie of Christ.
s She shalbe much deare vnto me.
t Christ accepteth his Church & commendeth her beautie.
u That is, the heart of the faithfull wherein Christ dwelleth by his Spirit.

i blacke: for the sunne hath looked vpon me. The sonnes of my mother were angrie against mee: they made mee the keeper of the vines: but I kept not mine owne vine.

6 Shewe me, O thou, whome my soule loueth, where thou feedest, where thou lest at noone: for why should I be as she that turneth aside to the flockes of thy companions?

7 If thou knowe not, O thou the fairest among women, get thee forth by the steppes of the flocke, and feede thy kiddes by the tents of the shepheards.

8 I haue compared thee, O my loue, to the troupe of horses in the charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We will make thee borders of gold with studdes of siluer.

11 Whiles the King was at his repast, my spikenard gaue the smel therof.

12 My Welbeloued is as a bundle of myrrhe vnto me: he shal lie betweene my brests.

13 My Welbeloued is as a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art faire: beholde, thou art faire: thine eyes are like the doues.

15 My Welbeloued, beholde, thou art faire & pleasant: also our bed is greene:

16 The beames of our house are cedars, our rafters are of firre.

## CHAP. II.

The Church desireth to rest vnder the shadowe of Christ.
8 She heareth his voyce. 12 She is compared to the doue.
16 And embraceth vnto the ende.

I Am the rose of the field, & the lilie of the valleis.

2 Like a lilie among the thornes, so is my loue among the daughters.

a Thus Christ preferreth his Church aboue all other things.

3 Like the apple tree among the trees of the forest, so is my Welbeloued among the sonnes of men: vnder his shadowe had I delite, and sate downe: and his fruite was sweete vnto my mouth.

4 He brought me into the wine celler, and loue was his banner ouer me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 I charge you, O daughter of Ierusalem, by the roes & by the hindes of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.

b Christ chargeth the daughters to doo no hurte to the Church.

8 It is the voyce of my Welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.

9 My Welbeloued is like a roe, or a yong harte: lo, he standeth behinde our wall, looking forth of the windowes, shewing himselfe through the grates.

10 My Welbeloued spake and saide vnto me, Arise, my loue, my faire one, and come thy way.

11 For beholde, the winter is past: the rayne is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birdes is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought forth her yong figges: and the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.

14 My doue, that art in the holes of the rocke, in the secrete places of the staires, shewe me thy sight, let me heare thy voyce: for thy voyce is sweete, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

16 My Welbeloued is mine, and I am his: he feedeth among the lilies.

17 Vntil the day breake, and the shadowes flee away: returne, my Welbeloued, and be like a roe, or a yong hart vpon the mountaines of Bether.

c Christ teacheth the Church to worke by the contrarie.

d Christ is not where he is lothsome vnto him, but where he is welcome.

e Thus is spoken of Christ, who tooke vpon him our nature to come vnto vs.

f So as much as lay in him: he was hid vnder the cloke of our flesh.

g So that wee cannot haue full knowledge of him this life.

h That is, sinne & terrour is driuen back by the comming of Christ, which is verie desirable & ioyning, euen when all things flouth.

i Those that are ashamed of their sinnes, come and shew them vnto Christ.

k Suppresse & heretickes whiles they are yong, that is, when they begin to shewe their malice & destroy & vaine of his word.

l The Church beleeueth Christ to be most ready to helpe her in all dangers.

## CHAP. III.

1 The Church desireth to be ioyned vnfeignedly to Christ her husband. 6 Her deliuerance out of the wildernesse

IN my bed by night I sought him that my soule loued: I sought him, but I founde him not.

2 I will rise therefore nowe, and goe about in the citie, by the streetes & by the open places, and will seeke him whom my soule loueth: I sought him, but I found him not.

3 The watchmen that went about the citie, found me: to whom I said Haue you seene him, whom my soule loueth?

4 When I had past a little from them, then I found him whome my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.

b Shewing & assuredly her selfe at the first, vntil she might find Christ.

c Christ heeds ruthfully

mothers house vnto the chamber of her that conceiued me.

d Read Chap. 3.7.

5 I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue vntill he please.

e This is referred to the Church of Israel, whose husband is the Lord, and to the Apostles, & true preachers.

6 Who is she that commeth vp out of the e wildernesse like pillars of smoke perfumed with myrrhe and incense, and with all the f spices of the marchant?

f Or, powders.

7 Beholde his g bed, which is Salomons: threescore strong men are rounde about it, of the valiant men of Israel.

g Or, litter.

8 They all handle the sworde, and are expert in warre: euery one hath his sworde vpon his thigh for the feare by night.

9 King Salomon made him selfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, and the paument thereof of gold, the hangynges thereof of purple, whose middes was paued with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and beholde the King Salomon with the crowne, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

h All ye, that are of the nature of the faithfull.

i Christ become man, was crowned by the loue of God with the glory, as a crowne of his dignitie.

## CHAP. III.

1 The prayse of the Church. 7 She is without blemish in his sight. 8 The loue of Christ towards her.

BEholde, thou art faire, my loue: beholde, thou art faire: thine eyes are like doue. among thy lockes: thine heare is like the flocke of goates, which loode downe from the mountaine of Gilead.

2 Thy teeth are like a flocke of sheepe in good order, which go vp frõ washing: which euerie one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threde of skarlet and thy talke is comely: thy temples are within thy lockes as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built for defence: a thousand shieldes hang therein, and all the targates of the strong men.

5 Thy two breastes are as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadowes flee away, I will goe vnto the mountaine of myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, & there is no spot in thee.

8 Come with mee from Lebanon, my spouse, euen with mee from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the leopardes.

k Christ pitieth his Church to call it to fruitfull fruit all the corners of the world.

9 Thy sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

l Christ calleth his Church sister, respecting that he had taken the flesh of man

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wine? and the sauour of thine ointments then all spices?

m It is that he wisheth his Church beautifull and rich, he loueth his gifts in her.

11 Thy lippes, my spouse, droppe as hony combes: hony and milke are vnder thy tongue, and the sauour of thy garmentes is as the sauour of Lebanon.

n A confession and a thankesgiuing.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plantes are as an orchard of pomegranates with sweete fruites, as camphire, spikenarde,

o The Church confesseth that all her glorie, and beauty commeth of Christ, who is the true fountaine of all grace

14 Euen spikenarde, and saffran, calamus, and cinnamom with all the trees of incense, myrrhe and aloes, with all the cheefe spices.

15 O fountaine of the gardens, O well of liuing waters, and the springs of Lebanon.

p She offereth Christ to come to her, and to powre the graces of his spirit vpõ her, which spirit is ment by the North & South winde.

16 Arise, O North, and come O South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eate his pleasant fruite.

## CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth, & inuyteth. 3 She excuseth her nakednes. 4 He prayseth Christs behauiour.

1 Christ prouoketh his Church to cast it selfe wholy vpõ all the comforts of the world.

ANd I am come into my garden, my sister, my spouse: I haue gathered my myrrhe with my spice: I haue eaten mine hony combe with mine hony, I haue dranke my wine with my milke: eate, O friendes, drinke, and make you merry, O welbeloued.

a The garden signifieth the kingdome of Christ where he is exercised by the preaching of his worde.

2 I sleepe, but my heart waketh: it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for

b Christ saith he is troubled with the cares of worldly things which is ment by sleeping.

for mine head is full of dew, & my locks with the drops of the night.

3 I haue put of my coate, howe shal I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hande by the hole of ꝑ doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine handes did droppe downe myrrhe, and my fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when hee did speake: I sought him, but I could not finde him: I called him, but hee answered me not.

7 The watchmen that went about the citie, founde me: they smote me, & wounded mee: the watchemen of the walles tooke away my vayle from me.

8 I charge you, O daughters of Jerusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 ᵍ O the fairest among women, What is thy welbeloued more then ʰ other welbeloued? What is thy welbeloued more then another louer, that thou doest so charge vs?

10 ⁱ My welbeloued is white and ruddie, the chiefest of ten thousand.

11 His head is as fine gold, his locks curled, and blacke as a rauen.

12 His eyes are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.

13 His cheekes are as a bed of spices, [and as sweet flowers, and his lippes [like lilies dropping downe pure myrrhe.

14 His hands as rings of golde set with the ᵏ chrysolite, his belly like white yuorie couered with saphirs.

15 His legges [are as] pillers of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as ˡ sweete things, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Jerusalem.

17 O ꝑ fairest among women, whether is thy welbeloued gone, whither is thy welbeloued turned aside, that wee may seeke him with thee?

c Declaring ꝑ long patience of the Lord toward sinners.
d The spouse confesseth her sinfulnes, and that of her selfe shee hath nothing of seeking but that she is once made cleane by the ꝑmission of the bloude of Christ, against all ye which do rebell and are vnbeleeuers.
e The spouse which should be announced of Christ, doth not flatter herself the thinke to account him with her good workes.
f These are the false teachers, which vnder the colour of the Church abuse the simplicitie of Christ.
g She asketh of them which are good for asmuch as the Lawe and saluation should come out of Zion and Jerusalem, that they would bring her to Christ.
h Thus say they of Jerusalem.
i She describeth Christ to be of perfite beauty and cumlines.
k Ebr. Tarshish.
l Hearing of the excellencie of Christ, the faithfull desire to know howe to finde him.

## CHAP. VI.

1 The Church asketh her selfe of the loue of Christ. 2 The prayses of the Church. 8 She is but one and vnmatched.

MY welbeloued is gone downe into his ᵃ garde to the beddes of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as ᵇ Tirzah comely as Jerusalem, terrible as an armie with banners.

4 Turne away thine eyes from me: for they ouercome mee: ᶜ thine heare is like a flocke of goats, which looke downe from Gilead.

5 Thy teeth ᵈ are like a flocke of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is baren among them.

6 Thy ᵉ tples are within thy locks as a piece of a pomegranate.

7 There are threescore Queenes and fourescore concubines, and of the damsels without nomber.

8 But my doue is alone, [and] ᶠ my vndefiled, she is the onely daughter [of] her mother, and shee is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue praysed her.

9 ᵍ Who is shee that looketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners?

10 I went downe to the ʰ garden of nuttes, to see the fruites of the valley, to see if the vine budded, and if ꝑ pome granates florished.

11 ⁱ I knew nothing, my soule set me [as] the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may beholde thee. What shal you see in ꝑ Shulamite, [but as the company of an armie?

a Christ is now absent here in earth among men.
b Which was a faire citie of the king.
c The spouse declareth, that sanctified of Christ toward the Church.
d Meaning ꝑ the flocke are refined such by Christ which go, euen like faithfull men.
e Meaning the Church.
f Christ remembreth that the beginning of the Church was small. But that it grewe by his great multitude.
g The bride commeth the Synagogue to see what fruits came of the Lawe, and the Prophets.
h Meaning nothing but rest between.
i I came as one of the noblers of my people in their charets.
k The people of Jerusalem was called Shulamite, why it signifieth peace.

## CHAP. VII.

1 The beautie of the Church in her members. 10 She is assured of Christes loue towards her.

1 O Vbe beautifull are thy ᵃ goings with shoes, O princes daughter! ᵇ the ioynts of thy thighs are like iewels: the worke of ꝑ hand of a cunning workman.

2 Thy nauel is as a round cup that wanteth not licour: thy belly is as an heape of wheat couered about with lilies.

3 Thy two brests are as two yong roes that are twinnes.

4 Thy neck [is] like a towre of yuorie: thine eyes are like] the fish pooles in Heshbon

a The desert of the comely beautie of the Church in receiuing Christ which is to vnspeakable ioy and gladnes.
b Meaning the ioynts of the legges.

Heshbon by the gate of Bath rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, & the hush of thine head like purple: the king is tyed in the rafters.

e He beleeueth to come neere ther and to bee in thy company. ‖ Or, queenes.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy brests like clusters.

8 I said, I will go vp into the palme tree, I will take holde of her boughes: thy brests shall nowe be like the clusters of the vine: and the sauour of thy nose like apples,

9 And the rouse of thy mouth like good wine, which goeth straight to my Welbeloued, and causeth the lippes of y ancient to speake.

d This the spouse speaketh. 10 d I am my Welbeloueds, and his desire is toward me.

11 Come, my Welbeloued, let vs goe foorth into the fielde: let vs remaine in the villages.

e If the people that are called to Christ, bring forth any fruite. 12 Let vs get vp earely to the vines, let vs see if the e vine flourish, whether it hath budded the small grape, ‖ or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giue a smel, and in our gates are all sweete things, new and olde: my Welbeloued, I haue kept [them] for thee.

## CHAP. VIII.

a The Church will be taught by Christ. 3 She is by phelom. by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the Spirituall. Salomon, which is Iesus Christ.

a The Church called of the Gentiles speaketh thus to y Church of Ierusalem. ‖ Or, me.

O a that thou wherest as my brother that sucked y brests of my mother: I would find thee without, I would kisse thee, then they should not despise [thee.

2 I will leade thee [and] bring thee into my mothers house: [there thou shalt teach mee: [and] I will cause thee to drinke spiced wine, [and] newe wine of the pomegranate.

b Read Chap. 2.6.

3 b His left hand [shalbe] vnder mine head, & his right hand shal embrace me.

c Reade Chap. 3.5.

4 c I charge you, O daughters of Ierusalem, that you sturre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wilderness, leaning vpon her Welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

d The spouse desireth Christ to be ioyned in perpetuall loue with him.

6 d Set me as a seale on thine heart, [and] as a signet vpon thine arme: for loue [is] strong as death: ielousie is cruel as the graue: the coles thereof [are] fiery coles, and a vehement flame.

7 Much water can not quench loue, neither can the floods drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

e The Iewish Church speaketh this of the Church of the Gentiles. ‖ If she be sure and fast, shee is meete for the husband to dwell in.

8 e We haue a little sister, and she hath no brests: what shal we do for our sister when she shalbe spoken for?

9 f If she be a wall, We wil builde vpo her a siluer palace: & if she be a doore, We will keepe her in with bordes of cedar.

g The Church promiseth fidelitie and constancie.

10 g I am a wall and my brests [are] as towers: then was I in his eyes as one that findeth peace.

h Thus is the vineyard of the Lord turned out, Matt. 21.33.

11 h Salomon had a vine in Baal-hamon: he gaue y vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand [pieces] of siluer.

i Christ dwelleth in his Church, whose wayes she taketh full heare.

12 i But] my vineyard which is mine, [is] before me: to thee, O Salomon, [appertaineth] a thousand [pieces of siluer,] and two thousand to them that keepe the fruite thereof.

k The Church desireth Christ that if he departe from her, yet y he would haste to helpe them in their troubles.

13 O thou that dwellest in the k gardens, the companions hearke vnto thy voyce: cause me to heare it.

14 O my Welbeloued, k flee away, & be like vnto the roe, or to the yong harte vpon the mountaines of spices.

# Isaiah.

## The Argvment.

GOd, according to his promes Deut. 18.15. that he wolde neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the promises to come, whereof they had a speciall reuelation, but also to interprete and declare the Lawe, and to apply particularly the doctrine, contained briefly therein, to the vse and profite of those, to whome they were sent, but chiefly to apperteine, and as the time and state of things required. And principally in the declaration of the Lawe they had respect to three things, which were the ground of their doctrine. I tell to the doctrine contained briefly in the two tables: secondarily to the promises and threatnings of the Lawe: and thirdly, to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Lawe, Whereunto they neither added nor diminished, but faithfully expounded

Heshbon by the gate of Bath rabbim: thy nose is as the tower of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as scarlet, & the hush of thine head like purple: the king is tyed in the rafters.

e He beleeueth to come neere ther and to bee in thy company. ‖ Or, queenes.

6 How faire art thou, and how pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy brests like clusters.

8 I said, I will go vp into the palme tree, I will take holde of her boughes: thy brests shall nowe be like the clusters of the vine: and the sauour of thy nose like apples,

9 And the rouse of thy mouth like good wine, which goeth straight to my Welbeloued, and causeth the lippes of y ancient to speake.

d This the spouse speaketh. 10 d I am my Welbeloueds, and his desire is toward me.

11 Come, my Welbeloued, let vs goe foorth into the fielde: let vs remaine in the villages.

e If the people that are called to Christ, bring forth any fruite. 12 Let vs get vp earely to the vines, let vs see if the e vine flourish, whether it hath budded the small grape, ‖ or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giue a smel, and in our gates are all sweete things, new and olde: my Welbeloued, I haue kept [them] for thee.

## CHAP. VIII.

a The Church will be taught by Christ. 3 She is by phelom. by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruite to the Spirituall. Salomon, which is Iesus Christ.

a The Church called of the Gentiles speaketh thus to y Church of Ierusalem. ‖ Or, me.

O a that thou wherest as my brother that sucked y brests of my mother: I would find thee without, I would kisse thee, then they should not despise [thee.

2 I will leade thee [and] bring thee into my mothers house: [there thou shalt teach mee: [and] I will cause thee to drinke spiced wine, [and] newe wine of the pomegranate.

b Read Chap. 2.6.

3 b His left hand [shalbe] vnder mine head, & his right hand shal embrace me.

c Reade Chap. 3.5.

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ded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applied the prophesies particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same: for as very rare regarders of Gods iudgements, they abhorred the Church of the Israelites, for their euident & enormous sinnes, and for their obstination, they became more seuere vnto them then Moses, and set forth more cruell iudgements against them, then are recorded in any booke. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with all vehemencie of admonitions, reprehensions, and threatnings, euen vntill the time of his departure, as he saw out of the euent of things. For the people required of him declarations of many notable prophesies which he had recorded of God, as touching the promises of the Messiah, his office & kingdom, and the fauour of God towards his Church, the vocation of the Gentiles, and their reuolt from the Lord. Which are as most precious pawnes reserued in the Lords booke, and a gathering of his testimonies to be reuealed. Which after certaine dayes that they had stand vpon the Temple doore for the space of two yeares, to set vp the lumme of their doctrine for certaine dayes vntil the people should gather together as Isa. 8.1 and Habak. 2.2, the Priests tooke it downe, and preserued it among other registers: and so by Gods prouidence their bookes were preserued as a monument vnto the Church for euer. As touching Ezechias time, he was of the Kings house for Amon his father was brother to Azariah king of Iudah, as the best writers agree: and prophecied aboue ten yeares from the time of Vzziah vnto the reigne of Manasseh, whose father Amon he was assured brewer vnto, & of whom he was put to death. And in reading of the Prophets there is nothing among other things to be noted, that they speake of things to come as though they were now past, because of the certainty thereof, and that they could not but come to passe, because God had ordered them as his secrete counsell, and so reuealed them to his Prophets.

CHAP. I.

1 Isaiah reproueth the Iewes of their ingratitude and stubbornes: that neither to benefites nor punishment would amend. 11 Of sacrifices without true faith are rejected: and wherein Gods true seruice standeth. 24 Of the vehemencie of the destruction of Ierusalem. 29 And of the reformation thereof.

a That is, a reuelation or prophesie, which was one of the two meanes whereby God declared himselfe to his seruants in olde time, as Num. 12.6 and therefore the Prophets were called Seers, 1. Sa. 9.9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely for this booke are prophesies concerning other nations also.

c Called also Azariah, 2. Kings 15.1 of their Kings read: King from 2 Kings 14. vnto Chap. 21.18. Chronicles from Chap. 25 vnto Chap. 27.

d Because men were obstinate and insensible, he calleth to þ vniuersall creature, as more prompt to obey Gods word, as Deut. 32.1. e Declaring his great mercy toward he Iewes, notwithstanding he chose them aboue all other nations to be his people and children, as Deut. 10.15. f The most heauy and dreadfull of all sinnes, knowledge & then to turne backe from it. g Not onely wicked, as were their fathers, but returning to right, yet not constant nor perseuering. h That is, sauoureth of. i Can any man tell what is to be done to amend you by punishment, seeing the more I correct you, the more peruerse you are? k By naming the chiefe parts of the body, he signifieth, þ there was no part of the whole body of the Iewes free frō þ rods. l Euery part of þ body, as well as þ chiefest was plagued.

THE VISION of Isaiah, the sonne of Amoz, which he saw concerning Iudah and Ierusalem: in the dayes of a Vzziah, Iotham, Ahaz, & Hezekiah kings of Iudah.

2 Heare, O heauens, and hearken, O earth: for the Lord hath said, I haue nourished and brought vp children, but they haue rebelled against me.

3 The ox knoweth his owner, and the asse his masters cribbe, but Israel hath not knowen: my people hath not vnderstande.

4 Ah, sinnefull nation, a people laden with iniquitie: a seede of the wicked, corrupt children: they haue forsaken the Lorde: they haue prouoked the holy one of Israel to anger: they are gone backeward.

5 Wherefore shoulde ye be smitten any more? for ye fall away more & more: the whole head is sicke, and the whole heart is heauie.

6 From the sole of the foote vnto the head, there is nothing whole therein, but woundes, & swelling, and sores full of corruption: they haue not bene sene, ne wrapped, ne bound vp, ne mollified with oyle.

7 Your land is waste: your cities are burnt with fire: strangers deuoure your land in your presence, and it is desolate like the ouerthrowe of strangers.

8 And the daughter of Zion shall remaine like a cotage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes had reserued vnto vs, euen a small remnant: we should haue bene as Sodom, and should haue bene like vnto Gomorah.

10 Heare þ word of the Lord, O princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

11 What haue I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts: and I desire not þ blood of bullockes, nor of lambes, nor of goates.

12 When yee come to appeare before me, who required this of your hands to treade in my courtes?

13 Bring no more oblations in vaine: incense is an abomination vnto me: I can not suffer your newe moones, nor sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

14 My soule hateth your newe moones & your appointed feastes: they are a burden vnto mee: I am wearie to beare them.

15 And whē you shal stretch out your hands, I will hide mine eyes from you: and though yee make many prayers, I

m Christ plagues were so grieuous that they were vncurable, and yet they would not repent.

n Meaning all them that dwelt farre off, which because they looke for no aduantage of that which remaineth, do forgo all beefore them.

o That is, Ierusalem.

p Because that he will ener haue a Church to call vpon his Name.

Thus all scripture is

q Declaring þ your workes deserued all to be destroyed as they of Sodom: but that God of his mercie refer vs to a little number. Rom. 11. 5.

Although God commandeth their sacrifices for a time, as lawes and ceremonies of their faith: yet because the people had not faith nor repentance, God reiecteth them, Psalm. 50. 12. Iere 6.20. Amos 5.21.

r Without such and repentance. s Your sacrifices offered in the newe moones & feastes be condemned here, because ye vse to please God with ceremonies, and therefore they are as ydle & vnfruitfull

will not heare: for your hands are full
ᵃ of blood.
16 Waſh you, make you cleane: take
away the euill of your workes from be-
fore mine eyes: ceaſe to do euill.
17 Learne to ᵗ doe well: ſeeke iudge-
ment, relieue the oppreſſed, iudge the fa-
therleſſe, and defend the widowe.
18 Come nowe, ʸ and let vs reaſon toge-
ther, ſaith the Lord: though your ſinnes
were as crimſin, they ſhall bee made
white as ſnowe: though they were red
like ſkarlet, they ſhalbe as wooll.
19 If yee ᶻ conſent and obey, yee ſhall
eate the good things of the land.
20 But if ye refuſe and be rebellious,
ye ſhalbe deuoured with the ſworde: for
the mouth of the Lord hath ſpoken it.
21 Howe is the faithfull citie become
an harlot? it was full of iudgement, and
iuſtice lodged therein, but nowe ᵉ they
are murtherers.
22 Thy ſiluer is become droſſe: thy
wine is mixt with water.
23 Thy princes are rebellious and
companions of theeues: euery one lo-
ueth giftes, and followeth after rewardes:
they iudge not ẏ fatherles, neither doeth
the widowes cauſe come before them.
24 Therefore ſaith the Lord God of
hoſtes, the ᵍ mightie one of Iſrael, Ah,
I wil eaſe me of mine aduerſaries, and
auenge me of mine enemies.
25 Then I wil turne mine hand vp-
on thee, and burne out thy droſſe, till it
ᵏ be pure, and take away all thy tinne.
26 And I will reſtore thy iudges as
at the firſt, and thy counſellers as at the be-
ginning: afterwarde ſhalt thou be called
a citie of righteouſnes, and a faithful citie.
27 Zion ſhall be redeemed in iudge-
ment, and they that returne in her, in
ᵐ iuſtice.
28 And the ⁿ deſtruction of the tranſ-
greſſours and of the ſinners ſhall be to-
gether: and they that forſake the Lord,
ſhall be conſumed.
29 For they ſhalbe confounded for the
ᵒ okes, which ye haue deſired, and ye ſhal
be aſhamed of the gardens, that ye haue
choſen.
30 For ye ſhall bee as an oke, whoſe
leafe fadeth: and as a garden that hath
no water.
31 And the ſtrong ſhall be as ᵖ towe, and
the maker thereof, as a ſparke: and they
ſhall both burne together, and none ſhal
quench them.

CHAP. II.

2 The Church ſhall be reſtored by Chriſt, and the Gentiles cal-
led. 6 The puniſhment of the rebellious and obſtinate.

The worde that Iſaiah the
ſonne of Amoz ſawe vpon
Judah and Jeruſalem.
2 ᵃ It ſhall bee in the laſt
daies, that the mountaine of
the houſe of the Lord ſhalbe prepared in
the toppe of the mountaines, and ſhall
be exalted aboue the hilles, and all nati-
ons ſhall flowe vnto it.
3 And many people ſhall go, and ſay,
Come, and let vs goe vp to the moun-
taine of the Lorde, to the houſe of ẏ God
of Iaakob, and he wil teach vs his waies,
and we will walke in his paths: for the
ᶜ Lawe ſhall goe forth of Zion, and the
word of the Lord from ᵈ Jeruſalem,
4 And ᵉ he ſhal iudge among the nati-
ons, and ᶠ rebuke many people: they ſhall
breake their ſwords alſo into mattocks,
and their ſpeares into ſithes: nation ſhal
not lift vp a ſworde againſt nation, nei-
ther ſhal they learne ʰ to fight any more.
5 O houſe of Iaakob, come yee, and let
vs ⁱ walke in the light of the Lord.
6 Surely thou ᵐ haſt forſaken thy peo-
ple, the houſe of Iaakob, becauſe they
are full of the Eaſt maners, and are
ſorcerers as the Philiſtims, ᵒ and abounde
with ſtrange children.
7 Their lande alſo was full of ᵖ ſiluer
and golde, and there was none ende of
their treaſures: and their lande was full of
horſes and their charets were infinite.
8 Their land alſo was full of idoles:
they worſhipped the worke of their
owne hands, which their owne fingers
haue made.
9 And a man bowed him ſelfe, and a

a He ſheweth that where men be giuen to auarice, deceit, crueltie and extortion which is meant by blood, there God will ſhewe his anger, and not accept them, though they ſeeme neuer ſo holy, as Chap. 58. 4.
y By this outward waſhing, he meaneth the ſpiritual, exhorting the Jewes to repent and amende their liues.
z This kinde of reaſoning, by the ſeconde table the ſcriptures ble mine ny places a gainſt the hypocrites who pretend moſt holines and religion in word, but when their charitie and loue towarde their brethren ſhould appeare, they declare that they haue neither faith nor religion.
a To knowe if I do accuſe you without cauſe.
b Leaſt ſinners ſhould pretend any rigour on Gods part he ſheweth that he is willing to pardon them to be pure in heart, and he will forgiue al their ſinnes, were they neuer ſo many or great.
c He ſheweth that whatſoeuer aduerſitie man ſuffereth, it ought to be attributed to his owne incredulitie and diſobedience.
d That is, Jeruſalem which had promiſed ſuche fidelitie vnto me, as a wife to her huſband.
e Giuen to couetouſnes and extortion which he ſignified before by blood, verſe 15.
f Whatſoeuer was pure in thee before is nowe corrupt, though thou haue an outward ſhewe.
g That is, they not onely wincked at the extortioners, and not onely do not puniſh them, but are them ſelues ſuch.
h When God wil ſhewe him ſelfe merciful to his Church, he calleth him ſelfe The holy one of Iſrael but when he hath to do with his enemies, he is called mightie, as againſt whom no power is able to reſiſt.
i I will take vengeance of mine aduerſaries the Jewes, and ſo [illegible] before by puniſhment the [illegible] he doeth [illegible] [illegible] [illegible] [illegible].
k Leſt the faithful among them ſhould be ouercome with this threatning he addeth this conſolation.
l It is onely the worke of God, to purifie the heart of man which thing he doeth because of his promiſe made concerning the ſaluation of his elect.
m It ſhal be in mere Gods faithful promiſe which is the cauſe of the deliuerance of his Church.
n The wicked ſhal not be partakers of Gods promiſes Iſaiah 66. 24.

o That is, the trees and pleaſant places, where ye commit idolatrie, which was forbidden Deut. 16. 22.
p The falſe god, wherein ye put your confidence, ſhal be conſumed as eaſily as a piece of towe.

Mich. 4. 1.
a The decree and ordinance of God touching the reſtauration of the Church, which is chiefly meant of ẏ time of Chriſt.
b In an eminent place to be ſeene and diſcerned.
c That ẏ kingdome of Chriſt ſhal be enlarged by ẏ preaching of ẏ doctrine. Here alſo is declared the zeale of ẏ children of God, when they are called.
d Alluding to mount Zion, where the viſible Church then was.
Micah. 4. 2.
e Meaning, the whole doctrine of ſaluation.
f This was accompliſhed, when ẏ Goſpel was firſt preached in Jeruſalem, and from thence went through all the worlde.
g The Lorde, which is Chriſt, ſhall haue all power giuen him.
h That they may acknowledge their ſinnes and turne to him.
i He ſheweth the fruite of the peace which the Goſpel ſhould bring to wit, that men ſhould be one good one to another whereas before they were enemies.
k He ſpeaketh not againſt the uſe of weapons and lawful warre, but ſheweth howe the heartes of the godly ſhal be affected one toward another which peace and loue doth begin and growe in this life but ſhalbe perfited when we are ioyned with our head Chriſt Jeſus.
l Seeing the Gentiles wil be ſo readie, make you haſt and ſhewe the the way to worſhippe God.
m The Prophet ſeeing the ſmall hope that the Jewes would conuert, complaineth to God as though he had vtterly forſaken them for their ſinnes.
n Full of the corruptions that reigned chiefly in the Eaſt partes.
o They altogether giue themſelues to ẏ faſhions of other nations.
p The Prophet firſt condemned their ſuperſtition and idolatrie, next their couetouſnes, and thirdly, their vaine truſt in worldly meanes.

man: humbled himselfe: therfore spare them not.

10 Enter into the rocke, and hide thee in the dust frō before ỹ feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shall be abased, and the Lord onely shalbe exalted in that day.

12 For the day of the Lorde of hostes is vpon all the proude and haute, and vpon all that is exalted: and it shall bee made lowe.

13 Euen vpon all the ceders of Lebanon, that are hie and exalted, and vpon all the okes of Basthan,

14 And vpon all ỹ high mountaines, and vpon all the hilles that are lifted vp,

15 And vpon euery hie tower, and vpon euery strong wall,

16 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the hautnesse of men shall be brought lowe, and the loftinesse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the idoles will hee vtterly destroy.

19 Then they shal go * into the holes of the rockes, and into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his siluer idoles, and his golden idoles (which they had made them selues to worship them) * to the mowles and to the backes,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lorde, and from the glorie of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose ỹ breath is in his nostrels: for wherein is he to be esteemed?

a Because they trusted in their abundance and prosperitie he sheweth that they shou be taken from them. b The temporall gouernour and the minister.

prudent and the aged.

3 The captaine of fifte, and the honorable, and the counseller, and ỹ cunning artificer and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rule ouer them.

5 The people shall be * oppressed one of another, and euery one by his neighbour: the children shall presume against the ancient, and the vile against the honorable.

6 When euery one shall * take hold of his brother of the house of his father, ỹ say Thou hast clothing: thou shalt be our prince, and let this fall bee vnder thine hand:

7 In ỹ day he shall * sweare, saying, I can not bee an helper: for there is no bread in mine house nor clothing: therefore make me no prince of the people.

8 Doutlesse Jerusalem is fallen, and Judah is fallen downe, because their tongue and workes are against the Lorde, to prouoke the eyes of his glory.

9 The * tryal of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe bee vnto their soules: for they haue rewarded euill vnto themselues.

10 Say yee, Surely it shall be well with the iust: for they shall eate the fruit of their workes.

11 Woe be to the wicked, it shall be euill with him: for ỹ reward of his hands shall be giuen him.

12 * Children are extortioners of my people and women haue rule ouer them. O my people they that leade thee cause thee to erre, and destroy the way of thy paths.

13 The Lorde standeth vp to pleade, yea, he standeth vp to iudge the people.

14 The Lorde shall enter into iudgement with the Ancients of his people & the princes thereof: for ye haue eaten vp the vineyard: the spoyle of the poore is in your houses.

15 What haue ye to doe, that ye beate my people to pieces, and grinde the faces of the poore sayth the Lorde, euen the Lord of hostes?

16 The Lord also saith, Because the daughters of Zion are haute, & walke

o He notes the nature of the idolaters, which are neuer satisfied in their superstitions.

1 Thus ỹ Prophet spake being inflamed with the zeale of Gods glory, and to be mightie feared with Gods iudgements.

2 Meaning as soone as God shall begin to execute his iudgements.

3 Both trees and mountaines are ment the chiefe pride and loftie, and therefore esteemed strong in this world.

4 To condemn with their vain confidence which they had in strong holdes and in their rich marchandise, which brought in diuerse pleasures wherewith mens mindes became effeminate. Hebr. 10, 8. Luke 23, 30. reuel. 6, 16. and 9, 6.

5 They shall cast them into most vile and filthy places, when they perceiue that they are not able to helpe them.

6 Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you haue to doe with God.

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them fooles for princes. 14 The condemnation of the couetous. 16 The pride of the women

FOr lo, the Lord God of hosts will take away from Jerusalem and from Judah the stay * and the strength): euen all the staye of bread, and all the staye of water,

2 The strong man, and the man of warre, * the iudge and the Prophet, the

fooles and effeminate. Meaning that he [illegible] his Church [illegible] according to their [illegible] all [illegible] against them. * He meaneth the [illegible] and staye of their workes, which gaue them [illegible] tion.

o Or, in the declaration of their pryde

p As a signe, that they were not chaft.

q Which themselues coueted most commonly.

r They delited them in slippers that did creake, & had little plates sowed vpon them, which tinkled as they went.

s In rehearsing all these things particularly, he declareth the lightnesse and wantonnesse of such as cannot be contented with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbandes, which haue suffred this dissolutenesse, and also the common weale, which hath not remedied it.

with stretched out nekes, and with r wandring eyes, walking and musing as they goe, & making a tinkeling with their feete,

17 Therefore shal the Lord make the heads of ſ daughters of Zion balde, and the Lord shal discouer their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the talles, and the round tyers,

19 The sweete balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the head bands, and the tablets, and the earings,

21 The rings and the mufflers,

22 The costly apparel and the vailes, and the wimples, & the crisping pinnes,

23 And the glasses and the fine linen, and the hoodes, and the launes.

24 And in steade of sweete sauour, there shall be stinke, and in steade of a girdle, a rent, and in stead of dressing of the heare, baldnes, and in steade of a stomacher, a girding of sackecloth, [and] burning in stead of beautie.

25 Thy men shall fall by the sword, and thy strength in the battell.

26 Then shal her gates mourne and lament, and shee, being desolate, shall sit vpon the ground.

## CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. 2 The graces of God vpon them that remaine.

AND in that day shall u seuen women take holde of one man, saying, We will eat our owne bread, & We wil weare our owne garments: only let vs be called by thy name, and take away our x reproch.

2 In that day shall the y budde of the Lord be beautifull and glorious, and the fruit of the earth shalbe excellent & pleasant for them that are escaped of Israel.

3 Then hee that shall be left in Zion, and he that shal remaine in Ierusalem, shall be called holy, z euery one shall be written among the liuing in Ierusalē,

4 When the Lorde shall wash the filthinesse of the daughters of Zion, and purge the blood of Ierusalē out of the middes thereof by the spirit of a iudgement, and by the spirit of burning.

5 And ſ Lord shal create vpon euery place of mount Zion, & vpon the assemblies thereof, a cloud & smoke by day, & the shining of a flaming fire by night: for vpon all the glory shalbe a defence.

6 And a couering shalbe for a shadow in the day for the heat, & a place of refuge & a couert for the storme & for the raine.

u Then shall be great scarsitie, that one man shall haue seuen wiues.

x That is, take away our reproch, in that we are called thy people.

y The faithfull are called the glory of God, because he is his image, and tokens of his grace shine in them. z God promiseth to be the defence of his Church against all troubles and dangers.

## CHAP. V.

1 Vnder the similitude of the vine he describeth the state of the people. 8 Of their auarice. 11 Their drunkennesse. 13 Of their captiuitie.

NOwe will I sing to my a beloued a song of my beloued touching his vineyarde. My beloued had a vineyarde in a verie fruitfull hill,

2 And he hedged it, and gathered out the stones of it, & he planted it w the best plants, and he built a towre in the midst therof, & made a wine presse therin: & he looked that it should bring forth grapes: but it brought forth wilde grapes.

3 Nowe therefore O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, betweene me, & my vineyard.

4 What could I haue done any more to my vineyarde that I haue not done vnto it? Why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?

5 And nowe I tell you what I will do to my vineyarde: I will take away the hedge therof, and it shalbe eaten vp: I will breake the wal therof, and it shal be troden downe:

6 And I will lay it waste: it shal not be cut, nor digged but briers & thornes shal grow vp: I will also command the clouds that they raine no raine vpon it.

7 Surely the vineyarde of the Lord of hostes is the house of Israel, & the men of Iudah are his pleasant plant, and he looked for iudgement, but behold oppression: for righteousnesse, but behold a crying.

8 Woe vnto them that ioyne house to house, and lay fielde to fielde, till there be no place, that ye may bee placed by your selues in the middes of the earth.

9 This is in mine eares, saith the Lorde of hostes. Surely many houses shalbe desolate, euen great, and faire without inhabitant.

10 For ten acres of vines shall yeelde one bath, & the seede of an homer shal yeeld an ephah.

a The prophet by this song teacheth before the peoples eyes their ingratitude and Gods mercies.

b That is, to God.

Deut. 32. 32. Matt. 21. 33.

w Meaning, that he had planted his Church in a place most plentifull and abundant.

x He spared no diligence nor cost.

y In ſ seuenth verse he declareth what they were.

z He maketh the iudges in their owne cause, for although it was most euident, yet they were ſ cause of their owne ruine.

a It will take no more care for it: meaning that he would take from the Iewes & Israelites, & all other idolaters, & send ſe extreme plagues.

b Iudgement and righteousnes are true fruites of the feare of God, and therefore in the cruel oppressers there is no religion.

c Of the that are oppressed.

d To wit, for the poore to dwell in.

e I haue heard the complaint & cry of ſ poore, in which consisteth about ten pottlefuls that euery acre should but verely one pottel.

f Which otherwise in holy writ is called a bath, containing about seuen gallons.

g Ephah containeth ten pottels, and is in the same quantitie as bath is in measure.

p That spare no paine nor diligence to follow their lusts.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regard not the prouident care of God ouer them, nor to what ende he hath created them.
s That is, shall certainly go: for to the Hebrewes vse to speake, as though that which shall come to passe, were done already.
t Because they would not obey the worde of God.
u Hearing, the graue shall inlarge vp it selfe, and open her mouth, that she may deuour them that shall die: so, manie and great, and yet so, as they great destruction it shall neuer be satiate.
x God comforteth the poore Lambes of his Church, which had bene strangers in other countries, promising that they should dwell in their places againe, whereof they had bene depriued by the fat, and cruell tyrants.
y Which vse all circumcises, occasions and deuises to harden their conscience in sin.
z He sheweth what are the workes of the Lorde, when they are mixed with, Gods iudgements, 2 Pet. 3.4.
a Which are not ashamed of sinne: nay care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition. — Which are neuer wearie, but shew their strength, and brag in gluttonie and drunkennes. d Hath they and their posteritie, so that nothing shall be left.

11 ¶ Woe vnto them, that rise vp earely to followe drunkennes, and to them that continue vntill night, til the wine do inflame them.
12 And the harpe and viole, timbrell, and pipe, and wine are in their feastes: but they regarde not the Worke of the Lorde, neither consider the Worke of his handes.
13 Therefore my people is gone into captuitie, because they had no knowledge, and the glory thereof are men famished, & the multitude thereof is dried vp with thirst.
14 Therefore e hell hath enlarged it selfe, and hath opened his mouth without measure, and their glorie, and their multitude, & their pompe, & he that reioyceth among them, shall descend vnto it.
15 And man shall be brought downe, and man shalbe humbled, euen the eyes of the proude shalbe humbled.
16 And the Lord of hosts shalbe exalted in iudgement, and the holy God shal be sanctified in iustice.
17 Then shall f the lambes feede after their maner, and the strangers shal eate the desolate places of the fat.
18 ¶ Woe vnto them, that draw iniquitie with cordes of vanitie, and sinne, as with cart ropes:
19 Which say, Let him make speede: let him hasten his Worke, that wee may see it: and let the counsell of the holy one of Israel drawe neere and come, that we may know it.
20 Woe vnto them that speake good of euill, and euill of good, which put darknesse for light, and light for darknesse, that put bitter for sweete, and sweete for sowre.
21 Woe vnto them that are h wise in their owne eyes, and prudent in their owne sight.
22 Woe vnto them that are i mightie to drinke wine, & to them that are strong to powre in strong drinke:
23 Which iustifie the Wicked for a reward, and take away the righteousnes of the righteous from him.
24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their root shall be as rottennes, and their budde shall rise vp like dust, because they haue cast of the Lawe of the Lord of hostes, and contemned the word of the holy one of Israel.
25 Therefore is the wrath of the Lorde kindled against his people, and he hath stretched out his hande vpon them, and hath smitten them that the mountaines did tremble: and their carkases were as torne in the middes of the streetes, and for all this his wrath was not turned away, but his hande was stretched out still.
26 And hee will lift vp a signe k vnto the nations afarre, and will hisse vnto them from the ende of the earth: and behold, they shall come hastily with speede.
27 None shall l faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loynes be loosed, nor m the latchet of his shooes bee broken:
28 Whose arrowes shalbe sharpe, & all his bowes bent: his horse hoofs shal be thought like flint, and his wheeles like a whirle winde.
29 His roaring shalbe like a lyon, & he shall roare like lyons whelpes: they shall roare, and lay holde of the pray: they shall take it away, and none shall deliuer it.
30 And in that day they shall roare vpon them, as the roaring of the sea: and if they looke vnto the earth, behold darknes, and sorowe, and the light shalbe darkened in their skie.

e He sheweth that God ceaseth not to punish his people, & the diuerse creatures of them he had bene so prouoked, would haue bene more seuere, but therefore our plagues must continue, till we begin to feel, where.
f Or will make the Babylonians to come against them as his breathe and to fight vnder his standard.
g That be prompt & ready to execute gods vengeance.
The enemy shall haue none impediment.
h Whereby is declared the crueltie of the enemie.
i The Iewes shall finde no succour in the land of Iudah.

## CHAP. VI.

1 Esaiah sheweth his vocation by the vision of the diuine maiestie. 9 His charge. 11 The desolation of the people. 12 The destruction of the land. 13 The remnant reserued.

IN the yeere of the death of King Vzziah, I sawe also the Lorde sitting vpon an high throne and lifted vp, & the lower parts thereof filled the temple.
2 The Seraphims stoode vpon it: euery one had sixe winges: with twaine he couered his face, and with twaine he couered his a feete, and with twaine he did flie.
3 And one cried to another, and said, b Holy, holy, holy is the Lord of hostes:

a God sheweth not himselfe to man in his maiestie, but according as seemes conuenient to his capacitie: as is to be considered that he is by nature a spirite. Iohn 4. Figures as Iohn baptist into the holy Ghost in the forme of a doue. Act. 2. As iudges reasoning gaue [illegible]
c Of his garment, or of his traine. d They were Angels so called, because they were of a fiery colour, to signifie that they burne in the loue of God & were ligh as fire to execute his will. e Magnifying, that they were not able to endure the brightnes of Gods glorie. f Wherefore it was declared that man was not able to see the brightnes of God with them. g Whereby was declared the prompt obedience of the Angels to receiue Gods commandement. The last repetition signifieth, that the holy Angels cannot cease from continually praising God, to teach vs that in all our liues we should giue our selues to the continuall praise of God.

the whole worlde is full of his glorie.

4 And the lintels of the doore cheekes moued at the voyce of him that cryed, and the house was filled with smoke.

5 Then I sayde, Woe is mee: for I am vndone, because I am a man of polluted lippes and I dwell in the mids of a people of polluted lippes: for mine eyes haue seene the King and Lord of hostes.

6 Then fleewe one of the Seraphins vnto me with an hote cole in his hande, which hee had taken from the altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched thy lips, and thine vnquitie shall bee taken away, and thy sinne shalbe purged.

8 Also I heard the voice of the Lord, saying, Whom shall I sende? and who shall go for vs? Then I sayde, Here am I, send me.

9 And he sayde, Go, and say vnto this people, Ye shall heare in deede, but ye shal not vnderstand: ye shal plainly see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and bee heale them.

11 Then sayde I, Lorde, how long? And hee answered, Until the cities bee wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lord haue removed men farre away, and there be a great desolation in the middes of the land.

13 But yet in it shall be a tenth, and shall returne, and shall bee eaten vp as an ehne or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shalbe the substance thereof.

## CHAP. VII.

1 Ierusalem besieged. 4 Isaiah comforteth the king. 14 Christ is promised.

AND in the dayes of Ahaz the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin the King of Aram came vp, and Pekah the sonne of Remaliah King of Israel, to Ierusalem to fight against it, but hee could not ouercome it.

2 And it was tolde the house of Dauid, saying, Aram is ioyned vnto Ephraim: therefore his heart was moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 Then sayde the Lord vnto Isaiah, Go forth now to meete Ahaz thou and Shear-iashub thy sonne, at the ende of the conduit of the vpper poole, in the path of the fullers fielde,

4 And say vnto him, Take heede, and be still: feare not, neither bee faint hearted for the two tailes of the smoking firebrands for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee and Ephraim, and Remaliahs sonne saying,

6 Let vs go vp against Iudah, and let vs waken them vp, and make a breach therein for vs, and set a king in the middes thereof, euen the sonne of Tabeal.

7 Thus saith the Lord God, It shal not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: and within fiue threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 Also the Lord spake againe vnto Ahaz saying,

11 Aske a signe for thee of the Lorde thy God: aske it, either in the depth or in the height aboue.

12 But Ahaz sayde, I will not aske, neither will I tempt the Lord.

13 Then he said, Heare you nowe, O house of Dauid. Is it a small thing for you to grieue men, that yee will also grieue my God?

14 Therefore the Lorde himselfe

a That is, I am vndone. b Or, by — c To wit, the temple. d Or, for the hurt of Ahaz was euerrome, in dreaming, the kings house. e That is, Ie- rusalem, because that Tribe was the greatest, Gen. 49. 10. & 49. 8 Ephraim.

f That is to say, the rest shal returne, which name Shear- iashub gaue this sonne, to signifie, that a seed of people should reserue out of the captiuitie which should haue taken smoke, and shal vnexpectedly be deliuered. g Which was an Israelite, and as some write, remaine to the house of Dauid. h Counting from the fifte and twentieth yeere of the reigne of Vzziah, as what time Amos prophesied this thing, and now Isaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Isaiah did these message.

i For the confirmation of this thing, that those enemies shall be destroyed and thou preserued. k Not to beleeue Gods worde without a signe, is to tempt God: but to refuse a signe when God offereth it, for the aide and helpe of our infirmitie, is to rebell against him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but in so doing, ye rebell against him. m For as much as thou art vnbeliefull, the Lord for his owne promises sake will giue a signe, which shalbe, that Christ the Sauiour of his Church and the effect of all signes and miracles shall be reuealed.

Wil

wil giue you a signe. Beholde, the virgine
shall conceiue and beare a sonne and she
shall call his name ⁿ Immanu el.
15 Butter and honie shall he eate, til
he haue knowledge to refuse the euill, &
to chuse the good.
16 For afore ŷ ᵒ childe shal haue know-
ledge to eschewe the euill, & to chuse the
good the land that thou abhorrest, shall
be forsaken of both her Kings.
17 The Lord shall bring vpon thee, &
vpon thy people, and vpon thy fathers
house, the dayes that haue not come frō
the daye that ᵖ Ephraim departed from
Iudah, euen the King of Asshur.
18 And in that day shal the Lord hisse
for the ᑫ flie that is at the vttermost part
of the floods of Egypt, & for ŷ bee which
is in the land of Asshur,
19 And they shal come & shal light all
in the desolate valleys, and in the holes
of the rockes, and vpon all thornie pla-
ces, and vpon all bushie places.
20 In that day shal the Lorde shaue
with a rasor that is hired, euen by thē
beyond the Riuer, by ŷ King of Asshur,
the head and the heare of the fete, and
it shall consume the beard.
21 And in the same daye shall a man
nourish a yong kowe, and two shepe.
22 And for the ˢ abundance of milke,
that they shall giue he shall eate butter:
for butter and honie shal euery one eate,
which is left within the land.
23 And at the same daye euery place,
wherein shalbe a thousande vines, shall
be at a thousand pieces of siluer. so it
shalbe for the briers and for the thornes.
24 With arrowes & with bowe shal
one come thither: because all the lande
shalbe briers and thornes.
25 But on all the mountaines, which
shalbe digged with the mattocke there
shall not come thither the feare of of bri-
ers and thornes: but they shall be for the
sending out of bullockes and for the
treading of shepe.

ⁿ Meaning, that Christ is not onely God, but man also, because he shall be nourished as other men until the age of discretion. ᵒ For nowe meaning Christ, but an other childe, before he can come to the yeres of discretion, the Kings of Samaria and Syria shalbe destroyed. ᵖ [illegible] ᑫ In hiring thou hast put thy trust. ʳ Meaning, the Egyptians to be taken [illegible] ˢ [illegible] ᵗ That is, that which is worth a thousand pieces shalbe destroyed and nothing left, so that the number of cattell shalbe [illegible] one cowe and two shepe. ˣ The number of men shalbe so small [illegible] ʸ As they that go to seeke wilde beastes among the bushes. ᶻ The mountaines countrie [illegible] shall be tilled by such as shal flee to them for succour.

CHAP. VIII.

1 The captiuitie of Israel and Iudah by the Assyrians. 6 The infidelitie of the Iewes. 9 The destruction of the Assyrians. 14 Christ the stone of stumbling to the wicked. [illegible]

Moreouer, the Lord said vnto
me, Take thee a ᵃ great role,
and write in it ᵇ with a mans
penne, Make spede to the
spoyle, haste to the pray.

ᵃ That thou mayest write in great letters to the intent it may be more easily read. ᵇ Meaning, after the common facion: because all men might reade it.

2 Then I tooke vnto me faithfull
ᶜ witnesses to recorde, Vriah the Priest,
& Zechariah the sonne of Iebere chiah.
3 After, I came vnto the ᵈ Prophe-
tesse, which conceiued, and bare a sonne.
Then said ŷ Lord to me, Call his name,
ᵉ Maher shalal hash baz.
4 For before the ᶠ childe shall haue
knowledge to crie, My father, and my
mother, he shall take away the riches
of Damascus and the spoyle of Sama
ria, before the king of Asshur.
5 ¶ And the Lorde spake yet againe
vnto me, saying,
6 Because this people hath refused
the waters of ᵍ Shiloah that runne soft
ly, and reioyce with Rezin, and the sōne
of Remaliah,
7 Nowe therefore beholde, the Lord
bringeth vp vpon them the waters of
ʰ the Riuer mightie and great, euen
the King of Asshur with all his glorie,
& he shall come vp vpon all their riuers,
and go ouer all their bankes,
8 And shal breake into Iudah, and
shal ouerflowe and passe through, and
shall come vp to the necke and the ⁱ stret
ching out of his wings shall fil ŷ breadth
of thy lande, O Immanu el.
9 Gather together on heapes, O ye
ᵏ people, and ye shalbe broken in pieces,
and hearken all ye of farre countreyes:
gird your selues, and you shalbe broken
in pieces, gird your selues, and you shal
be broken in pieces.
10 Take counsel together, yet it shall
be brought to nought: pronounce a de
cree, yet shall it not stande: for God is
with vs.
11 For the Lorde spake thus to me in
taking ˡ of mine hande, and taught
me, that I shoulde not walke in the way
of this people, saying,
12 Say ye not ᵐ A confederacie to all
them, to whome this people saith a con
federacie neither feare you their feare,
nor be afraide of them.
13 ⁿ Sanctifie the Lord of hostes, and
let him be your feare, and let him be
your dread.
14 And he shall be as a ᵒ Sanctu
arie: but as a stumbling stone, and as a
rocke to fall vpon, to both the houses of

ᶜ Because the [illegible] ᵈ [illegible] ᵉ Meaning, to his wife, and that was [illegible] ᶠ Before any childe be able to speake. ᵍ That is, the brooke of Shiloah, which was a fountaine at the foote of mount Zion, out of the which ranne a small riuer through the citie, meaning that they of Iudah distrusted their owne power, which was small, before such power as the Israelites [illegible] ʰ That is, the Assyrians, which dwell beyonde Euphrates. ⁱ [illegible] ᵏ He speaketh this to Israel and Iudah [illegible] ˡ [illegible] ᵐ [illegible] Egyptians, [illegible]

ⁿ [illegible] the wickednes of this people [illegible] ᵒ [illegible]

Israel and as a snare and as a net to the inhabitants of Jerusalem.

15 And many among thē shall stumble, and shall fall and shalbe broken and shalbe snared and shalbe taken.

16 Binde vp the testimonie: seale vp the Lawe among my disciples.

17 Therefore I will waite vpon the Lord that hath hid his face from the house of Iaakob and I will looke for him.

18 Behold, I and the children whom the Lord hath giuen me are as figures and as wonders in Israel, by the Lord of hostes, which dwelleth in mount Zion.

19 And when they shal say vnto you, Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmure, Should not a people enquire at their God? from the liuing to the dead?

20 To the Lawe, and to the testimonie, if they speake not according to this worde: it is, because there is no light in them.

21 Then he that is afflicted and famished, shall go to and fro in it: and when he shalbe hungrie, he shall euē freat him selfe, and curse his king & his gods, and shall looke vpward,

22 And when hee shall looke to the earth, beholde trouble, and darknesse, veration and anguish, and he is driuē to darkenes.

3 Thou hast multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in harueste, and as men reioyce when they deuide a spoyle.

4 For the yoke of their burthen, and the staffe of their shoulder and the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battell of the warrior is with noyse, and with tumbling of garments in blood: but this shall be with burning and deuouring of fire.

6 For vnto vs a Child is borne and vnto vs a sonne is giuen: & the gouernement is vpon his shoulder, and he shall call his name, Wonderfull, Counseller, the mighty God, The euerlasting Father, The prince of peace.

7 The increase of his gouernemēt and peace shall haue none end: he shal sit vpon the throne of Dauid, and vpon his kingdome, to order it, and to stablish it with iudgement and with iustice from henceforth, euen for euer: the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a worde in to Iaakob, and it hath lighted vpon Israel.

9 And all the people shall knowe, euen Ephraim, and the inhabitant of Samaria, that say in the pride and presumption of the heart,

10 The brickes are fallen, but we will builde it with hewen stones: the wilde figge trees are cut downe, but we will change them into cedars.

11 Neuertheless the Lord will raise vp the aduersaries of Rezin against him, and ioyne his enemies together.

12 Aram before and the Philistims behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hand is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lorde cut off from Israel head and taile, branch and rush in one day.

15 The ancient and the honourable man, he is the head: and the Prophet that teacheth lyes, he is the taile.

16 For the leaders of the people cause them to erre: and they that are ledde by them, are deuoured.

17 Therefore shall the Lorde haue

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a Though all forsake me yet perswade mine heart to keepe my worde safe, calling to poore hearts. b Meaning the children which were willing to obey the voyce of God, who is liue to burie and hide them were monsters and not worthie to liue. c This was a confutation of their trouble, hardening that nothing could come vnto vs, but as the will of the Lord. a Answere the wicked thus. Should not God people seeke vnto their dead? b That is, will they receiue to be counsel of the deade, who is a mouth of God, to seeke helpe at a dead, who is the confusion of shame? c Seeke remedie in the worde of God where his will is declared. d They haue no knowledge, but are blinde vnto the worde of God, which hath reuealed against them to trouble them.

## CHAP. IX

1 The deliuerance of the Gentiles. 2 A prophecie of Christ. 14 The destruction of the rebellious Tribes for their pride and contempt of God.

a He comforteth his Church against all calamities, promising to restore them to great glory in Christ. b Where with Israel was punished, & how they shall be deliuered. c Where as the Iewes and Gentiles shall be ioyned together in one religion. d Where as the Prophet speaketh of things to come, he vseth the preterperfect tense, as if they were done. e The condemnation of the wicked.

BVt the darknesse shall not be according to the affliction, that it had when at the first she touched lightly the land of Zebulun and the land of Naphtali, nor afterwarde when hee was more grieuous by the way of the sea beyond Jordan in Galile of the Gentiles.

2 The people that walked in darknesse, haue seene a great light: they that dwelled in the lande of the shadowe of death, vpon thē hath the light shined.

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c Where as the Iewes and Gentiles were captiues. d Where as the Prophet speaketh of the deliuerance of their enemies, he vseth the preterperfect tense, as if they were done alreadie. e This, & another like in the 11. chap. is to shut vp the consolation of our deliuerance by Christ throughout all the Gospel, Matth. 4. 15. &c.

f Their number was greater when they returned, than when they went into captiuitie, but their ioy was greater at their returne, Dan. 2. 10. g Thou gauest them profit & ioy by deliuering them and by destroying the tyranne that had vexed them. h Christ borne, and whom vnto vs giuen for our deliuerance & the Succession from the Apostles. i He speaketh of the deliuerance of his Church which he hath deliuered vniuersally from his enemies but especially by the comming of Christ of whome he prophesieth in the next verse. k The author of eternitie, and by whome the Church and euery member there of shalbe preserued for euer, and hath immortall life. l His singular loue and care for his elect. m This is another prophecie against the destruction of Samaria, which were markers and contemners of Gods promises & threatnings. n We were but weake, when the enemie ouercame vs, but we will make our selues to stirre, that we will neither care for our enemies, nor feare gods chastisement. o Rezin King of Syria who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, Syrians were against Israel, which on the other side were assisted by Philistims.

no pleasure in their yong men, neither will hee haue compassion of their fatherlesse and of their widowes: for euery one is an hypocrite and wicked, and euery mouth speaketh folie: yet for al this his wrath is not turned away, but his hand is stretched out still.

p Wickednes as a bellowfe kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

18 For wickednes burneth as a fire: it deuoureth the briers and the thornes and wil kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lorde of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

q Though there were no forren enemie, yet they shall destroy one another.

20 And he shall snatch at the right hand, and be hungrie: and he shall eate on the left hande, and shall not be satisfied: euery one shall eate the flesh of his owne arme.

r Their greeuousnes shall be insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

21 Manasseh, Ephraim: and Ephraim Manasseh, and they both shall be against Iudah: yet for all this his wrath is not turned away, but his hand [is] stretched out still.

## CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians and after destroy them. 20 The remnant of Israel shall saued.

a Which write and pronounce wicked sentence to oppresse the poore, meaning that the wicked magistrates, which were the chiefe cause of mischefe, should be first punished.

WOe vnto them that decree wicked decrees, and a write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherlesse.

b To wit, from Assyria.

3 What will ye do in the day of visitation and of destruction which shal come from farre? to whom will ye flee for helpe? and where will ye leaue your glorie?

c Your riches and authoritie, that they may be safe, and that ye may recouer them againe.

4 Without me euery one shall fall among them that are bounde, and they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hande is stretched out stil.

d Because they haue forsaken me, some shall goe into captiuitie, and the rest shall be slaine.

5 O Asshur, the rodde of my wrath: and the staffe in their handes is mine indignation.

e God calleth for the Assyrians to be the executioners of his iudgement.

6 I will sende him to a dissembling nation and I will giue him a charge against the people of my wrath to take the spoyle, and to take the pray, and to treade them vnder feete like the mire in the streete.

f That is, the Assyrians against Iewes, which are but hypocrites: & in this first 6 seuerith verse is declared the difference of the worke of God & of the wicked in one thing, & not for any Gods intention is to chastise the Iewes, their amendment, & the Assyrians purpose is to destroy them to enrich themselues, thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is their worke & of the deuill.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a fewe nations.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdomes of the idoles, seeing their idoles were aboue Ierusalem, and aboue Samaria:

11 Shall not I, as I haue done to Samaria, and to the idoles thereof, so do to Ierusalem & to the idoles thereof?

12 Therefore when the Lorde hath accomplished all his worke vpon mount Zion and Ierusalem, I will visite the fruite of the proude heart of the king of Asshur, and his glorious and proude lookes,

13 Because he saide, By the power of mine owne hand haue I done it, and by my wisdome, because I am wise: therefore I haue remoued the borders of the people, & haue spoyled their treasures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath founde as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the axe boast it selfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rodde should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, [as it were no wood.

16 Therefore shall the Lorde God of hostes sende among his fatte men, leanenesse and vnder his glorie he shal kindle a burning, like the burning of fire.

17 And the light of Israel shall be as a fire, and the holy one thereof as a flame, and it shall burne, and deuoure his thornes and his briers in one day:

18 And shal consume the glorie of his forest, and of his fruitefull fieldes both soule and flesh: and he shall be as the fainting of a standard bearer.

19 And the rest of the trees of his forest shall be fewe, that a childe may tell them.

20 And at that day shall the remnant

g Seeing that I haue ouercome as well one citie as an other, so that none could resist that Ierusalem should be able to escape mine hande?

h When he hath sufficiently chastised his people for their vnrighteousnes, then will he burne the rodde.

i Meaning, Sancherib.

k Here we see that no creature is able to do any thing, but as God appointeth, and that euen the wicked are but instruments in Gods hande, through the which he worketh his will.

l Meaning, that God is able to consume the proude king of Assyria like fire to burne his enemies.

m That is, the Assyrians.

n To wit, body and soule at once.

nant of Israel, & such as are escaped of ỹ house of Iaakob, stay no more vpõ him that smote them but shal stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shal returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. The consumption decreed shal ouerflowe with righteousnesse.

23 For the Lord God of hostes shall make the consumption, euen determined, in the middes of all the land.

24 Therefore thus saith the Lorde God of hostes, O my people, that dwellest in Zion, be not afraide of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of Egypt:

25 But yet a very litle time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lorde of hostes shall rayse vp a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was vpon the Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from of thy shoulder, & his yoke from of thy necke: & the yoke shall be destroyed because of * the anoynting.

28 He is come to Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraide: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he wil stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hil of Ierusalem.

33 Beholde, the Lord God of hostes shall cut off the bough with feare, and they of high stature shalbe cut off, and the hie shalbe humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

ỹ This is the rule of Gods plagues toward his, to let them feele but a litle of that ỹ he doth take at, & all an others.

‡ This small number to vnbeleeuers seemed to be consumed, and yet according to Gods decree is not so. Matth. 24. & 22. to fulfil all the words of holy prophets. † God will not destroy his people vtterly as he hath determined and after many a small portion. ‖ As of Egypt ye shal punish them.

* Read Chap. 9.4.

o When the Israelites passed through by the lifting vp of Moses rodde, and the enemies were drowned, Exod. 14. 28. * Because of the promises made to Christ kingdome, that is, by Christes kingdome was prefigured ỹ he should, by what way the Assirians should come against Ierusalem to confirme the faith full when it shal to come to passe, that as their plague had ende, so should ỹ by be deliuered.

CHAP. XI.

1 Christ borne of the roote of Iesai. 2 His vertues and kingdome. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

AND there shall come a * rodde forth of the stocke of Iesai, and a graffe shall growe out of his rootes.

2 And the Spirite of the Lorde shall rest vpon him: the Spirite of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirite of knowledge and of the feare of the Lorde,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall he iudge the poore, and with equitie shal he reproue for the meeke of the earth: and he shall smite the earth with the rodde of his mouth, and with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The ‡ wolfe also shall dwell with the lambe and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a litle childe shall leade them.

7 And the kowe and the beare shall feede: their yong ones shall lye together: and the lyon shall eate strawe like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lorde, as the waters that couer the sea.

10 And in that day ỹ roote of Iesai, which shall stand vp for a signe vnto the † people, the nations shall seeke vnto it, and his rest shalbe glorious.

11 And in the same day shal the Lord ‖ stretch out his hand againe the second time, to possesse the remnant of his people (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he shewes that our true deliuerance must come by Christ log as Dauid came out of Iesai a man without dignitie so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53. 2. b At these promises ran a greefe in not but onely vnto Christ for it is he that touches ỹ hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the fauour of death and to shew that their perill: for that all the world shalbe smitten with this rodde, which is his worde. c Then because of these wicked affections are named by the names of beastes where in the like affections reigne: but Christ by his spirit shall reforme them, and worke in them such renued charater, that they shall be like to nothing, sauouring and louing one another, and cast off all their cruell affections. Chap. 65. 25. d It shalbe as great abundance as the waters in the sea. e Be prophecied of the calling of the Gentiles, which he also calleth the first fruits. Chap. 14. 1. f For God first deliuered his people out of Egypt and now promiseth to deliuer them out of other countries and lands, as from the Babylonians Persians Caldeans & them of Antiochus, among whom they were captiue: and this is ment of Christ, who called his people, being dispersed through all the worlde.

12 And

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, & gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, & ye aduersaries of Iudah shalbe cut off: Ephraim shal not enuie Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon ye shoulders of the Philistims towarde ye west: they shall spoyle them of the East together: Edom and Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lorde also shall vtterly destroy the tongue of the Egyptians sea, and with his mightie wynde shall lift vp his hand ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Assur, like as it was vnto Israel in ye day that he came vp out of the land of Egypt.

a Here he declareth how & whereby the Church shal be in this Church, and there be one against their enemies.

i Meaning, a corner of the sea, that entereth into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entereth into the sea by seuen streames.

## CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

AND thou a shalt saye in that day, O Lorde, I will praise thee: though thou wast angrie with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my saluation: I will trust, and will not feare: for the Lord God is b my strength and song: he also is become my saluation.

3 Therefore with ioy shal ye draw the waters out of the welles of saluation.

4 And ye shall say in that day, c Praise the Lord, call vpon his Name: declare his workes among the people: make mention of the, for his name is exalted.

5 Sing vnto the Lorde, for he hath done excellent things: this is knowen in all the worlde.

6 Crie out and shoute, d O inhabitãt of Zion: for great is the holy one of Israel in the middes of thee.

a The holy Church of God in all ages.

b Or, my strength and song.

c The graces of God shall be so abundant that ye may receiue them in as great plenty, as water out of a fountaine that is full.

2 Chron. 16.8

d Ye that are of the Church.

## CHAP. XIII.

The Medes and Persians shall destroy Babylon.

a That is, the great calamities which were ypposed to come on Babel, as a most grieuous burden which they were not able to beare. In these nine last Chapters following, he speaketh of the plagues, wherewith God wold smite these strange nations, (whome they knewe to be lare that God chastiseth & punisheth as his children, and these other as his enemies) and also that of Gods grace not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Lawe and keepe it not.

THE burden a of Babel, which Iesaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountaine: lift vp the voyce vnto them: wagge the b hand, that they may go into the gates of the nobles.

b To beckon, to call, to send for, or to commande.

3 I haue commanded them, that I haue sanctified: and I haue called the mightie to my wrath, and them that reioyce in my glorie.

4 The noyse of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lorde of hostes nombreth the hoste of the battell.

5 They come from a farre countrey, from the ende of the heauen: euen the Lorde with the weapons of his wrath to destroy the whole land.

6 Howle c you, for ye day of the Lorde is at hand: it shall come as a destroyer from the Almightie.

c The seruice of the Iudges & the Prophets against Babel. Babylon.

7 Therfore shal all hands be weake ned, and all mens hearts shall melt,

8 And they shall be afrayde: anguish and sorowe shall take them, and they shall haue paine, as a woman that trauileth: euery one shalbe amased at his neighbour, and their faces shall be like flames of fire.

9 Beholde, the day of the Lord commeth, cruel, with wrath and fierce anger to lay the lande waste: and he shall destroy the sinners out of it.

10 For the d starres of heauen and the planets ther of shall not giue their light: the sunne shalbe darkened in his going foorth, and the moone shal not cause her light to shine.

d The comparison of Babylon to the whole world, because they so exercised the nations, by reason of their great empire.

11 And I will visite the wickednesse vpon the world and their iniquitie vp on the wicked, and I will cause the arrogance of the proude to cease, and will cast downe the pride of tyrants.

12 I will make a man more precious then fine golde, euen a man aboue the wedge of golde of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.

14 And it shall be as a chased doe, e as a sheepe that no man taketh vp. euery man shall turne to his owne people, and flee eche one to his owne land.

e The nature of the Iudges & the Prophets against Babel. Babylon.

15 Euery one that is founde, shall be stricken through: and whosoeuer ioyneth him selfe, shall fall by the sworde.

16 f Their children also shalbe dashed in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

f The vengeance of God vpon Babel.

17 Beholde

17 Behold, I will stirre vp the Medes against them, which shall not regarde siluer, nor be desirous of golde.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glorie of kingdomes, the beaute and pride of the Chaldeans, shalbe as the destruction of God in Sodom and Gomorah.

Gen. 19. 24. Deut. 29. 23.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepheards make their foldes there.

21 But Ziim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall dance there.

22 And Iim shall crye in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

o Or, they shall go, or, come vp to come vnto their desolate houses, or, foules, or wilde beasts, or, owles. p Or, dragons. q Or, Sirens, deluded man, as by the fayries, goblins and such like fantasies.

## CHAP. XIII.

1 The returne of the people from captiuitie. 4 The destruction of the kyng of Babylon. 11 The breach of the kyng. 19 The desolation of the Babylonians.

THe burden of Babel, which Esai the sonne of Amoz did see.

2 Lift ye vp a token vpon the hie mountaine, exalte the voice vnto them, shake the hand, that they may go into the gates of the princes.

3 I haue commaunded my sanctified ones, I haue also called my mightie ones for mine anger, euen them that reioyce in mine highnesse.

4 The noyse of a multitude in the mountaines, like as of a great people: a tumultuous noyse of the kingdomes of nations gathered together: the Lord of hoastes musteryng the hoast of the battell.

a He sheweth why God will destroy them euen now in time, because he will deliuer his Church. b Meaning that he Gentiles shalbe inspired with the Spirit of the liuyng God. c Signifying that Iesus should be partakers to the Gentiles, and that they should be ioyned vnder the seruice of Christ by the preachyng of the Apostles, vnder whom alare brought to the subiection of Christ. 2 Cor. 10. 5. d That is, he suffered all violence and iniurie to be done e Meaning that when they came against, they were beyng restrayned and vnable to haue power to do a thyng.

5 They come from a farre countrey, from the ende of heauen, euen the Lord and the weapons of his indignation, to destroy all the land.

6 Howle ye, for the day of the Lord is at hande, it shall come as a destruction from the Almightie.

7 Therefore shall all hands be faynt, and euery mans heart shall melt:

8 And they shalbe afrayde: sorowes and paynes shall take them, they shall be in trauayle as a woman that trauayleth: they shall be amazed one at another, their faces shall burne like flames.

9 Behold, the day of the Lord commeth cruell, both with wrath and fierce anger, to lay the land waste, and to destroy the sinners thereof out of it.

10 For the starres of heauen, and the bright shining thereof shall not giue their light: the Sunne shall be darkened in his going forth, and the Moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the world, and their iniquitie vpon the wicked: and I will cause the pride of the proude to cease, and will lay low the haughtinesse of the terrible.

12 I will make a man more precious then fine golde, euen a man then the golde of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place, in the wrath of the Lord of hoastes, and in the day of his fierce anger.

14 And it shall be as the chased Roe, and as a sheepe that no man gathereth: they shall euery man turne to his people, and flee euery one into his owne land.

15 Whosoeuer is found, shall be thrust through: and whosoeuer is taken, shall fall by the sworde.

16 Their children also shall be dashed in pieces before their eyes: their houses shall be spoyled, and their wiues rauished.

17 Behold, I will stirre vp the Medes against them, which shall not regarde siluer, nor be desirous of golde.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

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22 And Iim shall crye in their palaces, and dragons in their pleasant palaces: and the time thereof is ready to come, and the dayes thereof shall not be prolonged.

## CHAP. XIV.

1 The returne of the people from captiuitie. 4 The destruction of the kyng of Babylon. 11 The breach of the kyng. 19 The desolation of the Babylonians.

FOr the Lord will haue compassion of Iaakob, and will yet chuse Israel, & cause them to rest in their owne land: and the stranger shall ioyne him selfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the lande of the Lord, for seruants & handmaydes: and they shall take them prisoners, whose captiues they were, and haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy sorowe, and from thy feare, and from the sore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, & say, How hath the oppressour ceased: and the golde thirstie Babel rested?

5 The Lorde hath broken the rodde of the wicked, and the sceptre of the rulers.

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did not let.

7 The whole worlde is at rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is mooued for thee to meete thee at thy comming, raising vp the dead for thee, euen all the princes of the earth, and hath raised from their thrones all the kings of the nations.

10 All they shall crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sound of thy violes: the worme is spred vnder thee, and the wormes couer thee.

12 How art thou fallen from heauen, O Lucifer, sonne of the morning? and cut downe to the ground, which diddest cast lots vpon the nations?

13 Yet thou saydest in thine heart, I will ascende into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascende aboue the height of the cloudes, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee shall looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, & that did shake the kingdomes?

17 He made the worlde as a wildernesse, and destroyed the cities thereof, and opened not the house of his prisoners.

18 All the Kings of the nations, euen they all sleepe in glorie, euery one in his owne house.

19 But thou art cast out of thy graue like an abominable branche: like the rayment of those that are slaine, and thrust thorow with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, and slaine thy people: the seede of the wicked shall not be renowmed for euer.

21 Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the lande, nor fill the face of the worlde with enemies.

22 ¶ For I will rise vp against them (saith

As though they feared, least thou shouldest ouerthrow the dead, as thou diddest the liuing: and here he verely the proude tyrannie of the wicked, which know not that all creatures waite their destruction that they may reuiue. f In death of thy rotting carpers and contemners.

g Thou that thoughtest thy seate most glorious and as it were placed in the heauens: for thy vnspeaking flatter, to become Nabuchadnezzar is compared.

h Meaning, Ierusalem, where of the Temple was on the Moyth hill, as Psal. 48. 2. where by he meaneth that tyrannie shall fight against God, whē they persecute his Church and word.

i To set them leuers in this place.

k In mariage, and other.

l To set them at liberte. noting his crueltie.

m Thou shalt not buryed in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

(saith the Lorde of hostes) and will cut off from Babel the name and the remnant and the sonne, and the nephewe, saith the Lord:

23 And I will make it a possession to the hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted it shall stand:

25 That I will breake to pieces Assur in my land, and vpon my mountaines will I tread him vnder foote: so that his yoke shall depart from them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, and who shall disannull it? and his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that King Ahaz dyed, was this burden.

29 Reioyce not, (thou whole Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrise, and the fruite thereof shalbe a fierie flying serpent.

30 For the first borne of the poore shall be fedde, and the needie shall lye downe in safetie: and I will kill thy roote with famine, and it shall slay thy remnant.

31 Howle, O gate, crye O citie: thou whole land of Palestina art dissolued, for there shall come from the North a smoke, and none shall be alone, at his time appointed.

32 What shall then one answere the messengers of the Gentiles? That the Lord hath stablished Zion, and the poore of his people shall trust in it.

## CHAP. XV.

*A prophecie against Moab.*

1 The burden of Moab. Surely Ar of Moab was destroyed, and brought to silence in a night: surely Kir of Moab was destroyed, and brought to silence in a night.

2 He shall goe vp to the temple, and to Dibon to the hye places to weepe: for Nebo and for Medeba shall Moab howle: vpon all their heads shall be baldnes, and euery beard shaued.

3 In their streetes shall they be girded with sackcloth: on the tops of their houses, and in their streetes euery one shall howle, and come downe with weeping.

4 And Heshbon shall crye, and Elealeh: their voyce shall be heard vnto Jahas: therefore the warriers of Moab shall shoute: the soule of euery one shall lament in him selfe.

5 Mine heart shall crye for Moab: his fugitiues shall flee vnto Zoar, an heiffer of three yeere olde: for they shall go vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they shall raise vp a crye of destruction.

6 For the waters of Nimrim shalbe dryed vp: therefore the grasse is withered, the herbes consumed, and there was no greene herbe.

7 Therefore what euery man hath left, and their substance shall they beare to the brooke of the willowes.

8 For the crye went round about the borders of Moab: and the howling thereof vnto Eglaim, and the shrikking thereof vnto Beer Elim,

9 Because the waters of Dimon shall be full of blood: for I will bring more vpon Dimon, euen lyons vpon him that escapeth of Moab, and to the remnant of the land.

## CHAP. XVI.

*The causes wherefore the Moabites are destroyed.*

1 Sende ye a lambe to the ruler of the worlde from the rocke of the wildernesse, vnto the mountaine of the daughter Zion.

2 For it shalbe as a birde that flyeth, and a nest forsaken: the daughters of Moab shall be at the foordes of Arnon.

3 Gather a counsell, execute iudgement: make thy shadow as the night in the midday: hide them that are chased out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner shall ende: the destroyer shall be consumed, and the oppressour shall cease out of the land.

5 And in mercie shall the throne be prepared, and he shall sit vpon it in stedfastnes

[Or, to-morrow.

o As I haue begun to destroy the Assyrians in the midst of their power, so will I confound & destroy them vpon their owne mountaines when I shall deliuer you from Babylon.

p From the Iewes

q Reade chap. xiv. 1.

r He willeth the Assyrians not to reioyce because the Iewes are diminished in their power: for they shalbe greater then euer it was.

s The Israelites, which were brought to misery vnder Ahaz.

t Or, in Jerusalem, my people

u That is, from the Israelites, by Assyrians: for they were both Moabites from Panel na.

x But they shalbe all reade and one together.

y Which shall come to enquire of the state of the Church.

z They shall answere that the Lord hath defende his Church: & the that come thether, shall haue there-vnto,

a Reade chap. xiv. 1.

b The chiefe citie, where by the whole countrey was ment.

c The Moabites shall flee to other nations for succour, but it shalbe to late.

d Which were cities of Moab.

e For as in the West parts they people vsed to weather beate or come long, but when they mourned to an East parte they cut it off.

f The Prophet speak thus as in the person of Moab to reproue as one that vnder the great misery of God should come vnto it. Meaning by it how the rest ouer were emplied and neuer felt Iehouah.

g He describeth the miserable destruction and flight of the Moabites.

h To bide them selues a time

i Of whom that are slaine.

k So that by no meanes they shall escape the vengeance of God: but shall be the enemies of the Church.

l Or, shadow not comfort, they are now left comfortlesse

m The Moabites do weep

f Their owne confidence, and power shalbe the occasion of them to fall. Jere. 48. 7.

g For all your mourning yet the cities shalbe destroyed, euen vnto the foundations.

h That is, the Assyrians, and other enemies.

i Speaking, of the countrey of Moabs owne nowell opened and all the precious things thereof were carryed into the borders neare into other countries, and ouer the sea.

k He sheweth y their plague was so great, that it would be hard to any man to lament vnto it, &c. as Ier. 48. 5.

l These enemies are come vpon them, and shout for ioy, when they carry the commodities from them, as Jer. 48. 33. For ioy for store and corn possession.

m They shall vse all meanes to seeke helpe of their Idoles & all inuentions for Chemos their great god shall not be able to helpe them.

n Or appointed a certaine time to punish the enemies in p Ch. would obserue iustly the time, for the which he is hired, & serue no longer but till euen long to it.

a Read Chap. 13. 1.

b The chiefe cities of Syria.

c It was a countrey of Moab on the east Arnon.

faithes, in the tabernacle of Dauid, iudging, and seeking iudgement, & hasting iustice.

6 We haue heard of the pride of Moab, he is very proude euen his pride, and his arrogancie and his indignation, but his lyes shall not be so.

7 Therefore shall Moab howle vnto Moab: euery one shall howle: for the foundations of Kir hareseth shall ye mourne yet they shall be stricken.

8 For the vineyardes of Heshbon are cut downe, and the vine of Sibmah: the lordes of the heathen haue broken the principall vines thereof: they are come vnto Jaazer: they wandred in the wildernesse: her goodly branches stretched out themselues, & went ouer the sea.

9 Therefore will I weepe with the weeping of Jaazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy sommer fruits, & vpon thy harueste a howling is fallen.

10 And gladnes is taken away, and ioy out of the plentifull fielde: and in the vineyardes shalbe no singing nor shouting for ioy: the treader shall not treade wine in the wine presses: I haue caused the reioycing to cease.

11 Wherefore my bowels shall sound like an harpe for Moab, and mine inward partes for Kir hareth.

12 And when it shall appeare that Moab shalbe wearie of his hie places, then shall he come to his c temple to pray, but he shall not preuaile.

13 This is the worde that the Lorde hath spoken against Moab sithe that time.

14 And nowe the Lord hath spoken, saying, In three yeeres, as the yeeres of an hireling, and the glorie of Moab shall be contemned in all the great multitude, and the remnant shall be very small and feeble.

## CHAP. XVII.

*A prophecie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.*

a Read Chap. 13. 1.

b The chiefe cities of Syria.

c It was a countrey of Moab on the east Arnon.

THe a burden of b Damascus. Beholde, Damascus is taken away from being a citie, for it shalbe a ruinous heape.

2 The cities of Aroer shalbe forsaken: they shall be for the flockes: for they shall lie there, and none shall make them afraide.

3 The munition also shall cease from d Ephraim, and the kingdome from Damascus, and the remnant of Aram shall be as the e glorie of the children of Israel, saith the Lord of hostes.

4 And in that day the glorie of Jaakob shall be impouerished, and the fatnes of his flesh shalbe made leane.

5 And it shall be as when the harueste man gathereth the corne, and reapeth the eares with his arme, and he shall be as hee that gathereth the eares in the valley of Rephaim.

6 Yet a gathering of grapes shall be left in it, as the shaking of an olive tree, two or three berries are in the toppe of the vtmost boughes and foure or fiue in the hye branches of the fruite thereof, saith the Lord God of Israel.

7 At that day shall a man looke to his f maker, and his eyes shall looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which they did forsake, because of the children of Israel, & there shalbe desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plantes, and shalt graffe strange g vine branches:

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to flourish: but the harueste shall be gone in the day h of possession, and there shall be desperate sorow.

12 i Ah, the multitude of many people, they shall make a founde like the noyse of the sea: for the noyse of the people shall make a sound like the noyse of mightie waters.

13 The people shall make a sound like the noyse of many waters: but God shall k rebuke them, & they shal flee farre off, & shalbe chased as the chaffe of the mountaines before the winde, and as a

d Jeremeth that the Prophet would be comfort the Church in declaring the destruction of these two Kings, of Syria and Israel, when as they had conspired the ouerthrow of Iudah.

e See verse 5. This is spoken in the multitude, and alliance with other nations, therefore for the ioy that they shalbe brought to nothing, and the Assyrians also

f Speaking, of the Ceremonies, wherewithall themselues of late nobilitie, prosperitie, strength and multitude.

g As the abundance of corne doth not feare the harueste nie that should cut it downe: no more shall the multitude of Israel make the enemies to thinke, whom God shall appoint executors of them.

h Which harueste was plentifull and ferrile. Because God would take his couenant fro Iudah, he vouchsafed to reserue some of them people, & to bring them to repentance.

i He sheweth that Gods preseruers cause trying himself some feare, and cause him to turne from their sinnes, and to humble themselues to him.

k To the Ceremonies left their cities,

when God shall place the Israelites there for the cities of Israel shall no more be able to defende their inhabitants, thru burdes, when God shall stirre the enemie to plague them m Which are certeine, and brought out of other countreys. n In the Lord the euerneth the wicked in his Lawe, Leuit. 26. 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations. p Here vnderstand for the consolation of the faithfull, which were in Israel.

rolling

rolling thing before the whirle winde.

14 And loe, in the euening there is trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lotte of them that robbe vs.

## CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

HO, the land shadowing with wings, which is beyond the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of reedes vpon the waters, [saying,] Go, ye swift messengers, to a nation that is scattered abroad and spoyled, vnto a terrible people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whose land the floodes haue spoyled.

3 All ye the inhabitants of the world and dwellers in the earth, shal see when he setteth vp a signe in the mountaines, and when hee bloweth the trumpe, ye shall heare.

4 For so the Lord sayde vnto me, I will rest and beholde in my tabernacle, as the heate drying vp the raine, and as a cloude of dewe in the heate of haruest.

5 For afore the haruest when the floure is finished, and the fruite is ripe in the floure, then he shall cut downe the braunches with hookes, and shall take away, [and cut off the boughes:

6 They shalbe left together vnto the foules of the mountaines, and to the beastes of the earth): for the foule shall sommer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a present be brought vnto the Lord of hostes a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the riuers haue spoyled, to the place of the Name of the Lorde of hostes, [euen the mount Zion.

## CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lord.

THE burden of Egypt. Behold, the Lord rideth vpon a swift cloude, and shall come vnto Egypt, and the idoles of Egypt shall be mooued at his presence, and the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against the Egyptians: so euery one shall fight against his brother, and euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the spirit of Egypt shall fayle in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirits of diuination, and at the soothsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, a mightie king shall rule ouer them, (saieth) the Lord God of hostes.

5 Then the waters of the sea shall fayle, and the riuer shalbe dried vp, and wasted.

6 And the riuers shall goe farre away: the riuers of defence shalbe emptied and dried vp: the reedes and flagges shalbe cut downe.

7 The grasse in the riuer, and at the head of the riuers, and all that groweth by the riuer, shall wither, and be driuen away and be no more.

8 The fishers also shall mourne, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters shalbe weakened.

9 Moreouer, they that worke in flare of diuers sortes, shalbe confounded, and they that weaue nets.

10 For their nettes shalbe broken, and all they, that make pondes, shalbe heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellers of Pharaoh is become foolish: how say ye vnto Pharaoh, I am the sonne of the wise: I am the sonne of the ancient Kings?

12 Where are now thy wise men, that they may tell thee, or may knowe what the Lorde of hostes hath determined against Egypt?

13 The princes of Zoan are becom-

a Heare thys.

b Because the Egyptians worshipped the deuise of their owne braines, in the shape of diuers beastes, and vsed the name of their Gods to auoyde the name of true God.

c Then the Lorde commeth and destroyeth the counsell of the wicked.

d Meaning, their policie, and wit ouerne.

e He threweth that the sea and riuers shall ouergreat creatures, to creepe they thought themselues most sure, should not be able to defend them, or his anger, but that he would defend the Egyptians among them, that poulde keepe them vnder as flaues.

f For Nilus ran into the sea by seuen streames as though they were to many riuers.

g The Ghetes doubtes mouth and reason, but the meane the wrong out of the which the wicked can neuer get them selues out of ignorance.

a The Scriptures vse to describe the destruction of a countrey by taking away of the commodities thereof, as by vnreasonable beastes, fish, and fowle, of the riuers, wherby countreys are enriched. b Also Cancs, a famous citie vpon Nilus. k Hee noteth the flatteries of Ieroboam, who perswaded not himself that he was wise, and noble, and that his house was most ancient, and so yet submitted himselfe, saying, I am wise.

fooles: the princes of Noph are deceiued, they haue deceiued Egypt, euen the corners of the tribes thereof.

14 The Lord hath mingled among them the spirit of errours: and they haue caused Egypt to erre in euery worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may doe, nor the taile, the branch nor the rush.

16 In that day shall Egypt be like vnto women: for it shalbe afraid and feare because of the mooning of the hand of the Lorde of hostes, which he shaketh ouer it.

17 And the land of Judah shall be a feare vnto Egypt: euery one that maketh mention of it shalbe afraid thereat, because of the counsel of the Lord of hosts, which he hath determined vpon it.

18 In that day shall fiue cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lord of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lord be in the middes of the land of Egypt, and a pillar by the border thereof vnto the Lord.

20 And it shalbe for a signe and for a witnesse vnto the Lord of hostes in the land of Egypt: for they shall crye vnto the Lord, because of the oppressers, and he shall sende them a Sauiour, and a great man, and shall deliuer them.

21 And the Lord shalbe knowen of the Egyptians, & the Egyptians shall know the Lord in that day, & doe sacrifice and oblation, and shall vowe vowes vnto the Lord, and performe them.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lorde, and he shall be intreated of them and shall heale them.

23 In that day shall there be a path from Egypt to Asshur, & Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, euen a blessing in the middes of the land.

25 For the Lord of hostes shall bless it, saying, Blessed be my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

## CHAP. XX.

1 The chief peeres captiuitie of Egypt and Ethopia described by the chief peeres going naked of Isaiah.

IN the yeere that Tartan came to Asdod, (when Sargon king of Asshur sent him) and had fought against Asdod, and taken it,

2 At the same time spake the Lorde by the hand of Isaiah the sonne of Amos, saying Go, and loose the sackcloth from thy loynes, and put off thy shooe from thy foote. And he did so, walking naked and barefoote.

3 And the Lord sayde, Like as my seruant Isaiah hath walked naked, and barefoote three yeeres, as a signe and wonder vpon Egypt and Ethiopia,

4 So shall the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both young men and olde men naked & barefoote, with their buttocks vncouered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitant of this yle say in that day, Beholde, such is our expectation, whither we fled for helpe to be deliuered from the King of Asshur, and howe shall we be deliuered?

## CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The cause of Idumea. 13 And of Arabia.

THE burden of the desert sea. As the whirlewinds in the South vse to passe from the wildernesse, so shall it come from the horrible land.

2 A grieuous vision was shewed vnto me, The transgressour against a transgressour, & the destroyer against a destroyer. Go vp Elam, besiege Media: I haue caused all the mourning thereof to cease.

3 Therefore are my loynes filled with sorowe: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I saw it.

4 Mine heart fayled: fearefulnesse

1 Or, Sephirim, or, Sepharaim Alexandria and Babylon the great Cities.

a The principall supporters of the state are destroyed.

b For the spirite of wisedome be taken away made them drunken and giuen vp to the spirit of error.

c Together the great and the small, & strong and the weake.

d Considering that enough their ouersight the Iewes made not God their defence, but put their trust in them, and were therefore notwithstanding they shal feare at the like light vpon them.

e Shal make one confession of one beliefe the people of God by the speach of Canaan among the languages, to serue God with the like ceremonies & their watchedness as also of the first part there should be among the lost.

f There shalbe euident tokens and tokens that God religion is there bidden manner of speaches as the Arke of the Patriarches and ancient times, when God had not as yet appointed the place and fit manner how he would be worshipped.

g This declareth that this prophecie should be accomplished at the time of Christ.

h By these ceremonies & purple vnder the spirituall seruice vnder Christ.

i By these two nations are signified all nations in respect of the Church, of betweene the Gentiles and the Iewes shall be ioyned together in one faith and religion, and should be all one folde vnder Christ their Shepheard.

1 Who was a captaine of Sancherib. King 18.17.

b A citie of the Philistims.

c The Chronicles write that Sancherib was so called.

d Which signifieth that the prophecie should lament, the meaning that he saw prepared, before the three yeeres, that went naked and barefooted.

e In whose aide they trusted.

f Of whome they boasted, and gloried.

g Meaning, Iudea which was compassed about with their enemies, as an yle with waters.

a On the sea for the Persians and Caldeans was a barbarous, by reason they be meaneth Christ.

b That is, the name of Babylon by the Medes and Persians.

c The Assyrians and Caldeans in which they destroyed other nations, shall be ouercome of the Medes and Persians, and this he prophesied an hundreth yeeres before it came to passe.

d Because they shall finde no succour, they shall mourne no more, or, I haue caused them to cease mourning whom Babylon had afflicted.

e Thus the Prophet speaketh in the person of the Babylonians.

troubled

troubled me: the night of my pleasures hath he turned vnto feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: arise, ye princes, anoynt the shielde.

6 For thus hath the Lord said vnto me, Go, set a watchman, to tell what he seeth.

7 And hee sawe a charet with two horsemen: a charet of an asse, and a charet of a camel: and hee hearkened and tooke diligent heede.

8 And he cryed, A lyon: my lord, I stand continually vpon the watch towre in the day time, and I am set in my watche euery night:

9 And behold, this mans charet commeth with two horsemen. And he answered and saide, *Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O my threshing, and the corne of my floore. That which I haue heard of the Lorde of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of Dumah. He calleth vnto me out of Seir, watchman, What was in the night? watchman, what was in the night?

12 The watchman said, The morning commeth, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In the forest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth water to meete the thirstie, and preuent him that fleeth with his bread.

15 For they flee from the drawen swords, euen from the drawen sword, and from the bent bowe, and from the grieuousnesse of warre.

16 For thus hath the Lord said vnto me, Yet a yere according to the yeres of an hireling, and all the glorie of Kedar shall faile.

17 And the residue of the number of the strong archers of the sonnes of Kedar shall be fewe: for the Lorde God of Israel hath spoken it.

## CHAP. XXII.

1 He prophecieth of the destruction of Jerusalem by Nebuchadnezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

THe burden of the valley of vision. What ayleth thee nowe that thou art wholy gone vp vnto the house tops?

2 Thou that art full of noyse, a citie full of bustle, a ioyous citie: thy slaine men shall not be slaine with sword, nor die in battell.

3 All thy princes shall flee together from the bowe: they shalbe bound: all that shalbe found in thee, shalbe bound together, which haue fled from farre.

4 Therefore saide I, Turne away from me: I will weepe bitterly: labour not to comfort me for the destruction of the daughter of my people.

5 For it is a day of trouble, and of rume, and of perplexitie by the Lord God of hostes in the valley of vision breaking downe the citie: and a crying vnto the mountaines.

6 ¶ And Elam bare the quiuer in a mans charet with horsemen, and Kir vncouered the shielde.

7 And thy chiefe valleys were full of charets, & the horsemen set themselues in aray against the gate.

8 And he discouered the couering of Judah: & thou diddest looke in that day to the armour of the house of the forest.

9 And ye haue seene the breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

10 And ye nombred the houses of Jerusalem, and the houses haue ye broken downe to fortifie the wall.

11 And haue also made a ditche betweene the two walles, for the waters of the old poole, and haue not looked vnto the maker thereof, neither had respect vnto him that formed it of olde.

12 And in that day did the Lord God of hostes call vnto weeping and mourning and to baldnes & girding with sackecloth.

13 And behold ioy and gladnes slaying oxen and killing sheepe, eating flesh, and drinking wine, eating and drinking: for to morowe we shall die.

14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shall not be purged from you, till ye die, saith the Lord God of hostes.

[illegible marginal notes]

15 Thus saith þ Lord God of hostes,
Go, get thee to that treasurer, to Shebna, the steward of the house, and say,
16 What hast thou to doe here? and
whom hast thou here? that thou shouldest here hewe thee out a sepulchre, as he that heweth out his sepulchre in an hie place, or that graueth an habitation for himselfe in a rocke?
17 Beholde, the Lord will carie thee
away with a great captiuitie, and will surely couer thee.
18 He wil surely rolle and turne thee
like a ball in a large countrey: there shalt thou die, & there the charets of thy glorie shall be the shame of thy lords house.
19 And I wil driue thee from thy station, and out of thy dwelling will he destroy thee.
20 And in that day will I ᵘ call my
seruant Eliakim the sonne of Hilkiah,
21 And with thy garments will I
clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hande, and he shall be a father of the inhabitants of Ierusalem, and of the house of Iudah.
22 And the key of the house of Dauid
will I lay vpon his shoulder: so he shall open and no man shall shut: and he shall shut, and no man shall open.
23 And I will fasten him as a ʸ naile
in a sure place, & he shall be for the throne of glorie to his fathers house.
24 And they shall hang vpon him all
the glorie of his fathers house, ᶻ euen of the nephewes and posteritie all small vessels, from the vessels of the cuppes, euen to all the instruments of musike.
25 In that day, saith þ Lord of hostes,
shall the ᵃ naile, that is fastened in þ sure place, depart and shalbe broken, and fall: and the burden, that was vpon it, shalbe cut off: for the Lord hath spoken it.

and [illegible] of the kings house [illegible] y I will establish him and confirme him [illegible] z Meaning that both small & great [illegible] of Eliakim, shal [illegible] praise, and glorie by this faithfull officer. a He meaneth Shebna who in mans iudgement should neuer haue fallen.

## CHAP. XXIII.

1 A prophecie against Tyrus. 17 A promise that it shalbe restored.

a Read Chap. [illegible]

The ᵃ burden of Tyrus. Howle, ye ships of Tarshish: for it is destroyed, so that there is none house: none shall come from the land of ᵇ Chittim: it is ᶜ reueiled vnto them.
2 Be still ye that dwel in the yles: the
marchants of Zidon, and such as passe ouer the sea, haue ᵈ replenished thee.
3 The seede of Nilus growing by
the abundance of waters, and the haruest of the riuer was her reuenues, and she was a marte of the nations.
4 Be ashamed, thou Zidon: for the
sea hath spoken, euen þ strength of the sea, saying I haue not trauailed, nor brought forth childrē, neither nourished yong men, nor brought vp virgins.
5 When the fame commeth to the Egyptians they shall be ᵏ sore, concerning the rumour of Tyrus.
6 Go you ouer to Tarshish: howle,
ye that dwell in the yles.
7 Is not this that your glorious ˡ citie? her antiquitie is of ancient dayes: her owne feete shall leade her a farre off to be a soiourner.
8 Who hath decreed this against Tyrus ᵐ that crowneth men whose marchants are princes? whose chapmen are the nobles of the world?
9 The Lorde of hostes hath decreed
this, to staine the pride of all glorie, and to bring to contempt all them that be glorious in the earth.
10 Passe through thy land like a flood
to the daughter of Tarshish: there is no more strength.
11 He stretched out his hand vpon the
sea: he shooke the kingdomes: the Lord hath giuen a commaundement concerning the place of marchandise, to destroy the power thereof.
12 And he saide, Thou shalt no more
reioyce when thou art oppressed: ᵒ O virgin daughter of Zidon, rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.
13 Beholde the land of the Caldeans:
this was no people: Asshur founded it by the inhabitants of the wildernesse: they set vp the towres thereof, they raysed the palaces therof and he ˢ brought it to ruine.
14 Howle ye shippes of Tarshish, for
your strength is destroyed.
15 And in that day shall Tyrus be forgotten seuentie yeeres, ᵗ according to the yeres of one king, at the ende of seuentie yeres shall Tyrus sing as an harlot.
16 Take an harpe, and go about the
citie: (thou harlot that hast bene forgotten) ᵘ make sweete melodie, sing mo songs that thou mayest be remembred.

d Haue haunted [illegible] and enriched thee. i Meaning, the corne of Egypt which was fed by the ouerflowing of Nilus. That is, Cyprus, which was the [illegible] port of the sea. I [illegible] no people [illegible] am as a barren woman that neuer had childe. k Because these two countreys were ioyned in league together. l Tyrus which [illegible] other marchants to go to Cilicia, and to come no more there. m Who maketh her marchants like Princes. n The strength will no more serue thee: therefore flee to other countreys for succour. o For Tyrus was neuer touched nor afflicted before. p Because Tyrus was built by them of Zidon. q The Caldeans which dwelt in tentes in þ wildernes, were gathered by the Assyrians into cities. r The people of the Caldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to ouercome the Assyrians, which were so great a nation, much more shal these two nations of Caldea and Assyria be able to ouerthrow Tyrus. s That is, Tyrus, by whom

[illegible] countreys Westward from Palestina. c All men know of this destruction.

ye are enriched. t Tyrus shall lye destroyed seuentie yeres which he calleth the reigne of one king or a mans age. u Shal vse all craft & subtiltie to entise men againe to her. x She shal labour by al meanes to recouer her first credit as an harlot when she is long forgotten, seeketh by all meanes to entertaine her louers.

17 And

17 And at the ende of seuentie yeeres shall the Lord visite Tyrus, & she shall returne to her wages, and shall commit formication with all the kingdomes of the earth that are in the world.

18 Yet her occupying and her wages shall be ᵉ holy vnto the Lorde: it shall not be layed vp nor kept in store, but her marchandise shalbe for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

CHAP. XXIIII.

A prophecie of the curse of God for the sinnes of the people.

1 A remnant reserued shall praise the Lord.

BEhold, the Lord maketh the earth emptie and he maketh it waste: he turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like ᵇ Priest and like seruant, like master, like maid, like mistresse, like byer, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shalbe cleane emptied, and vtterly spoyled: for the Lorde hath spoken this word.

4 The earth lamenteth and fadeth away: the world is feebled & decayed: the proud people of the earth are weakened.

5 The earth also defileth, because of the inhabitats therof: for they transgressed the lawes: they changed the ordinances, & brake the euerlasting couenant.

6 Therefore hath the ᶜ curse deuoured the earth, and the inhabitants there of are desolate. Wherefore the inhabitants of the lande are ᵈ burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of merie heart, do mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shall be bitter to them that drinke it.

10 The citie of ᵉ vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the ᶠ mirth

a Though the land be defiled of the Lorde by the sinnes of the people, yet it shall returne to her old wicked practises, and for gaine shall giue her selfe to all meres lustes: he am harlot.

b Declareth that God vse by vprightnes of the Gospel shall call Tyrus to repentance, & turne her heart from auarice and filthie gaine, vnto true worshipping of God and liberalitie toward his Saints.

a This Prophesie is as a conclusion of the whole booke, vttered to the Iewes and other nations, & is diuided into three partes, whereof the first conteineth the miserie that should come vpon the whole earth, for the sinnes of the inhabitants therof, which were of all degrees and callings.

b Because this was a name of dignitie among the Iewes, therefore he vseth it to them which were not of Aarons familie: and so likewise of the rest of the names of degrees. Num. 16. 2 Chron. 17. and diuersitie of weights, Deut. 25. to shew that vprightnesse in all thinges is required of euery one of vs. Num. 16. 40.

c That is, reproch not her fruite for the sinne of the people, whome the earth bringeth much of their abominations, because they reuolt from God.

d Whitten in the Lawe. Leuit. 26. 14. Deut. 28. 16.

e Which is brought on vs, that they were confirmed with the fire of Gods wrath.

f Which was without order to make shoulde be vnto be to desolation and confusion and this was not onely meant of Jerusalem, but of all the other wicked cities.

g Because they did not vse Gods benefites aright, their pleasures should fade, and they fall to mourning.

of the world is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the middes of the earth, among the people, as the shaking of an olme tree, and as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shoute for the magnificence of the Lord: they shall reioyce from the sea.

15 Wherefore praise ye the Lord in the valleys, euen the Name of the Lorde God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard praises euen glorie to the ʰ iust, and I said, My leannesse, my leannesse, woe is mee: the transgressours haue offended: yea, the transgressours haue grieuously offended.

17 Feare, & the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And he that fleeth from the noyse of the feare shall fall into the pit: and he that commeth vp out of the pit, shall be taken in the snare: for the ⁱ windowes from on high are open, and the foundations of the earth do shake.

19 The earth is vtterly broken down: the earth is cleane dissolued: the earth is mooued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shall be remooued like a tent, and the iniquitie thereof shalbe heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord ᵏ visit the hoste aboue that is on hie, euen the kings of the world that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shall they be visited.

23 ˡ Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hostes shal reigne in mount Zion and in Jerusalem: and glorie shall be before his ancient men.

h The cornfor reckyne faithfull, declaring that in this great desolation the Lord will assemble his Church, who should vnite his name, as Cha. 1.

i From the vtmost coastes of the worlde, where the Gospel shall be preached, as here.

k Meaning, to God, who will punish the Gospell through all the world.

l I am confounded with shame, and astonished at the Church, newly by vs conuerted and ordered. Shame cause, my feare, my feare that is, it was necessarie to vse plainenesse to the gentlemen to be plaine and vpright dealers. Meaning, that Gods wrath and vengeance should be ready to enter them: so that they should not escape, no more then they do at Noahs flood.

m There is no power to withstand or withdraw but God will turne him with his rodes.

n For with his rodes and scourges he shalbe confounded.

o When God shall restore his Church, & set it in the same glorie that it was before.

Church, the glorie there of shall so shine and his ministers (white ancient men) that the sunne and the moone shall be darke in comparison thereof.

CHAP XXV

A thanksgiuing to God in that that he hath bestowed manie of the worlde, by punishing the wicked and maintayning the same.

LOrde, thou ᵃ art my God: I will exalte thee, I will praise thy Name: for thou hast done wonderful things,

a Thus the Prophet giueth thankes to God because he continued well his promises

[according to] the counsels of olde, with a stable trueth.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: [euen] the palace [c] of strangers of a citie, it shall neuer be built.

3 Therefore shall the [d] mightie people giue glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, [euen] a strength to the needie in his trouble, a refuge against the tempest, a shadow against the heate: for the blast [e] of the mightie is like a storme [against] the wall.

5 Thou shalt bring downe the noyse of the strangers, [f] as the heate in a drie place: he will bring downe the song of the mightie, [as] [g] the heate in the shadow of a cloude.

6 And in this [h] mountaine shall the Lord of hostes make vnto all people a feast of fat things, [euen] a feast of fined [wines, and] of fat things ful of marow, of [wines] fined [and] purified.

7 And he will destroy in this mountaine [i] the couering that covereth all people, and the vayle that is spred vpon all nations.

8 Hee will destroye death for euer: and the Lorde God will [k] wipe away the teares from all faces, and the rebuke of his people will hee take away out of all the earth: for the Lorde hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue wayted for him, and hee will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and [l] Moab shall be threshed vnder him, euen as straw is threshed in [m] Madmenah.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth [them] out to swimme) and with the strength of his hands shall he bring downe their pride.

12 The defence also of the height of thy walles shall he bring downe and lay lowe, [and] cast them to the grounde, [euen] vnto the dust.

b Not onely of Jerusalem, but also of these other cities, which haue bene thine enemies.
c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.
d The arrogant & proude, which before would not knowe thee, shal by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heat is abated by the raine, so shall God bring downe the rage of the wicked.
g As a cloude shadoweth from the heate of the sunne, so shall God asswage the reioycing of the wicked against the godly.
h To wit, in Zion, whereby he meaneth his Church, which shoulde vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly banket, as Matth. 22,2.
i Meaning, that ignorance and blindnes, whereby we are kept backe from Christ.
k He will take away all occasions of sorowe and fill his with perfite ioy, Reuel.7.17. and 21.4.
l By Moab are ment all the enemies of his Church. m There were two cities of this name: one in Judah, 1.Chro.2.49, and another in the land of Moab, Jere.48,2. which seemeth to haue bene a plentifull place of corne, Chap.10,31.

## CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the Church, and wherein they ought to trust.

IN that day shall [a] this song be sung in the lande of Judah, We haue a strong citie: [b] saluation shall [God] set for walles and bulwarkes.

2 [c] Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an assured [d] purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God [is] strength for euermore.

5 For he will bring downe them that dwell on hie: [e] the hie citie he will abase: [euen] vnto the ground will hee cast it downe, and bring it vnto dust.

6 The foote shall treade it downe, [euen] the feete of the [f] poore, [and] the steppes of the needie.

7 The way of the iust [is] righteousnesse: thou wilt make equall the righteous path of the iust.

8 Also we, O Lord, haue wayted for thee in the way of thy [g] iudgements: the desire of [our] soule [is] to thy name, and to the remembrance of thee.

9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seeing thy iudgements [are] in the earth, the inhabitants of the world shall learne [h] righteousnesse.

10 Let mercie [i] be shewed to the wicked, [yet] he will not learne righteousnesse: in the land of vprightnes will he do wickedly, and wil not behold the maiestie of the Lord.

11 O Lord, they will not behold thine hie hand: [but] they shall see it, and be confounded with [k] the zeale of the people, and the fire of thine [l] enemies shall deuoure them.

12 Lorde, vnto vs thou wilt ordeine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, [other] [m] lords beside thee haue ruled vs, [but] we will remember thee onely, [and] thy Name.

14 The [n] dead shall not liue, [neither] shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

15 Thou hast increased [o] the nation, O Lord: thou hast encreased the nation: thou art made glorious: thou hast enlarged all the coastes of the earth.

16 Lord, in trouble haue they [p] visited thee:

a This song was made to comfort the faithfull, when their captiuitie should come, assuring them also of their deliuerance, for the which they should sing this song.
b Gods protection and defence shall be sufficiēt for vs.
c He assureth the godly to returne after the captiuitie to Jerusalem.
d Thou hast decreed so, and thy purpose can not be changed.
e There is no power so hie, that can let God, when he wil deliuer his.
f God will set the poore afflicted ouer the power of the wicked.
g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.
h Meaning, that by afflictions men shall learne to feare God.
i The wicked, though God shew them euident signes of his grace, shall be neuer the better.
k Through enuie and indignation against thy people.
l The fire and vengeance, wherwith thou dost destroy thine enemies.
m The Babylonians, which haue not gouerned according to thy word.
n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.
o To wit, the companie of the faithfull by the calling of the Gentiles.
p That is, the faithful by thy rods were moued to pray vnto thee for deliuerāce.

thee: they powred out a prayer when thy chastening [was] vpon them.

17 Like as a woman with child, that draweth neere to the trauayle, is in sorowe, [and] cryeth in her paynes, so haue we bene in thy q sight, O Lorde.

18 We haue conceyued, we haue borne in paine, as though we shoulde haue brought foorth r winde: there was no helpe in the earth, neither did the inhabitants of t the world fall.

19 ¶ t Thy dead men shall liue: [euen] with my body shall they ryse. Awake, and sing, ye that dwell in dust: for thy u dewe [is as] the dewe of herbes, and the earth shall cast out the dead.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

21 For lo, the Lorde commeth out of his place, to visite the iniquitie of the inhabitants of the earth vpon them: and the earth shall disclose her y blood, and shall no more hide her slayne.

q To wit, in extreme sorow. r Our sorowes had none end, neither did we enioy the comfort that wee looked for.
s The wicked and men without religion were not destroyed.
t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glory: the cõtrary should come to the wicked, as verse 14.
u As herbes dead in winter flourish againe by the raine in the spring time: so they that lie in the dust, shall rise vp to ioy when they feele the dewe of Gods grace.
x He exhorteth the faithfull to be patient in their afflictions, and to waite vpon Gods worke.
y The earth shall vomit and cast out the innocent blood, which it hath drunke, that it may crie for vengeance against the wicked.

## CHAP. XXVII.

A prophesie against the kingdome of Satan, 2 And of the ioy of the Church for their deliuerance.

IN that a day the Lorde with his sore and great and mightie b sword shall visite Liuiathan, that pearcing serpent, euen Liuiathan, that crooked serpent, and he shall slay the dragon that is in the sea.

2 In that day sing of the vineyarde c of red wine.

3 I the Lord do keepe it: I will water it euery moment: lest any assayle it, I will keepe it night and day.

4 Anger d is not in me: who would set the briers and the thornes [against] me in battel? I would go through them, I would burne them together.

5 Or will he e feele my strength, that he may make peace with me, [and] be at one with me?

6 f Hereafter, Iaakob shall take roote: Israel shall flourish and growe, and the world shall be filled with fruite.

7 Hath he smitten g him as he smote those that smote him? or is he slayne according to the slaughter of them that were slaine by him?

8 In h measure in the branches thereof wilt thou contend with it, [when] he bloweth with his rough winde in the day of the East winde.

9 By this therefore shall the iniquitie of Iaakob be purged, and this is all the i fruite, the taking away of his sinne: When he shall make all the stones of the altars, as chalke stones broken in peces, [that] the groues and images may not stand vp.

10 Yet the k defensed citie [shalbe] desolate, [and] the habitation [shalbe] forsaken, and left like a wildernesse. There shall the calfe feede, and there shal he lie, and consume the branches thereof.

11 When the boughes of it are drye, they shall be broken: the l women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and he that formed them, shall haue no mercie on them.

12 And in that day shall m the Lord thresh from the chanell of the m River vnto the riuer of Egypt, and ye shalbe gathered, one by one, O children of Israel.

13 In that day also shall the great trumpe be n blowen, and they shal come, which perished in the land of Asshur: and they that were chased into the land of Egypt, and they shall worship the Lord in the holy Mount at Jerusalem.

a At the time appointed.
b That is, by his mightie power and by his worde. He prophesieth here of the destruction of Satan and his kingdome vnder the name of Liuiathan, Asshur and Egypt.
c Meaning, of the best wine, which this vineyard, that is the Church, should bring foorth as most agreeable to the Lord.
d Therefore he will destroy the kingdome of Satan, because he loueth his Church for his owne mercies sake, and cannot be angrie with it, but wisheth that he may powre his anger vpon the wicked infidels, whom he meaneth by bryers and thornes.
e He marueyleth, that Israel will not come by gentelenes, except God make them to feele his roddes, and so bring them vnto him.
f Though I afflict and diminish my people for a time, yet shall the roote spring againe, and bring foorth in great abundance.
g Hee sheweth that God punisheth his in mercie, and his enemies in iustice.
h That is, thou wilt not destroy the roote of thy Church, though the branches thereof seeme to perish by the sharpe winde of affliction.
i He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monumẽts thereof destroyed.
k Notwithstanding his fauour that he wil shew them after, yet Jerusalem shall be destroyed, and grasse for cattell shall growe in it.
l God shal not haue neede of mightie enemies: for the very women shall do it, to their great shame.
m He shall destroy all from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped.
n In the time of Cyrus, by whom they should be deliuered: but this was chiefely accõplished vnder Christ.

## CHAP. XXVIII.

Against the pride and drunkennesse of Israel. 9 The vntowardnes of them that should learne the worde of God. 24 God doeth all things in time and place.

WOe to the a crowne of pride, the drunkardes of Ephraim: for his glorious beautie [shall be] a fading floure, which is vpon b the head of the b valley of them that be fatte, [and] are ouercome with wine.

2 Beholde, the Lorde hath a mightie and c strong [hoste,] like a tempest of hayle, [and] a whirlewind that ouerthroweth, like a tempest of mightie waters that ouerflowe, which throw to the ground mightily.

3 They shall be troden vnder foote, [euen] the crowne [and] the pride of the drunkardes of Ephraim.

4 For his glorious beautie shall be a

a Meaning, the proude kingdome of the Israelites, which were drunken with worldly prosperitie.
b Because the Israelites for the most part dwelt in plentifull valleyes, he meaneth hereby the valley of them, that had abundãce of worldly prosperitie, and were, as it were, crowned therewith, as with garlands.
c He seemeth to meane the Assyrians, by whom the ten tribes were caried away.

fading

fading floure, which is vpon the head of the valley of them that be fat, [and] as [d] the hastie fruite afore sommer, which when he that looketh vpon it, seeth it, while it is in his hand, he eateth it.

5 In that day shall ỹ Lord of hostes be for a crowne of glory, and for a diademe of beautie vnto the [e] residue of his people:

6 And for a spirite of iudgement to him that sitteth in iudgement, and for [f] strength vnto them that turne away the battell to the gate.

7 But [g] they haue erred because of wine, and are out of the way by strong drinke: the Priest and the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astray through strong drinke: they faile in vision: they stumble in iudgement.

8 For all [their] tables are full of filthie vomiting: no place [is cleane.]

9 [h] Whom shall he teach knowledge? and whom shall he make to vnderstand the things that he heareth? them that are weined from the milke, [&] drawen from the breastes.

10 For [i] precept [must be] vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [&] there a litle.

11 For with a stammering [k] tongue and with a strange language shall he speake vnto this people.

12 Vnto whom [l] he said, [m] This is the rest: [n] giue rest to him that is weary: and this is ỹ refreshing, but they would not heare.

13 Therefore shall the worde of the [o] Lorde be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle [and] there a litle, that they may go, & fall backward, and be broken & be snared and be taken.

14 Wherefore, heare the worde of the Lorde, ye scornefull men that rule this people, which is at Jerusalem.

15 Because ye haue said, We haue made a [p] couenant with death, and with hell are we at agreement: though a scourge runne ouer, and passe through, it shall not come at vs: for we haue made [q] falsehoode our refuge, and vnder vanitie are we hid,

16 Therefore thus sayth the Lorde God, Beholde, I will laye in Zion a stone, a [r] tryed stone, a precious corner stone, a sure foundation. He that beleeueth, [s] shall not make haste.

17 Judgement also will I lay to the rule, and [t] righteousnes to the balance, and the [u] haile shall sweepe away the vaine confidence, and the waters shall ouerflow [x] the secret place.

18 And your couenant with death shall be disanulled, and your agreement with hell shal not stand: when a scourge shal runne ouer and passe through, then shall ye be trode downe by it.

19 When it passeth ouer, it shall take you away: for it shall passe through, euery morning in the day, and in the night, and there shall be onely [y] feare to make [you] to vnderstand the hearing.

20 For the bed is [z] streight that it can not suffice, and the couering narow that one can not wrap himselfe.

21 For ỹ Lord shal stand as in mount [a] Perazim: he shalbe wroth as in the valley [b] of Gibeon, that he may do his worke, his strange worke, and bring to passe his act, his strange act.

22 Nowe therefore be no mockers, least your bondes increase: for I haue heard of ỹ Lord of hostes a consumptiõ, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

24 Doeth the plowe man plowe all the day, to sowe? doeth he open, & breake the clots of his ground?

25 When he hath made it [c] plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheate by measure, and the appointed barly and rye in their place?

26 For his God doeth instruct him to haue discretion, [and] doeth teache him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread [corne] when it is threshed, he doeth not alway thresh it, neither doeth the wheele of his cart [still] make a noyse, neither will he breake it with the teeth thereof.

29 This also commeth from ỹ Lorde of hostes, which is wonderfull in counsell, [and] excellent in workes.

## CHAP. XXIX.

1 A prophecie against Jerusalem. 13 The vengeance of God on them that followe the traditions of men.

[d] Which is not of long cõtinuance, but is soone ripe, and first eaten.

[e] Signifying, that the faithfull, which put not their trust in any worldly prosperitie, but made God their glory, shalbe preserued.

[f] He will giue counsell to the gouernour, and strength to ỹ captaine, to driue the enemies in at their owne gates.

[g] Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here ment by drunkennes and vomiting.

[h] For there was none that was able to vnderstand any good doctrine: but were foolish, and as vnmeete as yong babes.

[i] They must haue one thing oft times told.

[k] Let one teach what hee can, yet they shall no more vnderstand him, then if he spake in a strange language.

[l] That is, the Prophet, whõ God shoulde sende.

[m] This is the doctrine, whereupon ye ought to stay and rest.

[n] Shewe to them that are wearie & haue neede of rest, what is the true rest.

[o] Because they will not receiue the word of God when it is offred, it commeth of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6.9.

[p] They thought they had shiftes to auoyde Gods iudgements, and that they could escape though all other perished.

[q] Though the Prophets condemned their idoles, and vaine trust, of falsehood, and vanitie, yet the wicked thought in themselues that they would trust in these things.

[r] That is, Christ, by whõ all the building must be tried and vpholden, Psal. 118.22. mat. 21.42. acts 4.11. rom. 9.33. 1. pet. 2.6.

[s] He shall be quiet, and seeke none other remedies, but be content with Christ.

[t] In the restitution of his Church, iudgement and iustice shall reigne.

[u] Gods corrections and affliction.

[x] Affliction shall discouer their vaine confidence, which they kept secret to themselues.

[y] Terrour and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto.

[z] Your affliction shalbe so sore, that you are not able to endure it.

[a] When Dauid ouercame ỹ Philistims, 2. Sam. 5. 20. 1. chro. 14. 11.

[b] Where Joshua discomfited fiue Kings of ỹ Amorites, Josh. 10. 12.

[c] As the plowman hath his appointed time, and diuers instruments for his labour, so hath the Lord for his vengeances for he punisheth some at one time and some at another, some after one sort and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

AHa [a] altar, altar of the citie that Dauid dwelt in: adde yeere vnto yeere: [b] let them kill lambes.

2 But I will bring the altar into distresse, & there shalbe heauines and sorow, & it shalbe vnto me like [c] an altar.

3 And I will besiege thee as a circle, and fight against thee on a mount, & will cast vp ramparts against thee.

4 So shalt thou be humbled, [and] shalt speake out of the [d] ground, and thy speache shalbe [as] out of the dust: thy voyce also shall be out of the ground like him that hath a spirit of diuination, and thy talking shal whisper out of the dust.

5 Moreouer, the multitude of thy [e] strangers shall be like small dust, and the multitude of strong men shall be as chaffe that passeth away, and it shalbe in a moment, [euen] suddenly.

6 Thou shalt be visited of the Lorde of hostes with thunder, & shaking, and a great noyse, a whirlewinde, and a tempest, and a flame of a deuouring fire.

7 And the [f] multitude of all the nations that fight against the altar, shall be as a dreame [or] vision by night: euen all they that make the warre against it, and strong holdes against it, and laye siege vnto it.

8 And it shalbe like as an hungry man dreameth, and behold, [g] he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and loe, he is drinking, and when he awaketh, beholde, hee is faint, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 [h] Stay your selues, and wonder: they are blind, and make [you] blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lorde hath couered you with a spirite of slumber, and hath shut vp your eyes: the Prophets and your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can [i] not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I can not reade.

13 Therefore the Lord saide, Because this people [k] come neere vnto me with their mouth, and honour mee with their lippes, but haue remooued their heart farre from me, and their [l] feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, [euen] a marueilous worke, and a wonder: for the wisedome of their wise men shall [m] perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that [n] seeke deepe to hide [their] counsell from the Lorde: for their workes are in darkenesse, and they say, who seeth vs: and who knoweth vs:

16 Your turning [of deuises] shall it not be estemed [o] as the potters clay: for shall the worke say of him that made it, He made me not: or the thing formed, say of him that facioned it, He had none vnderstanding:

17 Is it not yet but a litle whyle, and Lebanon shalbe [p] turned into Carmel: and Carmel shalbe counted as a forest:

18 And in that day shall [q] deafe heare the wordes of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in [r] Lorde shal receiue ioye againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornefull shalbe consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in the [s] word, and tooke him in a snare: which reproued [them] in the gate, and made the iust to fall without cause.

22 Therefore thus sayeth the Lorde vnto [t] house of Iaakob, [euen] he that redeemed Abraham, Iaakob shall not now be confounded, neither nowe shall his face be pale.

23 But when he seeth his children, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and sanctifie the holie one of Iaakob, and shall feare the God of Israel.

24 Then they that erred in spirite, [u] shall haue vnderstanding, and they that murmured, shall learne doctrine.

a The Ebrew worde Ariel signifieth the Lion of God, and signifieth the altar, because the altar seemed to deuour the sacrifice that was offred to God, as Ezc.43.16.

b Your vaine confidence in your sacrifices shall not last long.

c Your citie shall not be full of blood, as an altar whereon they sacrifice.

d Thy speach shall be no more so loftie, but abased, and lowe as the very charmers, which are in low places, and whisper, so that their voyce can scarce be heard.

e Thine hired souldiers, in whom thou trustest, shalbe destroyed, as dust or chaffe in a whirle winde.

f The enemies that I will bring to destroy thee, and that, which thou makest thy vaine trust, shall come at vnwares, euen as a dreame in the night.

Some reade, as if this were a comfort to ỹ Church for the destruction of their enemies.

g That is, hee thinketh that he eateth.

h Muse hereon as long as ye list, yet shall ye finde nothing, but occasion to be astonied: for your Prophets are blinde, and therefore can not direct you.

i Meaning, ỹ it is all alike, either to reade, or not to reade, except God open the heart to vnderstand, that except God giue vnderstanding, and knowledge, man can erre, and murmure against him.

k Because they are hypocrites and not syncere in heart, as Mat. 15.18.

l That is, their religion was learned by mans doctrine, and not by my word.

m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.

n This is spoken of them, which in heart despised Gods worde, and mocked at the admonitions, but outwardly bare a good face,

o For all your craft, sayth the Lord, you can not be able to escape mine handes no more then the clay, that is in the potters hands, hath power to deliuer it selfe.

p Shall there not be a chãge of all things? and Carmel, that is a plentifull place in respect of that it shalbe then, may be taken as a forest, as Chap.32.15. and thus he speaketh to comfort the faithfull.

q They that went about to finde fault with the Prophets wordes, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, not but still

## CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsels, 2 and sought helpe of the Egyptians, 10 Despising the Prophets. 16 Therefore hee sheweth what destruction shall come vpon them, 18 But offreth mercie to the repentant.

WO to ỹ a rebellious children, sayth the Lorde, that take counsell, but not of me, and b couer with a couering, but not by my spirit, that they may lay sinne vpon sinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to strengthen themselues with the strength of Pharaoh, and trust in the shadow of Egypt.

3 But the strength of Pharaoh shall be your shame, and the trust in the shadowe of Egypt your confusion.

4 For his c princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people that can not profite them, nor helpe nor doe them good, but [shall be] a shame and also a reproche.

6 ¶ The d burden of the beasts of the South, in a land of trouble & anguishe, from whence shall come the yong and olde lyon, the viper and fierie flying serpent [against them] that shal beare their riches vpon the shoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that cannot profite.

7 For the Egyptians are banitie, and they shal helpe in vaine. Therfore haue I cryed vnto e her, Their strength f [is] to sit still.

8 Now go, [and] write it before them in a table, and note it in a booke that it may be for the h last day for euer & euer:

9 That it is a rebellious people, lying children, [and] children that would not i heare the Lawe of the Lorde.

10 Which say vnto ỹ Seers, See not: and to ỹ Prophets, Prophesie not vnto vs right things: [but] speake flattering things vnto vs: prophecie k errours.

11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saieth the holy one of Israel, Because you haue cast off this worde, and trust in l violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe vnto you as a breach ỹ falleth, [or] a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And ỹ breaking thereof is like the breaking of a potters pot, which is broken without pitie, and in the breaking thereof is not found m a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus said the n Lorde God, the holy one of Israel, In rest & quietnes shall ye be saued: in quietnes and in confidence shalbe your strength, but ye would not.

16 For ye haue saide, No, but we will flee away vpon o horses. Therefore shal ye flee. We will ride vpon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand [as] one [shall flee] at the rebuke of one: at the rebuke of fiue shall ye flee, til ye be left as a shippe mast vpon the p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wayte, that he may haue q mercie vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for ỹ Lorde [is] the God of r iudgemẽt. Blessed [are] all they that wayte for him.

19 Surely a people shall dwell in Zion, [&] in Jerusalem: thou shalt weepe no more: he will certeinely haue mercie vpon thee at the voyce of thy crie: when he heareth thee, he will answere thee.

20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy raine shalbe no more kept backe, but thine eyes shall see thy ‖ rayne.

21 And thine eares shall heare a word behind thee, saying, This is the way, s walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And ye shall t pollute the couering of the images of siluer, and the rich ornament of thine images of gold, [and] cast them away as a menstruous cloth, and thou shalt say vnto it, u Get thee hence.

23 Then shall he giue rayne vnto thy seede, when thou shalt sow the ground, and bread of the encrease of the earth, and it shalbe fatte and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shal eate cleane prouender, which is winowed with the shouell and with the fanne.

25 And vpon euery hie x mountaine, and vpon euery hie hill shall there be riuers [and] streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, ỹ light of ỹ moone shall be

a Who contrary to their promes, take not me for their protectour, and contrary to my cõmandement, seeke helpe at strangers.

b They seeke shifts to cloke their doings, and not godly meanes.

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, and abode at these cities.

d That is, a heaute sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Judah: signifying, that if the beastes should not be spared, ỹ men should be punished much more grieuously.

e To wit, to Jerusalem.

f And not to come to & fro to seeke helpe.

g That is, this prophesie.

h That it may be a witnes against thẽ for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delited to be flattered, and led in errour.

k Threaten vs not by ỹ worde of God, neither be so rigorous, nor talke vnto vs in the name of the Lorde, as Jere. 11, 21.

l Meaning, in their stubbernes against God, & the admonitions of his prophets.

m Signifying, ỹ the destructiõ of ỹ wicked shalbe without recouerie.

n Oft times by his Prophets he put you in remembrance of this, that you should onely depend on him.

o We will trust to escape by our horses.

p Whereas al the trees are cut downe saue two or three to make masts.

q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.

r Not onely in punishing, but in vsing moderation in the same, as Jere. 10, 24. and 30, 11.

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s God shall direct all thy wayes, and appoint thee how to go either hither or thither.

t We shall cast away your idoles, which you haue made of golde, and siluer, with all that belongeth vnto them, as a most filthy thing, and polluted.

u Shewing that there can be no true repentance, except both in heart and deed we shewe our selues enemies to idolatrie.

x By these diuers maners of speache he sheweth that the felicitie of the Church shall be so great, that none is able sufficiently to expresse it.

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be as the light of the y ſunne, and the light of the ſunne ſhalbe ſeuen folde, and like the light of ſeuen dayes in the day that the Lorde ſhall binde vp the breach of his people, and heale the ſtroke of their wound.

27 Beholde, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof [is] heauie: his lippes are full of indignation, and his tongue [is] as a deuouring fire.

28 And his ſpirit [is] as a riuer that ouerfloweth vp to the necke: it deuideth aſunder, to fanne the nations with the fanne of a vanitie, and there [ſhall be] a bridle to cauſe them to erre in ẏ chawes of the people.

29 [But] there ſhall be a ſong vnto you as in the b night, when a ſolemne feaſt is kept: and gladnes of heart, as he that commeth with a pipe to go vnto the mount of the Lord, to the mightie one of Iſrael.

30 And the Lorde ſhall cauſe his glorious voyce to be heard, and ſhal declare the lighting down of his arme with the anger of [his] countenance, and flame of a deuouring fire, with ſcattering and tempeſt, and hayle ſtones.

31 For with the voyce of the Lorde ſhall Aſſhur be deſtroyed, which ſmote with the c rod.

32 And in euery place that the ſtaffe ſhall paſſe, it ſhall d cleaue faſt, which the Lord ſhall lay vpon him with e tabrets and harpes: and with battels, [&] lifting vp [of hands] ſhall he fight f againſt it.

33 For g Tophet is prepared of olde: it is euen prepared for the h King: hee hath made it i deepe and large: the burning thereof [is] fire and much wood: the breath of the Lorde, like a riuer of brimſtone, doeth kindle it.

y When the Church ſhall be reſtored, the glory thereof ſhall paſſe ſeuen times the brightneſſe of the ſunne: for by the ſunne and moone, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdome of Chriſt.

z This threatning is againſt the Aſſyrians, the chiefe enemies of the people of God.

a To driue thē to nothing: and thus God conſumeth the wicked by that meanes, whereby he cleanſeth his.

b Ye ſhall reioyce at the deſtruction of your enemies, as they that ſing for ioy of the ſolemne feaſt, which began in the euening.

c Gods plague

d It ſhall deſtroy.

e With ioye and aſſurance of the victorie.

f Againſt Babel: meaning, the Aſſyrians & Babylonians.

g Here it is taken for hell, where the wicked are tormented, read 2 King. 23. 10.

h So that their eſtate or degree can not exempt the wicked. i By theſe figuratiue ſpeaches he declareth the condition of the wicked after this life.

## CHAP. XXXI.

1 Hee curſeth them that forſake God, and ſeeke for the helpe of men.

a There were two ſpeciall cauſes, why the Iſraelites ſhoulde not ioyne amitie with the Egyptians: firſt, becauſe the Lord had commanded them neuer to returne thither, Deut. 17. 16. and 28. 68, leaſt they ſhould forget the benefite of their redemption: and ſecondly, leaſt they ſhould be corrupted with the ſuperſtition and idolatrie of the Egyptians, and ſo forſake God, Jere. 2. 18. b Meaning, that they forſake the Lorde, that put their truſt in worldly thinges: for they can not truſt in both.

WO vnto them that a go down into Egypt for helpe, and ſtay vpon horſes, and truſt in charets, becauſe they are many, and in horſemen, becauſe they be very ſtrong: but they looke not vnto the holy one of Iſrael, nor b ſeeke vnto the Lorde.

2 But he yet is c wiſeſt: therefore he will bring euill, and not turne backe his worde, but he wil ariſe againſt the houſe of the wicked, and againſt the helpe of them that worke vanitie.

c And knowe their craftie enterpriſes and will bring all to nought.

3 Now the Egyptians [are] men, and not God, and their horſes fleſh, and not ſpirite: and when the Lord ſhall ſtretch out his hand, the d helper ſhall fall, and he that is holpen ſhall fal, and they ſhall altogether fayle.

d Meaning, both ẏ Egyptians and the Iſraelites.

4 For thus hath the Lorde ſpoken vnto me, As the lyon or lyons whelpe roareth vpon his praye, againſt whome [if] a multitude of ſhepheards be called, he will not be afraide at their voyce, neither wil humble himſelfe at their noyſe: ſo ſhall the Lord of hoſtes come e downe to fight for mount Zion, and for the hill thereof.

e He ſheweth the Jewes, that if they woulde put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull ouer thē, as a birde ouer her yong, which euer flyeth about them for their defence: which ſimilitude ẏ ſcripture vſeth in diuers places, as Deut. 32. 11. Matt. 23. 37.

5 As birds that flie, ſo ſhall the Lord of hoſtes defend Jeruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in aſmuch as ye are f ſunken deepe in rebellion.

f He toucheth their cōſcience that they might earneſtly feele their grieuous ſinnes and ſo truely repent, for aſmuch as nowe they are almoſt drowned and paſt recouerie.

7 For in that day euery man ſhall g caſt out his idoles of ſiluer, & his idoles of golde, which your hands haue made you, [euen] a ſinne.

g By theſe fruits your repentance ſhall be knowen, as Chap. 2. 18.

8 h Then ſhall Aſſhur fall by ẏ ſword, not of man, neither ſhall the ſword of man deuoure him, and he ſhall flee from the ſword, and his yong men ſhall faint.

h When your repentance appeareth.

9 And hee ſhall goe for feare to his i towre, and his princes ſhall be afraide of the ſtandard, ſaith the Lorde, whoſe k fire is in Zion, and his fornace in Jeruſalem.

i This was accompliſhed ſoone after when Sanheribs armie was diſcomfited, and he fled to his caſtell in Nineueh for ſuccour. k To deſtroy his enemies.

## CHAP. XXXII.

The conditions of good rulers and officers deſcribed by the gouernement of Hezekiah, who was the figure of Chriſt.

BEholde, a a King ſhall reigne in iuſtice, and the princes ſhal rule b in iudgement.

a This Prophetie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.

2 And [that] man ſhalbe as an hiding place from the winde, and as a refuge for the tempeſt: as riuers of water in a drie place, [and] as the ſhadowe of a great rocke in c a weary land.

b By iudgement and iuſtice is meant an vpright gouernement, both in policie and religion. c Where men are wearie with trauelling, for lacke of water.

3 The eyes of d the ſeeing ſhall not be ſhut, and the eares of them that heare,

d Hee promiſeth to giue the true light, which is the pure doctrine of Gods worde, and vnderſtanding, and zeale of the ſame, contrarie to the threatnings againſt the wicked, Chap. 6. 9. and 29. 10.

shall hearken.

4 And the heart of the foolish shall vnderstand knowledge, and the tongue of the stutters shall be ready to speake distinctly.

c Vice shall no more be called vertue, nor vertue esteemed by power and riches.

5 A c nigarde shall no more be called liberall, nor the churle riche.

6 But the nigarde will speake of nigardnes, and his heart will worke iniquitie, and doe wickedly, & speake falsely against the Lorde, to make emptie the hungrie soule, and to cause the drinke of the thirstie to faile.

f He prophesieth of such calamite to come, that they will not spare the wom̃e and children, and therefore willeth them to take heede and prouide.

7 For the weapons of the churle [are] wicked: he deuiseth wicked counsailes, to vndoe the poore with lying words: and to speake [against] the poore in iudgement.

8 But the liberall man will deuise of liberall things, and he wil continue [his] liberalitie.

g Meaning, that the affliction should be continue long, and when one yere were past, yet they should looke for newe plagues.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye f careles daughters: hearken to my wordes.

h God wil take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goodes.

10 Ye women, that are careles, shalbe in feare g aboue a yeere in dayes: h for the vintage shall faile, [and] the gathering shall come no more.

11 Ye women that are at ease, be astonied: feare, O ye careles women: put off the clothes: make bare, and girde [sackecloth] vpon the loynes.

i By the teates, he meaneth the plentifull fields, whereby men are nourished as children with the teate: or, the mothers for sorowe, and leannes shall lacke milke.

12 Men shall lament for the i teates, [euen] for the pleasant fieldes, [and] for the fruitfull vine.

13 Vpon the land of my people shall growe thornes [and] briers: yea, vpon all the houses of ioye in the citie of reioycing,

14 Because the palace shall be forsaken, [and] the ‖ noyse of the citie shall be left: the towre & fortresse shalbe dennes for euer, [and] the delite of wilde asses, [and] a pasture for flockes,

‖ Or, multitude.

k That is, whē the Church shalbe restored: thus the Prophets after they haue denounced Gods iudgements against the wicked, vse to comfort the godly, least they shoulde faint.

15 Until the k Spirit be powred vpon vs from aboue, and the wildernesse become a fruitfull field, and the l plenteous fielde be counted as a forest.

l The fielde which is nowe fruitfull, shall be but as a baren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christes time: for then they that were before as the baren wildernesse, being regenerate, shall be fruitfull, and they that had some beginning of godlines, shall bring forth fruites in such abundance, that their former life shall seeme but as a wildernes, where no fruites were.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull fielde.

17 And the worke of iustice shall be peace, euen the worke of iustice and quietnes, and assurance for euer.

18 And my people shall dwell in the tabernacle of peace & in sure dwellings, and in safe resting places.

m They shall not neede to builde it in hie places for feare of the enemie: for God will defende it, and turne away the stormes from hurting of their commodities.

19 When it hayleth, it shall fall on the forest, and the m citie shall be set in the lowe place.

20 Blessed are ye n that sowe vpon all waters, and o driue [thither] the feete of the oxe and the asse.

n That is, vpon fat ground and well watered, which bringeth foorth in abundance: or in places which before were couered with waters, and now made drie for your vse. o The fieldes shall be so ranke, that they shall sende out their cattell to eate vp the first croppe, which abundance shall be signes of Gods fauour and loue towards them.

## CHAP. XXXIII.

The destruction of them, by whome God hath punished his Church.

a Meaning the enemies of the Church, as were the Caldeans, and Assyrians: but chiefly of Sancherib, but not onely.

WO to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, c they shall doe wickedly against thee.

b When thine appointed time shall come that God shall take away thy power: and ỹ which thou hast wrõgfully gotten, shalbe giuen to others, as Amos. 5. 11.

c The Caldeans shall doe like to the Assyrians, as the Assyrians did to Israel: and the Medes, and Persians shall doe the same to the Caldeans.

2 d O Lorde, haue mercie vpon vs, we haue waited for thee: be thou, [which wast] e their arme in the morning, our helpe also in time of trouble.

d He declareth hereby what is the chefe refuge of the faithfull when troubles come, to pray and seeke helpe of God.

e Which helpedst our fathers so soone as they called vpon thee.

3 At the noyse of the tumult, the f people fled: at thine g exalting the nations were scattered.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

4 And your spoyle shall be gathered [like] the gathering of h caterpillers: and i he shall go against him like the leaping of grashoppers.

g When thou, O Lorde, diddest lift vp thine arme to punish thine enemies.

5 The Lorde is exalted: for he dwelleth on high: he hath filled Zion with iudgement and iustice.

h Ye that as Caterpillers destroyed with your nomber the whole worlde, shall haue no strength to resist your enemies the Caldeans, but shall be gathered on an heape and destroyed.

6 And there shall be stabilitie of k thy times, strength, saluation, wisdome and knowledge: [for] the feare of the Lorde shalbe his treasure.

i Meaning the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

7 Beholde, l their messengers shall crie without, and the m ambassadours of peace shall weepe bitterly.

l Sent from Sancherib.

m Whome they of Ierusalem sent to intreate of peace.

8 The n paths are waste: the wayfaring man ceaseth: he hath broken the couenant: he hath contemned the cities: he regarded no man.

n These are the wordes of the Ambassadours, when they returne from Sancherib.

9 The earth mourneth and fainteth: Lebanon is ashamed, & hewen downe: o Sharon is like a wildernesse, and Bashan is shaken and Carmel.

o Which was a plentifull countrey, meaning, that Sancherib woulde destroy all.

10 Now will I [p] arise, saith the Lord: nowe will I be exalted, nowe will I lift vp my selfe.

11 [q] Ye shall conceiue chaffe, [&] bring forth stubble: the fire of your breath shall deuoure you.

12 And the people shalbe [as] the burning of lime: [and as] the thornes cut vp, shall they be burnt in the fire.

13 Heare, ye that are [r] farre off, what I haue done, & ye that are neere, knowe my power.

14 The [s] sinners in Zion are afraid: a feare is come vpon the hypocrites: Who among vs shall dwell with the deuouring fire? Who among vs shall dwell with the euerlasting burnings?

15 He that walketh in iustice, & speaketh righteous things, refusing gaine of oppression, shaking his hands from taking of giftes, stopping his eares from hearing of blood, and shutting his eyes from seeing euill,

16 He shall dwell on [t] hie: his defence [shall be] the munitions of rockes: bread shall be giuen him, [and] his waters shall be sure.

17 Thine eyes shall [u] see the King in his glorie: they shall beholde the land [x] farre off.

18 Thine heart [y] shall meditate feare, where is the scribe? where is [y] receiuer? where is he that counted the towres?

19 Thou shalt not see a fierce people, a people of a darke speach, that thou canst not perceiue, [&] of a stammering tongue that thou canst not vnderstand.

20 Looke vpon Zion the citie of our solemne feasts: thine eyes shal see Jerusalem a quiet habitation, a Tabernacle that can not be remoued: and the stakes thereof can neuer be take away, neither shall any of the cords thereof be broken.

21 For surely there the mightie Lord [will be] vnto vs, [as] a place [z] of floods [and] broad riuers, whereby shall passe no shippe with oares, neither shal great shippe passe thereby.

22 For the Lorde [is] our iudge, the Lord [is] our lawe giuer: the Lorde [is] our King, he will saue vs.

23 Thy [a] cords are loosed: they could not well strengthen their mast, neither could they spread the saile: then shall the [b] praye be deuided for a great spoyle: [yea,] the lame shall take away the praye.

24 And none inhabitant shall say, I am sicke: the people that dwell therein, shall haue their iniquitie forgiuen.

[p] To helpe and deliuer my Church.

[q] This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shall be in vaine, and that the fire, which they had kindled for others, should consume them.

[r] His vengeance shalbe so great, that all the world shall talke thereof.

[s] Which doe not beleeue the wordes of the Prophet & the assurance of their deliuerance.

[t] Meaning, that God will be a sure defence to all them that liue according to his worde.

[u] They shall see Hezekiah deliuered from his enemies and restored to honor & glorie.

[x] They shalbe no more shut in as they were by Sancherib, but go where it pleaseth them.

[y] Before that this libertie cōmeth, thou shalt thinke that thou art in great danger: for the enemie shall so sharply assaile you, that one shall crye, Where is the clarke that writeth the names of them that are taxed? another, Where is the receiuer? another shall crie for him that baleweth the riche houses, but God will deliuer you from this feare.

## CHAP. XXXIIII.

1 He sheweth that God punisheth the wicked for the loue that he beareth towarde his Church.

COme neere, ye [a] nations and heare, and hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord [is] vpon all nations, & [his] wrath vpon all their armies: hee hath [b] destroyed them [and] deliuered them to the slaughter.

3 And their slaine shalbe cast out, and their stincke shall come vp out of their bodies, and the mountaines shalbe melted with their blood.

4 And all the hoste of heauen [c] shalbe dissolued, and the heauens shall be folden like a booke: and all their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

5 For my sworde shalbe [d] drunken in the heauen: behold, it shall come downe vpon Edom, euen vpon the people of [e] my curse to iudgement.

6 The sworde of the Lorde is filled with blood: it is made fat with the fat [and] with the blood of the [f] lambes and the goates, with the fat of the kidneis of the rammes: for the Lorde hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Edom.

7 And the [h] vnicornes shall come downe with them and the heiffers with the bulles, and their land shall be drunken with blood, and their dust made fat with fatnes.

8 For [it is] the day of the Lords vengeance, [and] the yeere of recompence for the iudgement of Zion.

9 And the riuers thereof shall be turned into pitch, and the dust thereof into [i] brimstone, and the land thereof shall be burning pitch.

10 It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shalbe desolate from generation to generation: none shall passe through it for euer.

11 But the pelicane [k] and the hedgehog shall possesse it, and the great owle, and the rauen shall dwell in it, and hee shall stretch out vpon it the line of [l] vanitie, and the stones of emptines.

[a] He prophesieth of the destruction of the Edomites and other nations which were enemies to the Church.

[b] God hath determined in his counsell, & hath giuen sentence for their destruction.

[c] He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen & earth perisheth.

[d] I haue determined in my secret counsell and in the heauens to destroy them, till my sworde be wearie with sheding blood.

[e] They had an opinion of holines because they came of the Patriarke Izhak, but in effect were accursed of God, & enemies vnto his Church, as the Papists are.

[f] That is both of yong & old, poore & rich of his enemies.

[g] That famous citie shal be consumed as a sacrifice burnt to ashes.

[h] The mightie and rich shalbe aswel destroyed as the inferiours.

[i] He alludeth to the destructiō of Sodom and Gomorah, Gen.19.24.

[k] Read Chap. 13.21, and Zephan.2.14.

[l] In vaine shal any man goe about to build it againe.

[z] Let vs be content with this small riuer of Shiloah, & not desire the great streames & riuers, whereby the enemies may bring in shippes & destroy vs.

[a] He denieth the Assyrians & enemies of the Church, declaring their destruction as they that perish by shipwrack.

[b] He comforteth the Church, and sheweth that they shalbe enriched with all benefites both of body and soule.

m Meaning, there shall be neither order nor policie, nor state of common weale.

12 [m] The nobles thereof shall call to the kingdome, and there shall be none, and all the princes thereof shall be [as] nothing.

13 And it shall bring forth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons and a court for ostriches.

n Read Chap. 13.21.

14 There shall [n] meete also Ziim and Jim, and the Satyre shall crie to his fellow, & the shrichowle shall rest there, & shall finde for her selfe a quiet dwelling.

o Signifying, that Idumea should be an horrible desolation and baren wilderness.

15 There [o] shall the owle make her nest, and lay, and hatch, & gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

p That is, in the Lawe where such curses are threatned against the wicked.

16 Seeke in the [p] booke of the Lorde, and reade: none of [q] these shall faile, none shall want her make: for [r] his mouth hath commanded, and his very Spirit hath gathered them.

q To wit, beastes and foules.

r That is, the mouth of the Lorde.

17 And he hath cast the [s] lot for them, and his hand hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

s He hath giuen the beasts and foules Idumea for an inheritance.

## CHAP. XXXV.

1 The great ioye of them that beleeue in Christ. 3 Their office which preach the Gospel. 8 The fruites that followe thereof.

a He prophesieth of the full restauration of the Church both of the Jewes and Gentiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is cõpared to a desert and wildernes.

b The Church which was before compared to a baren wildernesse, shall by Christ be made most plenteous and beautifull.

c He sheweth that the presence of God is the cause that ỹ Church doeth bring foorth fruite and flourish.

THe [a] desert and the Wildernes shall reioyce: and the Waste ground shall be glad and flourish as the rose.

2 It shall flourish abundantly & shall greatly reioyce also and ioye: the glorie of Lebanon shall be giuen vnto it: the beautie of [b] Carmel, and of Sharon, they shall [c] see the glorie of the Lorde, [and] the excellencie of our God.

3 [d] Strengthen the weake hands, and comfort the feeble knees.

4 Say vnto them that are fearefull, Be you strong, feare not: beholde, your God commeth with [e] vengeance: [euen] God with a recompence, he will come and saue you.

5 Then shall the eyes of the [f] blinde be lightened, and the eares of the deafe be opened.

6 Then shall the lame man leape as an hart, & the dumme mans tongue shal sing: for in the [g] Wildernes shall Waters breake out, and riuers in the desert.

7 And the drie ground shall be as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay: [shall be] a place for reedes and rushes.

8 And there shalbe a path and a way, and the way shalbe called [h] holy: the polluted shall not passe by it: for [i] he shall be with them, and walke in the way, and the fooles shall not erre.

h It shalbe for the Saints of God and not for the wicked.

i God shall lead and guide them, alluding to the bringing foorth of Egypt.

9 There shall be [k] no lyon, nor noysome beastes shall ascend by it, neither shall they be found there, that the redeemed may walke.

k As he threatned to the wicked to be destroied hereby, Chap. 30.6.

10 Therefore the [l] redeemed of the Lorde shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heads: they shall obtaine ioy and gladnes, and sorowe and mourning shall flee away.

l Whom the Lord shall deliuer from the captiuitie of Babylon.

## CHAP. XXXVI.

1 Sanecherib sendeth Rabshakeh to besiege Jerusalem. 15 His blasphemies against God.

NOw [a] in the [b] fourteth yere of King Hezekiah, Sanecherib king of Asshur came vp against all the strong cities of Judah, and tooke them.

a This historie is rehearsed, because it is as a seale & confirmation of the doctrine afore, both for ỹ threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.

b When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his Church to trie their faith and patience.

2 And the King of Asshur sent Rabshakeh from Lachish towarde Jerusalem vnto King Hezekiah, with a great hoste, and he stood by the conduite of the vpper poole in ỹ path of the fullers field.

3 Then came forth vnto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chanceler, and Joah the sonne of Asaph the recorder.

c For he was nowe restored to his office, as Isaiah had prophesied, Chap. 22.20.

4 And [e] Rabshakeh said vnto them, Tell you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, what confidence is this, wherein thou trustest?

d This declareth that there were few godly to be found in the Kings house, when he was driuen to send this wicked man in such a weightie matter.

5 I say, [f] Surely [I haue] eloquence, [but] counsell and strength [are] for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede on Egypt, whereupon if a man leane, it will go into his hand, and pearce it: so [is] [g] Pharaoh King of Egypt, vnto all that trust in him.

7 But if thou say to mee, We trust in the Lorde our God, Is not that he, whose hie places and whose altars

e Sanecheribs chiefe captaine. f He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lorde. g Satan laboured to pull the godly king from one baine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceiue them: to yeelde himselfe to the Assyrians, and so not to hope for any helpe of God.

Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore giue hostages to my lord the king of Asshur, and I will giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

‖ Or, turne backe.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords seruants? and put thy trust on Egypt for charets and for horsemen?

h He reproacheth to Hezekiah his small power, which is not able to resist one of Sancheribs least captaines.

10 And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, [i] Go vp against this land and destroy it.

i Thus the wicked to deceiue vs, will pretende the Name of the Lord: but we must trie the spirits, whether they be of God or no.

11 ¶ Then said Eliakim, and Shebna & Joah vnto Rabshakeh, [k] Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

k They were afraide, least by his wordes he should haue stirred the people against the King, and also pretended to growe to some appointment with him.

12 Then saide Rabshakeh, Hath my master sent me to thy master, and to thee to speake these wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne ‡ pisse with you?

‡ Ebr. the water of their feete.

13 So Rabshakeh stood, and cryed with a loude voyce in the Iewes language, and said, Heare the wordes of the great King, of the king of Asshur.

14 Thus saith the king, Let not Hezekiah deceiue you: for hee shall not be able to deliuer you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliuer vs: this citie shall not be giuen ouer into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus saith the King of Asshur, Make [l] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figtree, and drinke euery man the water of his owne well,

l The Ebrewe word signifieth blessing: whereby this wicked captaine would haue perswaded the people, that their condition should be better vnder Sancherib then vnder Hezekiah.

17 Till I come and bring you to a land like your owne land, [euen] a land of wheate and wine, a land of bread and vineyards,

18 Least Hezekiah deceiue you, saying, The Lord will deliuer vs. Hath any of the gods of the nations deliuered his land out of the hande of the King of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or howe haue they deliuered Samaria out of mine hand?

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and how the wicked make God an idole, because they doe not vnderstand that God maketh them his scourge, and punisheth cities for sinne.

20 Who is hee among all the gods of these landes, that hath deliuered their coūtrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a word: for the Kings commandement was, saying, Answere him not.

n Not that they did not shewe by euident signes that they did detest his blasphemie: for they had now rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidel, whose rage they should haue so much more prouoked.

22 Then came Eliakim the sonne of Hilkiah the stewarde of the house, and Shebna the chanceller, and Joah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and tolde him the wordes of Rabshakeh.

## CHAP. XXXVII.

2 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Sancherib. 16 Hezekiahs prayer. 36 The armie of Sancherib is slaine of the Angel, 38 And he himselfe of his owne sonnes.

2.King.19.1.

AND* when the king Hezekiah heard it, he [a] rent his clothes, and put on sackcloth & came into the house of the Lord.

a In signe of griefe and repentance.

2 And he sent Eliakim the stewarde of the house, and Shebna the chanceler, with the Elders of the Priestes, clothed in sackcloth vnto [b] Isaiah the Prophet, the sonne of Amoz.

b To haue comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the only remedies, to seeke vnto God and his ministers.

3 And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring forth.

c We are in as great sorow as a woman that trauaileth of childe, and cannot be deliuered.

4 If so be the Lorde thy God hath [d] heard ỹ wordes of Rabshakeh, whom the king of Asshur his master hath sent to raile on the liuing God, and to reproch him with wordes which the Lorde thy God hath heard, then [e] lift thou vp [thy] prayer for the remnant that are left.

d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraide of the wordes that thou hast heard, wherewith the seruants of the king of Asshur haue blasphemed me.

e Declaring, that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

7 Beholde, I will sende a blast vpon him, and he shall heare a [f] noyse, and returne to his owne land, and I will cause him to fall by the sworde in his owne lande.

f Of the Egyptians, and Ethiopians, that shall come and fight against him.

8 ¶ So Rabshakeh returned, and founde the King of Asshur fighting against [g] Libnah: for he had heard that

g Which was a citie toward Egypt, thinking thereby to haue staied the force of his enemies.

he was departed from Lachish.

9 Hee heard also men say of Tirhakah, king of Ethiopia, [Beholde,] he is come out to fight against thee: and when he heard it, he sent [other] messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whome thou trustest, saying, Jerusalem shall not be giuen into the hand of the king of Asshur.

11 Behold, thou hast heard what the kings of Asshur haue done to all landes in destroying them, and shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? [as] i Gozan, and k Haran, and Rezeph, and the childrē of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the House of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lorde, and heare: open thine eyes, O Lord, and see, and heare all the wordes of Sanherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that m kings of Asshur haue destroyed all landes, and n their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans handes, [euen] wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that o all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Sanherib king of Asshur,

22 This is the word that the Lord hath spoken against him, O o virgine, daughter of Zion, he hath despised thee, [and] laughed thee to scorne: O daughter of Jerusalem, hee hath shaken his head at thee.

23 Whome hast thou rayled on and blaspheme? and against whome hast thou exalted [thy] voyce, and lifted vp thine eyes on hie? [euen] against the p holie one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charets I am come vp to the top of the mountaines to the sides of Lebanon, and will cut downe the hie ceders thereof, [and] the faire firre trees therof, and I wil go vp to the heights of his top [and] to the forest of his fruitfull places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, r and haue formed it long ago? and should I now bring it, that it should be destroyed, [and layed] on ruinous heapes, [as] cities defensed?

27 Whose inhabitants ‡ haue small power, [and] are afraid and cōfounded? they are like the grasse of the fielde and greene herbe, [or] grasse on the house tops, or corne blasted s afore it be growen.

28 But I know thy dwelling, and thy t going out, and thy comming in, and thy furie against me.

29 Because thou rageste against me, and thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, & my bridle in thy lippes, and wil bring thee backe againe the same way thou x camest.

30 And this shalbe a y signe vnto thee, [O Hezekiah,] Thou shalt eat this yere such as groweth of it selfe: and the z second yere, such things as grow without sowing: and in the third yere, sowe ye and reape, and plant vineyardes, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward and beare fruite vpward.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lorde of hostes shall do this.

33 There-

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all trueth, a deceiuer: some gather hereby that Shebnah had disclosed vnto Sanherib the answere that Isaiah sent to the king.

i Which was a citie of the Medes.

k Called also Charre, a citie in Mesopotamia, whence Abraham came after his fathers death.

l He grounded his prayer on Gods promes, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe, as a chaste virgin, and ouer whom he had care to preserue her from the lustes of the tyrant, as a father would haue ouer his daughter.

p Declaring hereby that they that are enemies to Gods Church, fight against him, whose quarell his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great that it is able to drie vp whole riuers, and to destroy the waters, which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therefore he saith that he formed it of olde, euen in his eternall counsell, which can not be changed.

‡ Ebr. are short in hand.

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for euer because God is the maintainer thereof.

t Meaning, his counsels and enterprises.

u Because Sanherib shewed himselfe, as a deuouring fishe and furious beast, he vseth these similitudes, to teach howe he will take him and guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sorts: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is.

z He promiseth that for two yeeres the ground of it selfe should feede them.

a They whom God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church.

33 Therefore thus saith the Lorde, concerning the king of Asshur, He shall not enter into this citie, nor shoote an arrowe there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to saue it, for mine owne sake, & for my seruant [b] Dauids sake.

36 ¶* Then the Angel of the Lorde went out, and smote in the campe of Asshur an hundreth, fourescore, and fiue thousande: so when they arose earely in the morning, beholde, they were all dead corpses.

37 So Saneherib king of Asshur departed, and went away and returned and dwelt at [c] Nineueh.

38 And as he was in the temple worshipping of Nisroch his God, Adramelech and Sharezer his sonnes* slew him with the sworde, and they escaped into the land of ‖ Ararat: and [d] Esarhaddon his sonne reigned in his steade.

b For my promes sake made to Dauid. 2.King.19.35. 2.chro.32.21. tobit.1.18. ecclus.48.22. 1.mac.7.41. 2.mac.8.19.

c Which was the chiefest citie of the Assyrians. Tobit.1.21.

‖ Or, Armenia.

d Who was also called Sardanapalus, in whose dayes ten yeres after Sanheribs death the Caldeās ouercame the Assyrians by Merodach their king.

## CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fiftene yeres after. 10 He giueth thanks for his benefit.

2.King.20.1. 2.chron.32. 24.

ABout* that [a] time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith ỹ Lord, Put thine house in an order, for thou shalt die, and not liue.

a Soone after that the Assyrians were slaine: so that God will haue the exercise of his children continuall, that they may learne onely to depende vpon God and aspire to the heauens.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now howe I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept sore.

b For his heart was touched with feare of Gods iudgement, seeing he had appointed him to die, so quickly after his deliuerance from so great calamitie, as one vnworthie to remaine in that estate, and also foreseeing the great change, that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

4 ¶ Then came ỹ word of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lorde God of Dauid thy father, I haue heard thy prayer, [and] seene thy teares: behold, I wil adde vnto thy dayes fiftene yeres.

6 And I will deliuer thee [c] out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord will doe this thing, that he hath spoken,

c Which was the chiefest citie of the Assyrians.

d Who was also called Sardanapalus, in whose dayes ten yeres after Sanheribs death the Caldeās ouercame the Assyrians by Merodach their king.

8 Beholde, I will bring againe the shadowe of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] sunne) ten degrees backeward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 [f] The Writing of Hezekiah King of Iudah, whē he had bene sicke, and was recouered of his sickenes.

10 I saide in the [g] cutting off of my dayes, I shall goe to the gates of the graue: I am deprsiued of the residue of my yeres.

11 I saide, [h] I shall not see the Lord, [euen] the Lord in the land of the liuing: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remoued from me, like a shepheards tent: I [i] haue cut off like a weauer my life: he will cut me off from the height: from day [k] to night, thou wilt make an ende of me.

13 I reckoned [l] to the morning: but he brake all my bones, like a lion: from day to night wilt thou make an ende of me.

14 Like a crane [or] a swallow, so did I [m] chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, [n] it hath oppressed me, comfort me.

15 What shall I say? [o] for he hath said it to mee, and he hath done it: I shall walke [p] weakely all my yeres in the bitternes of my soule.

16 O Lord, [q] [to them] that ouerliue them, and to all [that are] in them, the life of my spirite [shalbe knowen,] that thou causedst me to [r] sleepe and hast giuen life to me.

17 Beholde, for [s] felicitie I had bitter griefe, but it was thy pleasure [to deliuer] my soule from the pit of corruption: for thou hast cast all my [t] sinnes behinde thy backe.

18 For [u] the graue can not confesse thee: death can not praise thee: they that goe downe into the pit, can not hope for thy trueth.

e Reade 2. King.20.10.

f He sett this song of his lamentation and thankesgiuing to all posteritie, as a monumēt of his owne infirmitie and thankfull heart for Gods benefites, as Dauid did, Psal. 51.

g At what time it was tolde me, that I should die.

h I shall no more praise the Lord here in his Temple among the faithfull: thus God suffereth his dearest children to want his consolation for a time, that his grace afterwarde may the more appeare whē they feele their owne weakenes.

i By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thought that I should liue till morning, but my pangs in ỹ night perswaded me the contrarie: he sheweth the horrour that the faithfull haue when they apprehende Gods iudgement against their sinne.

m I was so oppressed with sorowe, that I was not able to vtter my wordes, but onely to grone and sigh.

n To wit, sorow and griefe both of bodie and minde.

o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him.

p I shall haue no release, but continuall sorowes whiles I liue.

q They that shall ouerliue the men that are nowe aliue, and all they that are in these yeres shall accomplish this benefite.

r That after that thou hadst condemned me to death, thou restoredst me to life.

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.

t Hee esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues.

u Forasmuch as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth that do regard it, as Psal.6.5. and 115.17.

19 [But] the liuing, the liuing, he shall confesse thee, as I [do] this day: the father to the [x] children shall declare thy trueth.

20 The Lorde [was readie] to saue me: therefore we will sing my song, all the dayes of [y] our life in the House of the Lord.

21 Then said Isaiah, Take a lumpe of drie figs and [z] lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah [a] had saide, What is the signe, that I shall go vp into the House of the Lord?

x All posteritie shall acknowledge, and the fathers accoyding to their duetie towarde their children shall instruct them in thy graces, and mercies toward me.
y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lord thankes for his benefites.
z Reade 2. King. 20. 7.
a As verse 7.

## CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, [a] Merodach Baladan, the sonne of Baladan, king of Babel, sent [b] letters, and a present to Hezekiah: for hee had heard that hee had bene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto King Hezekiah, and sayde vnto him, What said these men? and from Whence came they to thee? And Hezekiah saide, They are come from a farre countrey vnto me, from Babel.

4 Then saide he, What haue [d] they seene in thine house? And Hezekiah answered, All [e] is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Isaiah said to Hezekiah, Heare the word of the Lord of hostes,

6 Beholde, the dayes come that all that is in thine house, and which thy fathers haue layed vp in store vntill this day, shalbe [e] caried to Babel: nothing shalbe left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, [and] which thou shalt beget, shall they take away, & they shalbe [f] eunuches in the palace of the king of Babel.

8 [g] Then saide Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he saide, Yet let there be peace, and trueth in my dayes.

2. King. 20. 12.
a This was the first king of Babylon, which ouercame the Assyrians in the tenth yere of his reigne.
b Partly moued with the greatnes of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly, because he would ioyne with them whome God fauoured, and haue their helpe, if occasion serued.
c Reade, 2. King. 20. 13. and 2. chro. 32. 25, 31.
d He alketh him of the particulars to make him vnderstand the craft of the wicked, which he before being ouercome with their flatterie, and blinded with ambition could not see.
e By the grieuousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.
f That is, officers and seruants.
g Reade, 2. King. 20. 19.

## CHAP. XL.

2 Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters and them that trust not in the Lord.

COmfort [a] ye, comfort ye my people, will your God say.

2 Speake comfortably to Jerusalem, & crie vnto her, that her [b] warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand [c] double for all her sinnes.

3 A [d] voyce crieth in the [e] wildernes, [f] Prepare ye the way of the Lord: make streight in the desert a path for our God.

4 Euery valley shalbe exalted, and euery [g] mountaine and hill shalbe made lowe: and the crooked shalbe streight, and the rough places plaine.

5 And the glorie of the Lord shalbe reueiled, and all [h] flesh shall see it together: for the mouth of ỹ Lord hath spoken it.

6 A [i] voyce saide, Crie. And he said, What shall I crie? All flesh [is] grasse, and all the [k] grace thereof [is] as ỹ floure of the fielde.

7 The grasse withereth, the floure fadeth, because the [l] Spirit of the Lord bloweth vpon it: surely the people [is] grasse.

8 The grasse withereth, the floure fadeth: but the [m] word of our God shall stand for euer.

9 O Zion, that bringest good tidings, get thee vp into the hie [n] mountaine: O Jerusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraid: say vnto the cities of Judah, Beholde [o] your God.

10 Beholde, the Lord God will come with power, and [p] his arme shal rule for him: beholde, his reward [is] with him, and his worke before him.

11 He shall feede his flocke like a shepheard: he shall gather the lambes with his arme, and carie them in his bosome, [and] shall guide them with [q] yong.

12 Who hath measured the waters in his [r] fist: and counted heauen with the span, and comprehended the dust of the earth

a This is a consolation for the Church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth ỹ true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of bodie and soule.
b The time of her affliction.
c Meaning, sufficient, as chap. 61. 7. and ful correctiõ, or double grace, where as she deserued double punishmẽt.
d To wit, of the Prophets.
e That is, in Babylon, and other places where they were kept in captiuitie, and miserie.
f Meaning, Cyrus & Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Jerusalem: and this was fully accomplished, when Iohn the Baptist brought tydings of Jesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Mat. 3. 3.
g Whatsoeuer may let or hinder this deliuerance, shalbe remoued.
h This miracle shalbe so great, that it shalbe knowen through all the world.
i The voyce of God, which spake to the Prophet Isaiah.
k Meaning, all mans wisdome & natural powers, Jam. 1. 10. 1. pet. 1. 24.
l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of themselues.
m Though cõsidering the frailtie of mans nature many of the Jewes shoulde perish and so not be partakers of this deliuerance, yet Gods promes should be fulfilled, & they that remained, should feele the fruit thereof.
n To publish this benefite through all the world.
o He sheweth at one word the perfection of all mans felicitie, which is to haue Gods presence.
p His power shalbe sufficient without helpe of any other, & shal haue all meanes in himselfe to bring his will to passe.
q He shall shew his care and fauour ouer them that are weake, and tender.
r Declaring that as God only hath all power, so doeth he vse the same for the defence and maintenance of his Church.

earth in a measure: and weighed the mountaines in a weight, and the hilles in a balance?

13 Who hath instructed the Spirite of the Lord? or [was] f his counseler [or] taught him?

f He sheweth Gods infinite wisedome for the same end and purpose.

14 Of whom tooke he counsell, and [who] instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Beholde, the nations [are] as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a litle dust.

16 And Lebanon [is] not sufficient for fire, nor the beasts thereof sufficient for a burnt offring.

g He speaketh all this to the intent that they shoulde neither feare man, nor put their trust in any, saue onely in God.

17 All nations before him [are] as g nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whom then u will ye liken God? or what similitude will ye set vp vnto him?

u Hereby he armeth them against the idolatrie, wherewith they shoulde be tempted in Babylon.

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or the goldsmith [maketh] siluer plates.

20 Doeth not x the poore chuse out a tree that will not rot, for an oblation? he seeketh also vnto him a cunning workman, to prepare an image, that shall not be moued.

x He sheweth the rage of the idolaters, seeing that the poore that haue not to suffice their owne necessities, will defraude themselues to serue their idoles.

21 Knowe ye nothing? haue ye not heard y it? hath it not bene told you from the beginning? haue ye not vnderstand it by the z foundation of the earth?

y Haue ye not the worde of God, which plainely condemneth idolatrie?

22 He sitteth vpon y circle of the earth, and the inhabitants thereof [are] as grashoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

z Can you not learne by the visible creatures whom God hath made to serue your vse, that you should not serue them nor worship them?

23 He bringeth the princes to nothing, [and] maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sowen, as though their stocke tooke no roote in the earth: for he did euen a blow vpon them, and they withered, and the whirlewind will take them away as stubble.

a So that his power appeareth in euery place wheresoeuer we turne our eyes.

25 To whom nowe will ye liken me, that I should be like [him,] saith the holy one?

26 Lift vp your eyes on hie, and behold who hath created these things, and bringeth b out their armies by nomber, and calleth them all by names: by the greatnes of [his] power and mightie strength nothing faileth.

b Who hath set in order the infinite nomber of the starres.

27 Why sayest thou, O Iaakob, and speakest O Israel, c My way is hid from the Lorde, and my iudgement is passed ouer of my God?

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

28 Knowest thou not? [or] hast thou not heard, that the euerlasting God, the Lord hath created the d ends of y earth? he neither fainteth, nor is weary: there [is] no searching of his e vnderstanding.

d And therefore all power is in his hād to deliuer whē his time commeth.

29 [But] he giueth strength vnto him that fainteth, and vnto him that hath no strength, he encreaseth power.

e Shewing y man must patiently abide, & not curiously seeke out the cause of Gods delay in our afflictions.

30 f Euen the yong men shall faint, and be wearie, and the yong men shall stumble and fall.

f They that trust in their owne vertue, and do not acknowledge that all commeth of God.

31 But they that waite vpon y Lorde, shal renue [their] strength: they shal lift vp the wings as the eagles: they shall runne, and not be wearie, and they shall walke and not faint.

## CHAP. XLI.

2 Gods mercie in chusing his people. 6 Their idolatrie. 27 Deliuerance promised to Zion.

Keepe a silence before me, O yles, and let the people b renue [their] strength: let them come neere, & let thē speake: let vs come together into iudgement.

a God, as though hee pleaded his cause with all nations, requireth silence that he may be heard in his right.

2 Who raised vp c iustice from y East, [and] called him to his foote? [and] gaue the nations before him, and subdued the Kings? hee gaue them as dust to his sworde, [and] as scattered stubble vnto his bowe.

b That is, gather all their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to go to & fro at his commandement, and placed him in the lande of Canaan?

3 He pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the d generations from the beginning. I the Lord [am] the c first, and with the last I am the same.

d Who hath created man & maintained his succession.

e Though the worlde set vp neuer so many gods, yet they diminish nothing of my glorie: for I am all one, vnchangeable, which haue euer bene, and shalbe for euer.

5 The yles saw it, and did f feare, [and] the ends of the earth were abashed, drew neere, and g came.

f Considering mine excellent workes among my people.

6 Euery man helped his neighbour and said to his brother, h Be strong.

7 So the workeman comforted the founder, [and] hee that smote with the hammer, him that smote by course, saying, It is readie for the sodering, and he fastened it with nailes that it should not be moued.

8 But thou, Israel, art my i seruāt, [and] thou Iaakob, whom I haue chosen, the seede of Abraham my friend.

9 For I haue taken thee from y ends of the earth, and called thee before the

g They assembled themselues, & conspired against me to maintaine their idolatrie.

h He noteth the obstinacie of y idolaters to maintaine their superstitions.

i And therefore ought est not to pollute thy selfe with the superstition of the Gentiles.

rhicke

chiefe thereof, and said vnto thee, Thou art my seruant: I haue chosen thee, and not cast thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will susteine thee with the [k] right hand of my iustice.

11 Behold, all they that prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, and they that striue with thee, shall perish.

12 Thou shalt seeke them and shalt not [l] finde them: [to wit,] the men of thy strife, [for] they shalbe as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, saying vnto thee, Feare not, I will helpe thee.

14 Feare not, thou [m] worme, Iaakob, [and] ye men of Israel: I wil helpe thee, saith the Lorde and thy redeemer the holy one of Israel.

15 Behold, I will make thee a roller, and a new threshing instrument hauing teeth: thou shalt thresh [ỹ n] mountaines, and bring them to pouder, & shalt make the hilles as chaffe.

16 Thou shalt fanne them, and the winde shall carie them away, and the whirlewinde shall scatter them: & thou shalt reioyce in the Lorde, [and] shalt glory in the holy one of Israel.

17 [When] [o] the poore and the needie seeke water, and there [is] none (their tongue faileth for thirst: I the Lorde will heare them: I the God of Israel will not forsake them)

18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleis: I will make the wildernes as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wildernes the ceder, the shittah tree, and the mirre tree, and the pine tree, [and] I will set in the wildernes [ỹ] firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that [ỹ] hand of the Lorde hath done this, and the holy one of Israel [q] hath created it.

21 [r] Stand to your cause, saith [ỹ] Lord: bring forth your strong reasons, saith the King of Iaakob.

22 Let them bring them forth, and let them tell vs what shall come: let them shewe the former things what they be, that we may consider them, and knowe the latter ende of them: either declare vs things for to come.

23 Shew the things that are to come hereafter, that we may knowe that you are gods: yea, do good or do euil, that we may declare it, and behold it together.

24 Beholde, ye are of no value, and your making is of naught: [man] hath [s] chosen an abomination by them.

25 I haue raised vp [t] from [ỹ] North, and he shall come: from the East sunne shall [u] he call vpon my Name, and shall come vpon [x] princes as vpon claye, and as the potter treadeth mire vnder the foote.

26 Who hath declared from the beginning, that we may knowe? or before time, that we may say, He is righteous? Surely there is none [ỹ] sheweth: surely there is none [ỹ] declareth: surely there is none that heareth [y] your wordes.

27 [I am] the first, [that saith] to Zion, Behold, beholde [z] them: and I will giue to Ierusalem [a] one that shall bring good tydings.

28 But when [b] I beheld, there was none, and when I inquired of them, there [was] no counselour, and when I demaunded of them, they answered not a worde.

29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

k That is, by the force of my promes, in the performance whereof I wil shewe my selfe faithful & iust.
l Because they shalbe destroyed.
m Thus he calleth them because they were contemned of all the worlde, & that they considering their own poore estate, should seeke vnto him for helpe.
n I will make thee able to destroy all thine enemies, be they neuer so mightie: and this chiefely is referred to the kingdome of Christ.
o That is, they that shalbe afflicted in the captiuitie of Babylon.
p God wil rather change the order of nature, then they shoulde want any thing, that crie to him by true faith in their miseries: declaring to thē hereby that they shall lacke nothing by the way, when they returne from Babylō.
q That is, hath appointed, and determined ỹ it shall come so to passe.
r He biddeth ỹ idolaters to proue their religion, and to bring forth their idoles, that they may be tried whether they know all things, and can doe all things: which if they cannot do, he concludeth that they are no gods, but vile idoles.
s So ỹ a man cannot make an idole, but he must do that which God detesteth, and abhorreth: for he chuseth his owne deuises, and forsaketh the Lordes.
t Meaning, the Chaldeās.
u That is, Cyrus, who shall do all thing in my Name, and by my direction: whereby he meaneth that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment.
x Both of the Chaldeās and others.
y Meaning, that none of the Gentiles gods can worke any of these things.
z That is, the Israelites, which returne from the captiuitie.
a To wit, a continuall succession of Prophets and ministers.
b When I looked whether the idoles could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore hee concludeth that all are wicked that trust in such vanitie.

## CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

Beholde, [a] my seruant: [b] I wil stay vpon him: mine elect, [in whom] my soule [c] deliteth: I haue put my Spirit vpon him: he shall bring forth [d] iudgement to the Gentiles.

2 He shall not [e] crie, nor lift vp, nor cause his voyce to be heard in the streete.

3 A [f] bruised reede shal he not breake, and [ỹ] smoking [g] flax shal he not quench: he shall bring forth iudgemēt in [h] trueth.

a That is, Christ, who in respect of his manhode is called here seruant. The Prophets vse to make mention of Christ, after that they haue declared any great promes, because he is the foundation whereupon all the promises are made and ratified.
b For I haue committed all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirite.
c He onely is acceptable vnto me and they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12, 18, ephe. 1. 4.
d He shall declare himselfe gouernour ouer the Gentiles, and call them by his word, & rule them by his Spirite.
e His comming shall not be with pompe and noyse, as earthly princes.
f He will not hurt the weake and feeble, but support and comfort them.
g Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.
h Although he fauour the weake, yet will he not spare the wicked, but will iudge them according to trueth and equitie.

4 He shal not faile nor be discouraged
i Till he haue set all things in good order.
till he haue i set iudgement in the earth:
k The Gentiles shalbe desirous to receiue his doctrine.
and the k yles shall waite for his lawe.

5 Thus saith God the Lord (he that created the heauens and spread them abroade: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirit to them that walke therein)

l Meaning, vnto a lawfull and iust vocation.
m To assist & guide thee.
n As him, by whom the promise, made to all nations in Abraham, shalbe fulfilled.
6 I ŷ Lord haue called thee in l righteousnes, and will hold m thine hand, and I will keepe thee, and giue thee for a n couenant of the people, [and] for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, [and] bring out ŷ prisoners from the prison: and them that sit in darkenes, out of the prison house.

o I will not suffer my glorie to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extoll their idoles aboue me.
8 I am the Lord, this is my Name, and my o glorie will I not giue to another, neither my praise to grauē images.

p As in time past I haue bene true in my promises, so will I be in time to come.
9 Behold, ŷ former things are p come to passe, and newe things do I declare: before they come forth, I tell you of thē.

10 Sing vnto the Lord a newe song, [and] his praise frō the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

q Meaning, the Arabians vnder whom he comprehendeth all the people of the East.
11 Let the wildernesse and the cities thereof lift vp [their voyce,] the townes that q Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glory vnto ŷ Lord, and declare his praise in the ylands.

r He sheweth the zeale of the Lord, and his power in the conseruation of his Church.
13 The Lorde shall go forth as a r gyant: he shall stirre vp [his] courage like a man of warre: he shall shoute & crie, [and] shall preuaile against his enemes.

14 I haue a long time holdē my peace: I haue bene stil [and] refrained my selfe: [now] will I crie like a f trauailing woman: I will destroy & deuoure at once.

f I will haste to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in trauaile.
15 I will make waste mountaines, and hilles, and drie vp all their herbes, and I will make the floods ylands, and I will drie vp the pooles.

t That is, my poore people, which are in perplexitie and care.
16 And I will bring the t blind by a way, that they knewe not, [and] leade them by paths that they haue not knowen: I will make darkenes light before them, and crooked things streight. These things will I do vnto them, and not forsake them.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 Heare, ye deafe: and ye blind, regard, that ye may see.

u To wit, Israel, which should haue most light because of my Lawe.
x The Priest to whom my worde is committed, which should not only heare it himselfe, but cause others to heare it.
19 Who is blind but my u seruant: or deafe as my x messenger, that I sent: Who is blind as the y perfite, and blind as the Lords seruant:

y As ŷ Priests and Prophets that should be lights to others:
20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not:

z Because they will not acknowledge this benefite of the Lorde, who is readie to deliuer them, he suffereth them to be spoyled of their enemies through their owne fault and incredulitie.
21 The Lord is willing for his righteousnes sake [that] he may magnifie the Lawe, and exalt it.

22 But this people is z robbed & spoyled, and shalbe all snared in dongeons, and they shalbe hid in prison houses: they shalbe for a pray, and none shall deliuer: a spoile, & none shall say, a Restore.

a There shalbe none to succour them, or to will the enemie to restore that, which he hath spoyled.
23 Who among you shall hearken to this, [and] take heede, and heare for b afterwards:

b Meaning, Gods wrath.
24 Who gaue Iaakob for a spoyle, and Israel to the robbers: Did not the Lorde, because we haue sinned against him: for they would not walke in his wayes, neither be obedient vnto his Lawe.

25 Therefore he hath powred vpon him his fierce wrath, and the strength of battell: and it set him on fire rounde about, and he knewe not, and it burned him vp, yet he considered not.

## CHAP. XLIII.

1 The Lord comforteth his people. He promiseth deliuerance to the Iewes. 11 There is no God but one alone.

a After these threatnings he promiseth deliuerance to his Church, because hee hath regenerate them, adopted them, & called them.
BUt nowe thus saith ŷ Lord, a that created thee, O Iaakob: and he that formed thee, O Israel, b Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

b When thou seest dangers and conspiracies on all sides, remember this benefite & the loue of thy God, & it shall encourage thee.
c By water and fire, hee meaneth all kind of troubles and perils.
2 When thou passest through ŷ c waters, I will be with thee, and through the floods, that they doe not ouerflowe thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

d I turned Sancheribs power against these countreis, & made them to suffer ŷ affliction which thou shouldest haue done, & so were as the payment of thy ransome, Chap. 37.9.
3 For I am the Lorde thy God, the holy one of Israel, thy Sauiour: I gaue d Egypt for thy ransome, Ethiopia, and Seba for thee.

e I wil not spare any man rather then thou shouldest perish: for God more esteemeth one of his faithfull, then all ŷ wicked in the world.
4 Because thou wast precious in my sight, [and] thou wast honorable, and I loued thee, therefore will I giue e man for thee, and people for thy sake.

f He prophesieth of their deliuerance from ŷ captiuitie of Babylō, & so of ŷ calling of ŷ vniuersal Church, alluding to ŷ which is writtē, Deu. 30.3.
5 Feare not, for I am with thee: I will bring thy seede from the f East, and

gather

gather thee from the west.

6 I will say to the North, Giue: and to the South, Keepe not backe: bring my sonnes from farre, and my daughters from the ends of the earth.

7 Euery one shalbe called by my g Name: for I created him for my glory, formed him and made him.

8 I will bring forth the blind people, and they shall haue eyes, and the deafe, and they shall haue eares.

9 Let all [e] [ỹ] nations be gathered [h] together, and let the people be assembled: who among them can declare this and shew vs former things? let them bring forth their [i] witnesses, that they may be iustified: but let them [k] heare, and say, It [is] trueth.

10 You [l] are my witnesses, saith the Lord, and my [m] seruant, whom I haue chosen: therefore ye shall know and beleeue me and ye shall vnderstand that I am: before me there was no God formed, neither shall there be after me.

11 I, [euen] I am the Lord, and beside me there is no Sauiour.

12 I haue declared, and I haue saued, and I haue shewed, when [there] was no strange [god] among you: therefore you are my witnesses, saith the Lorde, that I am God.

13 Yea, before the day [was,] I am, and there is none that can deliuer out of mine hand: I will do it, and who shall let it?

14 Thus saith the Lorde your redeemer, the holy one of Israel, For your sake I haue sent to Babel, and [n] brought it downe: they are all fugitiues and the Chaldeans crie in [o] the shippes.

15 I am the Lord your holy one, the creator of Israel, your King.

16 Thus saith the Lorde which maketh a way in [p] the Sea, and a path in the mightie [q] waters.

17 When he [r] bringeth out the [f] charet and horse, the armie and the power [ỹ] together, [and] shall not rise: they are extinct, and quenched as towe.

18 Remember ye not [ỹ] former things, neither regard the things of olde.

19 Beholde, I do a new thing: nowe shall it come forth: shall you not knowe it? I will euen make a way in the [t] desert [and] floods in the wildernes.

20 The wilde [u] beastes shall honour me, the dragons and the ostriches, because I gaue water in the desert [and] floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my selfe: they shall shew forth my praise.

22 And thou hast not [x] called vpon me, O Iaakob, but thou hast [y] wearied me, O Israel.

23 Thou [z] hast not brought me the sheepe of thy burnt offrings, neither hast thou honored me with thy sacrifices. I haue not caused thee to serue with an offring, nor wearied thee with incense.

24 Thou boughtest me no sweete [a] sauour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made me [b] to serue with thy sinnes, [and] wearied me with thine iniquities.

25 I, [euen] I am he that putteth away thine iniquities for mine owne sake, and will not remember thy sinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou maiest be iustified.

27 Thy [d] first father hath sinned, and thy [e] teachers haue transgressed against me.

28 Therefore I haue [f] prophaned the rulers of the Sanctuarie, and haue made Iaakob a curse, and Israel a reproche.

g Meaning, that he coulde not be vnmindfull of them, except he would neglect his owne Name & glory.
h Signifying, that no power can resist him in doing this miraculous worke, nor all their idoles are able to doe the like, as Chap. 41.22.
i To proue that ỹ things, which are spoken of them are true.
k Shewing, ỹ the malice of the wicked hindreth them in the knowledge of the trueth, because they will not heare when God speaketh by his worde.
l The Prophets and people to whom I haue giuen my Lawe.
m Meaning specially Christ, and by him, all the faithfull.
n By Darius and Cyrus.
o They shall crie when they would escape by water, seeing that the course of Euphrates is turned another way by the enemie.
p When he deliuered Israel from Pharaoh, Ex.14.22.
q When the Israelites passed through Iorden, Iosh. 3.17.
r When he deliuered his people out of Egypt.
s Pharaoh & his mightie armie.
t Meaning, that their deliuerance out of Babylō should be more famous then that from Egypt was, Iere.23.7.hag.2.10.2.cor.5.17.reuel.21.5.
u They shall haue such abundance of all things as they returne home, euen in the drie and barren places, that the very beastes shall feele my benefites, and shall acknowledge them: much more men ought to be thankfull for the same.
x Thou hast not worshipped me as thou oughtest to haue done.
y Because thou hast not willingly receiued that which I did commande thee, thou didst grieue me. Whereby he sheweth that his mercies were the onely cause of their deliuerance, forasmuch as they had deserued the contrarie.
z Meaning, in true faith and obedience.
a Either for the composition of ỹ sweete oyntment, Ex. 30.34. or for the sweete incense, Ex.30.7.
b Thou hast made me to beare an heauie burthen by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine ancestors. e Thy Priestes and thy Prophets. f That is, reiected, abhorred and destroyed them in the wildernes, and at other times.

## CHAP. XLIIII.

5 The Lorde promiseth comfort and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

YEt nowe heare, O Iaakob my seruant, & Israel, whom I haue chosen.

2 Thus saith the Lorde, that made thee, and formed [a] thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, [b] whom I haue chosen.

3 For I will powre water vpon the [c] thirstie, and floodes vpon the drie ground: I will powre my Spirit vpon thy seede, and my blessing vpon thy buddes,

4 And they [d] shall growe as among the grasse, [and] as the willowes by the riuers of waters.

5 One shall say, I am the Lordes: another

a He created and chose thee from the beginning of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which hadst occasion thereunto because of the Lawe, and of thine holy vocation.
c Because to moysten him with the waters of his holy Spirite, Ioel.2.28. Iohn 7.38. acts 2.17.
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

another [c] shall be called by the name of Jaakob: & another shall subscribe with his hand vnto the Lord, and name himselfe by the name of Israel.

6 Thus saith the Lorde the King of Israel and his redeemer, the Lorde of hosts, [f] I am the first, and I am the last, and without me [is] there no God.

7 And who is like me, that shal [g] call, and shal declare it, & set [h] it in order before me, since I appointed [p] [i] ancient people: and what is at hande, and what things are to come: let [k] them shew vnto them.

8 Feare ye not, neither be afraid: haue not I told thee of old, and haue declared it: [l] you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and [m] their delectable things shall nothing profite: and they are their owne witnesses, [n] that they see not nor know: therefore they shall be confounded.

10 Who hath made [o] a god, or molten an image, that is [p] profitable for nothing?

11 Beholde, all that are of the [q] felowship thereof, shall be confounded: for the workmen themselues are men: let them all be gathered together, and [r] stand vp, [yet] they shall feare, and be confounded together.

12 The smith [taketh] an instrument, and worketh in the coles, and facioneth it with hammers, and worketh it with the strength of his armes: yea, he is an [s] hungred, and his strength faileth: hee drinketh no water, and is faint.

13 The carpenter stretcheth out a line: he facioneth it with a red thread, he planeth it, and he purtreyeth it with the compasse, and maketh it after the figure of a man, [and] according to the beautie of a man that it may remaine in [t] an house.

14 He will hewe him downe ceders, and take the pine tree and the oke, & taketh courage among the trees of the forest: hee planteth a firre tree, and the raine doeth nourish it.

15 And man burneth therof: for he will take therof and [u] warme himselfe: he also kindleth it and baketh bread, yet he maketh a god, and worshippeth it: hee maketh it an idole and boweth vnto it.

16 He burneth the halfe thereof euen in the fire, [and] vpon the halfe thereof he [x] eateth flesh: he rosteth the rost and is satisfied: also hee warmeth himselfe and sayth, Aha, I am warme, I haue bene at the fire.

17 And the residue thereof he maketh a god, [euen] his idole: he boweth vnto it and worshippeth & prayeth vnto it, and sayth, Deliuer me: for thou art my god.

18 They haue not knowen, nor vnderstande: [y] for [God] hath shut their eyes that they cannot see, [and] their hearts, that they cannot vnderstand.

19 And none [‡] considereth in his heart, neither [is] there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue rosted flesh, and eaten it, and shall I make the residue therof an abomination: shall I bow to the stocke of a tree?

20 Hee feedeth [z] of ashes: a seduced heart hath deceiued him, that he cannot deliuer his soule, nor say, Is there not a lie in my right hand?

21 [a] Remember these (O Jaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.

22 I haue put away thy transgressions like a cloud, and thy sinnes as a mist: turn vnto me, for I haue redeemed thee.

23 [b] Reioice, ye heauens: for the Lord hath done it: shout, ye lower parts of the earth: braste forth into prayses, ye mountaines, O forest and euery tree therein: for the Lorde hath redeemed Jaakob & will be glorified in Israel.

24 Thus saith [p] the Lord thy redeemer and he that formed thee frō the wombe, I am the Lorde, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

25 I destroy the [c] tokens of the soothsayers and make them that coniecture, fooles, & turne the wise men backward, and make their knowledge foolishnes.

26 ¶ He confirmeth the worde of his [d] seruant and performeth the counsell of his messengers, saying to Jerusalem, Thou shalt be inhabited: & to the cities of Judah, Ye shal be built vp, and I wil repaire the decayed places therof.

c By this diuersitie of speach he meaneth one thing, that is, that the people shalbe holy & receiue the true religiō of God, as Psal.87.5.
f I am alwaies like my selfe, that is, mercifull toward my Church, and most able to maintaine it, as Chap.41.4. and 48.12. reuel.1.17. and 22.13.
g And appoint them that shall deliuer the Church.
h That is, declare vnto me how I ought to proceede herein.
i God calleth the Israelites ancient, because he preferred them to all other in his eternall election.
k Meaning, their idoles.
l Read Chap. 43.10.
m Whatsoeuer they bestow vpō their idoles to make them to seeme glorious.
n That is, the idolaters seeing their idols blind, must needes be witnesses of their owne blindnesse, & feeling that they are not able to help them, must cōfesse that they haue no power.
o Meaning, that whatsoeuer is made by the hande of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but Cha.41.24. abominable: and Jeremie calleth them the worke of errours, Jere.10.15, Habakkuk, a lying teacher.2.18. q That is, which by any way consent either to ỹ making or worshipping. r Signifying, that the multitude shall not then saue the idolaters, when God wil take vengeance, although they excuse themselues therby among men. s He describeth the raging affection of the idolaters, which forget their own necessities to set forth their deuotiō toward their idols. t To place it in some temple. u He setteth forth the obstinacie & malice of ỹ idolaters, which though they see by dayly experience that their idols are no better then the rest of the matter wherof they are made, yet they refuse the one part and make a god of the other, as the Papists make their cake god, and the rest of their idoles.
x That is, he either maketh a table or trenchers.
y The Prophet giueth here an answere to all them that wonder how it is possible that any should be so blind to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
‡ Ebr. turneth.
z He is abused as one that would eate ashes, thinking to satisfie his hunger.
a Shewing that mans heart is most inclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God, when they should be among the idolaters.
b He sheweth that the worde of the Lord toward his people shalbe so great, that the insensible creatures shall be moued therewith.
c He armeth them against the soothsayers of Babylon, which would haue borne them in hande, that they knewe by the starres that God would not deliuer them, and that Babylon should stand.
d Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance.

27 He saith to the [c] deepe, Be drie and I will drie vp thy floods.

28 He saith to [f] Cyrus, [Thou art] my shepheard: and he shal perfourme all my desire: saying also to Jerusalem, Thou shalt be built: and to the Temple, Thy foundation shalbe surely laid.

c He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the sea.

f To assure them of their deliuerance, he nameth the person by whom it should be, more then an hundreth yere before he was borne.

## CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

THus saieth the Lorde vnto [a] Cyrus his [b] anointed, whose right hande I haue holden [c] to subdue nations before him: therfore wil I weaken the loines of kings & open the doores before him, and the gates shall not be shut.

2 I will go before thee and make the [d] crooked streight: I wil breake the brasen doores, and burst the yron barres.

3 And I will giue thee the treasures of darknes, and the things hid in secrete places, that thou mayest [e] knowe that I am the Lorde which call thee by thy name, euen the God of Israel.

4 For Jaakob my seruants [f] sake, and Israel mine elect, I will euen call [thee] by thy name [&] name thee, though thou hast not knowen me.

5 I am the Lord and there is none other: there is no God besides me: I [g] girded thee though thou hast not knowen mee,

6 That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am [h] the Lord, and there is none other.

7 I forme the [h] light and create darknes: I make peace and create euil: I the Lord do all these things.

8 Ye heauens, send the dewe from aboue, and let the cloudes droppe downe [i] righteousnes: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue [k] created him.

9 [l] Wo be vnto him that striueth with his maker, the potsherd with the potsherds of the earth: shall the clay say to him [h] facioneth it, What makest thou? or thy worke, [m] It hath none hands?

10 Wo vnto him that saieth to [his] father, What hast thou begotten? or to [his] mother, What hast thou brought forth?

11 Thus saith the Lord, the holie one of Israel, and his maker, Aske mee [n] of things to come concerning my sonnes, & concerning the workes of mine hands: command you me.

12 I haue made the earth, and created man vpon it: I, whose hands haue spred out the heauens, I haue euen commanded all their [o] armie.

13 I haue raised [p] him vp in righteousnes, and I will direct all his wayes: he shall build my citie, and he shal let go my captiues, not for [q] price nor reward, saith the Lord of hostes.

14 Thus saith the Lord, The labour [r] of Egypt, and the marchandise of Ethiopia, & of the Sabeans, men of stature shall come vnto thee, and they shall bee [f] thine: they shall follow thee, [and] shal go in chaines: they shall fall downe before thee, & make supplication vnto thee, [saying,] Surely God is in thee, & there [is] none other God besides.

15 Verely thou, O God, [t] hidest thy selfe, O God, the Sauiour of Israel.

16 All they shalbe ashamed & also confounded: they shal go to confusion together, that are the makers of images.

17 [But] Israel shall bee saued in the Lord, with an euerlasting saluation: ye shall not bee ashamed nor confounded world without end.

18 For thus saith the Lord (that created heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be [u] inhabited) I am the Lorde, and there [is] none other.

19 I haue not spoken in secrete, [neither] [x] in a place of darknes in the earth: I said not in vaine vnto the seed of Jaakob, Seeke you me: I [y] the Lord do speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: drawe neere together, [y] ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that cannot saue them.

21 Tell yee and bring them, and let them take counsell together, Who hath declared this from the beginning? [or] hath told it of old? Haue not I the Lord? and there [is] none other God beside me, a iust God, and a Sauiour: there [is] none beside me.

22 Looke vnto me, & ye shalbe saued: all

a To assure the Iewes of their deliuerance against the great tentations that they should abide, he nameth the person and the meanes.

b Because Cyrus should execute the office of a deliuerer, God called him his annointed for a time, but after another sort then he called Dauid.

c To guide him in the deliuerance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did knowe God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue of his power, and so was compelled to deliuer Gods people.

f Not for any thing that is in thee, or for thy worthinesse.

g I haue giuen thee strength, power, and authoritie.

h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.

i He comforteth ỳ Iewes, as if he would say though when ye looke to the heauens and earth for succour, ye see nothing nowe but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promes, which is ment by righteousnesse.

k I haue appointed Cyrus to this vse and purpose.

l Hereby he rideleth their impatiencie, which in aduersitie and trouble murmure agaynst God and will not tarie his pleasure: willing that man should match with his like and not contende agaynst God.

m That is, it is not perfitely made.

n In stead of murmuring, humble your selues, & aske what ye will for the consolation of my children, & you shal be sure of it, as ye are of these things which are at your commandement. Some reade it with an interogation, & make it the application of the similitude.

o That is, the starres.

p To wit, Cyrus, ỳ I may shewe by him the faithfulnes of my promes in deliuering my people.

q Meaning, freely & without ransome, or any grieuous condition.

r These people were tributaries to ỳ Persians, & so King Artahshahte gaue this money toward the building of the Temple, Ezra 7.21.

f Whereas tofore they were thine enemies, they shall nowe honour thee, & thou shalt rule them: which was accomplished in ỳ time of Christ.

t Hereby he exhorteth the Iewes to pacience, though their deliuerãce be deferred for a time: shewing ỳ they should not repẽt their long pacience, but the wicked & idolaters shal be destroyed.

u To wit, of man, but chiefly of his Church.

x As do ỳ false gods, which giue vncertain answeres.

y All ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in gods sight you are vile & abiect.

all [z] the ends of the earth shall be saued: for I am God, and there [is] none other.

23 I haue sworne by my selfe: the worde is gone out of my mouth in [a] righteousnes, and shall not returne, That euery [b] knee shall bowe vnto mee, [and] euery tongue shall sweare [by me.]

24 Surely [c] he shall say, In the Lord haue I righteousnes and strength: hee shall come vnto him, and all that [d] prouoke him, shall be ashamed.

25 The whole seede of Israel shalbe iustified, and glorie in the Lord.

z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of fayth.
a That is, that the thing, which I haue promised shall be faithfully performed.
b The knowledge of God and the true worshipping shalbe through all the world, Rom. 14.11. Philip. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession.
c Meaning, the faythfull shall feele and confesse this. d All the contemners of God.

## CHAP. XLVI.

1 The destruction of Babylon and of their idoles. 3 He calleth the Iewes to the consideration of his workes.

BEl is bowed downe: [a] Nebo is fallen: their idoles were vpon the [b] beastes, and vpon the cattell: they which did beare you, [were] laden with a wearie burthen.

2 [c] They are bowed downe, [and] fallen together: for they could not rid them of the burden, and their [d] soule is gone into captiuitie.

3 Heare ye me, O house of Iaakob, & all that remaine of the house of Israel, which are [e] borne of me [from] [f] y wombe, and brought vp of me [from] the birth.

4 Therefore vnto olde age, I the same, euen I will beare [you] vntill the hoare heares: I haue made [you:] I will also beare [you,] & I will cary [you] [f] and I will deliuer [you.]

5 ¶ To whom will ye make me like, or make me equal, or [g] compare me, that I should be like him?

6 They draw golde out of the bagge and weigh siluer in the balance, [&] hire a goldsmith to make a god of it, [and] they bow downe, and worship it.

7 They beare it vpon the shoulders: they carie him and set him in his place: so doeth he stand, [and] cannot remoue frō his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, & be ashamed: bring it againe [h] to mind, O ye transgressers.

9 Remēber the former things of old: for I am God, and there [is] none other God, and there [is] nothing like me,

a These were the chiefe idols of Babylon.
b Because they were of golde and siluer, the Medes & Persians caried them away.
c The beasts that caried the idoles, fell downe vnder their burthen.
d He deriueth the idoles, which had neither soule nor sense.
e He sheweth the difference betweene the idoles and the true God: for they must be caried of others, but God himselfe carieth his, as Deut. 32.11.
f Seeing I haue begotten you, I wil nourish & preserue you for euer.
g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, shuld be tempted to thinke that their god was not so mightie as the idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to bee abhorred of all men: shewing that the most that can bee spoken in their commendation is but to proue them vile, Bar. 6.25. h Become wise, meaning that all idolaters are without wit, or sense, like mad men.

10 which declare the last thing from the beginning: & from of old, the things that were not done, saying, My counsell shall stande, and I will do whatsoeuer I will.

11 I call a [i] birde from the East, [and] the man of my [k] counsell from farre: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.

12 Heare mee, ye stubburne hearted, that are farre from [l] iustice.

13 I bring [m] neere my iustice: it shall not bee farre off, and my saluation shall not tarie: for I will giue saluation in Zion, [and] my glorie vnto Israel.

i That is, Cyrus, which shall come, as swift as a bird and fight against Babylon.
k Him by whō I haue appointed to execute ỳ, which I haue determined.
l Which by your incredulitie would let the performāce of my promes.
m He sheweth that mans incredulitie can not abolish the promes of god, Rom. 3.3.

## CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

COme downe and sitte in the dust: O [a] virgine, daughter Babel, sitte on the grounde: there is no [b] throne, O daughter of the Caldeans: for thou shalt no more be called, Tender and delicate.

2 Take the mill stones, and [c] grinde meale: loose thy lockes: [d] make bare the feete: vncouer the legge, [and] passe through the floods.

3 Thy filthinesse shall be discouered, and thy shame shall bee seene: I will take vengeance, and I will not meete [thee as] a [e] man.

4 [f] Our redeemer, the Lord of hosts [is] his Name, the holy one of Israel.

5 [g] Sit still, and get thee into darknes, O daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritance, and giuen them into thine hande: thou didst shew them no [h] mercie, but thou diddest lay thy verie heauie yoke vpon the ancient.

7 And thou saydest, I shalbe a ladie for euer, so that thou diddest not set thy mind to these things, neither didst thou remember the latter ende thereof.

8 Therefore now heare, thou that art giuen to pleasures, & dwellest careless, Shee sayth in her heart, I am and none els: I shall not sit [as] a widow, neither shal know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children & widowhood: they shal come vpō thee in their [i] perfection, for the multitude of thy diuinations, & for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednes:

a Which hast liued in welth, and wantonnesse, and hast not yet bene ouercome by any enemie.
b Thy gouernment shall be taken frō thee.
c Thou shalt be brought to most vile seruitude: for to turne the mille was the office of slaues.
d The things wherein she setteth her greatest pride shall be made vile, euen from the head to the foote.
e I wil vse no humanitie nor pitie towarde thee.
f The Israelites shall confesse, that the Lord doth this for his churches sake.
g For verie shame, and hide thy selfe.
h They abused Gods iudgements thinking that he punished the Israelites, because he would vtterly cast thē off, & therefore in stead of pitying their miserie, thou didst increase it.
i So that thy punishment shalbe so great, as is possible to be imagined.

nes: thou hast said, None seeth me. Thy
k Wisedome & thy knowledge, they haue
caused thee to rebel, and thou hast said in
thine heart, I am, and none els.

11 Therfore shal euil come vpon thee,
and thou shalt not knowe the morning
thereof: destruction shal fal vpon thee,
which thou shalt not bee able to put a-
way: destruction shal come vpon thee
suddainly, or thou beware.

12 Stand nowe among thine inchan-
ters, and in the multitude of thy sooth-
sayers (with whom thou hast l wearied
thy selfe from thy youth) if so bee thou
maist haue profite, [or] if so be thou maist
haue strength.

13 Thou art wearied in the multitude
of thy counsels: let now the astrologers,
the starre gasers, and prognosticatours
stand vp, & saue thee from these things,
that shal come vpon thee.

14 Behold, they shalbe as stubble: the
fire shal burne them: they shal not deli-
uer their owne liues from the power of
the flame: there [shal bee] no coles m to
warme at, [nor] light to sit by.

15 Thus shal they serue thee, with
whom thou hast wearied thee, [euen]
thy marchants from thy youth: euery
one shal wander to his owne n quarter:
none shal saue thee.

k Thou didst thinke that thine owne wisedome and policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in any thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people, and to bring them from depending onely in God.

m They shall vtterly perish and no part of them remaine.

n They shall flee euery one to that place, which hee thought by his speculations to be most sure: but that shall deceiue them.

## CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lorde alone will be worshipped. 20 Of their deliuerance out of Babylon.

HEare yee this, O house of
Iaakob, which are a called by
the name of Israel, and are
come out of b the waters of
Iudah: which sweare by the
Name of the Lorde, and make mention
of the God of Israel, [but] not in trueth,
nor in righteousnes.

2 For they are called of the holy citie,
and stay themselues c vpon the God of
Israel, whose Name [is] the Lorde of
hostes.

3 I haue declared the former things
of olde, and they went out of my mouth,
and I shewed d them: I did them sud-
denly, and they came to passe.

4 Because I knew, that e thou art ob-
stinate, and thy necke [is] an yron sinew,
and thy browe brasse,

5 Therfore I haue declared it to thee
of old: before it came to passe, I shewed
f it thee, least thou shouldest say, Mine
idole hath done them, and my carued i-
mage, and my molten image haue com-
manded them.

6 Thou hast heard, beholde all this,
& will not ye g declare it? I haue shewed
thee new things, euē now, & hid things,
which thou knewest not.

7 They are created now, & not of old,
and euen before this thou heardest them
not, least thou shouldst say, Beholde, I
h knew them.

8 Yet thou heardest them not, neither
didst know them, neither yet was thine
eare opened of olde: for I knewe that
thou wouldest grieuously transgresse:
therefore haue I called thee a transgres-
sour from the i wombe.

9 For my Names sake wil I deferre
my wrath, & for my praise wil I refraine
it from thee, k that I cut thee not off.

10 Behold, I haue fined thee, but l not
as siluer: I haue m chosen thee in the fur-
nace of affliction.

11 For mine owne sake, for mine owne
sake wil I do it: for howe shoulde [my
Name] n be polluted? o surely I wil not
giue my glorie vnto another.

12 Heare me, O Iaakob and Israel,
my called, p I am, I am the first, and I
am the last.

13 Surely mine hand hath laid q foun-
dation of the earth, and my right hande
hath spanned the heauens: when I cal
them, q they stand vp together.

14 All you, assemble your selues, and
heare: which among them hath decla-
red these things? The Lord hath loued
r him: he wil do his wil in Babel, and his
arme [shalbe] against the Chaldeans.

15 I, [euen] I haue spoken it, and I
haue called him: I haue brought him,
and his way shall prosper.

16 Come neere vnto me: heare ye this:
I haue not spoken it in secret from the
s beginning: from the time that the thing
was, I was there, and now the Lorde
God and his Spirit hath t sent me.

17 Thus saith the Lorde thy redee-
mer, the Holy one of Israel, I am the
Lord thy God, which teach thee u to pro-
fit, and leade thee by the way, that thou
shouldest go.

18 Oh that thou haddest hearkened
to my commandements! then had thy
prosperitie bene as the flood, & thy righ-
teousnes as the waues of the sea.

19 Thy seed also had bene as the sand,
and the fruit of thy bodie like the grauel
thereof: his x name should not haue bene
cut off nor destroyed before me.

a He detecteth their hypocrisie, which vanted themselues to be Israelites and were not so in deede.

b Meaning, the fountaine and stocke.

c They make a shewe, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer hee had promised.

e I haue done for thee more then I promised, that thy stubburnes and impudencie might haue bene ouercome.

f How thou shouldest be deliuered out of Babylon.

g Will ye not acknowledge this my benefit & declare it vnto others?

h Shewing þ mans arrogancie is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their owne wisdome.

i Frō the time þ I brought thee out of Egypt: for þ deliuerance was as the birth of the Church.

k As it was my free mercy þ I did chuse thee: so is it my free mercie that must saue thee.

l For I had respect to thy weaknes & infirmitie: for in siluer there is some purenes, but in vs there is nothing, but drosse.

m I tooke thee out of the fornace where thou shouldest haue bene cōsumed.

n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glory shuld be diminished, as Deu. 32.27.

o Read Chap. 42.8.

p Read Chap. 41.4.

q To obey me, and to doe whatsoeuer I cōmand them.

r Meaning, Cyrus, whom he had chosen to destroy Babylon.

s Since the time that I declared my selfe to your fathers.

t Thus the Prophet speaketh for himselfe, and to assure them of these things.

u What things shall do thee good.

x That is, the prosperous estate of Israel

20 Y Go

20 y Go ye out of Babel: flee ye from the Chaldeans, with a voyce of ioy: tell and declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iaakob.

21 And they z were not thirstie: he led them through the Wildernes: he caused the waters to flowe out of the rocke for them: for hee clane the rocke, and the water gushed out.

22 There is no a peace, saith the Lord, vnto the wicked.

y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy, that shall come of their deliuerance.
z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt.
a Thus he speaketh that the wicked hypocrites should not abuse Gods promes, in whom was neither fayth nor repentance, as Chap.57.21.

## CHAP. XLIX.

1 The Lorde exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, & will deliuer them from the tyrannie of their enemies.

a This is spoken in the person of Christ to assure the faithfull, that these promises should come to passe: for they were all made in him, and in him should be performed.
b This is ment of the time that Christ should be manifested to the worlde, as Psal.2,7.
c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is ment of Christ, and may also be applied to the ministers of his worde.
e By Israel is ment Christ, and all the bodie of the faithfull, as the members and their head.
f Thus Christ in his members complaineth, that his labour, and preaching take none effect, yet he is contented that his doings are approued of God.

HEare ye me, O yles, & hearken, yee people from farre. The Lorde hath called a me from b the Wombe, & made mention of my name from my mothers bellie.

2 And he hath made my mouth like a sharpe c Sword: vnder the shadow of his hand hath he d hid mee, and made me a chosen shaft [and] hid me in his quiuer,

3 And sayde vnto me, Thou art my seruant, e Israel, for I will bee glorious in thee.

4 And I sayde, I haue f laboured in vaine: I haue spent my strẽgth in vaine and for nothing: but my iudgement [is] with ỹ Lord, & my Worke with my God.

5 And now saith the Lord, that fourmed mee from the Wombe to be his seruant, that I may bring Iaakob againe to him (though Israel be not gathered, g yet shal I be glorious in the eyes of the Lord: and my God shalbe my strength)

6 And he said, It is a small thing that thou shouldest be my seruant, to raise vp the tribes of Iaakob, and to restore the desolations of Israel: I will also giue h thee for a light of the Gentiles, that thou mayest bee my saluation vnto the end of the world.

7 Thus saith the Lord the redeemer of Israel, [and] his holy one, to him that is despised in soule, to a nation that is abhorred, to a i seruant of rulers, Kings shall see, and k arise, & princes shall worship, because of the Lorde, that is faithfull: and the Holy one of Israel, which hath chosen thee.

g Though the Iewes refuse my doctrine, yet God will approue my ministerie. h To declare my Gospel to the Gentiles, Chap.42.6. acts 13.47. luke 2.32. i Meaning, the Iewes whom tyrants kept in bondage. k The benefite of their deliuerance shalbe so great, that great and small shall acknowledge it, and reuerence God for it.

8 Thus saith the Lord, l In an acceptable time haue I heard thee, & in a day of saluation haue I helped thee: and I will preserue thee, & will giue m thee for a couenant of ỹ people, that thou maiest raise vp the n earth, and obtaine the inheritance of the desolate heritages:

9 That thou maiest say to the o prisoners, Go forth: and to them that are in darkenesse, Shewe your selues: they shall feede in the wayes, and their p pastures shalbe in all ỹ toppes of ỹ hilles.

10 They shal not be hungrie, neither shall they bee thirstie, neither shall the heate smite them, nor the sunne: for hee that hath compassion q on them, shall leade them: euen to the springs of waters shall he driue them.

11 And I wil make al my mountains, as a way, and my paths shalbe exalted.

12 Beholde, these shall come from farre: and lo, these from the North and from the West, and these from the lande of r Sinim.

13 Reioyce, O s heauens: & be ioyfull, O earth: breast forth into praise, O mountains: for God hath cõforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lorde hath t forsaken mee, and my Lorde hath forgotten me.

15 Can a woman forget her childe, & not haue compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpõ the palme of [mine] u hands: thy x Walles [are] euer in my sight.

17 Thy builders make y haste: thy destroyers & they that made thee waste, are departed from thee.

18 Lift vp thine eyes round about & beholde: all these gather themselues together [&] come to thee: as I liue, saith the Lord, thou shalt surely z put them al vpon thee as a garmẽt, and gird thy self with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroied, shal surely be nowe narowe for them that shall dwell in it, and they that did deuoure thee, shalbe farre away.

20 The childrẽ of thy barrennes shal say againe in thine eares, The place is strait for mee: giue place to niee that I may dwell.

21 Then shalt thou say in thine heart, who hath begotten mee these, seeing I am baren and desolate, a captiue and a

l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6.2.
m Meaning, Christ alone.
n Signifying, ỹ before Christ renue the earth by his worde, there is nothing, but confusion and disorder.
o To thẽ that are in the prison of sinne, & death.
p Being in Christes protection, they shall be safe against all dangers, and free from the feare of the enemies.
q Meaning, ỹ there should be nothing in their way from Babylon, ỹ should hinder or hurt them: but this is accõplished spiritually.
r Meaning, the South countrey, so that Christ shall deliuer his from all the parts of the worlde.
s Reade Chap. 44.23.
t He obiecteth what the faithfull might say in their long affliction, & answereth thereunto to cõfort them, with a most proper similitude, & full of consolation.
u Because I would not forget thee.
x Meaning, the good order of policie and discipline.
y I haue a cõtinuall care to builde thee vp againe, and to destroy thine enemies.
z He sheweth what are the ornaments of ỹ Church: to haue many children which are assembled by ỹ word of God & gouerned by his Spirite.

Wanderer to & fro: and who hath nourished them: behold, I was left alone: whence are these:

22 Thus saith the Lorde God, Behold, I will lift vp mine hande to the [a] Gentiles and set vp my standart to the people, and they shal bring thy sonnes in [their] armes: and thy daughters shalbe caried vpon [their] shoulders.

23 And Kings [b] shall be thy nourcing fathers, and Queenes shalbe thy nources: they shal worship thee with [their] faces toward the earth, and licke vp the [c] dust of thy feete: and thou shalt knowe that I am the Lord: for they shal not be ashamed that waite for me.

24 Shall the pray be [d] taken from the mightie: or the iust captiuitie deliuered:

25 But this saith the Lorde, [c] Euen the captiuitie of the mighty shalbe taken away: and the pray of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with [f] their owne flesh, and they shal be drunken with their owne blood, as with sweete wine: and all flesh shall knowe that I the Lorde am thy sauiour and thy redeemer, the mightie one of Iaakob.

a He sheweth, that Christ wil not onely gather this great nomber of the Iewes, but also of ỹ Gentiles.
b Meaning, that kings shal be conuerted to the Gospel, and bestowe their power, and authoritie for the preseruation of the Church.
c Being ioyned with the Church, they shall humble themselues to Christ their heade, and giue him al honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them. f I will cause them to destroy one another, as Iudg. 7, 22, 2. Chro. 20. 22. Chap. 19, 2.

## CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victorie.

Thus sayth the Lord, Where is that [a] bill of your mothers diuorcemẽt, [b] whom I haue cast off: or who is the creditour [c] to whom I solde you: Behold, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore [d] came I, and there was no man: I called, and none answered: is mine hande so [e] shortened, that it cannot helpe: or haue I no power to deliuer: Behold, at my rebuke I drie vp the sea: I make the floods desert: their fish rotteth for want of water, and dieth for thirst.

3 I clothe the heauens with darknes, and make a [f] sacke their couering.

4 The Lord God hath giuen [g] me a tongue of the learned, that I shoulde knowe [to minister] a worde in time to him that is [h] wearie: he will raise me vp in the morning: in the morning hee will wake mine eare to heare, [i] as ỹ learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my back vnto the [k] smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therfore shal I not be confounded: therfore haue I set my face like a flint, & I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me: Let vs stand together: Who is mine aduersarie: let him come neere to me.

9 Beholde, the Lord God will helpe me: who is he that can condemne mee: loe, they shal ware old as a garment: the mothe shall eate them vp.

10 [l] Who is among you that feareth the Lord: let him heare the voyce of his seruant: he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle [m] a fyre, and are cõpassed about with sparkes: walke in the light of your fire, & in the sparkes that yee haue kindled. This shall yee haue of mine hande: ye shall lye downe in sorowe.

a Meaning, that he had not forsaken her, but through her owne occasion, as Hosea. 2, 2.
b Which should declare that I haue cut her off: meaning, that they could shewe none.
c Signifying that he solde them not for any det or pouertie, but that they solde themselues to sins to buy their owne lusts, and pleasures.
d He came by his Prophets and ministers, but they would not beleeue their doctrine and conuert. e Am I not as able to helpe you, as I haue holpen your fathers of old, when I dried vp the red Sea, & killed the fish in the riuers, and also afterward in Iorden? f As I did in Egypt in token of my displeasure, Exod. 10, 21. g The Prophet doth represent here the person & charge of them that are iustly called to the ministery of Gods worde.
h To him that is oppressed by affliction and miserie.
i As they that are taught, and made meete by him.
k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth, that ỹ true ministers of God can looke for none other recompence of the wicked but after this sort, & also what is their comfort.
l Shewing ỹ it is a rare thig that any should obey aright Gods true ministers, though they labour to bring them frõ hell to heauen.
m You haue sought consolation by your own deuises, & haue refused ỹ light, and consolation, which God hath offered: therefore ye shal remaine in sorow, & not be comforted.

## CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 And her deliuerance.

Heare me, ye [a] that follow after righteousnes, [&] ye that seeke the Lorde: looke vnto the [b] rocke, [whence] ye are hewen, and to ỹ hole of the pit, [whence] ye are digged.

2 Consider Abraham your father, & Sarah that bare you: for I called him alone, and blessed him, & increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert [c] like Eden, and her wildernes like the garden of the Lord: ioy & gladnes shalbe found therein: prayse, and the voyce of singing.

4 Hearken ye vnto me, my people, & giue eare vnto mee, O my people: for a [d] Lawe shall proceede from me, and I will bring foorth my iudgement for the light of the people.

5 My [e] righteousnes is neere: my saluation

a Ye comforteth ỹ Church, that they should not be discouraged for their small nomber.
b That is, to Abraham, of whom ye were begotten, & to Sarah, of whõ ye were borne.
c As plentifull as Paradise, Gen. 2, 3.
d I will rule & gouerne my Church by my worde, and doctrine.
e The time, that I will accomplish my promes.

f My power, and strength.

uation goeth forth, & mine f armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpō the earth beneath: for the g heauens shal vanish away like smoke, and the earth shall ware olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shalbe for euer, & my righteousnes shall not be abolished.

g He forewarneth them of the horrible changes and mutations of all things, and howe he will preserue his Church in the middes of all these dangers.

7 Hearken vnto me, yee that knowe righteousnes, the people in whose heart [is] my Lawe. Feare ye not the reproch of men, neither be ye afraide of their rebukes.

8 For the moth shall eat them vp like a garment, and the worme shall eate thē like wooll: but my righteousnesse shalbe for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lorde: rise vp, as h in the old time in the generations of the world. Art thou not ỹ same, that hath cut i Rahab, and wounded the k dragon?

h He putteth them in remēbrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly.

i Meaning, Egypt, Psalm. 87.4.

k To wit, Pharaoh, Ezek. 29.3.

10 Art not thou the same, which hath dried the sea, [euen] the waters of the great deepe, making ỹ depth of the sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of ỹ Lord shall l returne, and come with ioye vnto Zion, and euerlasting ioy shall be vpon their head: they shall obtaine ioy, and gladnesse: [and] sorowe and mourning shall flee away.

l From Babylon.

12 I, [euen] I am hee, that comfort you. Who art thou, that thou shouldest feare a mortall man, & the sonne of man, which shalbe made as grasse?

13 And forgettest ỹ Lorde thy maker, that hath spread out the heauens, & laide the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is readie to destroy? where is nowe the rage of the oppressour?

m He comforteth them by the short time of their banishment: for in seuentie yeeres they were restored, and the greatest empire of ỹ world destroyed.

14 The captiue m hasteneth to be loosed, and that he should not die in the pit, nor that his bread should fayle.

15 And I am the Lord thy God that deuided the Sea, when his waues roared: the Lord of hosts [is] his Name.

n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.

16 And I haue put my wordes in thy n mouth, and haue defended thee in the shadow of mine hand, that I may plant the o heauens, and lay the foundation of the earth, and say vnto Zion, Thou art my people.

o That all things may be restored in heauen, and earth, Ephe. 1,10.

17 Awake, awake, and stande vp, O Ierusalem, which hast dronke at the hand of the Lord the p cup of his wrath: thou hast dronken the dregs of the cup of trembling, and wrung them out.

p Thou hast bene iustly punished and sufficiently, as Chap. 40.2. and this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Iere. 25.15,16.

18 There is none to guide her among all the sonnes, whom she hath brought foorth: there [is] none that taketh her by the hande of all the sonnes that shee hath brought vp.

19 These two q things are come vnto thee: Who will lament thee? desolation & destruction, and famine, & the sworde: by whome shal I comfort thee?

q Whereof the one is outwarde, as of the things that come to the bodie: as warre and famine: and the other is inwarde, and appertaineth to the minde: that is, to be without comfort: therefore he sayeth, howe shalt thou be comforted?

20 Thy sonnes haue fainted, and lye at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, [and] rebuke of thy God.

21 Therefore heare nowe this, ỹ miserable and dronken, but r not with wine.

r But with trouble and feare.

22 Thus saith thy Lorde God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, [euen] the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I will put it into their hande that spoyle thee: which haue sayd to thy soule, Bowe downe, that we may goe ouer, and thou hast layde thy bodie as the grounde, and as the streete to them that went ouer.

## CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers thereof.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beautie, O Ierusalem, the holy citie: for hence forth there shal no a more come into thee ỹ vncircumcised & the vncleane.

a No wicked tyrant, which shall subuert Gods true religion, and oppresse the consciences.

2 Shake thy selfe from the b dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

b Put off the garments of sorowe and beauinesse, and put on the apparell of ioy and gladnesse.

3 For thus saith the Lorde, Ye were solde for c nought: therefore shall ye be redeemed without money.

c The Babylonians payed nothing to me for you: therefore I wil take you againe without ransome.

4 For thus saith the Lord God, My people went d downe aforetime into Egypt to soiourne there, and Asshur e oppressed them without cause.

d When Iaakob went thither in time of famine.

5 Now therefore what haue I here, saith the Lord, that my people is taken away for nought, & they that rule ouer them, make them to howle, sayeth the Lorde? & my Name all the day continu-

e The Egyptians might pretende some cause to oppresse my people because they went thither and remained among them, but the Assyrians haue no title to excuse their tyrannie by: and therefore will I punish them more then I did the Egyptians,

ally is [f] blasphemed.

6 Therfore my people shal know my Name: therefore [they shall know] in that day, that I am he that doe speake: beholde, it is I.

7 How [g] beautifull vpon the mountaines are the feete of him, that declareth [and] publisheth peace! that declareth good tidings, [and] publisheth saluation, saying vnto Zion, Thy God reigneth!

8 [h] The voyce of thy watchmen [shal be heard:] they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Jerusalem, be glad and reioyce together: for ỹ Lord hath comforted his people: hee hath redeemed Jerusalem.

10 The Lorde hath made [i] bare his holy arme in the sight of al the Gentiles, & all the ends of the earth shal see the saluation of our God.

11 [k] Depart, depart ye: goe out from thence and touch no vncleane thing: goe out of the middes of her: bee yee cleane, that [l] beare the vessels of the Lord.

12 For ye shal not go out [m] with haste, nor depart by fleeing away: but ỹ Lorde will go before you, and the God of Israel will gather you together.

13 Behold, my [n] seruant shal prosper: he shall bee exalted and extolled, and bee very hie.

14 As many were astonied at thee (his visage was so [o] deformed of men, & his forme of the sonnes of men) so [p] shall he sprinkle many nations: the Kinges shal shut their [q] mouthes at him: for ỹ which had not byn told them, shal they see, and that which they had not heard, shal they [r] vnderstand.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tydings of their deliuerance should make their affliction in the meane time more easie: but this is chiefly ment of the spirituall ioy, as Nahum.1.15. rom.10.15
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accomplished vnder Christ.
i As readie to smite his enemies and to deliuer his people.
k He warneth ỹ faithfull not to pollute thẽ selues with the superstitions of the Babylonians, as Chap. 48.20.2. Cor. 6.17.
l For the [illegible] is at hande, that the Priests and Leuites chiefly (and so by thẽ all the people which shall be as Le[illegible]m this ofsse) shal cary home the vessels of the temple, which Nebuchadnezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whom our spirituall deliuerance should be wrought, whereof this was a figure.
o In the corrupt iudgement of man Christ in his person was not esteemed.
p He shall spread his word through many nations.
q In signe of reuerence, and as being astonished at his excellencie.
r By the preaching of the Gospel.

## CHAP. LIII.

1 Of Christ and his kingdome, whose worde fewe will beleeue 6 All men are sinners. 11 Christ is our righteousnes, 12 And is dead for our sinnes.

[a] Who [b] will beleeue our report: and to whom is the [b] arme of the Lord reueiled?

2 But he shall grow vp before him as a braunche, and as a [c] roote out of a drie [d] ground: he hath neither forme nor beautie: whẽ we shal see him, there shall be no forme that we should desire him.

3 He is despised and reiected of men: he is a man full of sorowes and hath experience of [e] infirmities: we hidde as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath borne our infirmities, and caryed [f] our sorowes: yet we did iudge him, as [g] plagued, and smitten of God, and humbled.

5 But he was woũded for our transgressions, he was broken for our iniquities: the [h] chastisement of our peace [was] vpon him, and with his stripes we are healed.

6 All we like sheepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath layd vpon him the [i] iniquitie of vs all.

7 He was oppressed and he was afflicted, yet did he not [k] open his mouth: he is brought as a sheepe to the slaughter, and as a sheepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from [l] prison, and from iudgement: [m] and who shall declare his age? for he was cut out of the land of the liuing: for the transgression of my people was he plagued.

9 [n] And he made his graue with the wicked, and with the riche in his death, though he had done no wickednesse, neither [was] any deceit in his mouth.

10 Yet the Lorde would breake him, and make him subiect to infirmities: when [o] he shall make his soule an offring for sinne, he shall see [his] seede [&] shall prolong [his] dayes, and the will of the Lorde shall prosper in his hand.

11 He shall see of the [p] trauaile of his soule, [&] shall be satisfied: by his knowledge shal my [q] righteous seruant iustifie many: for he shal beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall deuide the spoyle with the strong, because he [r] hath powred out his soule vnto death: and he was counted with the transgressers, and he bare the sinne [s] of many, and prayed for the trespassers.

a The Prophet sheweth, that very fewe shall receiue this their preaching of Christ, and of their deliuerance by him, John.12,38. rom.10.16.
b Meaning, that none can beleeue, but whose heartes GOD toucheth with the vertue of his holie Spirite.
c The beginning of Christs kingdome shall be small, and contemptible in the sight of man, but it shall growe wonderfully, and flourish before God.
d Reade Chap.11.1.
e Which was by Gods singular prouidence for the comfort of sinners, Hebr. 4.15.
f That is, the punishment due to our sinnes: for the which he hath both suffred, and made satisfaction, Matth.8.17. 1.pet.2.24.
g We iudged euill, thinking that he was punished for his owne sins, and not for ours.
h He was chastised for our reconciliation, 1.Cor.15.3.
i Meaning, the punishmẽt of our iniquitie, and not the fault it selfe.
k But willingly, and patiently obeyed his fathers appointment, Matth.26.63. actes.8.32.
l From the crosse, & graue, after that he was condemned.
m Though he dyed for sinne, yet after his resurrection he shall liue for euer: and this his death is to restore life to his members, Rom.6.9.
n God the Father deliuered him into the handes of the wicked, and to the powers of the worlde to doe with him what they would.
o Christ by offering vp him selfe shall giue life to his Church, and so cause them to liue with him for euer.
p That is, the fruite and effect of his labour, which is the saluation of his Church.
q Christ shall iustifie by faith through his worde, whereas Moses coulde not iustifie by the Lawe.
r Because he humbled him selfe, therefore he shall be exalted to glorie, Philip.2.7,8.
s That is, of all that beleeue in him.

CHAP. LIIII.

1 Mo of the Gentiles shall beleeue the Gospell then of the Iewes. 7 God leaueth his for a time, to whome afterward he sheweth mercy.

a After that he hath declared the death of Christ, he speaketh to the Church, because it should feele the fruite of the same, and calleth her baren, because that in the captiuitie she was as a widowe without hope to haue any children.

REioyce, O [a]baren that diddest not beare: breake foorth into ioy and reioyce, thou that didst not trauaile with child: for the [b]desolate hath mo children then the maried wife, saith the Lord.

b The Church in this her affliction and captiuitie shall bring foorth mo children then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her.

2 [c]Enlarge the place of thy tentes, & let them spreade out ẏ curtaines of thine habitations: spare not, stretche out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

c Signifying that for ẏ great nomber of children, that God should giue her, shee should seeme to lacke roume to lodge them.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy [d]youth, and shalt not remember the reproche of thy [c]widdowhode any more.

d The afflictions which thou sufferedst at the beginning.

c When as thou wast refused for thy sinnes, Chap. 50.1.

5 For he that [f]made thee, [is] thine husbande (Whose Name [is] the Lorde of hostes) and thy redeemer the holy one of Israel, shalbe called the God of the whole [g]world.

f That did regenerate thee by his holy Spirit.

g His glorie shall shine through the whole worlde, which seemed before to be shut vp in Iudea.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, & [as] a [h]yong wife when thou wast refused, saith thy God.

h As a wife which wast forsaken in thy youth.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in [mine] anger, I hid my face from thee for a litle season, but with euerlasting mercy haue I had compassion on thee, saith the Lorde thy redeemer.

9 For this is vnto mee [as] the [i]waters of Noah: for as I haue sworne that the waters of Noah shoulde no more go ouer ẏ earth, so haue I sworne that I would not be angrie with thee, nor rebuke thee.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

10 For the mountaine shall remoue and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall the couenant of my peace fall away, saith the Lorde, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with [k]the carbuncle, and lay thy foundation with saphirs,

k Hereby he declareth the excellent estate of the Church vnder Christ.

12 And I will make thy windowes of ‖ emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

‖ Or, iaspar, or pearle.

13 And al thy children [shalbe] [l]taught of the Lorde, and much peace shalbe to thy children.

l By the hearing of his worde and inward mouing of his spirit.

14 In [m]righteousnesse shalt thou be established, [and] be farre from oppression: for thou shalt not feare it: and from feare, for it shall not come neere thee.

m In stabilitie and sureties, so that it shall stande for euer.

15 Beholde, [the enemie] shal gather himselfe, but without [n]me: whosoeuer shall gather himselfe in thee, [o]against thee, shall fall.

n And therefore shall not preuaple.

o Meaning, the domesticall enemies of the Church as are the hypocrites.

16 Beholde, I haue created the [p]smith that bloweth the coles in the fire, and him that bringeth foorth an instrument for his worke, and I haue created the destroyer to destroy.

p Signifying hereby that man can do nothing but so farre as God giueth power: for seeing that all are his creatures, he must needes gouerne and guide them.

17 But al the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lordes seruants, and their righteousnes [is] of me, saith the Lord.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

a Christ by proposing his graces and giftes to his church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lustes and so thirst not after these waters.

HO, euery one that [a]thirsteth, come yee to the waters, and ye that haue [b]no siluer, come, bye and eate: come, I say, bye [c]wine and milke without siluer and without money.

b Signifying, that Gods benefits can not be bought for money.

c By waters, wine, milke and bread, he meaneth all things necessarie to the spirituall life, as these are necessarie to this corporal life.

2 Wherefore do ye laye out siluer [&] not for bread? [d]& your labour without beeing satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delite in [e]fatnes.

d He reproueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those, which are nothing profitable. e You shalbe fed abundantly.

3 Encline your eares, and come vnto mee: heare, and your soule shall liue, and I will make an euerlasting couenant with you, [euen] the [f]sure mercies of Dauid.

f The same couenant, which through my mercie I ratified and confirmed to Dauid that it should be eternall, 2. Sam. 7.13. act. 13.34.

4 Beholde, I gaue [g]him for a witnes to the people, for a prince & a master vnto the people.

g Meaning Christ, of whome Dauid was a figure.

5 Beholde, thou shalt call a nation that thou knowest not, [h] and a nation that knew not thee, shal rũne vnto thee, because of the Lord thy God, & the holie one of Israel: for he hath glorified thee.

h To wit, the Gentiles, which before thou diddest not receiue to be thy people.

6 Seeke ye ꝯ Lord while he may [i] be found: call ye vpō him while he is neere.

7 Let ꝯ wicked [k] forsake his wayes, and the vnrighteous his owne imaginations, and returne vnto the Lorde, & he will haue mercie vpon him: and to our God, for he is very readie to forgiue.

8 For my [l] thoughtes [are] not your thoughts, neither [are] your wayes my wayes, saith the Lord.

9 For as the heauens are hier then ꝯ earth, so are my wayes hier then your waies, and my thoughts aboue your thoughts.

10 Surely as the raine cōmeth downe and the snow from heauen, and returneth not thither, but watereth the earth and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my [m] word be, that goeth out of my mouth: it shal not returne vnto me voyde, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore yee shall goe out with ioye, and bee led foorth with peace: the [n] mountaines and the hilles shall breake forth before you into ioye, & all the trees of the fielde shall clappe [their] hands.

13 For thornes there shall growe firre trees: for nettles shall growe the myrrhe tree, and it shall bee to the Lorde [o] for a name, [&] for an euerlasting [p] signe that shall not be taken away.

i When he offereth himselfe by ꝯ preaching of his worde.
k Hereby he sheweth that repentāce must be ioyned with faith, and howe we can not call vpon God aright, except ꝯ fruites of our faith appeare.
l Although you are not soone reconciled one to another, and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you.
m If these small things haue their effect, as daily experiēce sheweth, much more shall my promes which I haue made and confirmed, bring to passe ꝯ thing which I haue spoken for your deliuerance.
n Read Chap. 44.23. and 49. 13.
o To set forth his glorie.
p Of Gods deliuerance, and that he will neuer forsake his Church.

## CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against Shepheards that deuoure their flocke.

THus saith the Lord, [a] Keepe iudgement and do iustice: for my saluation is at hande to come, and my [b] righteousnes to be reueiled.

2 Blessed [is] the man that doth this, and the sonne of man which layeth hold on it: he that keepeth the [c] Sabbath and polluteth it not, and keepeth his hande from doing any euill.

3 And let not the sonne of the stranger, which [d] is ioyned to ꝯ Lord, speake and say, The Lord hath surely separate me from his people: neither let the Eunuch say, Behold, I am a drie tree.

4 For thus saith the Lord vnto the Eunuches, that keepe my Sabbaths, & chuse the thing that pleaseth mee, and take holde of my couenant,

5 Euē vnto them will I giue in mine

a God sheweth what he requireth of them after that he hath deliuered thē: to wit, ꝯ workes of charitie, whereby true faith is declared.
b Which I will declare toward you and powre into your hearts by my Spirit.
c Under the Sabbath hee comprehēdeth the whole seruice of God & true religion.
d Let none thinke himself vnmeete to receiue the graces of ꝯ Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion and beleeue in him.

c House and within my walles, a place & a [f] name better then of the sonnes and of the daughters: I will giue thē an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lorde, to serue him, and to loue the Name of the Lorde, and to bee his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

7 Them will I bring also to mine holie mountaine, and make them ioyful in mine House of prayer: their burnt [g] offrings & their sacrifices [shalbe] accepted vpon mine altar: for mine House shalbe called an House of prayer for [h] all people.

8 The Lorde God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to bee gathered to them.

9 All ye [i] beastes of the fielde, come to deuoure, [euen] all ye beasts of ꝯ forest.

10 Their [k] watchmen are all blinde: they haue no knowledge: they are all dumme dogs: they can not barke: they lie and sleepe and delite in sleeping.

11 And these greedie dogges can neuer haue ynough: and these shepheards cannot vnderstand: [for] they all looke to their owne way, euery one for his aduantage, [and] for his owne purpose.

12 Come, I will bring wine, and we will fill our selues with strong drinke, and to [l] morowe shalbe as this day, [&] much more abundant.

e Meaning, in his Church.
f They shalbe called after my people and be of the same religion: yea, vnder Christ the dignitie of the faithfull shalbe greater then ꝯ Iewes were at that time.
g Hereby he meaneth the spirituall seruice of God, to whom ꝯ faithfull offer continuall thankesgiuing, yea thēselues and all that they haue as a liuely and acceptable sacrifice.
h Not only for the Iewes but for all others, Mat. 21.13.
i Meaning, ꝯ enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to assure ꝯ faithfull, that when this commeth, they may know it was told thē before.
k He sheweth that this affliction shall come through the fault of the gouernours, Prophets and Pastours, whose ignorance, negligence, auarice and obstinacie prouoked Gods wrath against them. l We are wel yet, and to morowe shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations which were made them in the Name of God.

## CHAP. LVII.

1 God taketh away the good, that he should not see the horrible plagues to come. 3 Of the wicked Idolaters. 9 And their vaine confidence.

THe righteous perisheth, and no man cōsidereth it in heart: and mercifull men are taken away, and no man vnderstādeth that the righteous is taken away [a] from the euill [to come.]

2 [b] Peace shall come: they shall rest in their beddes, [euery one] that walketh before him.

3 But you [c] witches children, come hither, the seede of the adulterer and of the whore.

4 On whome haue ye iested? vpon

a From the plague that is at hand, and also because God will punish the wicked.
b The soule of the righteous shall be in ioye and their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord.
c He threateneth ꝯ wicked hypocrites, who vnder the pretence of the name of Gods people derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God and fled to wicked meanes for succour.

Whome haue yee gaped and thrust out your tongue? are not ye rebellious chil-dren, [and] a false seede?

5 Inflamed with idoles vnder euery greene tree? and sacrificing the [d] chil-dren in the valleyes vnder the toppes of the rockes?

6 Thy portion [is] in the smoothe stones [e] of the riuer: they, they are thy lot: euen to them hast thou powred a drinke offering: thou hast offered a sa-crifice. Should I delite in [f] these?

7 Thou hast made thy [g] bedde vpon a very hie mountaine: thou wentest vp thither, euen thither wentest thou to of-fer sacrifice.

8 Behind the [h] doores also and postes hast thou set vp thy remembrance: for thou hast discouered thy selfe [to ano-ther] then mee, and wentest vp, [and] didest [i] enlarge thy bedde, and make a couenant betweene thee and them, and louedst their bed in [euery] place where thou sawest it.

9 Thou wentest [k] to the Kings with oyle, & didest increase thine oyntmẽts [&] sende thy messengers farre off, & didest humble thy selfe vnto hell.

10 Thou weariedst thy selfe in thy manifolde iourneyes, [yet] saidest thou not, [l] There is no hope: thou [m] hast foũd life by thine hande, therefore thou wast not grieued.

11 And whome diddest thou reuerẽce or feare, seeing thou hast [n] lyed vnto me, and hast not remembred me, neither set thy minde thereon? is it not [because] I hold my peace, and that of long [o] time? therefore thou fearest not me.

12 I will declare thy [p] righteousnes & thy workes, & they shall not profite thee.

13 When thou cryest, let them [q] thou hast gathered together deliuer thee: but the winde shall take them all away: vanitie shall pull them away: but hee that trusteth in me, shall inherit [r] lande, & shall possesse mine holy Mountaine.

14 [r] And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blockes out of the way of my people.

15 For thus sayth he, that is hie and excellent, he that inhabiteth the eterni-tie, whose Name is [s] holy one, I dwell in the hie and holy place: with him also that is of a contrite and humble spirit to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contende for euer, neither will I be alwayes wroth, [t] for [s] spirit should faile before me: and I haue made the breath.

17 For his wicked [u] couetousnes I am angry with him, and haue smitten him: I hid me and was angrie, yet hee wẽt away, and turned after the way of his owne heart.

18 I haue seene his wayes, and will [x] heale him: I will leade him also, and restore comfort vnto him, and to those [s] lament him.

19 I create the [x] fruite of the lippes [to be] peace: peace vnto them that are [y] farre off, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked [are] like the ra-ging sea, that can [z] not rest, whose wa-ters cast vp mire and dirt.

21 There is no peace, saith my God, to the wicked.

them, and therefore they can neuer haue rest, reade Chap. 48, 22.

d Read Leuit. 18, 21. 2. King. 23, 10.

e Meaning, euery place was polluted with their idolatrie: or euery faire stone that they founde, they made an idole of it.

f In the sacrifices which you offring be-fore these idoles, thought you did serue God.

g To wit, thine altars, in an open place like an impudent har-lot that careth not for [s] sight of her husband.

h In steade of setting vp the worde of God in the open places on the posts & doores to haue it in re-membrance, Deut. 6, 9. and 27, 1. thou hast set vp signes and markes of thine idolatrie in euery place.

i That is, didst increase thine idolatrie more and more.

k Thou didst seeke the fa-uour of the As-syrians by giftes and pre-sents, to helpe thee against the Egypti-ans: and when they failed, thou soughtest to the Babylo-nians, & more & more didst tor-ment thy self.

l Although thou sawest all thy labours to be in vaine, yet wouldest thou neuer acknow-ledge thy fault and leaue off.

m He derideth their vnprofi-table diligence which thought to haue made all sure, and yet were de-ceiued.

f I will not vse my power a-gainst fraile man whose life is but a blast.

t That is, for the vices and faultes of the people, which is ment here by couetousnes.

u Though they were ob-stinate, yet I did not with-drawe my mer-cie from them.

x That is, I frame [s] speach and wordes of my messen-gers, which shall bring peace.

y As well to him that is in captiuitie as to him that re-maineth at home.

z Their euill conscience doth euer torment

## CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypo-crites. 6 The fast of the faithfull. 13 Of the true Sabbath.

CRye [a] aloude, spare not: lift vp thy voyce like a trumpet, and shewe my people their transgression, and to the house of Iaakob, their sinnes.

2 Yet they [b] seeke me daily, and will knowe my wayes, euen as a nation that did righteously, & had not forsaken the statutes of their God: they aske of me [s] ordinances of iustice: they will drawe neere vnto God, [saying,]

3 [c] Wherefore haue we fasted, & thou seest it not? We haue punished our selues, and thou regardest it not. Behold, in the day of your fast you will seeke [d] [your] will, and require all your dettes.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as [ye do] to day, to make your voyce to be [e] heard aboue.

5 Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head, as a bull rush, and to lye downe in sackecloth and ashes? Wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this [s] fasting, that I haue chosen, to loose the bands of wickednes, to take off the heauie burdens, and to let the oppressed go free, and that ye breake euery [f] yoke?

a The Lord thus speaketh to the Prophet, willing him to vse al diligence and seueritie to rebuke the hy-pocrites.

b They will seeme to wor-ship me & haue outward hoti-nes.

c He setteth foorth the ma-lice & disdaine of [s] hypocrites: which grudge against God, if their workes be not accepted.

d Thus he con-uinceth the hy-pocrites by the second table & by their duetie toward their neighbour, that they haue nei-ther faith nor religion.

e So long as you vse contẽ-tion & oppres-sion, your fa-sting & prayer shall not bee heard.

f That you leaue of al your extortions.

n Broken promes with me. o Meaning, that the wicked abuse Gods lenitie and growe to farther wickednes. p That is, thy naughtines, idolatries and impieties: which the wicked call Gods seruice: thus he derideth their obstina-cie. q Meaning, the Assyrians and other, whose helpe they looked for. r God shall say to Darius, and Cyrus.

7 Is

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, vnto thine house? When thou seest the naked, that thou couer him, and hyde not thy selfe from [g] thine owne flesh?

g For in him thou seest thy selfe as in a glasse.

8 Then shall thy [h] light breake forth as the morning, and thine health shall grow speedily: thy [i] righteousnesse shal goe before thee, [and] the glorie of the Lord shall embrace thee.

h That is, the prosperous estate, wherewith God will blesse thee.

i The testimony of thy goodnes shall appeare before God and man.

9 Then shalt thou call, and the Lord shall answere: thou shalt crie and hee shall say, Here I am: if thou take away from the middes of thee the yoke, the putting forth of the [k] finger, and wicked speaking:

k Whereby is ment al maner of iniurie.

10 If thou [l] powre out thy soule to [ỹ] hungry, and refresh the troubled soule: then shall thy light spring out in the [m] darkenes, and thy darkenes [shalbe] as the noone day.

l That is, haue compassion on their miseries.

m Thine aduersitie shal be turned into prosperitie.

11 And the Lord shall guide thee continually, [&] satisfie thy soule in drought, and make fat thy bones: and thou shalt bee like a watred garden, and like a spring of water, whose waters fayle not.

12 And they shalbe of thee, that shall builde the olde [n] waste places: thou shalt rayse vp the foundations for many generations, and thou shalt bee called the repairer of the breach [and] the restorer of the paths to dwell in.

n Signifying, that of the Iewes should come such, as should builde againe the ruines of Ierusalem and Iudea: but chiefly this is ment of the spirituall Ierusalem: whose builders were the Apostles.

13 If thou [o] turne away thy foote frō the Sabbath, from doing thy will on mine holie day, and call the Sabbath a delite, to cōsecrate it, [as] glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

o If thou refraine thy selfe from thy wicked workes.

14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, [&] feede thee with the heritage of Iaakob thy father: for the mouth of the Lorde hath spoken it.

## CHAP. LIX.

1 The wicked perish though their owne iniquities. 12 The confession of sinnes. 16 God alone wil preserue his Church, though all men faile.

Nomb. 11.23. chap. 50.2.

BEhold, * the Lordes hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

Iere. 5.25.

2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid [his] face from you, that he will not heare.

3 For your handes are defiled with [a] blood, and your fingers with iniquitie: your lippes haue spoken lies [and] your tongue hath murmured iniquitie.

a Reade Chap. 1.15.

4 No man calleth for iustice: no man [b] contendeth for trueth: they trust in vanitie, and speake vayne things: they cōceiue mischief, and [c] bring forth iniquitie.

b Al mē winke at the iniuries and oppressiōs, and none go about to remedy them.

5 They hatch cockatrice [d] egges, and weaue the spiders [c] Webbe: hee that eateth of their egges, dieth, and that which is trode vpon, breaketh out into a serpent.

c According to their wicked deuises, they hurt their neighbours.

d Whatsoeuer cōmeth from them is poyson and bringeth death.

6 Their webbes shalbe no garment, neither shal they couer themselues with their labours: [for] their workes [are] workes of iniquitie, and the worke of crueltie [is] in their hands.

e They are profitable to no purpose.

7 Their feete runne to euill, [&] they make haste to shed innocent blood: their thoughts are wicked thoughtes: desolation and destruction [is] in their paths.

8 The way of peace they know not, and there [is] none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not knowe peace.

9 Therefore is [f] iudgement farre frō vs, neither doeth [g] iustice come neere vnto vs: we waite for light, but lo, it [is] darkenes: for brightnes, [but] we walke in darkenes.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defende vs.

10 Wee grope for the wall like the [h] blinde, and wee grope as one without eyes: we stumble at the noone day as in the twilight: [we are] in solitarie places, as dead men.

h We are altogether destitute of counsell and can finde no ende of our miseries.

11 We roare all like [i] beares, [&] mourne like doues: wee looke for equitie, but there [is] none: for health, [but] it is farre from vs.

i We expresse our sorowes by outward signes, some more some lesse.

12 For our trespasses are manie before thee, and our [k] sinnes testifie against vs: for our trespasses [are] with vs, and we knowe our iniquities.

k This confession is generall to the Church to obtaine remissiō of sinnes and the Prophets did not exempt themselues from the same.

13 In trespassing and lying against the Lord, and we haue departed away from our God, [&] haue spoken of crueltie and rebellion, cōceiuing and vttering out of the heart false [l] matters.

l To wit, against our neighbours.

14 Therefore [m] iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie cannot enter.

m There is neither iustice nor vprightnes among men.

15 Yea, trueth faileth, and he that refraineth from euill, maketh himselfe [n] a pray: and when the Lord sawe it, it displeased him, [ỹ] there [was] no iudgemēt.

n The wicked will destroy him.

16 And whē he saw that there [was] no man, he wondred that none would offer

offer himselfe. o Therefore his arme did p saue it, and his righteousnes it selfe did sustaine it.

17 For he put on righteousnesse, as an habergeon, and an q helmet of saluation vpon his head, & he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

18 As [to make] recompence, as to requite the furie of the aduersaries [with] a recompence to his enemies: he wil fully repay the r ylands.

19 So shal they feare the name of the Lord from the west, and his glory from the rising of the sunne: for ỹ enemie shall s come like a flood: [but] the Spirite of the Lord shall chase him away.

20 And the redeemer shal come vnto Zion, and vnto t them that turne from iniquitie in Jaakob, saith the Lord.

21 And I wil [make] this my couenãt with them, saith the Lord, My Spirite that is vpon thee, and my words, which I haue put in thy mouth, u shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

o Meaning, to do iustice, and to remedie the things that were so farre out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke aide of any other.
q Signifying, that God hath all meanes at hand to deliuer his Church and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyond the sea.
s He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.
t Whereby he declareth that the true deliuerance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.
u Because the doctrine is made profitable by the vertue of the spirite, he ioyneth the one with the other, and promiseth to giue them both to his Church for euer.

## CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel. 8 They shal come to the Church in abundance. 16 They shal haue abundance, though they suffer for a time.

ARyse, [O Jerusalem:] bee bright, for thy a light is come, and the glory of the Lorde is risen vpon thee.

2 For behold, darknes shal couer the b earth, and grosse darkenes the people: but the Lord shall arise vpon thee, & his glory shalbe seene vpon thee.

3 And the Gentiles shal walke in c thy light, and Kings at the brightnes of thy rising vp.

4 Lift vp thine eyes rounde about, and behold: al d these are gathered, [and] come to thee: thy sonnes shal come from farre, and thy daughters shall be nourished at [thy] side.

5 Then thou shalt see and shine: thine heart shalbe astonied e and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The f multitude of camels shall couer thee: and ỹ dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde and incense, and shewe forth the praises of the Lord.

7 All the sheepe g of Kedar shalbe gathered vnto thee: the rammes of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine h altar: and I will beautifie the house of my glory.

8 Who are these i that flee like a cloud, and as the doues to their windowes?

9 Surely the yles shall waite for me, and the shippes k of Tarshish, as at the beginning, ỹ they may bring thy sonnes from farre, [and] their siluer, and their golde with them, vnto the Name of the Lorde thy God, & to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall buylde vp thy walles, and their l Kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shall they bee shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation & the m kingdome, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The n glory of Lebanon shal come vnto thee, the firre tree, the elme and the bore tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my o feete.

14 The sonnes also of them that afflicted thee, shal come & bowe vnto thee: and all they that despised thee, shall fall p downe at the soles of thy feete: & they shall call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated, so that no man went [by thee,] I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, & shalt sucke the q breastes of Kings: and thou shalt knowe, that I the Lord am thy Sauiour, and thy Redeemer, the mightie one of Jaakob.

17 For brasse will I bring golde, and for yron wil I bring siluer, and for wood brasse, and for stones yron. I will also make thy gouernemẽt r peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of

a The time of thy prosperitie and felicitie: whereas speaking of Babylon he commanded her to go downe, Chap.47.1.
b Signifying, that all men are in darknes till God giue them the light of his spirit, and that this light shineth to none but to those that are in his Church.
c Meaning, that Judea shoulde be as the morning starre and that the Gentiles shoulde receiue light of her.
d An infinite nomber from all countreys, as Chap.49.18.
e For ioy, as the heart is drawen in for sorowe.
f Meaning, that euery one shal honour the Lord with that, wherewith he is able: signifying, that it is no true seruing of God, except wee offer our selues to serue his glory, and all that we haue.
g That is, the Arabians that haue great abundance of cattell.
h Because the altar was a figure of Christ Heb.13.10: he sheweth that nothing can be acceptable to him, which is not offred to him by this altar, who was both ỹ offring and the altar it selfe.
i Shewing what great nomber shall come to the Church and with what great diligence and zeale.
k The Gentiles that are now enemies, shall become friendes and setters forth of the Church.
l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that serue Christ, being conuerted by his Gospel.
m He sheweth that God hath giuen all power and authoritie here in the earth for ỹ vse of his Churche and that they which will not serue and profit ỹ same, shall be destroyed.
n There is nothing so excellent which shal not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the temple, which is but ỹ place for his feete, ỹ we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both his & lowe shall be readie to helpe and succour thee.
r Thy gouernours shall loue thee and seeke thy wealth and prosperitie.

in thy lande, neither desolation, nor destruction within thy borders: but thou
f Meaning, not a temporall felicitie, but a spirituall, which is fulfilled in Christs kingdome.
shalt call f saluation, thy walles, & praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnes of the g moone shine vnto thee: for the Lord shalbe thine euerlasting light, and thy God, thy glory.

20 Thy sunne shall neuer go downe, neither shall thy moone bee hid: for the Lord shalbe thine euerlasting light, and the dayes of thy sorowe shalbe ended.

g Signifying, that all worldly meanes shall cease, and that Christ shalbe all in all, as Reuel. 21, 22, and 22, 5.

21 Thy people also shall be all righteous: they shal possesse the land for euer, the u graffe of my planting shalbe the worke of mine hands, that I may be glorified.

u The children of the Church.

22 A litle one shal become as a x thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

x Meaning, that the Church should be miraculously multiplied.

## CHAP. LXI.

1 The prophecieth that Christ shalbe anoynted and sent to preach. 10 The ioy of the faithfull.

Luke 4.18.

THe * Spirit of the Lord God [is] a vpon me, therefore hath the Lord anoynted mee: hee hath sent me to preache good tidinges vnto the poore, to binde vp the b broken hearted, to preach libertie to the c captiues, and to them that are bounde, the opening of the prison,

a This appertaineth to all the Prophets and ministers of God, but chiefely to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.

b To thē that are liuely touched with the feeling of their sinnes.

c Which are in the bondage of sinne.

2 To preach the d acceptable yeere of the Lorde, and the day of e vengeance of our God, to comfort all that mourne,

d The time when it pleased God to shewe his good fauour to mā, which Saint Paul calleth the fulnes of time, Gal. 4.4.

e For when God deliuereth his church, he punisheth his enemies.

3 To appoynt vnto thē that mourne in Zion, [and] to giue vnto them beautie for f ashes, the oyle of ioy for mourning, the garment of gladnes for the spirite of heauines, that they might be called g trees of righteousnes, the planting of the Lord, that he might be glorified.

f Which was the signe of mourning.

g Trees that bring foorth good fruites, as Matth. 3.8.

4 And they shall build the olde waste places, [and] raise vp the former desolations, & they shall repaire the cities that were desolate and waste through many h generations.

h That is, for a long time.

5 And the strangers shall i stand and feede your sheepe, & the sonnes of the stranger shalbe your plowmen and dressers of your vines.

i They shalbe ready to serue you in all your necessities.

6 But ye shall be named k the Priests of the Lord, and men shall say vnto you, The ministers of our God: ye shall eate the riches of the l Gentiles, and shall be exalted with their glory.

k This is accomplished in the time of Christ, by whom al the faithful are made Priests and Kings, 1. Pet. 2.9. reue. 1.6. & 5.10.

7 For your shame [you shall receiue] m double, and for confusion n they shal re-

l Reade Chap. 60.11, 16.

m Abundant recompence, as this word is vsed, Chap. 40.2.

n That is, the Jewes.

ioyce in o their portion: for in their lande they shal possesse the p double: euerlasting ioy shalbe vnto them.

o To wit, of the Gentiles.

p Where as the Gentiles had dominion ouer the Jewes in times past, nowe they shalt haue double autoritie ouer them and possesse twise so much.

8 For I the Lorde loue iudgement [and] hate q robberie for burnt offering, and I will direct their worke in trueth, and will make an euerlasting couenant with them.

q I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or that depriue me of my glory.

9 And r their seede shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall knowe thē, that they are the seed which the Lord hath blessed.

r That is, of the Church.

10 s I will greatly reioyce in the Lord, [and] my soule shalbe ioyful in my God: for hee hath clothed mee with the garments of saluatiō, and couered me with the robe of righteousnesse: hee hath decked me like a bridegrome, and as a bride tireth her selfe with her iewels.

s He sheweth what shalbe the affection, when they feele this their deliuerance.

11 For as the earth bringeth forth her budde, and as the garden causeth to growe that which is sowen in it: so the Lorde God will cause righteousnesse to growe and prayse before all the heathen.

## CHAP. LXII.

The great desire that the Prophets haue had for Christs comming. 6 The diligence of the Pastours to preach.

FOr Zions sake I will not a hold my tongue, and for Jerusalems sake I will not rest, vntill the righteousnes therof breake forth as the b light, and saluation thereof as a burning lampe.

a The Prophet saith that hee will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Til they haue ful deliuerāce: and this the Prophet speaketh to incourage al other ministers to the setting forth of Gods mercies towarde his Church.

2 And the Gentiles shal see thy righteousnesse, and all Kings thy glory: and thou shalt bee called by c a newe name, which the mouth of the Lord shall name.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

3 Thou shalt also be a d crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

d He shall esteeme thee as deere and precious, as a King doth his crowne.

4 It shall no more be said vnto thee, e Forsaken, neither shall it bee sayde any more to thy lande, Desolate, but thou shalt be called ‖ Hephzi-bah, & thy land ‖ Beulah: for the Lord deliteth in thee, and thy land shall haue an f husband.

e Thou shalt no more be cōtemned as a woman forsaken of her husband.

‖ Or, my delite in her.

5 For [as] a yong man marieth a virgine, [so] shall thy sonnes g marry thee: & [as] a bridegrome is glad of the bride, [so] shall thy God reioyce ouer thee.

6 I haue set h watchmen vpon thy walles, O Jerusalem, which al the day and all the night continually shall not cease: i ye that are mindeful of the Lord,

‖ Or, maried. f That it may be replenished with children. g For asmuch as they confesse one faith and religion with thee, they are in the same bond of mariage with thee: and they are called the children of the Church, in as much as Christ maketh her plentifull to bring forth children vnto him. h Prophets, pastors, and ministers. i He exhorteth the ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to do the same.

keepe

keepe not silence,

7 And giue him no rest, till he repaire and vntill he set vp Ierusalem ẏ [k] prayse of the World.

8 The Lorde hath sworne by his right hand & by his strong arme, Surely I will no more giue thy corne to bee meate for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shal eate it, and prayse the Lord, and the gatherers thereof shal drinke it in ẏ courts of my Sanctuarie.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones [and] set vp a standart for the people.

11 Beholde, the Lorde hath proclayned vnto the endes of the World: [m] tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages [is] with him, and [n] his worke [is] before him.

12 And they shall call them, The holy people, the redeemed of the Lord, and thou shalt be named, A [o] citie sought out [and] not forsaken.

k For the restauration whereof al the worlde shall praise him.
l Signifying the great nũber that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57.14.
m Yee Prophets and ministers shewe the people of this their deliuerance: which was chiefly meant of our saluation by Christ, Zach. 9. 9. matth. 21. 5.
n He shal haue all power to bring his purpose to passe, as Chap. 40. 10.
o That is, one ouer whome God hath had a singular care to recouer her when she was lost.

## CHAP. LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefites towardes his Church.

Who is this that commeth [a] frõ Edom, With red garmentes from Bozrah: he is glorious in his apparell and walketh in his great strength. [b] I speake in righteousnesse, [and] am mightie to saue.

2 [c] Wherefore is thine apparel redde, and thy garmẽts like him that treadeth in the Wine presse?

3 I haue trodẽ the Wine presse alone, and of all people there [was] none with me: for I will treade them in mine anger, and treade them vnder foote in my wrath, and their blood shalbe sprinkled vpon my garments, and I will staine all my raiment.

4 For the daye of vengeance [is] in mine heart, and the [d] yeere of my redeemed is come.

5 And I looked, and there was none to helpe, & I wondered that there was none to vpholde: therefore mine owne

a This Prophesie is against the Idumeans, and enemies which persecuted the Church, on whom God will take vengeance, and is here set foorth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham claimed to them selues the chiefe religion, and hated the true worshippers, Psa. 137.7.
b God answereth them that asked this question, Who is this? &c. and sayeth, Yee see nowe performed in deede the vengeance, which my Prophetes threatned.
c Another question, to the which the Lorde answereth.
d Shewing, that when God punisheth his enemies, it is for the profit and deliuerance of his Church.

[e] arme helped me, and my wrath it selfe sustained me.

6 Therfore I will treade downe the people in my wrath, & make thẽ [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercies of the Lord [and] the prayses of the Lord according vnto all that the Lorde hath giuen vs, and for the great goodnesse towarde ẏ house of Israel, which he hath giuen them according to his tender loue, and according to his great mercies.

8 For hee saide, Surely they are my [h] people, children that will not lie: so hee was their Sauiour.

9 In all their troubles he was [i] troubled, and ẏ Angell [k] of his presence saued them: in his loue and in his mercie he redeemed them, and hee bare them & carried them alwayes continually.

10 But they rebelled & vexed his holy spirit: therfore was he turned to be their enemie [and] he fought against them.

11 Then he [l] remembred the olde time of Moses and his people, saying, Where is hee that brought them vp out of the Sea with ẏ [m] shepheard of his sheepe? Where is he ẏ put his holy Spirit within [n] him?

12 He led [them] by the right hand of Moses with his own glorious arme, deuiding the water before them, to make himselfe an euerlasting Name.

13 He led them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the spirit of the Lorde gaue them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heauen, and behold from the dwelling place of thine holinesse, and of thy glory. Where is thy [q] zeale and thy strength, the multitude of thy mercies, & of thy compassions? they are restrained from [r] me.

16 Doubtlesse thou art our Father: though [s] Abrahã bee ignorant of vs, and Israel knowe vs not, [yet] thou, O Lorde, art our Father, [and] our redeemer: thy Name [is] for euer.

17 O Lord, why hast [t] thou made vs

e God sheweth that he hath no neede of mans helpe for the deliuerãce of his, and though men refuse to do their duetie through negligence and ingratitude, yet he himselfe wil deliuer his Church, and punish the enemies, Reade Chap. 59. 16.
f I will so astonie them, and make them so giddie, that they shall not knowe, which way to go.
g The Prophet speaketh this to moue ẏ people to remember Gods benefites in times past, that they may be cõfirmed in their troubles.
h For I vvil chuse thẽ to be mine, that they should be holy, & not deceiue mine expectation.
i He bare their afflictions and griefes as though they had bene his owne.
k Which was a witnes of gods presence: & this may be referred to Christ, to whom belongeth ẏ office of saluation.
l That is, ẏ people of Israel being afflicted, called to remẽbrance Gods benefits which he had bestowed vpõ their fathers in times past.
m Meaning, Moses.
n That is, in Moses, that he might well gouerne ẏ people: some referre this giuing of the Spirit to the people.
o Peaceably & gently, as an horse is led to his pasture.
p Hauing declared Gods benefits shewed to their forefathers, he turneth himself to God by prayer, desiring him to continue the same graces toward thẽ.
q Thy great affection which thou bearest towards vs.
r Meaning, from ẏ whole bodye of the Church.
s Though Abrahã would refuse vs to be his children, yet thou wilt not refuse to be our father.
t By taking away thy holy spirit from vs, by whom we were gouerned, & so for our ingratitude didst deliuer vs vp to our owne concupiscence, and didst punish sinne by sinne according to thy iust iudgement.

to erre from thy wayes: [and] hardened our heart from thy feare: Returne for thy u seruantes sake, [and] for the tribes of thine inheritance.

18 The people of thine holinesse haue possessed it, but a litle x while: for our aduersaries haue trodē downe thy Sanctuarie.

19 We haue byn [as they,] ouer whom thou neuer bearest rule, and vpon whom thy Name was not called.

u Meaning, for the couenants sake made to Abrahā, Izhak and Iaakob his seruants.
x That is, in respect of the promes, which is perpetuall: albeit they had nowe possessed the lande of Canaan, a thousand and foure hundreth yere: and thus they lament, to moue God rather to remember his couenant then to punish their sinnes.

## CHAP. LXIIII.

1 The Prophet prayeth for the sinnes of the people. 6 Mans righteousnesse is like a filthie cloth.

a The Prophet continueth his prayer, desiring God to declare his loue towarde his Church by miracles, and mightie power as he did in Mount Sinai.
b Meaning, the raine, haile, fire, thunder, & lightnings.
c Saint Paule vseth the same kinde of admiration, 1. Cor. 2. 9. marueiling at Gods great benefite shewed to his Church by the preaching of the Gospel.
d Thou shewedst fauour towarde our fathers, when they trusted in thee, and walked after thy commandements.
e They considered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt haue pitie vpon vs.
h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we moulde excuse

O, that thou wouldest a breake the heauens, [and] come downe, [and] that the mountaines might melt at thy presence!

2 As the melting fire burned, [as] the fire caused b the waters to boyle, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which wee looked not for, thou camest downe, [and] the mountaines melted at thy presence.

4 For since the beginning of the world they haue not c heard nor vnderstande with the eare, neither hath the eye seene [an other] God beside thee, which doeth [so] to him that waited for him.

5 Thou didest meete him, d that reioyced [in thee,] & dyd iustly: they remēbred thee in thy c waies: behold, thou art angry, for we haue sinned: [yet] in f them [is] continuance, and we g shalbe saued.

6 But we haue al byn as an vncleane thing and all our h righteousnesse [is] as filthie clouts, & we all do fade like a leafe, and our iniquities like the winde haue taken vs away.

7 And there [is] none that calleth vpon thy Name, neyther that stirreth vp himself to take hold of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.

8 But nowe, O Lorde, thou art our father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angrie, O Lorde, k aboue measure, neither remember iniquitie for euer: loe, we beseech thee beholde, we are all thy people.

10 l Thine holie cities lie waste: Zion is a wildernes, [and] Jerusalē a desert.

11 The house of our Sanctuarie and of our glorie, m where our fathers praysed thee, is burnt vp with fire, and al our pleasant things are wasted.

12 Wilt thou hold thy self stil n at these thinges, O Lorde: wilt thou holde thy peace and afflict vs aboue measure:

l Which we dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced & worshipped thee.
n That is, at the contempt of thine owne glorie: though our sinnes haue deserued this, yet thou wilt not suffer thy glory thus to be diminished.

## CHAP. LXV.

1 The vocation of the Gentiles and the reiection of the Iewes. 13 The ioy of the elect and the punishment of the wicked.

I haue bene sought of thē that a asked not: I was founde of them that sought me not: I said, Behold me, behold me, vnto a nation that called not vpon my Name.

2 I haue b spred out mine handes all the day vnto a rebellious people, which walked in a way that was not good, [euen] after their owne c imaginations:

3 A people that prouoked me euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e brickes.

4 Which remaine among f graues, & lodge in the deserts, which eate g swines flesh, and the broth of things polluted [are] in their vessels.

5 which say, h Stand apart, come not neere to mee: for I am holier then thou: these are a smoke in my wrath [and] a fire that i burneth all the day.

6 Behold, it is k written before me: I will not keepe silence, but will render it and recompence it into their bosome.

7 Your iniquities & the iniquities of your fathers [shall be] l together (sayth the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therfore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing [is] in it, so will I do for my seruants sakes, that I may not destroy them whole.

9 But I will bring a seed out of Jaakob, and out of Judah, that shall inherite my mountaine: and mine elect shall

a Meaning, the Gentiles which knewe not God, should seeke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his prophets, by whom he called them cōtinually, and stretched out his hande to draw them.
c He sheweth that to delite in our owne fantasies is the declining from God and the beginning of all superstition and idolatrie.
d Which were dedicate to idoles.
e Meaning their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18, 11.
g Which was contrary to Gods cōmandement, Leui. 11. 7. deut. 14. 8.
h He sheweth that hypocrisie is euer ioyned with pride & contempt of others.
i Their punishment shall neuer haue ende.
k So that the remembrance thereof cannot be forgotten.
l Sall be both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faults or like are founde in them.
m That is, it is profitable: meaning, that God will not destroy the faithful branches of his vineyard, when he destroyeth the rotten stockes, that is, the hypocrites.

inherit

inherit it, & my seruãts shall dwel there.
10 And [n] Sharon shalbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that haue sought me.
11 But ye are they that haue forsaken the Lord, & forgotten mine holy Mountaine, and haue prepared a table for the [o] multitude, and furnish the drinke offerings vnto the number.
12 Therefore will I [p] number you to the sword, and all you shall bow downe to the slaughter, because I called, and ye did not answere: I [q] spake, and ye heard not, but did euill in my sight & did chuse that thing which I would not.
13 Therefore thus saith the Lord God, Behold, my seruants shall [r] eate, and ye shalbe hungrie: beholde, my seruants shal drinke, and ye shalbe thirsty: behold, my seruants shall reioyce, and ye shalbe ashamed.
14 Behold, my seruants shal sing for ioy of heart, and ye shall crie for sorowe of heart, and shall howle for vexation of minde.
15 And ye shal leaue your name as a curse vnto my [s] chosen: for the Lorde God shal slay you and call his seruants by [t] another name.
16 He that shal blesse in the [u] earth, shal blesse himselfe in the true God, and hee that sweareth in the earth, shal sweare by the true God: for the former [x] troubles are forgotten, and shal surely hide themselues from mine eyes.
17 For lo, I wil create [y] new heauens and a newe earth: and the former shal not be remembred nor come into minde.
18 But bee you glad & reioyce for euer in the things that I shal create: for behold, I wil create Jerusalem [as] a reioycing and her people [as] a ioy,
19 And I wil reioyce in Jerusalem, & ioy in my people, and the voice of weeping shalbe no more heard in her, nor the voyce of crying.
20 There shalbe no more there a child of yeeres, nor an olde man that hath [z] not filled his dayes: for he that shalbe an hundreth yeeres old, shal die [as] a yong mã: but the sinner being [a] an hundreth yeeres old shalbe accursed.
21 And they shall [b] build houses and inhabit them, and they shall plant vineyardes, and eate the fruite of them.
22 They shall not build, and another inhabit: they shall not plant, & another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in old age the worke of their hands.
23 They shall not labour in vayne, nor bring forth in feare: for they are the seede of the blessed of the Lorde, & their buds with them.
24 Yea, before they cal, I wil answere, and whiles they speake, I will heare.
25 The [c] wolfe and the lambe shall feede together, and the lyon shall eate strawe like the bullock: and to the serpent dust [shall be] his meate. They shal no more hurt nor destroy in all mine holie Mountaine, saith the Lord. c Read Chap. 11,6.

n Which was a plentifull place in Judea to feede sheepe as Achor was for cattell.
o By the multitude & nomber he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.
p Seeing you cannot nomber your gods, I will nomber you with the sworde.
q By my Prophets, whom ye would not obey.
r By these words, Eate & drinke, he meaneth the blessed life of the faithful, which haue alwayes consolation, and full contentment of all things in their God, though sometimes they lack these corporall things.
s Meaning, that he would call the Gentiles, who should abhorre, euen the very name of the Jewes for their infidelities sake.
t Then by the name of the Jewes.
u By blessing, & by swearing, is ment þ praysing of God for his benefites, & the true worshipping of him, which shal not be onely in Judea, but through all the worlde.
x I will no more suffer my Church to be desolate as in times past.
y I wil so alter & change the state of my Church, that it shall seeme to dwel in a new worlde.
z Meaning, in this wonderful restauration of þ Church, there should be no weaknes of youth, nor infirmities of age, but al should be fresh and flourishing: & this is accomplished in the heauenly Jerusalem, when al sinnes shal cease, and the teares shalbe wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction.
b He proposeth to the faithful the blessings which are conteyned in the Lawe, and so vnder temporal things comprehendeth the spiritual promises.

## CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and faith. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

THus saith the Lorde, * The [a] heauen [is] my throne, & the earth [is] my footestoole: where is that house that yee will builde vnto mee? and where is that place of my rest? Act.7.48,49.
2 For all these thinges hath myne hande made, [b] and all these things haue bene, sayeth the Lord: and to him will I looke, euen to him, that is poore, and of [c] a contrite spirite and trembleth at my wordes.
3 He that killeth a bullocke, [is as] if he [d] slewe a man: hee that sacrificeth a sheepe, [as] if he cut off a dogges neck: he that offereth an oblation, [as] if he offered swines blood: he that remẽbreth incẽse, [as] if he blesseth an idole: yea, they haue chosen their owne wayes, and their soule deliteth in their abominations.
4 Therefore will I [e] chuse out their delusions, and I will bring their feare vpon them, because I called, and none woulde answere: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.
5 Heare the worde of the Lord, al ye that tremble at his [f] word, your brethrẽ that hated you, and cast you out for my

a My maiestie is so great that it filleth both heauẽ & earth, and therefore can not be included in a Temple like an idole: condemning hereby their vaine cõfidence, which trusted in the Temple and sacrifices.
b Seeing that both the Temple & þ things therein, with þ sacrifices, were made and done by his appointment, he sheweth that he hath no neede thereof, and that he can be without them, Psal.50.10.
c To him that is humble and pure in heart, which receiueth my doctrine with reuerẽce & feare.
d Because the Jewes thought themselues holy by offring of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that hee doth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, who offered men, dogges and swine to their idoles, which things were expresly forbidden in the Lawe.
e I wil discouer their wickednesse & hypocrisie, wherwith they thinke to blinde mine eyes, to all the world.
f Hee incourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

Names sake, said, Let the Lord be glorified: but hee shall appeare to your ioy, and they shalbe ashamed.

6 g A voyce soundeth from the citie, [euen] a voyce from the Temple, the voice of the Lorde, that recompenceth his enemies fully.

7 Before h she trauailed, shee brought forth: and before her paine came, shee was deliuered of a man childe.

8 Who hath heard such a thing? who hath seene such things? shall the earth be brought forth in one i day? or shal a nation bee borne at once? for assoone as Zion trauailed, she brought forth her children.

9 Shall I k cause to trauaile, and not bring forth? shall I cause to bring forth and shall be barren, saith thy God?

10 Reioyce ye with Jerusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, al ye that mourne for her,

11 That ye may sucke l and be satisfied with the breasts of her consolation: that ye may milke out and bee delited with the brightnes of her glorie.

12 For thus saith the Lord, Beholde, I wil extend m peace ouer her like a flood & the glorie of the n Gentiles like a flowing streame: then shall ye sucke, ye shall be o borne vpon [her] sides, and be ioyfull vpon [her] knees.

13 As one whom his mother comforteth, so wil I comfort you, and ye shalbe comforted in Jerusalem.

14 And when ye see this, your heart shall reioyce, and your p bones shal florish like an herbe: and the hande of the Lorde shall bee knowen among his seruants, and [his] indignation against his enemies.

15 For beholde, the Lorde will come with fire, and his charets like a whirlewinde, that he may q recompence his anger with wrath, & his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his swoorde all flesh, and the slaine of the Lord shalbe many.

17 They that sanctifie r themselues, and purifie them selues in the gardens behinde one [tree] in the middes eating s swines flesh, and such abomination, euē the mouse, shall be consumed together, saith the Lord.

18 For I [will visite] their workes, and their imaginations: [for] it shall come that I will gather al nations, and tongues, and they shal come, and see my t glorie.

19 And I wil set a u signe among thē, and wil send those that x escape of them, vnto the nations of y Tarshish, z Pul, and a Lud, [and] to them that drawe the b bow, to c Tubal and d Jauan, yles afarre off, that haue not heard my fame, neither haue seene my glorie, and e they shall declare my glorie among the Gentiles.

20 And they shal bring all your f brethren for an offring vnto the Lorde out of all nations, vpon g horses, and in charets, and in horse litters, & vpon mules, and swift beastes, to Jerusalem mine holy Mountaine, saith the Lord, as the children of Israel, offer in a cleane vessel in the house of the Lord.

21 And I will take of them for h Priestes, [and] for Leuites, saith the Lord.

22 For as the newe i heauens, and the newe earth which I will make, shall remaine before me, saith the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before mee, saith the Lord.

24 And they shall goe foorth, and looke vpō the k carkases of the men that haue transgressed against me: for their l worme shall not die, neither shall their fire be quenched, and they shalbe an abhorring m vnto all flesh.

g The enemies shall shortly heare a more terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voice of the Prophets which called them to repentance.

h Meaning, that the restauration of the Church should be so sudden and contrarie to all mens opinion: as when a womā is deliuered before she looke for it, and that without paine in trauaile.

i This shall passe the capacitie of man to see such a multitude that shal come vp at once, meaning, vnder the preaching of the Gospel, whereof they that came out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appoynted.

l That ye may reioyce for all the benefites that God bestoweth vpon his Church.

m I will giue her felicitie, and prosperitie in great abundance.

f Whereby are ment them that did maliciously transgresse the Law, by eating beastes forbidden, euen to the mouse which nature abhorreth.

t The Gētiles shalbe partakers of ỹ glory, which before I shewed to the Jewes.

u I wil marke these that I chuse, that they perish not with the rest of the infidels: wherby he alludeth to the marking of the posts of his people, whō he preserued, Exod. 12, 7.

x I will scatter the rest of the Jewes, which escape destruction, into diuers nations.

y That is, Cilicia.

z Meaning, Affrica.

a To wit, Lydia, or Asia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, ỹ Apostles, Disciples, & others which he did first chuse of the Jewes to preach vnto the Gentiles.

f That is, the Gētiles, which by faith shalbe made the children of Abrahā as you are.

g Whereby he meaneth that no necessarie meanes shall want when God shall call the Gentiles to the knowledge of the Gospel. h To wit, of the Gentiles, as he did Luke, Timothie and Tite first, and others after to preach his word. i Hereby hee signifieth the kingdome of Christ wherein his Church shalbe renued, and where as before there were appointed seasons to sacrifice: in this there shalbe one continuall Sabbath so that all times and seasons shall be meete. k As hee hath declared the felicitie that shall be within the Church for the comfort of the godly, so doeth hee shewe what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shal euer gnawe them and neuer suffer them to be at rest, Marke. 9. 44. m This is the iust recompence for the wicked, which contemning God and his worde, shalbe by Gods iust iudgement abhorred of all his creatures.

n Read Chap. 60. 16. o Ye shall be cherished, as her dearly beloued children. p Ye shall haue new strength and newe beautie. q This vengeance God began to execute at the destruction of Babylon, and hath euer continued it against the enemies of his Church and will do till the last day, which shall be the accomplishment thereof. r Meaning, the hypocrites.

# Ieremiah.

## The Argvment.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the sonne of Hilkiah, whom some thinke to be he that found out the booke of the Lawe, and gaue it to Iosiah. This Prophet had excellent giftes of God, and in a full euident reuelations of prophesie, intreated by the commandement of the Lord he began very yong to prophesie, that is, in the thirteenth yere of Iosiah, & continued eighteene yeere vnder the sayde King, and three monethes vnder Iehoahaz, and vnder Iehoiakim eleuen yeres, and three monethes vnder Iechoiachin, and vnder Zedekiah eleuen yeres: vntil the time that they were caryed away into Babylon. So that this time amounteth to aboue fourty yeere, besides the time that he prophecied after the captiuitie. He also booke he declareth with teares, and lamentation, the destruction of Ierusalem, and the captiuitie of the people, for their idolatrie, couetousnesse, iniustice, crueltie, excesse, rebellion, and contempt of Gods worde. And for the consolation of the Church, reuealeth the assurance of their deliuerance. And here chiefely are to be considered two things, First the rebellion of the wicked, which waxe more stubburne and vngratefull, when the Prophetes doe admonish them most plainely of their destruction. Nexthowe the Prophetes and Ministers of God ought not to be discouraged in the execution, though they be persecuted and rigorously handled of the wicked for Gods cause. And thirdly, though God sheweth his iudgement against the wicked, yet will he euer shewe himselfe a prefermer of his Church, and when all meanes seeme to mans iudgement to be abolished, then will he declare himselfe victorious in preserving his.

### CHAP. I.

1 In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, and is strengthened of the Lorde. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his worde without feare.

THe wordes of Ieremiah the sonne of Hilkiah one of the Priestes that were at Anathoth in the lande of Beniamin.

2 To whom the worde of the Lorde came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

3 And also in the dayes of Iehoiakim the sonne of Iosiah king of Iudah vnto the ende of the eleuenth yere of Zedekiah the sonne of Iosiah king of Iudah, euen vnto the caryeng away of Ierusalem captiue in the fift moneth.

4 Then the worde of the Lord came vnto me, saying,

5 Before I fourmed thee in the wombe, I knewe thee, and before thou camest out of the wombe, I sanctified thee, and ordeined thee to be a Prophet vnto the nations.

6 Then said I, Oh, Lord God, behold, I can not speake, for I am a child.

7 But the Lord said vnto me, Saye not, I am a childe: for thou shalt go to all that I shall sende thee, & whatsoeuer I commande thee, shalt thou speake.

8 Be not afrayde of their faces: for I am with thee to deliuer thee, saith the Lorde.

9 Then the Lorde stretched out his hand and touched my mouth, and the Lorde said vnto me, Beholde, I haue put my wordes in thy mouth.

10 Beholde, this day haue I set thee ouer the nations & ouer the kingdomes to pluche vp, and to roote out, and to destroy and throwe downe, to builde, and to plant.

11 After this the worde of the Lorde came vnto me, saying, Ieremiah, what seest thou? And I saide, I see a rodde of an almonde tree.

12 Then saide the Lorde vnto me, Thou hast seene aright: for I will hasten my worde to performe it.

13 Againe the word of the Lord came vnto me the second time, saying, What seest thou? And I saide, I see a seething pot looking out of the North.

14 Then said the Lorde vnto me, Out of the North shall a plague be spred vpon all the inhabitants of the land.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lorde, and they shall come and euery one shall set his throne in the entring of the gates of Ierusalem, & on all the walles thereof rounde about, and on all the cities of Iudah.

16 And I will declare vnto them my

a That is, the sermons and prophesies.
b Which is thought to be the very founde the booke of the Law vnder King Iosiah, 2. King. 22.8.
c This was a citie about three miles distant from Ierusalem, & belonged to the Priestes the sonnes of Aaron, Iosh. 21. 18.
d They is spoken to reserue their vocation and office: for although as he was not preacher of Ierusalem to preach, and prophesie but was called thereunto by God,
e Meaning, the nephew of Iosiah: for Iehoahaz was his father, who reigned but three monethes.
f Of the extremity of Zedekiah, who was a so called Mattaniah, and at this time the Iewes were caryed away into Babylon by Nebuchadnezzar.
g The Scripture with this manner of speach to declare that God hath appointed his messengers to their offices before they were conceiued, as Iacob 25.26. Gal. 1.15.
h For Ieremiah did not only prophesie against the Iewes, but also against the Egyptians, Babylonians, Moabites, & other nations.
i Concerning the great iudgements of God, which according to his threatnings should come vpon the world, he was moued with a certaine compassion on the one side to pitie them that should thus perish, and on the other side for the infirmitie of mans nature, knowing howe harde a thing it was to enterprise such a charge, as Exo. 6.12. Exodus 3.11. and 4.1.
k Which declareth, that God maketh them meete, and allureth them, whome he calleth to set forth his glorie: meaning that all meanes necessarie for the same Gods. 4.12. 3.8.c. 7.
l Or sheweth, that is the authoritie of Gods true ministers, which by his worde haue power to beat downe whatsoeuer withstandeth them, & to set vp against the wicked and to plant and after the burnbat and sacrifices to the obedience of Gods worde. 2. Cor. 10. 4. Heb. 4.12. and these are the seuere iudgements which God hath left to execute and vtterly to roote out.
m He repeateth the same with the addition of the almonde tree which Nebuchadnezzar & his confederates should bring against the Iewes which dwelled in their pleasures and lustes.
n Signifying that the Caldeans and Assyrians should be appointed of God the Iewes which dwelled in their pleasures and lustes.
o Towards Ierusalem, which is the seate of Gods habitation.

judgementes touching all the wickednesse of them that haue forsaken me, and haue burnt incense vnto other gods, and worshipped the woorkes of their owne hands.

17 Thou therefore trusse vp thy loynes, and aryse and speake vnto them all that I cõmande thee: be not afraide of their faces, lest I ᵍ destroy thee before them.

18 For I, beholde, I this day haue made thee a defenced citie, and an yron pillar and walles of brasse against the whole lande, against the Kinges of Iudah, and against the princes thereof, against the Priests therof and against the people of the land.

19 For they shall fight against thee, but they shall not preuaile against thee: for I am with thee to deliuer thee, saith the Lord.

## CHAP. II.

2 God reheareseth his benefites vnto the Iewes. 8 Against the Priests and false prophetes. 22 The Iewes are destroyed, because they forsake God.

THe woorde of the Lord came vnto me, saying,

2 Goe and crie in the eares of Ierusalem, saying, Thus sayth the Lord, I remember thee, with the ᵃ kindnes of thy youth and the loue of thy marriage, when thou wentest after me in the wildernes ᵇ in a lande that was not sowen.

3 Israel was as ᶜ a thing ᵈ halowed vnto the Lord, and his first fruites: all they that eate it, shall offend: euill shall come vpon them, saith the Lord.

4 Heare ye the woord of the Lord, O house of Iaakob, and all the families of the house of Israel.

5 Thus sayth the Lord, what iniquitie haue your fathers founde in me, that they are gone ᵉ farre from me, and haue walked after ᶠ vanitie, and are become ᶠ vaine?

6 For they sayde not, where is the Lord that brought vs vp out of the land of Egypt? that led vs through the wildernes, through a desert, & waste lande, through a drie lande, & by the shadowe of death, by a lande that no man passed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eate the fruite thereof, and the commodities of the same: but when ye entred, ye defiled ʰ my land, and made mine heritage an abomination.

8 The Priests said not, where is the Lord? and they that should maynster the ⁱ Law, knewe me not: the pastours also offended against me, and the Prophets prophesied in Baal, and went after things that did not profite.

9 Wherefore I will yet pleade with you, saith the Lorde, and I will pleade with your childrens children.

10 For goe ye to the yles of ᵏ Chittim, and beholde, and sende vnto ˡ Kedar, and take diligent heed, and see whether there be such things.

11 Hath any nation changed their gods, which yet are no gods? but my people haue changed their ᵐ glorie, for that which doeth not profite.

12 O ye heauens, be astonied at this: be afraid and vtterly counfounded, saith the Lord.

13 For my people haue cõmitted two euils: they haue forsaken me the founteine of liuing waters, to digge them pittes, euen broken pittes, that can holde no water.

14 Is Israel a ⁿ seruiat, or is he borne in the house? why then is he spoyled?

15 The ᵒ lyons roared vpon him & yelled, and they haue made his lande waste: his cities are burnt ᵖ without an inhabitant.

16 Also the children of ᵠ Noph & Tahapanes haue ʳ broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lorde thy God, when he ˢ ledde thee by the way?

18 And what hast thou nowe to doe in the way of Egypt? to drinke the water of Sihor? or what makest thou in the way of Assur? to drinke the water of the ᵗ River?

19 Thine owne wickednesse shall ᵘ correct thee, & thy turnings backe shall reproue thee: know therefore & behold,

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a According to that grace, and fauour, which I shewed thee from the beginning when I did first chuse thee to be my people, & married thee to my selfe. Ezek. 16.8.

b When I had deliuered thee out of Egypt.

c Christ aboue all other. o Serue the Lord only, & worship the first & eternall God aboue all other nations. d Whosoeuer did presume to eate the fruites of this lande, was punished.

e That is, fell to worship false Gods.

f Altogether giuen to vanitie, and are become vnfruitfull, & can the nothing that then serue.

g Called to so sundry & great thinges: especially for sin, ye could looke for nothing euery houre but present death.

h By your idolatrie, and wicked manners. Psal. 78, 58. 106. 38.

i They taught not the people to seeke after God.

k As the Scribes, which should haue reported the Law to the people.

l Meaning, the princes and maisters signifying that all estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue Idoles: for, by Baal, which was the chiefe idole of the Speaketers, are meant all idoles.

n By gruffying, that he would not as he might, straight way conuerte them but with tryals giue them conuenient occasions & time to repent.

o Meaning, the Gentiles and Italians.

p Vnto Assur.

q That is, God hath in store the vengeance.

r Meaning, the idoles, which were their destruction Psal. 106. 36.

s He debateth that the insensible creatures abhorre these vile ingratitudes, and as it were, tremble for fear of Gods great iudgementes against the same.

t Signifying, that when men forsake God worde, which is the fountaine of life, they procure God him selfe, and so fall to their owne inuentions, and haue confidence and procure to them selues destruction Ionah 2.8. Iach. 10.2.

u Haue I ordered them like seruantes, and not like lordes to be ouer children? Exod. 4.22. therefore it is their fault onely, if the enemie spoyle them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shall be left to dwell there.

z That is, the Egyptians for these were two great cities in Egypt.

a Once or euen in sundry times.

b Shewing that God would haue still led them aright if they would haue followed him.

c To seeke helpe of man, as though God were not able inough to defende thee, which is to drinke of the puddels, and to leaue the fountaine readie Ier. 51.1.

d Or hat, Cuphnaces.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as before 26. Ier. 5.9.

that

that it is an euill thing, and bitter, that thou haſt forſaken the Lorde thy God, and that my feare is not in thee, ſaith the Lord God of hoſtes.

20 For of olde time I haue broken thy yoke, [and] burſt thy bondes, and thou ſaideſt: I will no more tranſgreſſe, but like an harlot y runneſt about vpō all hie hilles and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whoſe plants were all naturall: how then art thou turned vnto me into the plants of a ſtrange vine?

22 Though thou waſh thee with nitre, and take thee much ſope, yet [i] thine vnquitie is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, neither haue I followed Baalim? beholde thy wayes in the valley, and knowe, what thou haſt done: thou art like a ſwift dromedarie, that runneth by his wayes:

24 And as a wilde aſſe, vſed to the wildernes, that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not weare them ſelues, but will finde her in her moneth.

25 Keepe thou thy feete from [m] barenes, and thy throte from thirſt: but thou ſaideſt deſperately, No: for I haue loued ſtrangers, & them will I followe.

26 As the theefe is aſhamed. When he is founde, ſo is the houſe of Iſrael aſhamed, they, their Kings, their princes and their Prieſtes, and their Prophets,

27 Saying to a tree, Thou art my [n] father, and to a ſtone, Thou haſt begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they will ſaye, Ariſe, and helpe vs.

28 But where are thy gods, that thou haſt made thee? let them ariſe, if they can helpe thee in the time of thy trouble: for according to the nōber of thy cities, are thy gods, O Iudah.

29 Wherefore will [o] ye pleade with me? ye all haue rebelled againſt me, ſaith the Lorde.

30 I haue ſmitten your children in vaine, they receiued no correction: your [p] owne ſword hath deuoured your Prophets like a deſtroying lyon.

31 O generation, take heede to the worde of the Lord: haue I bene as a Wildernes vnto Iſrael? or a lande of darkeneſſe? Wherefore ſaith my people then we are lordes, We will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me dayes without number.

33 Why doeſt thou prepare thy way, to [q] ſeeke amitie? euen therefore will I teach thee, that thy wayes are wickedneſſe.

34 Alſo in thy [r] wings is founde the blood of the ſoules of the poore innocents: I haue not found it in holes, but vpon all theſe places.

35 Yet thou ſayeſt, Becauſe I am giltleſſe, ſurely his wrath ſhall turne from me: beholde, I will enter with thee into iudgement, becauſe thou ſayeſt, I haue not ſinned.

36 Why runneſt thou about ſo much to change thy wayes? for thou ſhalt be confounded of Egypt, [s] as thou art confounded of Aſſur.

37 For thou ſhalt go forth frō thence, & thine hands vpon thine head, becauſe the Lord hath reiected thy confidence, and thou ſhalt not proſper therein.

CHAP. iij.

God calleth his people vnto repentance. 14 He promiſeth the reſtitution of his Church. 20 He reproueth their vnkindneſſe toward him. 22 He exhorteth them to conuerſion, and to confeſſion of their ſinnes.

THey ſay, If a man put away his wife, and ſhe goe from him, and become another mans, ſhall he returne againe vnto her? ſhall not this land [a] be polluted? but thou haſt played the harlot with many louers: yet turne againe to me, ſaith the Lord.

2 Lift vp thine eyes vnto the hie places, and beholde, where thou haſt not played the harlot: thou haſt ſit waiting for them in the wayes, as the Arabian in the wildernes: and thou haſt polluted the lande with thy whoredomes, & with thy malice.

3 Therefore the ſhowres haue bene reſtrained, and the [b] latter raine came not, and thou haddeſt a whores forehead: thou wouldeſt not be aſhamed.

f When I deliuered her out of Egypt Exod. 19. 6. Deut. 7. 6. Iaſh. 24. 14. Ezech. 20. 8. Hebr. 10. 28. Hebr. 10. 29. Hebr. 12. 24. 1. Pet. 1. 19. g Though thou be a liberall profeſſour of ceremonies of the Law, thou ſhalt haue ſore puniſhment, except thou turne to me by faith and repentance. h Meaning, that hypocrites deuiſe that they worſhip the idoles, but that they honour God in them and therefore they call their doings Gods ſeruice. i He compareth the idolaters to theſe beaſts, becauſe they neuer ceaſe running to and fro for both ſexes and hilles are full of their idolatrie. k He compareth the idolaters to a wilde aſſe, for ſhe can neuer be tamed, no nor yet wearied for as ſhe runneth, ſhe can take her winde at euery occaſion. l That is, when ſhe is with ſale, and therefore the hunters waite their time. m Though thou cauſeſt me be turned backe now for thine idolatrie, yet when thine vnquietneſſe ſhall be at a reſt, God will meete with thee. n Thereby he meaneth them that they ought to giue ſtrange honour to ſtockes & ſtones, and hurt their owne bodies, for they ſhould not ſpend the labour, and hurt them ſelues which they beſtow vpon the boyſt and cheeſt Iaſh. 10. 20. o As a theefe when he is taken, he confeſſeth his deede, and reaſon to be punished, ſo they will not confeſſe their idolatrie, although they are due to the ſame light vpon them. p Meaning, that the ſwords of the Gentiles ſhould haue bene the inſtruments of God of his honour: 2 whereas he had taught to call vpon the liuing God alone, they haue ſet their truſt in other gods. q That is, thou doeſt that thy gods of ſtockes & ſtones could haue holpen thee, becauſe they were many in number and preſent in euery place but now let them ſee whether they can deliuer thee from my plague, Chap. 11. 13. As though I did you iniurie in puniſhing you, ſeeing that your faultes are ſo euident.

r That is, you haue ſlaine your Prophets, wherewith you ſhould haue conuerted many to repentance, as Zecharias, Iſaiah &c. s That is, not truſting in a humaine aide of all things. t But in the truſt in our owne power and policie.

u With ſtrangers.

x The Prophets and the faithfull are ſlaine in euery corner of your countrey. y For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Iudah, euen vnto Ieruſalem: and the Egyptians ſlew Ioſiah, and vexed Ieſhoiakim & Ieconiah in ſundrie ſorces. z In ſigne of amendment, as 2 Sam. 13. 19.

a According as it is written Deut. 24. 4. That take ſuch one to wife againe. b That is, with idoles, and with them become thou haſt put thy confidence in.

c And I will not call thee off by reaſon thee ſo doing to my ſeruice & worſhip, but rather puniſh thee. d As God threatned by Ioel 2. 10. e Meaning, that ſuch as will not giue off,

4. Dideſt

4 Diddest thou not still crie vnto me, Thou art my father, and the guide of my youth?

5 Will he keepe his anger for euer? will he reserue it to the ende? thus hast thou spoken, but thou doest euill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, hast thou seene what this rebell Israel hath done? for she hath gone vp vpon euery high mountaine, & vnder euery greene tree, and there played the harlot.

7 And I saide, when she had done al this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saw.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast her away and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afraide, but she went also, and played the harlot.

9 So that for the lightnesse of her whoredome she hath euen defiled the lande: for she hath committed fornication with stones and stockes.

10 Neuertheles for al this, her rebellious sister Iudah hath not returned vnto me with her whole heart, but feinedly, saith the Lord.

11 And the Lorde said vnto me, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Goe and crie these words toward o the North and say, Thou disobedient Israel, returne, saith the Lord, and I will not let my wrath fall vpon you: for I am merciful, saith the Lorde, and I will not reserue anger.

13 Yet knowe thine iniquitie: for thou hast rebelled against the Lord thy God, and hast scattered thy wayes to the straunge gods vnder euery greene tree, but ye would not obey my voyce, saith the Lorde.

14 O ye disobedient children, turne againe, saith the Lorde, for I am your Lord, and I will take you one of a citie, and two of a tribe and will bring you to Zion,

15 And I will giue you pastors according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreouer, when ye be increased & multiplyed in the lande, in those dayes, saith the Lorde, they shall say no more, The Arke of the couenant of the Lord: for it shall come no more to minde, neyther shall they remember it, neither shal they visite it, for ꝓ shall be no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, & all the nations shall be gathered vnto it, euen to the Name of the Lord in Ierusalē: and thence forth they shall followe no more ꝓ hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the lande of the North, into the lande, that I haue giuen for an inheritance vnto your fathers.

19 But I sayde, howbe vnto thee for children & giue thee a pleasant lande, euen the glorious heritage of the armies of the heathen, and sayde, Thou shalt call me, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her husbād: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voyce was heard vpon the hie places, weeping and supplications of the children of Israel: for they haue peruerted their way, and forgotten the Lorde their God.

22 O ye disobedient children, returne and I will heale your rebellions. Behold, we come vnto thee, for thou art the Lord our God.

23 Truely the hope of the hilles is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our fathers labour, from our youth their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, & our shame couereth vs: for we haue sinned against the Lorde our God, we and our fathers from our youth, euen vnto this day, and haue not obeyed the voyce of the Lorde our God.

## CHAP. III.

1 True repentance. 4 He exhorteth to the circumcision of the heart. 6 The destruction of Iudah is prophesied, for the vnkindnesse of their hearts. 19 The Prophet lamenteth it.

IF Israel, if thou returne, returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.

2 And thou shalt sweare, The Lord liueth in truth, in iudgement, and in righteous-

h He sheweth that the wicked in their sufferings will crie vnto God and vse outwarde prayer as the godly do, but because they cease not from their euill, they are not heard, Isa. 1.15. i Meaning, the ten tribes.

k And gaue her vnto the handes of the Assyrians. l The Shewbread may either signifie lightnesse and wantonnes, or rather ꝓ haute for Iudah supposed for a time that she did returne, as vnder Iosiah, and other good Kings, but she was neuer truely touched, or wholy reformed as appeared when occasion was offered by any wicked prince n Israel hath not deserued her selfe so wicked as Iudah hath done, abominations and crimes, to cal her to repentance. o Whereas the Israelites were now kept in captiuitie by the Assyrians, to whome he pronounceth mercie, if they will repent. p There was no way vnkindly thou doest not haste to seeke after the dolse, and to trust a pilgrimage. q This is to be vnderstande of the comming of Christ: for then they shall not seeke the Lord in certeine mountaine and figures shall cease.

a That is, wholy and without hypocrisie, Ioel 2. 12. not dissembling to turne and serue God as they doe which serue him by halues as Hose 7.16.

b Thou shalt reuerē the name of Iroles, Psal. 16.4. and shalt vse reuerence toward ꝑ liuing God, when thou otherwise auaunce Gods glorie, and ꝓfite others. and here, by swearing by necessitie the true religion of God.

c He willeth them to plucke vp the superfluitie and wicked affection and wholly reuerences out of their heart, that the true seede of Gods worde may be sowen therein. Hose. 10. 12. and 10. 12. and 11. 12. Ioel. 2. 12. Zech. 7. 11. d He warneth them of the great dangers that shal come vpon them by the Caldeans, except they repent, and turne to the Lord. e He speaketh this to admonish them of the great danger and horror euery man shall haue to flee him selfe, but it shalbe to late, 2. King. 25. 4. f Meaning, Nebuchadnezzar King of Babylon, 2. King. 24. 1. g That is, the false Prophets which still prophesied peace and securitie. h By the false Prophetes, which promised peace and tranquillitie: and thus God hath punished their rebellious gaynesaying by casting them to hearken vnto lyes which would not beleue the truth, 1. King. 22. 23. Ezek. 14. 9. 2. Thess. 2. 11. i The North whereby he meaneth Nebuchadnezzar. k But to cause alway both feare & chastisement. l Meaning, that Nebuchadnezzar.

righteousnesse, and the nations shall be blessed in him, and shall glorie in him.

3 For thus saith the Lord to the men of Iudah and to Ierusalem,

4 Breake vp your fallow ground, and sowe not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, & burne, that none can quench it, because of the wickednesse of your inuentions.

5 Declare in Iudah, and shewe forth in Ierusalem, and say, Blowe the trumpet in the land: crie, and gather together, and say, Assemble your selues, and let vs go into strong cities.

6 Set vp the standart in Zion: prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.

7 The lyon is come vp from his denne, and the destroyer of the Gentiles is departed and gone forth of his place to lay thy lande waste, & thy cities shal be destroyed without an inhabitant.

8 Wherefore girde you with sackecloth: lament, and howle, for the fierce wrath of the Lorde is not turned backe from vs.

9 And in that day, saith the Lorde, the heart of the king shall perish, and the heart of the princes, and the Priests shall be astonished, and the Prophets shall wonder.

10 Then said I, Ah, Lord God, surely thou hast deceiued this people & Ierusalem, saying, Ye shal haue peace, and the sworde perceth vnto the heart.

11 At that time shall it be saide to this people and to Ierusalem, A drie winde in the hie places of the wildernes commeth toward ᵖ daughter of my people, but neither to fanne, nor to cleanse.

12 A mightie winde shall come vnto me from those places, and now will I also giue sentence vpon them.

13 Beholde, he shall come vp as the cloudes, and his charets shall be as a tempest: his horses are lighter then eagles. ᵐ Woe vnto vs, for we are destroyed.

14 O Ierusalem, wash thine heart from wickednesse, that thou mayest be saued: howe long shall thy wicked thoughtes remaine within thee?

15 For a voyce declareth from ⁿ Dan, and publisheth affliction from mount ᵒ Ephraim.

16 Make ye mention of the heathen, and ᵠ publish in Ierusalem, Beholde, the shoutes come from a farre countrey, & crye out against the cities of Iudah.

17 They haue compassed her about as the watchmen of the fielde, because it hath prouoked me to wrath, saith the Lorde.

18 Thy wayes and thine inuentions haue procured thee these things: such is thy wickednesse: therefore it shall be bitter, therefore it shall perce vnto thine heart.

19 My bely, my bely, I am pained, euen at the very heart: mine heart is troubled within me: I can not be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.

20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my tents destroyed, and my curtaines in a moment.

21 How long shall I see the standart, and heare the sound of the trumpet?

22 For my people is foolish, they haue not knowen me: they are foolish children, and haue none vnderstanding: they are wise to do euill, but to do well they haue no knowledge.

23 I haue looked vpon the earth, and loe, it was without forme and voyde: and to the heauens, and they had no light.

24 I beheld the mountaines: and loe, they trembled, and all the hilles shooke.

25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.

26 I beheld, and loe, the frutefull place was a wildernesse, & all the cities thereof were broken downe at the presence of the Lorde, & by his fierce wrath.

27 For thus hath the Lorde sayde, The whole lande shall be desolate: yet will I ʳ not make a full ende.

28 Therfore shal the earth mourne, and the heauens aboue shall be darke ˢ red, because I haue pronounced it: I haue thought it, and will not repent, neither will I turne backe from it.

29 The whole citie shall flee, for the noyse of the horsemen and bowe men: they shall go into thickets, and clime vp vpon the rockes: euery citie shall be forsaken, and not a man dwell therein.

30 And when thou shalt be destroyed, what

m Thou shalt come as suddenly as a cloude that is carried with the winde. n This is spoken in the person of all the people who in their affliction shoulde crie thus. o Which was a crye in y utmost borders of Iudea from Northward toward Babylon.

x Neither thy ceremonies nor such gifts shall deliuer thee.

What wilt thou do? Though thou x clothest thy selfe with scarlet, though thou deckest thee with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.

y As the Prophets were moued to pitie the destruction of their people (o they declared it to the people to moue them to repentance, Isa. 22.4. chap. 9.1.

31 For I haue heard a voyce as of a woman trauailing, or as one labouring of her first childe, euen the voyce of the daughter Zion, which sigheth, & stretcheth out her handes: Woe is me now: for my soule fainteth because of the murtherers.

CHAP. V.

a In Iudah no righteous man founde, neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

RUnne to & fro by the streetes of Ierusalem, and beholde now, and know, and inquire in the open places thereof, if ye can finde a man, or if there be any that executeth iudgement, and seeketh the trueth, and I will spare it.

a That is, the citie.

2 For though they say, The b Lorde liueth, yet do they sweare falsely.

b Though they pretende religion and holines, yet all is but hypocrisie, for vnder this kinde of sweraing is conteined the true religion.

3 O Lorde, are not thine eyes vpon the trueth? thou hast c striken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, [and] haue refused to returne.

c Doeth not thou moue vnrighteousnesse and faithfulnesse vnto vs?

d Thou hast oft times punished them, but all in vaine, Leui. 26.18.

4 Therefore I said, Surely they are poore, they are foolish, for they knowe not the way of the Lorde, nor the iudgement of their God.

5 I will get me vnto the e great men, and will speake vnto them: for they haue knowen the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke, [and] burst the bonds.

e He speaketh this to the proud of them, which should gouerne and teach others, and yet are farther out of the way then the simple people.

6 Wherefore f a lyon out of the forest shall slay them, and a wolfe of the wildernesse shall destroy them: a leoparde shall watch ouer their cities: euery one that goeth out thence, shall be torne in pieces, because their trespasses are many, and their rebellions are increased.

f Meaning, Nebuchadnezzar and his armie.

7 How should I spare thee for this? thy children haue forsaken me, & sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

g He sheweth that to sweare by a thing, is to worship it for God, as to forsake him.

Ezek. 23.37.

8 They rose vp in the morning [like] fed horses: for euery man g neyed after his neighbours wife.

9 Shall I not visite for these things, saith the Lorde? Shall not my soule be auenged on such a nation as this?

10 Clime ye vp vpon their walles, and h destroy them, but make not a full ende: take away their bankets, for they are not the Lordes.

h He commandeth the Babylonians and enemies to destroy them. Read Chap. 4.27.

11 For the house of Israel, and the house of Iudah haue grieuously trespassed against me, saith the Lorde.

12 They haue i denyed the Lorde, and saide, It is not he, neither shall the plague come vpon vs, neither shall we see sworde nor famine.

i Because they gaue no credite to the woordes of his Prophets, as Isa. 28.15.

13 And the Prophets shall be as k winde, and the woorde is l not in them: thus shall it come vnto them.

k Their woordes shalbe of none effect, but vaine.

l They be not sent of the Lorde, and therefore that which they threaten to vs, shall come vpon them.

14 Wherefore thus saith the Lorde God of hostes, Because ye speake such woordes, behold, I will put my woords into thy mouth, like a fire, and this people shall be [as] wood, and it shall deuoure them.

m Speaking, Ieremiah.

15 Lo, I wil bring a nation vpon you m from farre, O house of Israel, sayeth the Lorde, which is a mighty nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

n Who shall all mens mouthes stoppe.

16 Whose quiuer is as an n open sepulchre: they are all very strong.

17 And they shall eate thine harueste and thy bread: they shall deuoure thy sonnes and thy daughters: they shall eate vp thy sheepe & thy bullockes: they shall eate thy vines & thy figtrees: they shall destroy with the sworde thy fenced cities, wherein thou diddest trust.

18 Neuertheles at those dayes, sayeth the Lorde, I will not make a full ende of you.

o Here the Lord declareth his wonderable fauour toward his Church, as Chap. 4.27. Chap. 10.10. Meaning, the Prophet Ieremiah.

19 And when p ye shall say, wherefore doeth the Lord our God doe these things vnto vs? then shalt thou answere them, Like as ye haue forsaken me and serued strange gods in your lande, so shall ye serue strangers in a land that is not yours.

p Chap. 16.10.

20 Declare this in the house of Iaakob, and publish it in Iudah saying,

21 Heare now this, O foolish people, and q without vnderstanding, which haue r eyes & see not, which haue eares and heare not.

q Ebr. without heart. Isa 6.9. matt. 13.14. actes 28.27. rom. 11.8.

22 Feare ye not me, saith the Lorde? or will ye not be afraide at my presence, which haue placed the sande for the s bounde of the sea by the perpetuall decree that it can not passe it, & though the waues thereof rage, yet can they not preuaile,

s Iob. 26.10.

prevaile, though they roare, [yet can they not passe ouer it?

23 But this people hath an vnfaithfull and rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lorde our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the harueste.

25 Yet your iniquities haue turned away these things and your sinnes haue hindred good things from you.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they haue made a pit to catch men.

27 As a cage is full of birdes, so are their houses full of deceit: thereby they are become great and waxen riche.

28 They are waxen fat and shining: they doe ouerpasse the deedes of the wicked: they execute no iudgement, no not the iudgement of the fatherles: yet they prosper, though they execute no iudgement for the poore.

29 Shall I not visit for these things, saith the Lorde? or shall not my soule be auenged on such a nation as this?

30 An horrible & filthie thing is committed in the land.

31 The Prophets prophesie lies, and the Priestes receiue gifts in their hands, and my people delite therein. What will ye then doe in the end thereof?

## CHAP. VI.

1 The comming of the Assyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

Flie children of a Beniamin, prepare to flee out of the midst of Ierusalem and blowe the trumpet in Tekoa: set vp a standart vpon Beth haccerem: for a plague appeareth out of the North and great destruction.

2 I haue compared the daughter of Zion to a beautifull and daintie woman.

3 The pastors with their flockes shall come vnto her: they shall pitch their tents round about by her, [and] euery one shall feede in his place.

4 Prepare warre against her: arise, and let vs goe vp to warde the South: woe vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

6 For thus hath the Lorde of hostes sayde, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.

7 As the fountaine casteth out her waters, so she casteth out her malice: crueltie and spoyle is continually heard in her before mee with sorowe and stroke.

8 Be thou instructed O Ierusalem, least my soule depart from thee, least I make thee desolate as a land that none inhabiteth.

9 Thus saith the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne backe thine hand as the grape gatherer into the baskets.

10 Vnto whome shall I speake, and admonish that they may heare? behold, their eares are vncircumcised, and they can not hearken: behold the worde of the Lord is vnto them as a reproche: they haue no delite in it.

11 Therefore I am full of the wrath of the Lorde: I am weary with holding it: I will powre it out vpon the children in the streete, and like wise vpon the assemblie of the yong men: for the husband shall euen be taken with the wife, and the aged with him that is full of dayes.

12 And their houses with their landes and wiues also shall be turned vnto strangers: for I will stretch out mine hand vpon the inhabitants of the land, saith the Lord.

13 For from the least of them, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the Prophet euen vnto the Priest, they all deale fallely.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.

15 Were they ashamed when they had committed abomination? nay they were not ashamed, no neither could they haue any shame: therefore they shall fall among the slaine: when I shall visit them, they shall be cast downe, saith the Lord.

16 Thus saith the Lorde, Stand in the wayes and beholde and aske for the olde way, which is the good way and



* If there be any sinne that we be not good by liuing in abundance, we must consider that it is for our owne transgressions, Ier. 5.24, 25.

b Heb. 13.7, 17.

c They feele not the plague of God for it.

d Meaning, that there could be nothing but disorder where the magistrates were wicked persons and corrupt.

e Or, scarce rule

a He speaketh to them chiefly because they should take heede by the example of their brethren the other halfe of their tribe, which were now caried away prisoners.

b Calamitous & cruell Iewish Warriours from Bethlehem, 2. Chron. 11. 6.

c Read Nehe. 3. 14.

d Thou intreatest her gently and giuest her admonition of all things.

e She shall be destroyed, that the sheepe may be fed in her.

f He speaketh this in the person of the Babylonians, which complayne that the time fayleth them before they haue brought to their enterprises to passe.

g Be thereby the more willing to be reformed and bowe in commendation of them selues.

h He warneth them to amend betimes, considering they are comming to him to repentance.

i Or, thou shalt be instructed and admonished, that all and to leave more.

k They desire to heare some things and to flatter them in their euyll to true doctrine.

l As the Lorde had ordained here in Moyses law, to be a sure signe of the malignant & burning the wicked, Leuit. 13. 47. &c. so let him abhorre nouelties which deceyth that are vnprofitable vnto vs, Isaac shall be spared.

m When the people refuse Gods wholesome admonitions, the false prophets flatter them in their sinnes.

n Meaning that God would not send peace and rest vnto them that were vncircumcised in their hearts & vnrepentant.

o Or, the olde paths, Ier. 18. 15.

heare me, neither when I called, would ye answere.

14 Therefore will I doe vnto this House, whereupon my Name is called, wherein also ye trust, euen vnto the place that I gaue to you and to your fathers, as I haue done vnto Shilo.

15 And I will cast you out of my sight, as I haue cast out all your brethren, euē the whole seede of Ephraim.

16 Therefore thou shalt not pray for this people, neither lift vp crye or prayer for them, neither intreate me, for I will not heare thee.

17 Seest thou not what they doe in the cities of Iudah and in the streetes of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knede the dough to make cakes to the Queene of heauen and to powre out drinke offerings vnto other gods, that they may prouoke me vnto anger.

19 Doe they prouoke me to anger, saith the Lorde, and not themselues to the confusion of their owne faces?

20 Therefore thus saith the Lorde God, Beholde, mine anger & my wrath shall be powred vpon this place, vpon man and vpon beast, and vpon the tree of the fielde, and vpon the fruite of the ground, and it shall burne and not be quenched.

21 Thus saith the Lorde of hostes, the God of Israel, Put your burnt offrings vnto your sacrifices, and eate the flesh.

22 For I spake not vnto your fathers, nor commanded them, when I brought them out of the land of Egypt, concerning burnt offrings & sacrifices.

23 But this thing commaunded I them, saying, Obey my voyce, and I will be your God, and ye shall be my people: and walke ye in all the wayes which I haue commanded you, that it may be well vnto you.

24 But they would not obey, nor incline their eare, but went after the counsels and the stubbernesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came vp out of the land of Egypt vnto this day, I haue euen sent vnto you all my seruants the Prophets, rising vp early euery day, and sending them.

26 Yet would they not heare me nor encline their eare, but hardened their necke, & did worse then their fathers.

27 Therefore shalt thou speake all these words vnto them, but they will not heare thee: thou shalt also crie vnto them, but they will not answere thee.

28 But thou shalt say vnto them, This is a nation that heareth not the voyce of the Lorde their God nor receiueth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine heare, O Jerusalem, and cast it away, and take vp a complaint on the hie places: for the Lorde hath reiected and forsaken the generation of his wrath.

30 For the children of Iudah haue done euill in my sight, saith the Lorde: they haue set their abominations in the House, whereupon my Name is called, to pollute it.

31 And they haue built the hie place of Topheth, which is in the valley of Ben-hinnom to burne their sonnes and their daughters in the fire, which I commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lorde, that it shall no more be called Topheth, nor the valley of Ben hinnom, but the valley of slaughter: for they shall burie in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the foules of the heauen and for the beastes of the earth, and none shall fray them away.

34 Then I will cause to cease from the cities of Iudah and from the streets of Jerusalem the voyce of mirth and the voyce of gladnesse, the voyce of the bridegroome and the voyce of the bride: for the land shalbe desolate.

## CHAP. VIII.

1 The destruction of the Jewes. 3 Their sorowe vnto the people to amendement. 8 Their reproued for leauing doctrine and the counterfeites of the Prophetes and Priests.

AT that time, saith the Lord, they shal bring out the bones of the Kings of Iudah and the bones of their princes, and the bones of the Priestes and the bones of the Prophets, and the bones of the inhabitants of Jerusalem out of their graues.

2 And they shall spread them before the sunne & the moone, and all the hoste of heauen, whome they haue loued, and whome they haue serued, and whome they haue followed, and whome they



f Or he turneth what is to only remedie to reconcile our faultes to ful fer God to be displeased with vs, to obey his calling.

Iere. 1. 5. I will send you into captiuitie, as I haue done Ephraim &c. the tenor of the. b. Scripture sheweth that God had determined within himselfe to punish their wickednes, he sheweth that the prayer of the godly can nothing auaile them, whiles they remaine in their obstinate rebellion against God and will not vse the meanes that he vseth to call them to repentance, Chap. 11. 14. 7. 4. 11. 14. That as they sacrifice to the sunne moone & starres, in which they called the Queene of heauen, Chap. 44. 17, 18, 19, 25.

h Obeying that it was not his chiefe purpose and intent, that they should offer sacrifices but that they should regard wherefore they were ordained to be ioyned to the Word, as seales and confirmations of remission of sinnes in Christ for without the Worde they were vaine and vnprofitable.

i Which was about fourescore yeeres.

m Reade verse. 23.

g Whereby he sheweth that it is a signe of a reprobate to take away sustenance & further Gods worde in stir the meanes of his seruants to make the wicked more faulty & to prouoke them.

For signe of mourning, as Ioh. 30. much. 16. p Against whō it may be had recourse in all occasion to powre out his wrath.

q Of Topheth reade 2. King. 23. 10.

r But commanded for contempt, as Leuit. 18. 21. 20. 2. Deut. 18. 10.

Ezek. 26. 13.

t The enemie shall not spare the graues of men shall be your graues and shame before Gods iudges, and punishment if they can helpe you.

haue sought, and whom they haue wor-
shipped: they shall not be gathered nor
be buried, but shall be as doung vpon
the earth.

3 And death shall be desired [b] rather
then life of all the residue that remai-
neth of this wicked famille, which re-
maine in all the places where I haue
scattered them, saith the Lord of hostes.

4 Thou shalt say vnto them also,
Thus saith the Lorde, Shall they fall
and not arise: shall he turne away and
not turne againe?

5 Wherefore is this people of Jerusa-
lem turned backe by a perpetuall rebel-
lion: they gaue themselues to deceite,
and would not returne.

6 I hearkened and heard, but none
spake aright: no man repented him of
his wickednes, saying, What haue I
done? euery one turned to their race, as
the horse rusheth into the battell.

7 Euen the storke in the aire knoweth
her appointed times, and the turtle
and the crane and the swallowe obserue
the time of their comming, but my peo-
ple knoweth not the [c] iudgement of the
Lorde.

8 Howe doe ye say, We are wise, and
the Law of the Lord is with vs: Lo,
certainely in vaine made he it, the pen of
the scribes is in vaine.

9 The wise men are ashamed: they
are afraid and taken. Lo, they haue reie-
cted the worde of the Lorde, and what
wisedome is in them?

10 Therefore will I giue their wiues
vnto others, and their fieldes to them
that shall possesse them: for euery one
from the least euen vnto the greatest is
giuen to couetousnesse, and from the
Prophet euen vnto the Priest, euery one
dealeth falsely.

11 For they haue healed the hurt of
the daughter of my people with [f] sweete
wordes, saying, Peace, peace, when
there is no peace.

12 Were they ashamed when they
had committed abomination? nay, they
were not ashamed, neither could they
haue any shame: therefore shall they
fall among the slaine: when I shall vi-
site them, they shall be cast downe, saith
the Lord.

13 I will surely consume them, saith
the Lord: there shalbe no grapes on the
vine nor figs on the figtree, and the leafe
shall fade, and the things that I haue
giuen them, shall depart from them.

14 Why doe we stay? assemble your
selues, and let vs enter into the strong
cities, let vs be quiet there: for the Lord
our God hath put vs to silence and giuen
vs water with [g] gall to drinke, because
we haue sinned against the Lord.

15 [h] We looked for peace, but no good
came, and for a time of health, and be-
holde troubles.

16 The neying of his horses was
heard from [i] Dan, the whole land trem-
bled at the noise of the neying of his strong
horses: for they are come and haue de-
youred the land with all that is in it, the
citie, and those that dwell therein.

17 For behold, I will send serpents,
and cockatrices among you which will
not be charmed, and they shall sting you,
saith the Lord.

18 [k] I would haue comforted my selfe
against sorowe, but mine heart is hea-
uie in me.

19 Behoulde, the voyce of the crie of the
daughter of my people for feare of
them of a farre countrey, Is not the
Lord in Zion? is not her King in her?
Why haue they prouoked me to anger
with their grauen images, and with the
vanities of a strange god?

20 The [l] harueste is past, the sommer
is ended and we are not holpen.

21 I am sore vexed for the hurt of
the daughter of my people: I am hea-
uie, astonishment hath taken me.

22 Is there no balme at Gilead? is
there no Physition there? why then is
not the health of the daughter of my
people recouered?

## CHAP. IX.

1 The complaint of the Prophet for the malice of the people.
24 In the knowledge of God ought we only to reioyce.
26 The vncircumcision of the heart.

[m] O, that mine head were full
of water and mine eyes a
fountaine of teares, that I
might weepe day and night
for the slaine of the daughter of my people.

2 Oh, that I had in the wildernesse
a [n] cottage of wayfaring men, that I
might leaue my people, and goe from
them: for they be all adulterers and an
assemblie of rebels,

3 And they bend their tongues like

a Because of the abomination that they shall commit through Gods iudgements.

b Is there no hope that they shall returne?

c He accuseth them in that they are more ignorant of Gods iudgements then vnreasonable beasts, to discerne the colde and heate, as Iob. 12. 7.

d They are full of hypocrisie and euery one followeth his owne fantasie without any consideration.

e Or, Lawe.

f The Lawe doeth not profite you, neither needeth it to haue bene written for ought that you haue learned by it.

g To you that seeme wise, may be ashamed of their ignorance for as much as they consider not in Gods worde. Iere. 8. 7. & 6. 1.

h Read Chap. 6. 14.

i Dan is the vttermost coast of the land toward the north, Iudg. 18. 29.

k Or, I would comfort my selfe.

l Read Chap. 8. 20.

m God threatneth to sende the Babylonians among them, who shall vtterly destroy them in such sorte as by no meanes they shall escape.

n Read Chap. 4. 29.

o Thus the Lord speaketh.

p The people wonder that their paine is so long vn-cured and their sorowe so great.

q The Prophet speaketh this.

r Meaning, that no meanes helpe by meanes could saue them: for in Gilead was precious balme, Chap. 46. 11. and also dwelling in the same confidence of the people who looked for helpe at their Priestes, who should haue bene the Physitions of their soules, and vnsette at Gilead, Hos. 6. 8.

s Speaketh in the person of the people, vpon whom the enemie commeth with-drawing about to bide themselues, and acknowledge that it is Gods hand.

t That is, hath brought vs into extreme misherie: and thus long shall not deliuerance come.

u Meaning that the plague is to come, but to Gods glorie and our amendment. Chap. 4. 5. and 5. 15.

x Read Chap. 4. 19.

y Read Chap. 4. 15.

z Or, Cottage.

a Or, Caue.

b Declareth that they were more ignorant and greater sinners among the wilde beastes then among this wicked people, sauing that God hath inioyned them this charge.

c Vtterly turned from God.

their bodies for lies: but they haue no courage for the truth vpon the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any brother: for euery brother will vse deceite, and euery friend will deale deceitfully,

5 And euery one will deceiue his friend, and will not speake the truth: for they haue taught their tongues to speake lies, & take great paines to do wickedly.

6 Thine habitation is in the middes of deceiuers: because of their deceite they refuse to know me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Beholde, I will melt them, and trie them: for what should I els do for the daughter of my people?

8 Their tongue * is as an arrowe shot out: and speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart hee layeth wait for him.

9 Shall I not visite them for these things, saith the Lord? or shall not my soule be auenged on such a nation as this?

10 Vpon the mountaines will I take vp a weeping and a lamentation, and vpon the faire places of the wildernes a mourning, because they are burnt vp: so that none can passe through them, neither can men heare the voyce of ỹ flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I will make Ierusalem an heape, and a den of dragons, and I will make the cities of Iudah waste, without an inhabitant.

12 Who is wise, to vnderstand this? and to whom ỹ mouth of the Lord hath spoken, euen he that declare it, why doth the land perish, and is burnt vp like a wildernes, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Lawe, which I set before them, and haue not obeyed my voyce, neither walked thereafter,

14 But haue walked after the stubbernes of their owne heart, & after Baalims, which their fathers taught them,

15 Therefore thus saith the Lord of hostes, ỹ God of Israel, Beholde, I will feede this people with wormewood, and giue them waters of gall to drinke:

16 I will scatter them also among the heathen whome neither they nor their fathers haue knowen, and I will sende a sworde after them, till I haue consumed them.

17 Thus saith the Lorde of hostes, Take heede, and call for the mourning women, that they may come: and send for skilfull women that they may come,

18 And let them make haste, and let them take vp a lamentation for vs, that our eyes may cast out teares and our eyelidds gush out of water.

19 For a lamentable noyse is heard out of Zion, How are we destroyed, and vtterly confounded, for we haue forsaken the lande, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, Ye women, and let your eares regarde the wordes of his mouth, and teach your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windowes, and is entred into our palaces, to destroy the children without, and the yong men in the streetes.

22 Speake, thus saith the Lord, The carkeises of men shall lie, euen as the doung vpon the fielde, and as the hand full after the mower, and none shall gather them.

23 Thus saith the Lord, Let not the wise man glorie in his wisdome, nor the strong man glorie in his strength, neither the riche man glorie in his riches.

24 But let him that glorieth glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord which shew mercie, iudgement, and righteousnes in the earth: for in these things I delite, saith the Lord.

25 Beholde, the dayes come, saith the Lord, that I will visite all them which are circumcised with the vncircumcised:

26 Egypt and Iudah and Edom, and the children of Ammon, and Moab and all the vtmost corners of them that dwel in the wildernes: for all these nations are vncircumcised, and all the house of Israel are vncircumcised in the heart.

## CHAP. X.

1 Care ye ỹ word of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the way of the heathen, and

Nnn.iii. be

d To lie, and flatter their neighbours.

e Meaning, that all were corrupt and none could be finde an honest man

f They haue so practised & vsed it, that they cannot forsake it.

g Their owne father to take God, their leader their maker & redemer.

h Meaning the fire of affliction. Psal.118.2. and 120.4

i Meaning, that all the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense, and vnderstanding, and that God hath taken his Spirit from them.

l Be network that the children can not excuse themselues by their fathers for bonds father, and childe if they be wicked, shall perish. in Reade Chap.8.14.

1 The constellations of the starres are not to be feared. 2 The worshipers of images and of the liuing God. 11 Their portion are not as images, but all of.

be not afraide for the a signes of heauen,
though the heathen be afraide of such.
3 For the customes of the people are
vaine: for one cutteth a tree out of the fo-
rest (which is the worke of the hands of
the carpenter) with the axe,
4 And another decketh it b with sil-
uer, and with golde: they fasten it with
nailes, and hammers, that it fall not.
5 The idoles stand vp as the palme
tree, but speake not: they are borne be-
cause they can not goe: feare them not,
for they can not do euill, neither can they
do good.
6 There is none like vnto thee, O
Lorde: thou art great, and thy name
is great in power.
7 Who would not feare thee, O king
of nations? for to thee appertemeth the
dominion: for among all the wise men
of the Gentiles, & in all their kingdomes
there is none like thee.
8 But altogether they dote, and are
foolish: for the stocke is a c doctrine of
vanitie.
9 Siluer plates are brought from
Tarshish, and golde from Uphaz, for
the worke of the workman, & the hands
of the founder: the blewe silke, and the
purple is their clothing: all these things
are made by cunning men.
10 But ye Lord is the God of trueth:
he is the liuing God, and an euerlasting
king: at his anger ye earth shall tremble,
and the nations cannot abide his wrath.
11 (Thus shall you say vnto them,
The gods that haue not made the hea-
uens and the earth, shall perish from the
earth, and from vnder these heauens)
12 Hee hath made the earth by his
power, and established the world by his
wisedome, and hath stretched out the
heauen by his discretion.
13 He giueth by his voyce the multi-
tude of waters in the heauen, and hee
causeth the cloudes to ascend from the
endes of the earth: he turneth lightnings
to raine, and bringeth foorth the winde
out of his treasures.

14 Euery man is a h beast by his
owne knowledge: euery founder is con-
founded by the grauen image: for his
melting is but falsehood, and there is no
breath therein.
15 They are vanitie, and the worke
of errours: in the time of their visitation
they shall perish.
16 The portion of Iaakob is not
like them: for he is ye maker of all things,
and Israel is the rod of his inheri-
tance: the Lord of hostes is his Name.
17 ¶ k Gather vp thy wares out of
the lande, O thou that dwellest in the
strong place.
18 For thus saith the Lord, Beholde,
at this time I will throw as with a sling
the inhabitants of the lande, and will
trouble them and they shall finde it so.
19 Wo is me for my destruction, and
my grieuous plague: but I thought,
Yet it is my sorow, and I will beare it.
20 m My tabernacle is destroyed, and
all my coardes are broken: my children
are gone from me, and are not: there is
none to spread out my tent any more, and
to set vp my curtaines.
21 For ye n Pastors are become beasts,
and haue not sought the Lord: therefore
haue they none vnderstanding: & all the
flockes of their pastures are scattered.
22 Beholde, the noyse of the bruite is
come, and a great commotion out of the
o North countrey to make the cities of
Iudah desolate, and a denne of dragons.
23 O Lord, I know, that p the way of
man is not in himselfe, neither is it in
man to walke and to direct his steppes.
24 O Lorde, correct mee, but with
q iudgement, not in thine anger, lest thou
bring me to nothing.
25 Powre out r thy wrath vpon the
heathen, that knowe thee not, and vpon
the families that call not on thy Name:
for they haue eaten vp Iaakob and de-
uoured him and cōsumed him, and haue
made his habitation desolate.

a God, who by the heauenly [illegible] ... but are giuen to [illegible] ... are not to be feared [illegible]. b Meaning, not onely in the [illegible] of the [illegible] but their lawes and ceremonies whereby they confirme [illegible], which is forbidden Deut. 12.30. c The Prophet [illegible] ... d [illegible] e Hereby he teacheth the people to [illegible] God, who hath all power and therefore ought onely to be feared and here [illegible] them not onely to eschew [illegible] but the good, which they ought to folow Reuel. 15.4.

c Because the people thought that to haue images was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth men into greater errour and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verse 15 and Haba. 2.18. calleth them the teachers of lies, contrarie to that wicked opinion that they are the bookes of the lay people. d Whereas they sound be best golde, shewing, that they spare nothing to decke their idoles: some reade Ophir as 1 King. 9.28. g This declareth, that all that hath bene hitherto spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he sheweth them both how to protest their owne religion against the idolaters, and how to answere them to their shame which should exhort them to idolatrie: and therefore hee writeth this sentence in the Caldeans tongue for a memorial, whereas all the rest of his writing is Ebrewe.

h The more that man thinketh to do any thing well by his owne wisdome, and not as God instructeth him, the more doeth he proue himselfe to be a vile beast. i By these words, portion and rod, he signifieth the inheritance, meaning that God is all sufficient for them, and that their felicitie consisteth in him alone, & therefore they ought to renounce all other helpes, and succours, as of idoles, &c. Deut. 32.9. k The Prophet willeth the Iewes to prepare them selues to their captiuitie, shewing that it was in vaine, that they should seeke the things, whereof he had tolde them. l It is my iust plague, and therefore I will take it paciently. [illegible] Whereby he teacheth the people how to behaue themselues towarde God. [illegible] He sheweth how Ierusalem shall lament. n The gouernours and ministers. o Reade Chap. 4.15. p He speaketh this because ye Nebuchadnezzar purposed to haue made warre against the Moabites and Ammonites, but hearing of Zedekiahs rebellion, hee turned his power to go against Ierusalem, Ezek. 21.21. therefore the Prophet saith, that this was the Lords direction. q Considering that God had reuealed vnto him the certitude of their captiuitie, Chap. 7.16. hee onely prayeth, that he would punish them with mercie which Isaiah calleth, in measure Chap. 27.8. measuring his rods by their infirmitie, 1. Cor. 10.13. for here by iudgement is ment not onely the punishment, but also the mercifull moderation of the same, as Chap. 30.11. r For as much as God can not onely be knowen and glorified by his mercie, that hee vseth towarde his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fully appeare both in the one and the other, Psal. 79.6.

## CHAP. XI.

3 A curse of them that obey not the worde of Gods couenant. 10 The people of Iudah following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

The

THe worde that came to Jeremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Jerusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, a Cursed be the man that obeyeth not the wordes of this couenant,

4 Which I commaunded vnto your fathers, When I brought them out of the lande of Egypt, from ᵇ yron fornace, saying, Obey my voyce, and doe accordyng to all these things, Which I commaunde you: so shall ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and honie, as appeareth this day. Then answered I and sayde, So be it, O Lord.

6 Then the Lord said vnto me, Crie all these wordes in the cities of Iudah, and in the streetes of Jerusalem, saying, Heare ye the wordes of this couenant, and do them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, ᶜ rising early and protesting, saying, Obey my voyce.

8 Neuertheles they would not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked ᵈ heart: therefore I wil bring vpon them all the wordes of this couenant, which I commaunded them to doe, but they did it not.

9 And the Lord said vnto me, A ᵉ conspiracie is found among the men of Iudah, and among the inhabitants of Jerusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serue them: ᶠ thus the house of Israel, & the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, and though they crie vnto me, ᵍ I will not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Jerusalem go, and crie vnto the gods vnto whome they offer incense, but they shall not be able to helpe them in time of their trouble.

13 For according to the nomber of thy cities were thy gods, O Iudah, and according to the nomber of the streetes of Jerusalem haue ye set vp altars of confusion, [euen] altars to burne incense vnto Baal.

14 Therefore thou shalt not praye for this people, neither ʰ vp a crie, or prayer for them: for when they crie vnto me in their trouble, I will not heare them.

15 What should my ⁱ beloued [carie] in mine house, seeing they haue committed abomination with many? and the holy flesh goeth away from thee: yet when thou doest euill, thou reioycest.

16 The Lorde called thy name, A greene olue tree, faire, [and] of goodly fruite: but with ᵏ noyse and great tumult he hath set fire vpon it, & the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, for ˡ the wickednes of the house of Israel, and of the house of Iudah, which they haue done against themselues to prouoke me to anger in offring incense vnto Baal.

18 And the Lord hath taught me, and I knowe it, [euen] then thou shewedst me their practises.

19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, [saying,] Let vs ᵐ destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.

20 But O Lorde of hostes, that iudgest righteously, and tryest the reines and the heart, let me see thy ⁿ vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, and say, Prophesie not in the Name of the Lord, that thou die not by our handes)

22 Thus therefore saith the Lord of hostes, Behold, I will visite them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, [euen] the yeere of their visitation.

a He calleth the Iewes to the confideration of Gods mercies, who freely chose them, made a couenant of eternal felicitie with them, and how he euer performed it on his behalfe, and how they euer shewed themselues rebellious and ingrate toward him and brake it on their part, and so are subiect to the curse of the Law, Deut. 27.26.

b Thus he speaketh in the person of the people, which agreed to the couenant.

c Read Chap. 7.13.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces and curses contained in the Law, Leuit. 26.14. Deut. 28.16.

f That is, a generall consent to rebel against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe, which they feele. Prou. 1. 28.

h Read Chap. 7.16.

i Lord. Chap. 7.10. & 11.15.

k By people of Israel whom I haue made to o ge. my louer.

l By auarice, that is, by offering not in the Temple to God, but vpon the altars of Baal and the idoles, and so peruerted in their wickednes.

m Of the Babylonians and Caldeans.

n Zelously meane about punishing me to confusion my death.

o Let vs destroy the Prophet and his doctrine.

Some reade, let vs corrupt his meate with wood, meaning poyson.

p Thus he spake not so hatred, but being mooued with the spirit of God, he desireth the aduancement of Gods glorie and the verifying of his word, which is by the destruction of his enemies.

q To whit both the Israelites and their posterities, for they shed innocent blood, as Chap. 2.34.

r That is, they could not abide to heare God named: for herein they would shewe themselues not holy, but because they could not be suffered to be hearyd to repentance and therefore desired to be destroyed.

s Or, and to be maintained in their pleasures. Ezek. 13.19. not to heare true conuersion.

t Amos 7.12.

CHAP. XII.

1 The Prophet maruelleth at the prosperitie of the wicked, although he confesse God to be righteous. 5 The Iewes are threatned of the Lord. 7 He vehemently complaineth and powreth out his teares. 14 The Lord threatneth destruction against the nations that troubled Iudah.

RIghteous art thou, O Lord, if I dispute with thee, thou art righteous: yet let me talke with thee of thy iudgements. Wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they grow, and bring forth fruit: thou art nere in their mouth, and farre from their reines.

3 But thou, Lord, knowest me: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shall the land mourne, and the herbes of euery fielde wither, for the wickednes of them that dwel therein? the beastes are consumed and the birds, because they said, He will not see our last ende.

5 If thou hast runne with the footemen, and they haue wearied thee, then howe canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, What wilt thou do in the swelling of Iorden?

6 For euen thy brethren, & the house of thy father euen they haue dealt vnfaithfully with thee, and they haue cried out altogether vpo thee: but beleeue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely beloued of my soule into the handes of her enemies.

8 Mine heritage is vnto me, as a lyon in the forest: it crieth out against me, therefore haue I hated it.

9 Shall mine heritage be vnto me, as a bird of diuers colours? are not birds about her, saying, Come, assemble all the beastes of the field, come to eate her?

10 Many pastors haue destroyed my vineyarde, and troden my portion vnder foote: of my pleasant portion they haue made a desolate wilderues.

11 They haue laide it waste, and it, being waste, mourneth vnto me: and the whole land lieth waste, because no man letteth his minde on it.

12 The destroyers are come vpon all the high places in the wilderues: for the sworde of the Lord shall deuoure from the one ende of the lande, euen to the other ende of the lande: no flesh shall haue peace.

13 They haue sowen wheate, and reaped thornes: they were sicke, and had no profite: and they were ashamed of your fruites, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine euill neighbours, that touche the inheritance, which I haue caused my people Israel to inherite, Behold, I will plucke them out of their lande, and plucke out the house of Iudah from among them.

15 And after that I haue plucked them out, I will returne, and haue compassion on them, and will bring againe euery man to his heritage, and euery man to his land.

16 And if they will learne the wayes of my people, to sweare by my Name, (The Lord liueth, as they taught my people to sweare by Baal, then shall they be built in the midst of my people.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, saith the Lord.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lord vnto me, Go, and bie thee a linen girdle, & put it vpon thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, go toWarde Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes, the Lorde said vnto me, Arise, go toward Perath, and take the girdle from thence, which I com-

a The Prophet cometh of the corruption of the people.

b Because no man regardeth the iudgements of God.

c Therefore I will plague them.

d Speaking of the wicked enemies of the Church which blaspheme his name, & whom he would punish after that he had deliuered his people.

e Sweare by my Name.

f Sweare by the liuing God, and haue a place in my Church.

a Because they trusted in Egypt as in their succour from Ierusalem, it is euident, but that was a reflexion, whereby he vnderstood that the Iewes should passe ouer Euphrates to be captiues in Babylon, and there so, long as it semed to be ouerwhelmed with the waters: & to this he alludeth as a girdle about a man.

I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it: and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the worde of the Lorde came vnto me saying,

9 Thus saith the Lorde, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, and walke after the stubbernes of their owne heart, & walke after other gods to serue them & to worship them: therefore they shalbe as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lorde, that they might be my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therfore thou shalt say vnto them this word, Thus saith the Lord God of Israel, Euery bottell shalbe filled with wine, and they shall say vnto thee, Do we not knowe that euery bottell shalbe filled with wine?

13 Then shalt thou say vnto them, Thus saith the Lord, Beholde, I will fill all the inhabitants of this land, euen the Kings that sit vpon the throne of Dauid, and the Priests & the Prophets and all the inhabitants of Ierusalem with drunkennes.

14 And I will dash them one against another, euen the fathers and the sonnes together, saith the Lorde: I will not spare, I will not pitie nor haue compassion, but destroy them.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lord your God before he bring darkenes, and or euer your feete stumble in the darke mountaines, and whiles you looke for light, he turne it into the shadowe of death and make it as darkenes.

17 But if ye will not heare this, my soule shall weepe in secrete for your pride, and mine eye shal weepe and drop downe teares, because the Lords flocke is caried away captiue.

18 Say vnto the King and to the Queene, Humble yourselues, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of the South shalbe shut vp, and no man shall open them: all Iudah shall be caried away captiue: it shalbe wholy caried away captiue.

20 Lift vp your eyes & beholde them that come from the North: where is the flocke that was giuen thee, euen thy beautifull flocke?

21 What wilt thou say, when he shall visite thee? for thou hast taught them to be captaines and as chiefe ouer thee shall not sorow take thee as a woman in trauaile?

22 And if thou say in thine heart, wherefore come these things vpon me? For the multitude of thine iniquities are thy skirts discouered and thy heeles made bare.

23 Can the blacke Moze change his skin? or the leopard his spottes? then may ye also do good, that are accustomed to do euill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, and the part of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirts vpō thy face, that thy shame may appeare.

27 I haue seene thine adulteries, and thy neyings the filthines of thy whoredome on the hilles in the fields, & thine abominations. Woe vnto thee, O Ierusalem: Wilt thou not be made cleane: when shall it once be?

## CHAP. XIIII.

1 Of the dearth that shal to come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfruitfull prayer are not heard. 12 Of prayer, fasting, and of the false prophets that seduce the people.

THe worde of the Lorde that came vnto Ieremiah, concerning the dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauines vnto the grounde, and the crie of Ierusalem goeth vp.

3 And their nobles haue sent their mesengers to the water, who came to the welles: & found no water, they returned with their vessels emptie: they were ashamed and confounded, & couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea.

b Euery one of you shall be filled to drunkennesse, to manhandling, and he without all knowledge to serue you to helpe your selues.

c It shalbe as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and misery by the Babylonians. Esa. 8. 22.

e Speaking, for hope and support of the Egyptians.

f That shall surely be led away captiue, and I, according to mine office on toward you, shall weepe and lamente for your stubbernes.

g For Iehoiachin and his mother rendred themselues by Ieremiahs counsell to the king of Babylon. 2. King. 24. 12.

h Chaines of yron and such like bondes.

i Ye shall be caried away captiue to Babylon.

k Or seeking for succour.

l Thy cloke of hypocrisie shall be pluckt off and thy Quene seene.

m As thine iniquities haue bene manifest to the world, so shall thy punishment.

n Or compare not thy selues to godlines and feare of God.

o There is no peace to the wicked, where as true men rest, and figure of their idolatrie appeare not.

p Which seeme for lacke of raine, as verse 4.

q Or the worde of God is come to be made blacke, and to be taken for a crime or vice.

r So be it with all wicked men, of so glose.

5 Yea, the hinde also calued in ᵖ field, and forsooke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like dragons: their eyes did fayle, because there was no grasse.

7 O Lorde, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are many, we sinned against thee.

8 O the hope of Israel, the sauiour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarie for a night?

9 Why art thou as a man astonied, and as a strong man that cannot helpe: yet thou, O Lorde, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lorde vnto this people, Thus haue they delited to wander: they haue not refrained their feete, therefore the Lorde hath no delite in them: ᵗ but hee will nowe remember their iniquitie, and visite their sinnes.

11 Then said ᵖ Lord vnto me, Thou shalt not pray to do this people good.

12 When they fast, I will not heare their crie, and when they offer burnt offring and an oblation, I will not accept them: but I will consume them by the sword, & by the famine & by ᵖ pestilence.

13 Then answered I, Ah Lord God, beholde, the ᵘ Prophets say vnto them, Ye shall not see the sworde, neither shall famine come vpon you, but I will giue you assured peace in this place.

14 Then the Lord said vnto me, The Prophets prophesie lies in my Name: ˣ I haue not sent them, neither did I command them, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfulnes of their owne heart.

15 Therefore thus saith the Lorde, Concerning the Prophets that prophesie in my Name whom I haue not sent, yet they say, Sword & famine shall not be in this land, by sworde & famine shall those Prophets be consumed.

16 And the people to whom these Prophets do prophesie, shalbe cast out in the streetes of Ierusalem, because of the famine, and the sworde, and there shalbe none to burie them, both they, & their wiues, and their sonnes, & their daughters: for I will powre their wickednes vpon them.

17 Therefore thou shalt say this word vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, & with a sore grieuous plague.

18 For if I go into the fielde, beholde the slaine with the sworde, and if I enter into the citie, beholde them that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring ᵘ into a land that they know not.

19 Hast thou vtterly reiected Iudah, or hath thy soule abhorred Zion? Why hast thou smitten vs, that we cannot be healed? we looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We acknowledge, O Lorde, our wickednes and the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy Names sake cast not downe ᵖ throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there any among the ᵖ vanities of the Gentiles, that can giue raine? or can the heauens giue showres? is it not thou, O Lord our God? therefore we will waite vpon thee: for thou hast made all these thinges.

a Meaning, that it shalbe needlesse for them to pray, where commanded to cry: whereupon followeth a promise to receiue and to heare the cry of the humble.

b Meaning, that though they be not sorie for their sinnes, yet will he shew mercie, when they repent.

c That taketh no care for vs.

d As one that hath strength to helpe and deliuer, and therefore to put to his hand.

e Read Chap. 7. 16. and 11. 14.

f He putteth the people, and accuseth the false prophets which deceiue them: but the Lorde answered that both, the Prophets which deceiued, and the people, which suffered them thus to be deceiued, shall perish. Chap. 23. 16. and 27. 8, 9, 10. Chap. 27. 21 and 28. 15, 16 & 29. 9.

g Meaning, that there were many men and women hired to weepe and lament for the dead, as Chap. 22. 18. Lament. 1. 2. and 2. 11. Amos 5. 16. Moreouer, and to shall be led captiues into Babylon.

h Though he be angrie, he knewe them to be his children, yet he was touched with their miserie, and therefore promised to heare their prayers.

i Or teacheth the Church a forme of prayer, and to humble themselues to God by true repentance, which is the only meane to auoyde this famine, which was the beginning of Gods plagues. Read Chap. 14. 15.

k He doubteth that the people was punished for their sinnes onely, but for their owne sinnes also, because they consented to his wickednes, 2. Kin. 21. 9.

## CHAP. XV.

1 The Lorde woulde beare no prayer for the Iewes, 3 But is determined to destroy them with foure plagues.

THen said the Lorde vnto me, Though Moses and Samuel stoode before me, yet mine affection coulde not be toward this people: cast them out of my sight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, ᵃ Such as are appointed to death, vnto death: and such as are for the sword, to the sworde: and such as are for the famine, to the famine: & such as are for the captiuitie, to the captiuitie.

3 And I will appoint ouer them foure kindes, saith the Lorde, the sworde to slay, and the dogges to teare in pieces, and the foules of the heauen, and the beastes of the earth to deuoure, and to destroy.

4 I will scatter them also in all kingdomes of the earth, because of Manasseh ᵖ sonne of Hezekiah King of Iudah, for that he did in Ierusalem.

a Meaning, that there were many men and women hired to weepe and lament for the dead, as Chap. 22. 18. Lament. 1. 2. and 2. 11. Amos 5. 16. Moreouer, and to shall be led captiues into Babylon.

b Though he be angrie, he knewe them to be his children, yet he was touched with their miserie, and therefore promised to heare their prayers.

c Or teacheth the Church a forme of prayer, and to humble themselues to God by true repentance, which is the only meane to auoyde this famine, which was the beginning of Gods plagues. Read Chap. 14. 15.

d He doubteth that the people was punished for their sinnes onely, but for their owne sinnes also, because they consented to his wickednes, 2. Kin. 21. 9.

e The dogges, vrers and wilde beastes should deuoure them that were slaine.

f The worde signifieth to runne to and fro for feare and bewildernes of conscience as

for

for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shalbe sorie for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backeward: therefore will I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting.

7 And I will scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they woulde not returne from their waies.

8 Their widowes are increased by me aboue the sande of the sea: I haue brought vpon them, and against the assemblie of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and speedily.

9 She that hath borne seuen, hath bene made weake: her heart hath fayled: the sunne hath sayled her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sworde before their enemies, saith the Lord.

10 ¶ Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I will cause thine enemie to intreate thee in the time of trouble, and in the time of affliction.

12 Shall the yron breake the yron, and the brasse [that commeth] from the North?

13 Thy substance and thy treasures will I giue to be spoyled without gaine, and that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a lande that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lord, thou knowest, remember me, and visite me, and reuenge me of my persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffred rebuke.

16 Thy wordes were found, [by me,] and I did eate them, and thy worde was vnto me the ioy and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but sate alone because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continuall: and my plague desperate and cannot be healed? Why art thou vnto me as a lyer, and as waters that fayle?

19 Therefore thus saith the Lorde, If thou returne, then will I bring thee againe, and thou shalt stand before me: and if thou take away the precious from the vile, thou shalt be according to my worde: let them returne vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I will deliuer thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

c That is, I will not call backe my plagues, or spare thee any more.
d Meaning, the cares. e Because I ban taken their substance.
f O mother, &c. Especially, when there had many sonnes all bee destroyed.
g Why I was destroyed in the middes of her offspring.
h Christ, the prophets words, complaining of the abhominacion of the people, and that he was reserued to so wicked a time, wherein also he shewed what is the condition of Gods ministers to bee, to haue all the world to against them, though they giue none occasion.
i Which bee an occasion of contention and warre.
m In this perplexitie the Lord comforteth me, and saith that my last dayes should be quiet: and by the enemie he meaneth here Nebuzaradan the captaine of Ierusalem, whom he calleth a great Iereminah: as if he should say, bee not neither to returne into this countrey, or to go whither he would, or by the enemie he meaneth the Iewes, which should afterward knowe Ieremiahs doctrine to be true, wherefore saue him.
n As for the people though they seemed strong as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.
o Or, reprooue. p Or speaketh not this for defect of remembrance but willing that God would deliuer his Church of them whom he knewe to be perdured, and incorrigible.

p If I remaine there with as great ioy as he, that is offended, and earthly meate.

q Ieremiah not hauing any such like wicked conuersants of the worlde but lamented but sadly for the plagues threatning what the faithfull should do when they see tokens of Gods anger.
r Ieremiah not a fained accusing of the promises where in appeareth, that of a zeale of Gods improbation of faith, which threatneth temporall punishments, and not eternall, as Chap. 7. Thou temple, Gods temple, &c. and so forth.
s Signifying that the affection should be so great, that one should not haue leysure to comfort another.

## CHAP. XVI.

1 The Lord forbiddeth Ieremiah to marrie, foreshewing him what should be the afflictions vpon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

THe worde of the Lorde came also vnto me, saying,

2 Thou shalt not take a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, and concerning the daughters that are borne in this place, & concerning their mothers that beare them, and concerning their fathers, that beget them in this land,

4 They shall die of deathes and diseases: they shall not be lamented, neither shall they be buried, but they shalbe as dongue vpon the earth, and they shall be consumed by the sworde, and by famine, & their carkeises shall be meate for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people, saith

a Meaning, that no affliction should be so hie as in Ierusalem, that wife and children should but mocke her sorowe.

b Signifying that the affliction should be so great, that one should not haue leysure to comfort another.

saith the Lorde, [euen] mercie and compassion.
6 Both the great, and the small shall dye in this land: they shal not be buried, neither shall men lament for them nor cut themselues, nor make themselues balde for them.
7 They shall not stretch out [the] hands for them in ye mourning to comfort them for the dead, neither shall they giue them ye cup of consolation to drinke for their father or for their mother.
8 Thou shalt not also go into ye house of feasting to sit with them to eate and to drinke.
9 For thus saith the Lorde of hostes, the God of Israel, Beholde, I wil cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnesse, the voyce of the bridegrome & the voyce of the bryde.
10 And when thou shalt shewe this people all these wordes, and they shall say vnto thee, *Wherefore hath ye Lorde pronounced al this great plague against vs? or what is [e] our iniquitie? and what is our sinne that we haue committed against the Lord our God?
11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, sayeth the Lord, and haue walked after other gods, and haue serued them, and worshipped them, & haue forsaken me, and haue not kept my Lawe,
12 *And ye haue done worse then your fathers: for beholde, you walke euery one after the stubbernes of his wicked heart, and will not heare me)
13 Therefore will I driue you out of this land into a land that ye knowe not, [neither] you, nor your fathers, & there shall ye serue other gods day and night: for I will shew you no grace.
14 *Beholde therfore, sayth the Lord, the dayes come that it shall no more be sayde, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,
15 But the Lord liueth, that brought vp the children of Israel from the land of the North, and from all the landes where he had scattered them and I wil bring them againe into their land that I gaue vnto their fathers.
16 Beholde saith the Lord, I wil send out many [g] fishers, and they shall fish them, and after will I send out many hunters, and they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.
17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.
18 And first I will recompence their iniquitie and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthy carions and their abominations.
19 O Lord, thou art my force, and my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the ends of the worlde, and shall say, Surely our fathers haue inherited [k] lies, and [vanitie], wherein there was no profite.
20 Shall a man make gods vnto him selfe, and they are no gods?
21 Beholde, therefore I will this once [l] teache them: I will shewe them mine hand and my power, & they shall know that my Name is the Lord.

c That is, should not teare their clothes in signe of mourning.
d For in these great extremities al consolation and comfort shalbe forbidden.
Chap. 5,19.
e Because the wicked are alwayes rebellious and obstinate [illegible] their owne sinnes, and murmure against Gods iudgements, as though he had no iust cause to punish them, he sheweth them what is their sinne.
Chap. 7,26.
Chap. 23,7.
f Signifieth the benefit of their deliuerance out of Babylon should be so great, that it should abolish the remembrance of their deliuerance from Egypt but yet [illegible] here is a figure of the spiritual deliuerance vnder Christ.
g By the fishers and hunters are meant the Babylonians and Caldeans, who should destroy them in such sort [illegible] should take them.
h That is, their sonnes and daughters, which they offered to Molech.
i He wondreth at ye great mercie of God in this deliuerance, which shal not only extend to the Iewes but also ye Gentiles.
k Our fathers were most vile idolaters therfore it commeth onely of Gods mercie, that he preferreth his promises, & hath not vtterly cast vs off.
l They shall once againe feele my power, and mercie for their deliuerance that they may learne to worship me.

## CHAP. XVII.

1 The frowardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing waters are forsaken. 21 The right keeping of the Sabbath commanded.

The sinne of Iudah is [a] written with a pen of yron, and with the point of a diamond, and grauen vpon the [b] table of their heart, and vpon the hornes of your altars.
2 [c] They remember their altars as their children, with their groues by the greene trees vpon the hie hilles.
3 O my mountaine in the fielde, I will giue thy substance and al thy treasures to be spoyled, for the sinne of thy high places throughout all my borders.
4 And thou shalt rest, [f] and in thee [shall be a rest] from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, [which] shall burne for euer.
5 ¶ Thus sayeth the Lord, [g] Cursed [be] the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.
6 For he shall be like the heath in the wildernes,

a The remembrance of their contempt of God cannot passe, albeit for a time hee deferre the punishment, for it shall be manifest to men and Angels.
b In stead of the Lawe of God, they haue written idolatrie and all abominations in their heart.
c Your sinnes appeare in all the altars that you haue erected to idoles. [illegible] their fathers wickednesse.
e [illegible] that was in [illegible] shal now be left as a waste fielde.
f Because thou wouldest not let the land rest at such times, dayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.
g The Iewes were giuen to worldly policies, and thought to make themselues strong by the friendship of the Egyptians, Assyrians, and strangers, and in the meane season did not depende on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortal. Isa. [illegible]
Chap. 48,6,7.

Wildernes,

h Reade Iere. 12. 2.

i Because the wicked haue euer some excuse to defende their doings, he sheweth, that their owne lewde imagination deceiueth them, to bring them to their vnconuenience. but God will examine their deedes by the matter of their hearts. 1. Sam. 16. 7. 1. Chron. 28. 9. Psalm. 7. 10. Chap. 11. 20. and 20. 12. Reue. 2. 23.

k As the partriche gathereth vnto her others, which forsake her, when they see that she is not their dam: so the couetous man getteth, but of his riches, because he committeth iniquitie.

l Shewing y they can nought do to glorie in nothing, but in God who hath exalted his name in his Temple.

m These names shall not be registred in y booke of life.

n He desireth God to preserue him that he fall not into tentation, considering y great concern he had of Gods worde and how miserable they are that fall from God.

o The wicked say, that nothing can hinder y people that they come not to passe, because they deferred the time of their vengeance.

p I am not sorie of my vocation, and therefore I wot, that the thing which thou hast decreed by me, shall come to passe, q that I speake not of any vnlawfull affection. r Howsoeuer y wicked deale cruelly with me, yet let me finde comfort in thee. s Read Chap. 11. 20. t Whereas thy doctrine may be well vnderstand both of me & others.

Wildernes, and shall not see when any good commeth, but shall inhabite the parched places in the wildernes, in a salt land, and not inhabited.

7 Blessed be the man, that trusteth in the Lorde, whose hope the Lord is.

8 For hee shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruite.

9 The heart is deceitfull and wicked aboue all things, who can know it?

10 I the Lord search the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 k As the partriche gathereth the yong, which shee hath not brought forth: so he that getteth riches, & not by right, shall leaue them in the mids of his dayes, and at his end shalbe a foole.

12 l As a glorious throne exalted from the beginning, so is the place of our Sanctuarie.

13 O Lord, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written in the earth, because they haue forsaken the Lorde, the fountaine of liuing waters.

14 Heale me, O Lorde, and I shalbe whole: saue me, and I shall be saued: for thou art my prayse.

15 Behold, they say vnto me, where is the word of the Lorde? let it come now.

16 But I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misery, thou knowest: that which came out of my lippes, was right before thee.

17 Be not terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afrayde, but let not me be afraid: bring vpon them the day of aduersitie, and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go, and stand in the gate of the children of the people, whereby the kings of Iudah come in and by the which they goe out, and in all the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye kings of Iudah, and all Iudah, & all the inhabitants of Ierusalem that enter in by these gates.

21 Thus saith the Lord: Take heede to your soules and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither carie forth burdens out of your houses in the Sabbath day: neither doe ye any worke, but sanctifie the Sabbath, as I commaunded your fathers.

23 But they obeyed not, neither inclined their eares, but made their necke stiffe and would not heare, nor receiue correction.

24 Neuertheles if ye will heare me, saith the Lorde, and beare no burden through the gates of the citie in y Sabbath day, but sanctifie the Sabbath day, so that ye doe no worke therein,

25 Then shall the kings and the princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, & from the plaine, and from the mountaines, and from the South, which shall bring burnt offrings, and sacrifices, and meat offrings, and incense, and shall bring sacrifice of prayse into the house of the Lorde.

27 But if ye will not heare mee to sanctifie the Sabbath day, and not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, & it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

u Warning the Sabbath to be vnprofaned: the which commaundement they must needes be cold perfect the rest, as God [illegible] by the breaking of thes one commandement, he maketh them transgressours of the whole Lawe, for as much as the first and second table are contained therein. Ch. 22. 4

## CHAP. XVIII.

1 God by the example of a potter, that hath in his power to destroy the things of his owne hand. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

THe worde which came to Ieremiah from the Lord, saying,

2 Arise, and go downe into the potters house, and there shall I shewe thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheeles.

4 And the vessell that hee made of

clay, was broken in the hand of the pot ter. so he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the worde of the Lord came vnto me saying,

6 O house of Israel, cannot I doe with you as this potter, saith the Lorde beholde, as the clay is in the potters hand so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to pluck it vp and to roote it out and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes I will repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, & concerning a kingdome to build it and to plant it.

10 But if it doe euill in my sight and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, and make your wayes and your workes good.

12 But they sayd desperately, Surely we will walke after our owne imaginations, and doe euery man after the stubburnnes of his wicked heart.

13 Therefore thus saith the Lorde, Aske nowe among the heathen, who hath heard such things? the virgine of Israel hath done very filthily.

14 Will a man forsake the snowe of Lebanon, which commeth from the rocke of the fielde? or shall the colde flowing waters, that come from another place be forsaken?

15 Because my people hath forgotten me, & haue burnt incense to vanity, and their Prophets haue caused them to stumble in their wayes from the ancient wayes, to walke in the pathes [and] way that is not troden,

16 To make their land desolate [and] a perpetuall derision, so that euery one that passeth thereby, shall be astonished and wagge his head.

17 I will scatter them with an East winde before the enemie: I will shewe them the backe, and not the face in the day of their destruction.

18 Then sayd they Come and let vs imagine some deuice against Ieremiah: for the Lawe shall not perish from the Priest, nor counsell from the wise, nor the worde from the Prophet: come and let vs smite him with the tongue, & let vs not giue heede to any of his wordes.

19 Hearken vnto me, O Lorde, and heare the voyce of them that contend with me.

20 Shall euill be recompensed for good? for they haue digged a pit for my soule: remember that I stoode before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their children, and be widdowes: and let their husbands be put to death, and let their young men be slaine by the sword in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pit to take me, and hid snares for my feete.

23 Yet Lorde thou knowest all their counsaile against me tendeth to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee: deale thus, with them in the time of thine anger.

destruction, because he knewe that it shoulde tende to Gods glorie and profite of his Church.

## CHAP. XIX.

The prophesieth the destruction of Ierusalem for the contempt and despising of the worde of God.

THus sayth the Lord, Go, and bye an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: and thou shalt preache there the wordes, that I shall tell thee,

3 And shalt say, Heare ye the worde of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lorde of hostes the God of Israel, Beholde, I will bring a plague vpon this place, the which whosoeuer heareth, his eares shall tingle.

4 Because they haue forsaken mee, and prophaned this place, & haue burnt incense in it vnto other gods, whome [neither they, nor their fathers haue knowen,

g This argument prooueth euidently against the freedome of God. The Church can not erre. We are of the Church, and therefore whosoeuer preacheth against vs, he preacheth against God.

h When the wicked are punished for their sinnes, it is not because God hath no pitie vpon them, but because he will not be mocked in punishing, but will be knowen by the graces of the Lord himself.

i Let vs learn not hastily to accuse him for his deeds be darke vnto vs.

k Seeing the olde notre malice of our aduersaries, who by crueltie daily hope and procure the Prophets word, Gods Spirit, hath cast out any carnal affection prayeth for their

l Or, figure of the hinge.

m By Kings here and in other places are meant commonly gouernours of the people. Iewish histories call the Archpriest, Head of the Priests 2. King. 23.

n Or, Tophet.

knowen, nor the kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal to burne their sonnes with fire for burnt offrings vnto Baal, which I commaunded not, nor spake it, neither came it vnto my minde)

a Whereby is declared, that whatsoeuer is not commaunded by Gods word touching his seruice is against his worde.

6 Therefore behold, the dayes come, saith the Lorde, that this place shall no more be called Topheth, nor the valley of Ben hinnom, but the valley of slaughter.

b Read Chap. 7. 31. 32. 2 King. 23. 10. Ier. 32. 35.

7 And I will bring the counsell of Iudah and Ierusalem to nought in this place, and I will cause them to fall by the sworde before their enemies, and by the hand of them that seeke their liues: and their carkeises will I giue to be meate for the foules of the heauen, and to the beasts of the fielde.

Chap. 18. 16. and 49. 13. & 50. 13.

8 And I will make this citie desolate and an hissing, so that euery one that passeth thereby, shall be astonished and hisse because of all the plagues thereof.

Deut. 28. 53. Iames 4. 10.

9 And I will feede them with the flesh of their sonnes and with the flesh of their daughters, and euery one shall eate the flesh of his friend in the siege and straitnes, wherewith their enemies that seeke their liues, shall holde them streit.

10 Then shalt thou breake the bottell in the sight of the men that go with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so will I breake this people and this citie, as one breaketh a potters vessell, that can not be made whole againe, and they shall burie [them in Topheth till there be no place to burie.

c This visible signe was to confirme their touching the vtterance of this plague, which y Lord threatned by his Prophet.

12 Thus will I doe vnto this place, saith the Lorde, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the kings of Iudah shall be defiled as the place of Topheth, because of all the d houses vpon whose e rooftes they haue burnt incense vnto all the hoste of heauen, and haue powred out drinke offrings vnto other gods.

d The moteth the great rage of the idolaters, which left no place free from their abominations, insomuch as they polluted their owne houses therewith, as we see yet among the Papists

e Read Deut. 22. 8.

14 Then came Ieremiah from Topheth, where the Lorde had sent him to prophesie, and he stoode in the court of the Lords house, & said to all the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon this citie, and vpon all her townes, all the plagues that I haue pronounced against it, because they haue hardned their neckes, and would not heare my wordes.

## CHAP. XX.

1 Ieremiah is smitten and cast into prison for preaching of the worde of God. 3 He prophesieth of the captiuitie of Babylon. 7 He complaineth that he is a mocking stocke to the people of God. 14 He is compelled to curse the time of his birth.

WHen Pashur, the sonne of Immer y Priest, which was appointed gouernour in the house of the Lord, heard that Ieremiah prophesied these things,

y Thus we see how the ministerie which is ordeined for the saluation, not the people oftentimes conspire against the Prophete of God: albeit Pashur was a chefe instrument of Satan first attempted vpon Chap. 19. 14. &c. Heare

2 Then Pashur smote Ieremiah the Prophet and put him in the stocks that were in the hie gate of Beniamin which was by the house of the Lord.

z Which haue suffered themselues to be abused by the vaine prophetes.

3 And on y morning Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lorde hath not called thy name Pashur, but Magor missabib.

a Oftentimes appeareth the vnspeakable vnkindnes, which godlie teachers encounter withall of their owne brethren when they are not able to resiste their subtelties and also sometimes weaknes. read Cap. 15. 18.

4 For thus saith the Lord, Beholde, I will make thee to be a terrour to thy selfe, and to all thy friends and they shal fall by the sworde of their enemies, and thine eyes shall beholde it, and I will giue all Iudah into the hand of the king of Babel, and he shall carie them captiue into Babel, and shal slay them with the sword.

b Then dwelt the Lorde vnto his worke against my will.

5 Moreouer I will deliuer all the substance of this citie, and all the labours thereof & all the precious things therein of, and all the treasures of the kings of Iudah will I giue into the hand of their enemies, which shall spoyle them, and take them away and carie them to Babel.

c Of the which God when they are not there saueours to praise, and also sometime weakenes read Cap. 15. 18.

6 And thou Pashur, & all that dwell in thine house, shall goe into captiuitie: and thou shalt come to Babel, and there thou shalt die, and shalt be buried there, thou and all thy friends to whom thou hast prophesied lyes.

d Of the which he did make office vnto her reproue the people of their sinnes and threatned them with Gods iudgements: but because the was borne and brought vp thus, he was neuer changed, and therefore could not preuaile vnto that Gods Spirit did leade him thereunto.

7 O Lord thou hast deceiued me and I am deceiued: thou art stronger then I, and hast preuailed: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cryed out of wrong & proclaymed desolation: therefore the worde of the Lord was made a reproch vnto me and in derision dayly.

9 Then I said I will not make mention of him, nor speake any more in his Name. But his worde was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.

10 For I had heard the railing of many, and feare on euery side. Declare, ſayd they, and we will declare it: all my familiars watched for mine halting, ſaying, Ie may be that he is deceiued: ſo we ſhall preuaile againſt him, and we ſhall execute our vengeance vpon him.

11 But the Lorde is with me like a mightie gyant: therefore my perſecutours ſhall be ouerthrowen, and ſhall not preuaile, and ſhall be greatly confounded: for they haue done vnwiſely, and their euerlaſting ſhame ſhall neuer be forgotten.

12 *But, O Lord of hoſtes, that triſt the righteous, and ſeeſt the reines and the heart, let me ſee thy vengeance on them: for vnto thee haue I opened my cauſe.

13 Sing vnto the Lord, prayſe ye the Lord: for he hath deliuered the ſoule of the poore from the hand of the wicked.

14 ¶ Curſed be the day wherein I was borne: and let not the day wherein my mother bare me be bleſſed.

15 Curſed be the man, that ſhewed my father, ſaying, A man childe is borne vnto thee, and comforted him.

16 And let that man be as the cities, which the Lorde hath ouerturned & repented not: and let him heare the crye in the morning, and the ſhouting at noone tide,

17 Becauſe hee hath not ſlaine mee, [euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetuall conception.

18 Wherfore is it that I came forth of the Wombe, to ſee labor and ſorowe, that my dayes ſhould be conſumed with ſhame?

## CHAP. XXI.

*Hee propheſieth that Ieruſalem ſhall be taken, and the citie burned.*

THe worde which came vnto Ieremiah from the Lorde, when king Zedekiah ſent vnto him Paſhur, the ſonne of Malchiah, and Zephaniah, the ſonne of Maaſeiah the Prieſt, ſaying,

2 Inquire I pray thee of the Lord for vs: for Nebuchad nezzar king of Babel maketh warre againſt vs, if ſo be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then ſayd Ieremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſaith the Lorde God of Iſrael, Behold, I will turne backe the weapons of warre that are in your hands, wherewith ye fight againſt the king of Babel, and againſt the Caldeans, which beſiege you without the walles, and I will aſſemble them vnto the middes of this citie.

5 And I my ſelfe will fight againſt you with an outſtretched hand, & with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man, and beaſt: they ſhall dye of a great peſtilence.

7 And after this, ſaith the Lorde, I will deliuer Zedekiah the king of Iudah, and his ſeruants, and the people, and ſuch as are left in this citie from the peſtilence, from the ſworde and from the famine into the hand of Nebuchad nezzar king of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeeke their liues, and he ſhall ſmite them with the edge of the ſworde: he ſhal not ſpare them, neither haue pitie nor compaſſion.

8 ¶ And vnto this people thou ſhalt ſay, Thus ſaith the Lorde, Behold, I ſet before you the way of life, and the way of death.

9 *He that abideth in this citie, ſhall dye by the ſworde and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans, that beſiege you, he ſhall liue, and his life ſhall be vnto him for a prey.

10 For I haue ſet my face againſt this citie, for euill and not for good, ſaith the Lord: it ſhall be giuen into the hand of the king of Babel, and he ſhall burne it with fire.

11 ¶ And [ſay] vnto the houſe of the king of Iudah, heare ye the worde of the Lord.

12 O houſe of Dauid, thus ſaith the Lord, 'Execute iudgement' in the morning, and deliuer the oppreſſed out of the hand of the oppreſſor, leſt my wrath go out like fire and burne, that none can quench it, becauſe of the wickedneſſe of your workes.

13 Behold, I come againſt thee, O inhabitant of the valley, and rocke of the playne, ſaith the Lorde, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

14 But I will viſit you according to the frute of your workes, ſaith the Lord, and I will kindle a fire in the forest there of, and it ſhall deuoure round about it.

CHAP

* Thus the prophets conferred euer ther to know what was had beſt to be done, that they might make accompt therof. Iacobs Ladder Gen. 28. * I cannot abide that Iuſtinian ſhould ſpeake againſt Iuſtinian and ſay to the Lorde of Hoſtes. Strength. * Iuſtinian ſpeaketh of Iuſtinian. * Iuſtinian ſpeaketh of Iuſtinian. Pſal. 22. & 17. 10.

h Hope the ſhadow of Gods grace to become vnto vs a ſtaffe of ſtrength and the ſpirit of life to vnderſtand: wonderfully they [i.e. Gods] raiſe vp by ſtrange trade Iohn 3. and chap. 6.

According to the deſtruction of Sodom and Gomorah, Gen. 19. 25

k Meaning, that it ſhall neuer come to profite.

* Not that the king was couſcious of repentance of his ſinnes: and ſo ſome God as did the whole ſtate to Ieruſalem. 2. King. 22. Hoſea 6. but he ſpeaketh the prophet the people of God to take warning by ſuch puniſhments that he ſhall ſend vpon Pharaoh for the Egyptians, Gods enemies, & Gods from your enemies to deſtroy your ſelues.

c By yeelding your ſelues to Nebuchadnezzar. d By reſiſting him. Chap 38 2.

e As a thing recouered from extreme danger, Chap. 37 2.9 39.18. and 45 5.

f Meaning Ieruſalem, which was ſituated part on the hill and part in the valley, and was compaſſed about with mountaines. g That is, all the houſes thereof which ſtood as thicke, as trees in the forest.

CHAP XXII.

2 He exhorteth the King to iudgement & righteousnes. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

THus said the Lord, Go downe to the house of the King of Iudah, and speake there this thing,

2 And say, Heare the worde of the Lord, O king of Iudah, that sittest vpon the throne of Dauid, thou and thy seruants, and thy people that enter in by these gates.

3 Thus saith the Lord, *Execute ye iudgement and ·righteousnesse, and deliuer the oppressed from the hand of the oppressor, and vexe not the stranger, the fatherlesse, nor the widowe: do no violence, nor shead innocent blood in this place.

4 For if ye do this thing, then shall the kings sitting vpon the throne of Dauid enter in by the gates of this house, *and ride vpon charets, & vpon horses, [both] he and his seruants and his people.

5 But if ye wil not heare these words, I sweare by my selfe, saith the Lord, that this house shalbe waste.

6 For thus hath the Lorde spoken vpon the kings house of Iudah, Thou art Gilead vnto me, and the head of Lebanon, yet surely I will make thee a wildernes and as cities not inhabited,

7 And I will prepare destroyers against thee, euery one with his weapons, and they shal cut downe thy chefe ·ceder trees, and cast them in the fire.

8 And many nations shall passe by this citie, and they shall say euery man to his neighbour, wherefore hath the Lord done thus vnto this great citie?

9 Then shall they answere, Because they haue forsaken the couenant of the Lord their God, and worshipped other gods and serued them.

10 ¶ Weepe not for the dead, and be not moued for them, but weepe for him ·that goeth out: for he shall returne no more, nor see his natiue countrey.

11 For thus saith the Lord, As touching Shallum ſ sonne of Iosiah king of Iudah, which reigned for Iosiah his father, which went out of this place, he shall not returne thither,

12 But he shall die in the place, whither they haue led him captiue, and shall see this land no more.

13 ¶ Woe vnto him that buildeth his house by ·vnrighteousnes, & his chambers without equitie: he vseth his neighbour without wages and giueth him not for his worke.

14 Hee saith, I will builde me a wide house and large chambers: so he will make him selfe large windowes, and seling with ceder and paint them with vermilion.

15 Shalt thou reigne, because thou closest thy selfe in ceder? did not thy ·father eate and drinke and prosper, when he executed iudgement and iustice?

16 When he iudged the cause of the afflicted and the poore, he prospered: was not this because he knewe me, saith the Lord?

17 But thine eyes and thine heart are but onely for thy couetousnes, and for to shead innocent blood, and for oppression, and for destruction, euen to do this.

18 Therefore thus saith the Lord against Iehoiakim, the sonne of Iosiah king of Iudah, They shall not lament him, [saying, Ah, my brother, or ah, sister: neither shall they mourne for him, [saying, Ah, lord, or ah, his glorie.

19 He shalbe buried as an asse is buried, euen drawen and cast forth without the gates of Ierusalem.

20 ¶ Go vp to Lebanon, and crie: shoute in Bashan and crie by the passages: for all thy louers are destroyed.

21 I spake vnto thee when thou wast in prosperitie: but thou saydst, I will not heare: this hath bene thy maner from thy youth, that thou wouldest not obey my voyce.

22 The winde shall feede all thy pastors, & thy lourers shall go into captiuitie: and then shalt thou be ashamed and confounded for all thy wickednes.

23 Thou that dwellest in Lebanon, [and] makest thy nest in the cedars, howe beautifull shalt thou be when sorowes come vpon thee, as the sorow of a woman in trauaile?

24 As I liue, saith the Lord, though Coniah the sonne of Iehoiakim king of Iudah, were the signet of my right hand, yet would I plucke thee thence.

25 And I will giue thee into the hand of them that seeke thy life, and into the hande of them, whose face thou feareſt, euen into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cause them to carie thee away, and thy mother that bare thee,

Chap. 21. 12.
a This was his ordinarie manner of preaching before the Kings from Ioas vnto Zedekiah, to driue them about to the right.
b Shewing that there is none greater then he is, Heb. 6. 13, and that he will most certenly performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, and the beautie of Iudea to Lebanon.
d The Hebrew word signifieth to sanctifie, because the Lord doth prepare & purpose such as he prepareth to execute his worke, Esa. 13. 3. Ebay 6. 4. and 22. 7.
e The buildings made of Ceder trees.
f As they that wonder at a thing which they thought would neuer haue come to an end, Deut. 29. 24. 1. King. 9. 8.
g Signifying that they should take their kingdom by Iehoiachin sent forth to warre Nebuchad nezzar, and perished themselfe & was caried into Babylon, 2. King. 24. 12.
h Whom some thinke to be Ieconiah, and that Iosiah was his grandfather but as I remarke this was Iehoiakim, as before, 18.
i By hides and extortion.

* Meaning Iosiah, who was not giuen to ambition and superfluitie, but did all things with moderatie and did onely take comfort in doing good vnto the poore and to minister iustice to all.
* For euery one that I haue shewed to be meant for him.
* Not honourable among his fathers, but as rauens are cast in a hole because their flesh should not corrupt, read 2. King. 23. 29. Iosephus Antiq. lib. 10. cap. 4. writeth that Nebuchadnezzar threw him in chaines and commanded him to be cast before the walles vnburied: looke Chap. 36. 30.
* Or vnto the Philistims to Gebge.
* For this was the ruine of Iudea to Iosias liberty by reason that all helpes should faile for the Caldeans haue robbed both them and the Egyptians.
* Both thy gouernours and they that should helpe thee, shall be cast away as vaine.
* Those that are like of the fayre Ceder trees of Lebanon
* Otherwise called Iehoiachin & Ieconiah, whome Nebuchadnezzar caried captiue to Babylon, 2. King. 24. 12. Iosephus Antiq. lib. 10. cap. 4. Contemptible vessels in his kingdome could neuer depart from him, because he came of the stocke of Dauid, and therefore was called the iewell of the kingdome

for for the iewell sake could not be taken from his house: but he abused Gods iewels, and therefore was called the iewell of the kingdome

unto another countrey, where ye were not borne, and there shall ye die.

27 But to the lande, whereunto they desire to returne, they shall not returne thither.

28 Is not this man Comiah, as a despised, broken idole? or as a vessell, wherein is no pleasure? wherefore are they caried away, he and his seede, and cast out unto a land that they knowe not?

29 O earth, earth, earth, heare the Worde of the Lord.

30 Thus saith the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

## CHAP. XXII.

Against false Pastors. 5 A prophecie of the great Pastor Iesus Christ.

WO bee vnto the Pastors that destroy and scatter the sheepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the Pastors that feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: beholde, I will visite you for the wickednes of your workes, saith the Lord.

3 And I will gather the remnant of my sheepe out of all countreys, whither I had driuen them, and will bring them againe to their foldes, and they shall growe and encrease.

4 And I will set vp shepheards ouer them, which shall feede them: and they shall dread no more nor be afraide, neither shall any of them be lacking, saith the Lord.

5 Beholde, the dayes come, saith the Lorde, that I will raise vnto Dauid a righteous braunche, and a King shall reigne, and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shalbe saued, and Israel shall dwell safely, and this is the Name whereby they shall call him, The Lord our righteousnes.

7 Therefore behold, the dayes come, saith the Lorde, that they shall no more say, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

8 But the Lord liueth, which brought vp and led the seed of the house of Israel out of the North countrey and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within mee, because of the prophets, all my bones shake: I am like a drunken man and like a man whom wine hath ouercome, for the presence of the Lorde and for his holy wordes.

10 For the lande is full of adulterers, and because of othes the land mourneth, the pleasant places of the wildernesse are dryed vp, and their course is euill, and their force is not right.

11 For both the Prophet and the Priest doe wickedly: and their wickednesse haue I founde in mine house, saith the Lord.

12 Wherefore their way shalbe vnto them as slipperie wayes in the darkenesse: they shalbe driuen foorth and fall therein: for I will bring a plague vpon them, euen the yere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the Prophets of Samaria, that prophesied in Baal and caused my people Israel to erre.

14 I haue seene also in the Prophets of Ierusalem filthines: they commit adultery and walke in lies: they streng then also the handes of the wicked that none can returne from his wickednes: they are all vnto me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Behold, I will feede them with wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is wickednes gone forth into all the land.

16 Thus saith the Lorde of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teache you vanitie: they speake the vision of their owne heart, and not out of the mouth of the Lord.

17 They say still vnto them that despise me, The Lord hath said, Ye shall haue peace: and they say vnto euery one that walketh after the stubbernes of his owne heart, No euil shal come vpō you.

18 For who hath stand in the counsell of the Lord that he hath perceiued and heard his word? who hath marked his word and heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath and a violent whirlewinde shall fall downe vpon the head of the wicked.

20 The

1 He sheweth that as pouerte, sickenesse, and warres are the iust plagues as thou[gh] it were required to yeeld personall mainte. 2 Not that he had no children (for after he begat Zerubbel 1 Chr. 3. 19. Matth. 1. 12.) but that none should reigne after him as King.

a Meaning the princes, gouernours and false prophets, as Ch. 1. 4. b For 5 which I haue espied all care and haue prepared good matters for them. c Whole cōtrey is as a flocke, but they are the true shepe of Christ, Ioh. 10. 2. d Thus the Prophets euer vse to ioyne the promises with the threatnings, least the good should be too much beaten downe, and therefore he sheweth how God will gather his Church after their dispersion. e This prophecie is of the restauration of the Church in the time of Iesus Christ, who is the true braunche Isai. 11. 1. and 4. Chap. 53. 2. Dan. 9. 24 Luke 1. 32. Chap. 23. 5. f Luke Chap. 2. 14.

1 Meaning, for false prophets which deceiued the people by their vaine dreames, as they gaue out, that they had reuelations from God. 2 Or, Temple. 3 Shall obtaine prosperitie and long continuance.

1 They which should haue preached by my commaundement, Samaritans to whome vnto they were sent. 2 Thought it no hurt to them, for they deceiued them as I did. 3 Or, false abominations. 4 Read Chap. 14. 14. 5 Or, hypocrisie.

1 Which they haue inuented of their owne braine. 2 Read Chap. 14. and 8. 13. 3 Euen they which are ordeined to be remembrancers of God whereof remembrance is vsed vnto him, as also Isaiah 62. 6. Psalme 132. 2. King. 22. 14.

20 The anger of the Lord shall not returne vntill he haue executed, and till he haue performed the thoughtes of his heart: in the latter dayes ye shall vnderstand it plainely.

21 * I haue not sent these prophets, saith the Lord, yet they ran: I haue not spoken to them, and yet they prophesied.

22 But if they had stand in my counsell and had declared my wordes to my people, then they should haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God at hand, saith the Lord, and not a God farre off?

24 Can any hide himselfe in secret places, that I shall not see him, saith the Lord? Do not I fill heauen and earth, saith the Lord?

25 I haue heard what the prophets said, that prophesie lies in my Name, saying, I haue dreamed, I haue dreamed.

26 How long? Do the prophets delite to prophesie lyes, euen prophesying the deceite of their owne heart?

27 Thinke they to cause my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him tell a dreame, and he that hath my word, let him speake my word faithfully: what is the chaffe to the wheate, saith the Lord?

29 Is not my worde euen like a fire, saith the Lorde? and like an hammer, that breaketh the stone?

30 Therefore beholde, I will come against the Prophets, saith the Lorde, that steale my word euery one from his neighbour.

31 Beholde, I will come against the Prophets, saith the Lord, which haue vbcrete tongues and say, He saith.

32 Beholde, I will come against them that prophesie false dreames, saith the Lord, and do tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite vnto this people, saith the Lord.

33 And when this people, or the Prophet, or a Priest shall aske thee, saying, What is the burden of the Lord? thou shalt then say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the Prophet, or the Priest, or the people that shall say, The burden of the Lord: I will euen visite euery such one, and his house.

35 Thus shall ye say euery one to his neighbour, and euery one to his brother What hath the Lorde answered? and What hath the Lord spoken?

36 And the burden of the Lord shall ye mention no more: for euery mans worde shall be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lorde answered thee? and What hath the Lord spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burde of the Lord, and I haue sent vnto you, saying, Ye shal not say, the burden of the Lord,

39 Therefore beholde, I euen I will vtterly forget you, & I will forsake you, and the cite that I gaue you & your fathers, and cast you out of my presence,

40 And will bring an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

## CHAP. XXIIII.

1 The vision of the baskets of figges. 4 Signifieth that part of the people shewed here vnto the captiuitie, 8 And that Zedekiah & the rest of the people shoulde be carried away.

THe Lord shewed me, and beholde, two baskets of figges were set before the Temple of the Lord after that Nebuchadnezzar king of Babel had caried away captiue Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, and had brought them to Babel.

2 One basket had very good figges, euen like the figges that are first ripe: and the other basket had very naughtie figges which could not be eaten, they were so euill.

3 Then said the Lord vnto me, What seest thou, Jeremiah? And I sayde, Figges: the good figges very good, and the naughtie very naughtie, which can not be eaten, they are so euill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord, the God of Israel, Like these good figges so will I know them that are caried away captiue of Judah to be good, whom I haue



q Both that God hath sent me, and that my word shall be true.
r Chap. 14.14. Ier. 27.15 & 29.9.
s He meeth the difference betweene the true Prophets and the false, because of the hearing and the true minister.
t Do not I see your falshood, both secret and cloked: and therefore you commit it I haue apt to prophesie rewarded vnto me, as Mic. 3.11.
u Hebrewely that Gods word is called prophesying or prophecying, because it is a cloke to couer his lies.
x Meaning, that it is not sufficient for Gods ministers to abstaine from lies, and to speake no worde of God but that there be iudgement in all the rest, and that it may appeare to be spoken to the same purpose that it was spoken, Deut. 13. 1 Kin. 22. 2 Chron. 18. Ier. 23. & 28. & 29. 1 Pet. 4. 2 Tim. 4.
y Which set foorth in my name that which I haue not commanded.
z To wit, the Lord.
a The Prophets called their threatnings Gods burden which the Iewes were notable to sustaine therefore the wicked in derision of the words, would aske of the Prophets what was the burden, as though they would say, you see nothing els but to lay burdens on our shoulders, and thus they reiected the worde of God, as a grieuous burden.

b Because this worde was blasphemously cōtemned, & derided of the wicked, therefore it should come vpon them.
c Or, take you away.
d Chap. 10.11.

e The good figges were sent for them that were gone into captiuitie, and so taken their leaue Chap. 21.8 and the naughtie figges them that remained which were not subiect to the worde and punishment.

sent out of this [b] place, into the lande of
the Caldeans.
6 For I wil set mine eyes vpon them
for good, and I will bring them againe
to this land, and I will builde them, and
not destroy them, and I wil plant them,
and not roote them out,
7 And I will giue them [c] an heart to
know me, that I am the Lord, and they
shalbe my * people, and I will be their
God: for they shall returne vnto mee
with their whole heart.
8 * And as the naughtie figges which
cannot be eaten, they are so euill, surely
thus saith the Lord, So will I giue Ze-
dekiah the king of Iudah, and his prin
ces, and the residue of Ierusalem, that
remaine in this lande, and them that
[d] dwell in the land of Egypt:
9 I will euen giue them for a terrible
plague to al the kingdomes of the earth,
[and for a reproche, and for a prouerbe,
for a common talke, and for a curse, in all
places, where I shall cast them.
10 And I will send the sworde, the fa-
mine, and the pestilence among them, till
they be consumed out of the land, that I
gaue vnto them and to their fathers.

b Whereby he approueth the yeelding of Iechoniah, and his companie, because they obeyed the Prophet who exhorted them thereunto.
c Which declareth that man of himselfe can know nothing, till God giue the heart and vnderstanding.
Chap. 33. [illegible] 8 [illegible]
Chap. 29, 17.
d Which fled thither for succour.

## CHAP. XXV.

1 He prophesieth that they shalbe in captiuitie seuentie yeeres, 12 And that after the seuentie yeres the Babylonians should be destroyed, 15 The destruction of all nations is prophesied.

The word that came to Iere-
miah, concerning all the peo-
ple of Iudah in the [a] fourth
yere of Iehoiakim the sonne
of Iosiah king of Iudah that was in
the first yeere of Nebuchad-nezzar king
of Babel:
2 The which Ieremiah the Prophet
spake vnto all the people of Iudah, & to
all the inhabitāts of Ierusalem, saying,
3 From the thirteenth yere of Iosiah
the sonne of Amon king of Iudah, e-
uen vnto this day (that is the three and
twentieth yeere) the word of the Lord
hath come vnto me, and I haue spoken
vnto you [b] rising early and speaking, but
ye would not heare.
4 And the Lorde hath sent vnto you
all his seruants þ Prophets, rising early
and sending them, but ye would not
heare, nor encline your eares to obey.
5 They saide, Turne againe nowe
euery one from his euill way, and from
the wickednes of your inuentions, and
ye shall dwell in the land that the Lord
hath giuen vnto you, and to your fa-
thers for euer and euer.
6 And go not after other gods to serue
them and to worship them, and prouoke
me not to anger with the workes of your
hands, and I will not punish you.
7 Neuerthelesse ye would not heare
me, saith the Lorde, but haue prouoked
me to anger with the workes of your
hands to your owne hurt.
8 Therefore thus saith the Lorde of
hostes, Because ye haue not heard my
wordes,
9 Beholde, I will sende and take [to
me] all the families of the North, saith
the Lord, & Nebuchad-nezzar the king
of Babel my [f] seruant, & will bring them
against this land, and against the inhabi-
tants thereof, and against all these nati
ons [g] round about, & will destroy them,
and make them an astonishment and an
hissing, and a continuall desolation.
10 * Moreouer I wil take from them
the voyce of mirth and the voyce of glad
nesse, the voyce of the bridegrome and
the voyce of the bride, the noyse of the
[h] milstones, and the light of the candle.
11 And this whole lande shalbe deso-
late, and an astonishment, [i] and these
nations shall serue the king of Babel se-
uentie yeres.
12 And when the [*] seuentie yeres are
accomplished, I will visite [k] the king of
Babel and that nation, saith the Lorde,
for their iniquities, euen the land of the
Caldeans, and will make it a perpetuall
desolation,
13 And I wil bring vpon that land all
my words which I haue pronounced a-
gainst it, euen all that is written in this
booke, which Ieremiah hath prophe-
sied against all nations.
14 For many nations, & great kings
shall euen [l] serue themselues of them:
thus will I recompence them according
to their deedes, and according to the
workes of their owne handes.
15 For thus hath the Lorde God of
Israel spoken vnto me, [m] Take the cup
of wine of this [m] indignation at
mine hand, and cause all the nations, to
whom I send thee, to drinke it.
16 And they shall drinke, and be mo-
ued, and be madde, because of the sworde,
that I will send among them.
17 Then tooke I the cup at þ Lords
hand, and made all people to drinke, vn-
to whome the Lord had sent me:
18 [Euen] Ierusalem, and the cities
of

a That is, in the third yere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan. 1. 1.
b Which was the fift yere and the ninth moneth of Iehoiakims reigne.
c That is, I haue spared no diligence or labour. Chap. 7. 13.
d He sheweth that the Prophets whole with one consent did labour to pull the people from those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined, 2. King. 17, 13. chap. 18, 11, and 35, 15. Ionah 3, 8.

e The Caldeans, and all their power.
f So the wicked and Satan himselfe are Gods seruants, because he maketh them to serue him by constreint, and turneth that which they do of malice, to his honour and glorie.
g As the Philistims, Ammonites, Egyptians and others.
Chap. 16. 9. [illegible]
h Meaning, that bread and all things that should serue vnto their feastes should be taken away.
i This reuelation was for the confirmation of his prophecie, because he tolde them of the time, that they should enter and remaine in captiuitie 2. Chron. 36. 22. ezra. 1. 1. chap. 29. 10. dan. 9. 2.
k For seeing the iudgement began at his owne house, the enemies must needes be punished most greeuously. Ezek. 9. 6. 1. pet. 4. 17.
l That is, of the Babylonians, as Chap. 27. 7.
m Signifying the extreme afflictions that God had appointed for euery one, as Psal. 75. 8. Isa. 51. 17. and this cup which the wicked drinke is more bitter then that which he giueth to his children: for he measureth the one by mercie, and the other by iustice.

of Judah, and the Kings thereof, and
the princes thereof, to make them deso
late, an astonishment, an hissing, and a
curse, as appeareth this day:
19 Pharaoh also, King of Egypt,
and his seruants, and his princes, and al
his people:
20 And all sortes of people, and all the
kings of the land of Uz: and all the kings
of the land of the Philistims, and Ash
kelon and Azzah, and Ekron, and the
remnant of Ashdod:
21 Edom, and Moab, & the Ammo-
nites,
22 And all the kings of Tyrus, and al
the kings of Zidon, and the kings of the
Iles, that are beyond the Sea,
23 And Dedan, and Tema, and
Buz, and all that dwell in the vtter-
most corners,
24 And all the kings of Arabia, and
all the kings of Arabia, that dwell in the
desert,
25 And all the kings of Zimri, and all
the kings of Elam, and all the kings of
the Medes,
26 And all the kings of the North,
farre and neere one to another, and all
the kingdomes of the world, which are
vpon the earth, and the king of Sheshach
shall drinke after them.
27 Therefore say thou vnto them,
Thus saith the Lord of hostes, the God
of Israel, Drinke and be drunken, and
spew and fall, & rise no more, because of
the sword, which I will send among you.
28 ¶ But if they refuse to take the cuppe
at thine hand to drinke, then tell them,
Thus sayth the Lord of hostes, Ye shal
certainely drinke.
29 For lo, I begin to plague the citie,
where my Name is called vpon, and
should you go free? Ye shal not go quite:
for I will call for a sworde vpon all the
inhabitants of the earth, sayth the Lord
of hostes.
30 Therefore prophesie thou against
them all these wordes, & say vnto them,
*The Lord shall roare from aboue and
thrust out his voyce from his holy habi
tation: he shall roare vpon his habitati
on, and cry aloud, as they that presse the
grapes, against all the inhabitants of
the earth.
31 The sound shall come to the ends of
the earth: for the Lord hath a contro-
uersie with the nations, and will enter
into iudgement with all flesh, and hee
will giue them that are wicked, to the
sword, sayth the Lord.
32 ¶ Thus sayth the Lord of hostes,
Beholde, a plague shall goe forth from
nation to nation, and a great whirle
winde shall be raysed vp from the coastes
of the earth,
33 And the slaine of the Lord shalbe
at that day, from one end of the earth,
euen vnto the other ende of the earth:
they shall not be mourned, neither ga
thered nor buried, but shalbe as the
dongue vpon the ground.
34 Howle, ye shepherds, and crye,
and wallowe your selues in the ashes,
ye principall of the flocke: for your dayes
of slaughter are accomplished, and of
your dispersion, and ye shall fall like
precious vessels.
35 And the flight shall fayle from the
shepheards, and the escaping from the
principall of the flocke.
36 A voyce of the crie of the shepheards,
and an howling of the principall of the
flocke shalbe heard: for the Lord hath
destroyed their pasture.
37 And the best pastures are destroy-
ed because of the wrath and indignation
of the Lord.
38 He hath forsaken his couert, as the
lyon: for their land is waste, because of
the wrath of the oppressor, and because
of the wrath of his indignation.

CHAP. XXVI.

2 Ieremiah mouveth the people to repentance. 7 He is taken of the false Prophets and Priestes and brought to iudgement. 22 Uriah the Prophet is killed of Iehoiakim contrary to the word of God.

IN the beginning of the reigne
of Iehoiakim the sonne of Iosi-
ah king of Judah, came this
word from the Lord, saying,
2 Thus sayth the Lorde, Stand in
the court of the Lords House, & speake
vnto al the cities of Judah, which come
to worship in the Lords House, all the
words that I command thee to speake
vnto them: keepe not a word backe,
3 If so be they will hearken, & turne
euery man from his euill way, that I
may repent me of the plague, which I
haue determined to bring vpon them, be
cause of the wickednes of their workes.
4 And thou shalt say vnto them, Thus
saith the Lord, If ye will not heare me
to walke in my lawes, which I haue set
before you,
5 And to heare the wordes of my ser-
uants the Prophets, whom I sent vnto
you, both rising vp early, and sending
them, and will not obey them,

6 Then

Marginal notes:

n For now it beginneth and shall so continue ... accomplished.
o Reade Iob 1.1.
p Which were cities of the Philistims.
q Edom is here taken for the whole countrey and Uz for a part thereof.
r As Grecia, Italie, and the rest of those countries.
s These were people of Arabia, which came of Dedan the sonne of Abraham and Keturah.
t For there were two countreys so named, the one called plentifull, and the other baren, or desert.
Or, Persia.
u That is, of Babylon as Chap. 51.41.
x That is, Ierusalem, reade Ver. 11.
Ioel 3.16. amos 1.2.
Chap. ...
Ebr. peaceable.
a That is, in that place of the Temple where unto the people resort out of al Judah to sacrifice.
b To the intent that they should ... as Act. ...
c Read Chap. 18.8.

6 Then will I make this house like Shiloh, & will make this citie a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these words in the house of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto al the people, then the Priestes, and the Prophets, and all the people tooke him, and said, Thou shalt dye the death.

9 Why hast thou prophesied in the Name of the Lorde, saying, This house shalbe like Shiloh, and this citie shalbe desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the Lord.

10 And when the princes of Judah heard of these things, they came vp fro the Kings house into the house of the Lorde, & sate downe in the entrie of the new gate of the Lords house.

11 Then spake the Priests, & the Prophets vnto the princes, and to al the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye haue heard with your eares.

12 Then spake Jeremiah vnto al the princes, and to all the people, saying, The Lord hath sent me to prophesie against this house and against this citie al the things that ye haue heard.

13 Therefore now amend your waies and your workes, and heare the voyce of the Lord your God, that the Lorde may repent him of the plague, that hee hath pronounced against you.

14 As for me, beholde, I am in your hands: doe with me as ye thinke good and right.

15 But knowe ye for certaine, that if ye put me to death, ye shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lorde hath sent me vnto you, to speake all these words in your eares.

16 Then said the princes & all the people vnto the Priests & to the Prophets, This man is not worthie to die: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certaine of the Elders of the land, and spake to all the assemblie of the people, saying,

18 Michah the Morasthite prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lorde of hostes, Zion shalbe plowed like a fielde, and Jerusalem shalbe an heape, & the mountaine of the house shalbe as the high places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lorde, and prayed before the Lord and the Lord repented him of the plague that he had pronounced against them? thus might we procure great euil against our soules.

20 And there was also a man that prophesied in the Name of the Lord, one Vriah the sonne of Shemaiah, of Kiriath iarim, who prophesied against this citie, and against this land, according to all the wordes of Jeremiah.

21 Now when Jehoiakim the King with all his men of power, and all the princes heard his words, the King sought to slay him. But when Vriah heard it, he was afraide and fled, and went into Egypt.

22 Then Jehoiakim the King sent men into Egypt, euen Elnathan the sonne of Achbor, and certaine with him into Egypt.

23 And they fet Vriah out of Egypt, and brought him vnto Jehoiakim the King, who slew him with the sworde, and cast his dead body vnto the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Jeremiah that they should not giue him into the hande of the people to put him to death.

d Read Chap. 7. 12.

e So that why they wonder that euer any shall say, God doth torment vs to Jerusalem.

f Remise of Gods promes to the Temple, Ier. 7. 14. that he would not cause remaine there, the hypocrites thought vnpossible that Gods Temple could neuer perish, and therefore thought it blasphemie to speake against it, Matth. 24. 1. Act. 6. 13. Gods promises conditionally that it was the ornament of the Church, where God will remaine, of euer.

g Good lord, because it was repaired by Iosiah, 2. King. 22. 5.

h He both shewed the cause of his words plainely, and also threatneth the that they should do nothing rashly, though they should put him to death, but keepe greater vengeance vpon their heads.

Mic. 3. 12.

i This is of the house of the Lorde, to wit, Sion and the Temple.

k Not that the citie was not destroyed but vnmeruaile was he deliuered out of the hands of Ieremiah.

l Here he declareth the rage of tyrants, who cannot abide to heare of God, but he declared but a remnant of the ministers thereof: and yet in the end he preuaile nothing, but procure Gods iudgements so much the more.

m As in the first Chapter is to be so vnderstood, so in this other Iehoiakims attempts to be abhorred for Gods plague did light on him and his household.

n Which declareth that nothing could haue appeared there furie, if God had not moued this noble man to stand valiantly in his defence.

## CHAP XXVII.

1 Jeremiah at the commandement of the Lord sendeth bondes to the king of Iudah and to other kings that were nere, wherebie they are monished to be subiects vnto Nebuchadnezzar. 9 He warneth the people and the kings and rulers that they beleeue not false prophets.

IN the beginning of the reigne of Jehoiakim the sonne of Iosiah king of Iudah came this worde vnto Jeremiah from the Lord, saying,

2 Thus saith the Lord to me, Make thee bondes, and pokes, and put them vpon thy necke,

3 And send them to the King of Edom, and to the King of Moab, and to the King

o As foreheng one of position of the Prophetes, they had gathered them into a heape, did not altogether abstaine the other ceremonies, but did some what alter which they should be after.

kyng of the Ammonites, and to ꝑ kyng of Tyrus, and to the kyng of Sidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the kyng of Iudah,

4 And commande them to say vnto their masters, Thus sayth the Lord of hostes the God of Israel, Thus shall ye say vnto your masters.

5 I haue made the earth, the man, and the beast that are vpon the ground, by my great power, and by my outstretched arme, & haue giuen it vnto whom it pleased me.

6 But nowe I haue giuen all these lands into the hand of Nebuchad nezzar the kyng of Babel my seruant, and the beastes of the field haue I also giuen him to serue him.

c Read Chap. 25.9.

7 And all nations shal serue him, and his ' sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall c serue them selues of him.

d Meaning, Euil-merodach, and his sonne Belshazzar.

e They shall bring him, and his kingdome in subiection, as Chap. 25. 14.

8 And the nation & kingdome which will not serue the same Nebuchad nezzar kyng of Babel, and that will not put their necke vnder the yoke of the kyng of Babel, the same nation will I visite, sayth the Lorde, with the sworde, and with the famine, and with ꝑ pestilence, vntill I haue wholly giuen them into his hands.

9 Therefore heare not your Prophets nor your southsayers, nor your dreamers, nor your inchanters, nor your sorcerers, which say vnto you thus, Ye shal not serue the kyng of Babel.

10 For they prophesie a lye vnto you to cause you to goe farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their necks vnder the yoke of the kyng of Babel, and serue him, those will I let remaine still in their owne land, sayth the Lorde, and they shall occupie it, and dwell therein.

12 ¶ I spake also to Zedekiah kyng of Iudah according to all these wordes, saying, Put your necks vnder the yoke of the kyng of Babel, and serue him and his people that ye may liue.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serue the kyng of Babel?

14 Therefore heare not the wordes of the Prophets, that speake vnto you, saying, Ye shall not serue the kyng of Babel: for they prophesie a lye vnto you.

15 For I haue not ' sent them, sayeth the Lorde yet they prophesie a lye in my Name, that I might cast you out, and that ye might perish both you, and the Prophets that prophesie vnto you.

Chap. 14. 14. and 23. 21. and 29. 9.

16 ¶ Also I spake to the Priests, and to all this people saying, Thus saith the Lord, Heare not the words of your Prophets that prophesie vnto you, saying, Behold, ' the vessels of the house of the Lord shall nowe shortly be ' brought a gaine from Babel, for they prophesie a lie vnto you.

Chap. 28. 3.

' Ouer three weeke taken when Ieremiah was led captiue into Babel.

17 Heare them not, ' but serue ꝑ kyng of Babel, that ye may liue: wherefore should this citie be desolate?

18 But if they be Prophets, and if the worde of the Lorde be with them, let them intreate the Lord of hostes, that the vessels, which are left in the house of the Lorde, and in the house of the kyng of Iudah, and at Ierusalem, goe not to Babel.

g For it was not one of the Prophets of Gods to shewe the wordes of God, but also to pray for the sinnes of the people. Therefore they that preach not, nor pray for the people, are no Prophets of God, but false Prophets.

19 For thus sayth the Lord of hostes, concerning the ' pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar kyng of Babel tooke not when he caryed ' away captiue Ieconiah the sonne of Iehoiakim kyng of Iudah from Ierusalem to Babel, with all the nobles of Iudah and Ierusalem.

h 2 kings. 24. 12, 13, 14, 15.

21 For thus sayth the Lord of hostes the God of Israel, concerning the vessels ꝑ remaine in the house of the Lord, and in the house of the kyng of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visite ' them, sayth the Lord, then will I bring them vp, and restore them vnto this place.

h That is, for the space of seuentie yeeres, vntil Cyrus can set the Iewes and Ierusalem to rights.

## CHAP. XXVIII.

1 The false prophesie of Hananiah. 12 Ieremiah reproueth Hananiah and prophesieth.

AND that same yeere in the beginning of the reigne of Zedekiah kyng of Iudah in the fourth yeere, and in the fifth moneth Hananiah the sonne of Azur the Prophet, which was of Gibeon spake to me in the House of the Lord in the presence of the Priests, and of all the people, and sayd,

a When Ieremiah began to bare these bands and yokes.

b After that the land had rested as Leuit. 25.

c This was 2 yere in Zedekiahs time before, namely in the fourth of Iehoiakim Iosiah. 25.

2 Thus

2 Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the king of Babel.

3 Within two yeeres space I will bring into this place all the vessels of the Lords house, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim king of Iudah, with all them that were caried away captiue of Iudah, and went into Babel, saith the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah said vnto the Prophet Hananiah in the presence of the Priests, and in the presence of all the people that stoode in the house of the Lord.

6 Euen the Prophet Ieremiah said, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords house, and all that is caried captiue, from Babel, into this place.

7 But heare thou nowe this worde that I will speake in thine eares and in the eares of all the people.

8 The Prophets that haue bene before me & before thee in time past, prophesied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet, Ieremiahs necke, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 Then the word of the Lord came vnto Ieremiah the Prophet, after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah, saying,

13 Go, & tell Hananiah, saying, Thus saith the Lorde, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar king of Babel: for they shall serue him, and I haue giuen him the beasts of the field also.

15 Then said the Prophet Ieremiah vnto the Prophet Hananiah, Heare nowe Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lorde, Beholde, I will cast thee from off the earth: this yeere thou shalt dye, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet dyed the same yeere in the seuenth moneth.

## CHAP. XXIX

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne after seuentie yeeres. 16 He propheseth the destruction of the Iewes of the people that remained. 20 He threatneth the prophets that flouted the people. 24 The death of Shemaiah the opposite.

NOw these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caried away captiues, and to the Priests, and to the Prophets, and to all the people whom Nebuchad-nezzar had caried away captiue from Ierusalem to Babel:

2 (After that Ieconiah the king, and the Quene, and the eunuches, the princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem)

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah sent vnto Babel to Nebuchad-nezzar king of Babel, saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caryed away captiues, whom I haue caused to be caried away captiues from Ierusalem vnto Babel:

5 Builde you houses to dwell in, and plant you gardens, and eate the fruites of them.

6 Take you wiues, and beget sonnes and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the citie, whither I haue caused you to be caryed away captiues, & pray vnto the Lord for it: for in the peace thereof shal you haue peace.

S Foz

a Signifying, that all should be vaine, as Dan. 2. 8.

b Meaning this thing was committed vnto the Priests of the people, and yet they returned not to the Lord, for making all that matter cannot moue vs neither the worde of God except God touch the heart.

1 O, letter.

2 For some turne in the way. Meaning, Ieconias mother.

Chap 24 7.

c To increase of some equall condition.

d To wit, the Lord, whose seruice this was.

e The Prophet speaketh not this for the affect or loue he bare to the people, but that they should be praye for the commonwelth, and quietnes, that their enemies might not be increased, and that they might liue more quietly and seek grace whereby the same of their sinnes might cease, and God be appeased more towards vs and the Israelites, but all the two yeres, and vnfeinedly repent, when their vengeance should be destroyed, as Ier. 24.

a The word of the Lord came vnto Ieremiah, after that Hananiah had broken the yoke from the Prophet Ieremiahs necke.

b He was so offended with him, that he was a false Prophet.

c That is I would wish the same for Gods honor, and wealth of my people: but he doth approue the contrary.

f Meaning, that the Prophecies that vnto Ieconiah & his mother were to remain true, & false by the Prophecie of the two Prophecies. Albeit God maketh to confirm a prophecie to the faithfull, yet he doth not speake it to the faith of the, Deut. 18.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, and therefore cannot abide any that might disturbe them, but boldly inuocate, and contrary to their owne conscience, publish not what they see reuealed vnto them, but as they perceiue the corruption of the time, make a hard and cruell iudgement.

8 For thus saith the Lord of hosts the God of Israel, Let not your prophets, and your soothsayers that bee among you, deceive you neither giue care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, sayth the Lorde.

10 But thus saith the Lord, That after seuenne yeeres bee accomplished at Babel, I will visite you, and performe my good promes toward you, and cause you to returne to this place.

11 For I know the thoughtes, that I haue thought towardes you, sayeth the Lorde, euen the thoughts of peace, and not of trouble, to giue you an ende, and your hope.

12 Then shall you crie vnto mee, and ye shall go and pray vnto me, and I will heare you,

13 And ye shal seeke me and find [me,] because ye shall seeke me with all f your heart.

14 And I will be found of you, sayth the Lord, and I will turne away your captiuitie, and I will gather you from all the nations, and from all the places, whither I haue cast you, sayeth the Lord, and will bring you againe vnto the place, whence I caused you to be caryed away captiue.

15 Because ye haue said, The Lord hath raised vs vp prophets in Babel,

16 Therefore thus saith the Lorde of the King that sitteth vpon the throne of Dauid, and of all the people, that dwell in this citie, your brethren that are not gone forth with you into captiuitie:

17 Euē thus saith the Lord of hosts, Behold, I will sende vpon them the h sworde, the famine, and the pestilence, & will make them like vile figges, that can not be eaten, they are so naughtie.

18 And I will persecute them with the sworde, with the famine, & with the pestilence: and I will make them a terror to all kingdomes of the earth, and k a curse, & astonishment and an hissing, and a reproch amōg al the nations whether I haue cast them,

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophetes, l rising vp early, and sending them, but ye would not heare, saith the Lord.

20 Here ye therefore the word of the Lorde all ye of the captiuitie, whome I haue sent from Jerusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah and of Zedekiah the sonne of Maaseiah, which prophesie lyes vnto you in my Name, Behold, I will deliuer them into the hand of Nebuchadnezzar king of Babel, and hee shall slay them before your eyes.

22 And al they of the captiuitie of Judah, that are in Babel, shall take vp this curse against them, and say, The Lord make thee like Zedekiah and like Ahab, whome the king of Babel burnt in the fire,

23 Because they haue committed m vilenie in Israel, and haue committed adultery with their neighbours wiues, & haue spoken lying words in my Name, which I haue not cōmanded them, euē I know it, and testifie it, saith the Lord.

24 Thou shalt also speake to Shemaiah the Nehelamite saying,

25 Thus speaketh the Lord of hosts, the God of Israel, saying, Because thou hast sent letters in thy Name vnto al the people, that are at Jerusalem, & to Zephaniah the sōne of Maaseiah the priest, and to all the Priests saying,

26 The Lord hath made thee Priest, for Jehoiada the Priest, that ye should be officers in the house of the Lord, for euery man that raueth and maketh him selfe a Prophet, to put him in prison and in the stockes.

27 Now therefore why hast not thou reproued Jeremiah of Anathoth, which prophesieth vnto you?

28 For for this cause he sent vnto vs in Babel saying This captiuity is lōg: build houses to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Priest read this letter in the eares of Jeremiah the Prophet.

30 Then came the word of the Lord vnto Jeremiah saying,

31 Sende to all them of the captiuitie, saying, Thus saieth the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, and he caused you to trust in a lie,

32 Therefore thus saith the Lord, Behold, I will visite Shemaiah the Nehelamite, and his seede: he shal not haue a man to dwell amōg this people, neither shall he behold the good, that I will do for my people, saith the Lord, because he hath spoke rebellion against the Lord.

f When your oppression shal be great, and your afflictiōs cause you to repent your disobedience, and also when the seuenne yeeres of your captiuitie shall be expired, 2. Chro. 36, 22 Esra. 1, 1. Chap. 25, 12. Dan. 9, 2.

g As Ahab, Zedekias, and Shemaiah.

h Wherby he assureth them, that there shal be no hope of returning before the time appointed.

i According to the computation, Chap. 24, 1, 2.

k Read Chap. 24, 6.

l Read Chap. 7, 13, and 25, 3 and 26, 5.

m Because they gaue the people a hope of speedie returning.

Which was aduoutrie and falsifying the word of God.

n Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the priest, as though God had geuen him the gouernaunce of Jehoiada to punish him to cast into the prison and stockes the godly and true worde of God by the mouth of Jeremiah, calling him a raiser vp a false prophet.

p He and his seede shall be vtterly destroyed so that none of them shal see the benefite of their deliuerance

CHAP. XXX.

1 The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

THe worde that came to Jeremiah frō the Lord saying,
2 Thus speaketh the Lord God of Israel saying, Write thee all the wordes that I haue spoken vnto thee in a booke.
3 For lo the dayes come saith the Lord, that I will bring again the captiuitie of my people Israel and Iuda, sayth the Lord: for I will restore them vnto the land that I gaue to their fathers, and they shall possesse it.
4 Againe, these are the wordes that the Lord spake concerning Israel, and concerning Iudah.
5 For thus sayth the Lord, We haue heard a terrible voyce, of feare and not of peace.
6 Demande now and behold, if man trauaile with child? wherefore do I behold euery man with his handes on his loines as a woman in trauaile, and all faces are turned into palenes?
7 Alas, for this day is great: none hath bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.
8 For in that day, saith the Lorde of hosts, I will breake his yoke frō off thy necke, and breake thy bondes, & strangers shal no more serue themselues of him.
9 But they shall serue the Lord their God and Dauid their King, whom I will raise vp vnto them.
10 Therefore feare not, O my seruant Iaakob saith the Lord, neither be afraid, O Israel: for lo, I will deliuer thee frō a farre countrey, & thy seed from the land of their captiuitie, & Iaakob shall turne againe and shalbe in rest and prosperitie and none shal make him afraid.
11 For I am with thee, saith the Lord, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, & not vtterly cut thee off.
12 For thus saith the Lord, Thy bruising is incurable, & thy wounde is dolorous.
13 There is none to iudge thy cause, or to lay a plaister: there are no medicines nor helpe for thee.
14 All thy louers haue forgotte thee: they seeke thee not: for I haue stricken thee with the wound of an enemie, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.
15 Why criest thou for thine affliction? thy sorow is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these things vnto thee.
16 Therefore all they that deuoure thee, shalbe deuoured, & all thine enemies euery one shall go into captiuitie: & they that spoile thee, shalbe spoiled, & all they that rob thee, will I giue to be robbed.
17 For I will restore health vnto thee, and I will heale thee of thy woundes, saith the Lorde, because they called thee, The cast away, saying, This is Zion, whom no man seeketh after.
18 Thus saith the Lord, Behold, I will bring again the captiuitie of Iaakobs tents and haue compassion on his dwelling places: & the citie shall be built vpon her owne heape, & the palace shall remaine after the maner thereof.
19 And out of them shall proceede thanksgiuing, and the voyce of them that are ioyous, and I will multiplie them, and they shall not be fewe: I will also glorifie them, and they shall not be diminished.
20 Their children also shalbe as afore time, and their congregation shalbe established before me: and I will visite all that vexe them.
21 And their noble ruler shall be of themselues, & their gouernour shall proceede from the midst of them, and I will cause him to draw neere, & approch vnto mee: for who is this that diretteth his heart to come vnto me, saith the Lord?
22 And ye shall be my people, and I will be your God.
23 Behold, the tempest of the Lord goeth forth with wrath, the whirlwind that hangeth ouer, shall light vpon the head of the wicked.
24 The fierce wrath of the Lord shal not returne, but till he haue done, and vntill he haue performed the intents of his heart: in the latter dayes yee shall vnderstand it.

CHAP. XXXI.

1 He rehearseth Gods benefites after their returne from Babylon. 22 And the spirituall ioy of the faythfull in the Church.

AT the same time, sayth the Lord, will I be the God of all the families of Israel, and they shalbe my people.

Israel, but the rest of the worlde shall be called.

2 Thus

a Because they should be still remembring their past vnworthynesse and confirmed in the hope of this deliuerance promised.

b He sheweth that before this deliuerance shall come, the calamities shall be extreme, & all flesh be ouercome with them: that they should be so sad and pensiue as a woman in trauaile, as Esai. 8. Reuel. 12. that the time of their captiuitie should be grieuous.

c When Israel shall be ledde into captiuitie.

d Before the taking of Babylon.

e To wit, of Iaakob.

f That is, Ephraim, which should come of the stocke of Dauid: a notable testimonie that both houses of Israel shall be restored, as Ezech. 37. Hos. 1. Amos. 9. Abdias. 20. Zach. 10. Iohn. 10. Rom. 11. Reade Chap. 16. 14.

g Meaning, that no humaine reason could find out a meane to deliuer them but that it shall be the worke of God.

h The Hebrewe hath plainely, and vnderstand it.

i Meaning, that Jeremiah should be restored to his former state.

k He sheweth how the people shall vnderstand it, by giuing acknowledge this benefite.

l Meaning Jerusalem, who was the figure of Christ in who this was accomplished.

m Shewing, that Christ worthily vnderstood himself to the obedience of God his father.

n Let the wicked hypocrites should flatter themselues with their ceremonies, the prophet sheweth what shall be their portion.

o Reuben that spiritually is vnderstood by Israel.

p Meaning, that Christ should not only gather Iudah and

2 Thus saith the Lorde, The people
which escaped the sworde, found grace
in the wildernes: hee walked before
Israel to cause him to rest.
3 The Lord hath appeared vnto me
of old, say they. Yea, I haue loued
thee with an euerlasting loue, therefore
with mercie I haue drawen thee.
4 Againe I will build thee, and thou
shalt be builded, O virgine Israel: thou
shalt still be adorned with thy timbrels,
and shalt go forth in the dance of them
that be ioyfull.
5 Thou shalt yet plant vines vpon
the mountaines of Samaria, and the
planters that plant them, shall make
them common.
6 For the dayes shall come that the
watchmen vpō the mount of Ephraim
shall crie, Arise and let vs go vp vnto
Zion to the Lord our God.
7 For thus saith the Lorde, Reioyce
with gladnes for Iaakob, and shout for
ioy among the chiefe of the Gentiles:
publish praise, and say O Lord, saue thy
people the remnant of Israel.
8 Behold, I wil bring them from the
North countrey, & gather them from the
coasts of the world, with the blind and
the lame among them, with the womā
with child & her that is deliuered also: a
great companie shall returne hither.
9 They shall come weeping, & with
mercie will I bring them againe: I wil
leade them by the riuers of water in a
straight way, wherein they shal not stū-
ble: for I am a father to Israel, and E-
phraim is my first borne.
10 ¶ Heare the worde of the Lord, O
ye Gentiles, & declare in the yles afarre
of, and say, He that scattered Israel, wil
gather him & will keepe him, as a shep-
heard doth his flocke.
11 For the Lord hath redeemed Iaa-
kob, and ransomed him from the hande
of him, that was stronger then he.
12 Therefore they shall come, and re-
ioyce in the height of Zion, and shall run
to the bountifulnesse of the Lord, euen
for the wheate and for the wine and for
the oyle, and for the increase of sheepe,
and bullockes: and their soule shalbe as
a watered garden, and they shall haue
no more sorowe.
13 Then shal the virgine reioyce in the
dance and the yong men, & the old men
together: for I will turne their mour-
ning into ioy, and wil comfort them, and
giue them ioy for their sorowes.
14 And I will replenish the soule of
the Priests with fatnes and my people
shall be satisfied with my goodnes, saith
the Lord.
15 Thus saith the Lord, A voice was
heard on hie, a mourning and bitter
weeping. Rahel weeping for her chil-
dren, refused to be comforted for her chil-
dren, because they were not.
16 Thus saith the Lord Refraine thy
voice from weeping and thine eies from
teares: for thy worke shalbe rewarded,
saith the Lord, & they shall come againe
from the land of the enemie:
17 And there is hope in thine end, saith
the Lord, that thy children shal come a-
gaine to their owne borders.
18 I haue heard Ephraim lamenting
thus, Thou hast corrected mee, and I
was chastised as an vntamed calfe: co-
uert thou me, and I shalbe conuerted:
for thou art the Lord my God.
19 Surely after that I conuerted, I
repented: and after that I was instruc-
ted, I smote vpon my thigh: I was a-
shamed, yea euen cōfounded, because I
did beare the reproch of my youth.
20 Is Ephraim my deare sonne or
pleasant childe? yet since I spake vnto
him, I still remembred him: therefore
my bowels are troubled for him: I will
surely haue compassion vpon him, sayth
the Lord.
21 Set thee vp signes: make thee
heapes: set thine heart toward the path
and way, that thou hast walked: turne
againe, O virgin of Israel: turne again
to these thy cities.
22 How long wilt thou go astray, O
thou rebellious daughter? for the Lord
hath created a new thing in the earth:
A WOMAN shall compasse a man.
23 Thus saith the Lord of hostes, the
God of Israel, Yet shall they say this
thing in the land of Iudah and in the ci-
ties thereof, when I shall bring againe
their captiuitie, The Lord blesse thee, O
habitation of iustice & holy mountaine.
24 And Iudah shal dwel in it, and all

b Which were deliuered from the crueltie of Pharaoh.
c To wit, God.
d The people thus reason as though he were not so beneficiall to them now, as he had bene of olde.
e Thus the Lord answereth, that his loue is not changeable.
f Thou shalt haue such occasion to reioyce, which was then by taborets and dancing, as the custome was after notable victories, Exod.15.20. iudg.[illegible] and Chap.11.14.
g Because the Israelites, which were the ten tribes, neuer returned to Samaria, therefore this must be spiritually vnderstand vnder the kingdome of Christ which was the restauration of the true Israel.
h That is, shal eate the fruite thereof, as Leu.19.23. deut.20.6.
i The ministers of the worde.
k They shall exhort all to the imbracing of the Gospel, as Isa.2.3.
l He sheweth what shall be the concorde and loue of all vnder the Gospel where none shall be refused for their infirmities and euery one shall exhort one another to imbrace it.
m That is, lamenting their sinnes, which had not giuen eare to the Prophets and therefore it followeth that God receiued them to mercie, Chap.50.4. [illegible] Where they found no impediments but abundance of all things. o That is, dearely beloued, as the first childe is to the father. p That is from the Babylonians, and other enemies. q By these temporall benefites he meaneth the spiritual graces, which are in the Church, and whereof there should bee euer plentie, Isa.58.11,12.

[illegible] the comparison of the [illegible] God to his owne [illegible]. [illegible] Teaching, the [illegible] knowledge [illegible]. t To declare the greatnes of Gods mercie [illegible] Iewes, he [illegible] that [illegible] were [illegible] Beniamin [illegible] tribe [illegible] that it [illegible] Beniamin could haue [illegible] for her children [illegible] mourning. That is the people that were led captiue. x Which was wanton and could not [illegible] the yoke. [illegible] at, [illegible] God to [illegible] his [illegible] for the [illegible] z In signe of repentance, and [illegible] a And not [illegible] be [illegible] b [illegible] in him to call me [illegible]. To wit [illegible] [illegible] the [illegible] their deliuerance from Babylon was a figure of the [illegible] deliuerance [illegible] he sheweth how this should be [illegible] to me by [illegible] should conceiue and beare in her wombe [illegible] cause it should be borne of a virgin without man [illegible] Ierusalem which was like a barren woman in her captiuitie [illegible] that is ioyned in mariage, and whom God blesseth with children.

the cities thereof together, the husbandmen & they that go forth with the flocke.

25 For I haue satiate the wearie soule, and I haue replenished euery sorowfull soule.

26 Therefore I awaked and beheld, and my sleepe was sweete vnto me.

27 Behold, the dayes come, sayth the Lord that I will sow the house of Israel, and the house of Iudah with the seed of man and with the seed of beast.

28 And like as I haue watched vpon them, to pluckе vp and to roote out, & to throw down, and to destroy, & to plague them, so will I watch ouer them to build & to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sowre grape, & the children's teeth are set on edge.

30 But euery one shal die for his owne iniquitie: euery man that eateth ſ sowre grape, his teeth shalbe set on edge.

31 ¶ Behold, the dayes come, saith the Lord that I will make a new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt: the which my couenant they brake, although I was an husband vnto them, saith the Lord.

33 But this shalbe the couenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my Lawe in their inward parts, and write it in their hearts, and will be their God, and they shalbe my people.

34 And they shal teach no more euery man his neighbour and euery man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them vnto the greatest of them, saith the Lord: for I will forgiue their iniquite, & will remember their sinnes no more.

35 Thus saith the Lord which giueth the sunne for a light to the day, & the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hosts.

36 If these ordinances depart out of my sight sayeth the Lord, then shall the seede of Israel cease from being a nation before me for euer.

37 Thus saith the Lord, If the heauens can be measured, or the foundations of ſ earth bee searched out beneath, then will I cast off all the seed of Israel, for all that they haue done, saith ſ Lord.

38 Behold, the dayes come, sayth the Lord, that the citie shall be built to the Lord from the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shal go forth in his presence vpon the hil Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and al the fields vnto the brooke of Iudron, and vnto the corner of the horsegate towarde the East shalbe holy vnto the Lorde, neither shall it be plucked vp nor destroyed any more for euer.

## CHAP. XXXII.

Ieremiah is cast into prison because he prophesied that the citie should be taken of the king of Babylon. Chesthereth, that the prophesie should come against to their owne perdition. 38 The people of God are the seruants and heire of their Lord.

THe worde that came vnto Ieremiah from the Lorde, in the tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore doest thou prophesie, and say, Thus sayeth the Lord, Behold, I will giue this citie into the handes of the King of Babel, and he shall take it:

4 And Zedekiah the King of Iudah shall not escape out of ſ hand of the Caldeans, but shall surely be deliuered into the hands of the king of Babel, and shal speake with him mouth to mouth, and his eyes shall behold his face,

5 And he shall lead Zedekiah to Babel, and there shall he be, vntill I visite him, saith ſ Lord: though ye fight with the Caldeans ye shal not prosper.

6 ¶ And Ieremiah said, The worde of the Lord came vnto me saying,

7 Behold, Hanameel the sonne of Shallum thine vncle, shall come vnto thee and say, Buy thou thee my fielde, that is in Anathoth: for the ſ title by kindred

c Hauing vnderstanding of the diuision of the Messiah to come, in whom the two houses of Israel and Iudah should be ioyned, & reuyued.

d I will multiplie, and encrease them with people and seed.

e The wicked often bring to vnderstanding when they are in miserie, and God reuiues vs by chastisements, pronounced by the Prophets, saying: The fathers eat a sharp grape, and their children's teeth are set on edge, that is to say, we are punished for the sinnes of our forefathers. Ezek. 18. 2.

f I change the couenant of redemption made to the fathers, and then which was giuen after. Ieremie therefore speaketh of one & generall seede in Iesus Christ, saying that this is called newe because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen in his Church vnder the Gospel.

g And to shew the ouerflow of their owne vnprofitableness though their authoritie. Ezek. 18. 2.

h Vnder the kingdome of Christ there shall be none blinded with ignorance, but I shall giue them such knowledge of God for the remission of their sinnes, & daily increase the same, that it shall not be needful to come so much to the knowledge of my name as to the exhibition of the promised Messiah, but the full accomplishment hereof is referred to the kingdom of Christ when we shall be reuiued with our head.

i If the sun & moone and starres should not giue light according to their ordinance, no more should Israell forget to be, nor cease to be my people for euer, no certainer is it that I will cast off my people for euer to gouerne them with.

m The one and the other is impossible

n As it was professed, Hebr. 11. 32 This description be thereof that the citie should be as ample, & beautifull as euer it was: but be altogether to the spirituall Ierusalem, whose beautie should be incomparable.

a So that Ieremiah had now prophecied from the thirteenth yeere of Iosiah vnto the last yeere saue one of Zedekiahs reigne, which was almost fortie yeere.

Chap. 39. 16, 17 & 34. 2.

l Till I take Zedekiah away by death: for he shall not die by the sworde, as Chap. 44. 30. Otherwise was ment that the people should returne againe out of captiuitie and enioy their possessions & buildings, as Deut. 15. 8. 44. & 30. 3. to redeeme it

d Because he was next of the kinred, as Ruth.4.4.

e Of the possession of the Leuites, read Leu.25.32.

f Which maketh to of our moneys, about ten shillings sterlinge, if thou lust I reade the common shekel, read Gen.23. 15.for the shekel of the Temple was of double value, and ten peeces of siluer were iustly a shekel for. g According to the custome. the instrument of euidence was sealed by both the common sorte, and a copie thereof remained, which contayned the same in effect, but was not so authenticall as the other, but was left open to be ferne if any thing shuld be called into doubte.

h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.

[Or, bad. Exod.34.7. deut 5.9

i Because the wicked are subiect to the rule of God, he be worth that their posterite, which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and that the iniquite of their fathers, which is likewise in them, shalbe also reuenged on their head.

dyed ſappertaineth vnto thee to bye it.

8 So Hanameel, mine vncles sonne, came to me in the court of the prison according to the word of the Lorde, & saide vnto me, Bie my field I pray thee, that is in Anathoth, which is in the countrey of Benamin: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was ꝑ word of the Lord.

9 And I bought ꝑ field of Hanameel, mine vncles sone, that was in Anathoth and weighed him the siluer euen seuen ſshekels, and ten peeces of siluer.

10 And I writ in the booke & signed it, and tooke witnesses, & weighed him the siluer in the balances.

11 So I tooke the booke of the possession, being sealed according to ꝑ Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch ꝑ sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vncles ſsonne, and in the presence of the witnesses, written in the booke of the possession, before all the Iewes that sate in the court of the prison.

13 And I charged Baruch before thē, saying,

14 Thus saith the Lord of hosts, the God of Israel, Take the writings, euē this booke of the possession, both that is sealed, and this booke that is open, and put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hostes, the God of Israel sayth thus, Houses and fieldes, and vineyardes shalbe possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord saying,

17 Ah Lord God, beholde, thou hast made the heauen and the earth by thy great power, and by thy stretched out arme, & there is nothing hard vnto thee.

18 * Thou shewest mercy vnto thousands, and recompensest the iniquite of the fathers vnto the bosome of their children after thē. O God the great & mighte, whose Name is the Lord of hosts,

19 Great in counsell, and mightie in worke, (for thine eies are open vpon all the wayes of the sonnes of men, to giue to euery one according to his waies, and according to the fruit of his workes)

20 Which hast set tignes and wonders in the land of Egypt vnto this ꝑ day, and in Israel, & among all men & hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of ꝑ land of Egypt with tignes, and with wonders, and with a strong hand, with a stretched out arme, & with great terrour,

22 And hast giuen them this lande, which thou diddest sweare to their fathers to giue them, euen a lande, that floweth with milke and hony.

23 And they came in and possessed it, but they obeyed not thy voyce, neyther walked in thy Law: all that thou commandedst thē to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Beholde, the ſmounts, they are come vnto the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight against it by meanes of the sword, and of the famine, and of the pestilence, and what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast saide vnto mee, O Lord God, Bye vnto thee the fielde for siluer, and take witnesses: for the citie shalbe giuen into ꝑ hand of the Caldeans.

26 ¶ Then came the word of ꝑ Lord vnto Ieremiah, saying,

27 Beholde, I am the LORD GOD of all ᵐ flesh: is there any thing to hard for mee?

28 Therefore thus saith the Lorde, Behold, I will giue this citie into the hande of the Caldeans, & into the hande of Nebuchad nezzar, King of Babel, & he shall take it.

29 And the Caldeans shall come and fight against this citie, & set fire on this citie and burne it, with the houses, vpon whose rooues they haue offred incēse vnto Baal, & powred drinke offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel and the children of Iudah haue surely done euil before me from their ᵒyouth: for the children of Israel haue surely prouoked me to anger with ꝑ workes of their hands, saith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, & of my wrath, from the daye, that they built it, euē vnto this day, that I should remoue it out of my sight,

32 Because of all the euil of the children of Israel, and of the childre of Iudah, which they haue done to prouoke

Ppp.iij. me

k Meaning, that hee will declare in scripture, that his people shall neuer be forgotten.

l The word signifieth any thing that is cald by an ornament or name part, & is also vsed for engines of warre, which were layde on an herp ace to shoote into a city before that ginnes were in vse.

m That is, of euery creature, who as they are his worke, so doeth he gouerne & rule them as pleaseth him, whereby he is thereth that as he is the author, so is their preseruer to their finnes so shall he for his mercies be their redeemer to reduce them again to liberte.

n From ſ time that I brought them out of Egypt, & made them my people and called them my first borne.

me to anger, euen they, their kings, their princes, their priests and their prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me the backe and not the face: though I taught them, rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house wherevpon my name was called to defile it,

35 And they built the hie [p] places of Baal, which are in the valley of Ben-hinnom, to cause their sonnes, and their daughters to passe through the fire [q] vnto Molech, which I commaunded them not, neither came it into my mind, that they should do such abominacion, to cause Iudah to sinne.

36 And nowe therefore, thus hath the Lord God of Israel spoken, concerning this citie, Whereof ye say, It shalbe deliuered into the hande of the king of Babel by the sword, and by the famine, and by the pestilence.

37 [t] Behold, I will gather them out of all countreys, whereon I haue scatte red them in mine anger, & in my wrath, and in great indignation, & I will bring them againe vnto this place, and I will cause them to dwell safely.

38 And they shalbe [u] my people, and I will be their God.

39 And I will giue them [x] one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

40 And I will make an [y] euerlasting couenant with them, that I will neuer turne away from them to do thē good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delite in them to doe them good, & I will plant them in this lande assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fieldes shalbe possessed in this land, whereof ye say, It is desolate without man or beast, and shalbe giuen into the hand of the Caldeans.

44 Men shal bye fields for siluer, and make writings, and seale them, and take witnesses in the land of Benjamin, and rounde about Ierusalem, and in the

o Read Ier. 3.24. Hos. 9.10. Ephay. 65. and 2.... and 26.5. & 32.32. and 35.14. and 44.4. 2. Chro. 36.15.

p That is the altares, wher they were wont to offer sacrifice vpon or their tables

q Read Chap. 7.31. 2. King. 23.10.

r Read 2. Kin. 16.2.

s Read Chap. 30.16.

Deut. 30.3.

Chap. 30.22.

t One consent and one religion as Ezek. 11.19. & 36.27

u Read Chap. 31.33, 34.

x This is the declaration of that which was spoken before.

cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cause their captiuitie to returne, saith the Lord.

## CHAP. XXXIII.

1 The Prophet is monished of the Lord to pray for the deliuerance of the people, vnto whom the Lord promiseth Gods forgiuenesse, 6 & to restore them. 10 The ioy and gladnesse of Ierusalem. 14 Christ the Messias shall be sent.

MOreouer, the word of the Lord came vnto Ieremiah the seconde time, [a] while hee was yet shut vp in the [b] court of the prison, saying,

2 Thus saith the Lorde, the maker thereof, the Lord that formed it, and established it the Lord is his Name.

3 Call vnto me, and I will answere thee, and shewe thee great and mightie things, which thou knowest not.

4 For thus saith the Lorde God of Israel, concerning the houses of this citie, and concerning the houses of the kings of Iudah, which are destroyed by the [c] mounts, and by the sword,

5 They come to fight with the Caldeans, but it is to fill them selues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Behold, [d] I will giue it health & amendement: for I will cure them, and will reueale vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah, & the captiuitie of Israel to returne, & will builde them as at the first.

8 And I will cleanse them from all their iniquitie, whereby they haue sinned against me: yea, I will pardon all their iniquities, whereby they haue sinned & gainst me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a [e] ioy, a praise, and an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and they shall feare, and tremble for all the goodnes, and for all the wealth, that I shew vnto this citie.

10 Thus saith the Lorde, Againe there shalbe heard in this place, which ye say shalbe desolate, without man, and without beast, euen in the cities of Iudah, & in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast,

11 The voyce of ioye and the voyce of gladnesse

a Which was in the Kings house at Ierusalem as chap. 32.2.

b To wit, of Ieremiah who as he made it, so would he preserue it vnto Ier. 37.16.

c Read Chap. 32.24.

d The Iewes thinke to ouercome the Caldeans but they seeke their owne destruct on.

e Declaring that God is so much delighted in vs, and comforteth them.

f Whereby he shewed that the Church wherein is remission of sinnes, is Gods honour and glorie, for whosoeuer is enemie to it, he bourreth to dishonour God.

gladnesse, the voyce of the bridegrome, & the voyce of the bride, the voyce of them that shall say, Prayse the Lord of hosts, because the Lord is good: for his mercie [endureth] for euer, and of them that offer the sacrifice of prayse in the house of the Lorde, for I will cause to returne the captiuitie of the lande, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flockes.

13 In the cities of the mountaines, in the cities in the plaine, and in the cities of the South, and in the lande of Benaman, and about Jerusalem, and in the cities of Judah shall the sheepe passe againe, vnder the hande of him that telleth them saith the Lord.

14 Behold, the dayes come, sayth the Lord that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Judah.

15 In those dayes and at that time, will I cause the branch of righteousnes to growe vp vnto Dauid, and hee shall execute iudgement, and righteousnesse in the land.

16 In those dayes shall Judah be saued, and Jerusalem shall dwell safely, and he that shall call her, is the Lorde our righteousnesse.

17 For thus sayeth the Lorde, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priests & Leuites want a man before mee to offer burnt offrings and to offer meat offrings, and to do sacrifice continually.

19 ¶ And the word of the Lord came vnto Jeremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruant, that he should not haue a sonne to reigne vpon his throne, and with the Leuites, and Priests my ministers.

22 As the armie of heauen can not be nombred, neither the lande of the sea measured: so will I multiplie the seede of Dauid my seruant, & the Leuites, that minister vnto me.

23 ¶ Moreouer, the word of the Lord came to Jeremiah, saying,

24 Considerest thou not what this people haue spoken, saying, The two families, which the Lorde hath chosen, he hath euen cast them off? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lorde, If my couenant be not with day and night and if I haue not appointed the order of heauen and earth,

26 Then will I cast away the seede of Jaakob and Dauid my seruant, and not take of his seede to be rulers ouer the seede of Abraham, Isaak, and Jaakob: for I will cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIIII.

2 He threatneth that he shall be taken, and the King Zedekiah shalbe giuen into the hands of the King of Babylon. 11 Reproueth them for their cruelty to their seruants.

THe worde which came vnto Jeremiah from the Lorde when Nebuchadnezzar King of Babel, and all his hoste, & all the kingdomes of the earth, [that were vnder the power of his hand, and al people fought against Jerusalé, & against all the cities thereof saying,

2 Thus saith the Lord God of Israel, Goe, and speake to Zedekiah king of Judah, and tell him, Thus saith the Lorde, Behold, I will giue this citie into the hand of the King of Babel, and he shall burne it with fire,

3 And thou shalt not escape out of his hande, but shalt surely be taken, and deliuered into his hande, and thine eyes shal beholde the face of the King of Babel, and he shal speake with thee mouth to mouth, and thou shalt goe to Babel.

4 Yet heare the worde of the Lorde, O Zedekiah, King of Judah: thus saith the Lorde of thee, Thou shalt not die by the sworde,

5 [But thou shalt die in peace: and according to the burning for thy fathers the former Kings which were before thee, so shall they burne odours for thee, and they shall lament thee, saying,] Oh lorde: for I haue pronounced the worde saith the Lord.

6 Then Jeremiah the Prophet spake all these wordes vnto Zedekiah King of Judah in Jerusalem,

7 (When the King of Babels hoste fought against Jerusalem, and against all the cities of Judah, that were left, [euen against Lachish, and against Azekah: for these strong cities remained of the cities of Judah)

i Which was a long appointed for the Leuites to praise God by, 1. Chro 16 8. Psal. 105. 1. Ita. 12. 4 Psa. 100. 1. & 107. 1. and 118. 1 & 136. 1

k Meaning, that all the countrey of Judah shalbe made desert.

l That is, I will send the Messiah which shall come of the house of Dauid, of whome this prophesie is meant, as reuelatio all the Iewes, & that whole is written Chap. 23. 5 to the end, Christ that shall call his Church 1. That is, Christ, is our Lord God our righteousnes, sanctification, and redemption, 1. Cor. 1. 30.

o This is chiefly meant of the spirituall sacrifice of thanksgiuing which is left to the Church in the time of Christ, who was the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Law.

p Read Chap. 31 35.

n Meaning, the Leuites and Priests for their vnthankfulnesse.

a Who commanded Jeremiah to write vnto Zedekiah Nebuchadnezzar and all others Nebuchadnezzar.

q Not as any violent death.

r The Iewes shall lament for their Lorde and King.

8 This is the worde that came vnto Ieremiah from the Lorde, after that the King Zedekiah made a couenant with all the people, which were at Ierusalē, to proclaime libertie vnto them,

9 That euery man should let his seruant goe free, and euery man his handmaide, which was an Ebrue or an Ebruesse, and that none should serue himselfe of thē, to wit, of a Iewe his brother.

10 Nowe when all the princes, and all the people which had agreed to the couenant, heard that euery one shoulde let his seruant goe free, and euery one his handmaide, and that none shoulde serue them selues of thē any more, they obeyed and let them goe.

11 But after ward they repented and caused the seruāts and the handmaides, whome they had let goe free, to returne, and held them in subiection as seruants and handmaides.

12 Therefore the worde of the Lorde came vnto Ieremiah from the Lorde, saying,

13 Thus saith the Lord God of Israel, I made a couenāt with your fathers, when I brought them out of the lande of Egypt, out of the house of seruantes, saying,

14 At the terme of seuen yeeres let yee goe, euery man his brother an Ebrue which hath bene solde vnto thee: and when he hath serued thee sixe yeres, thou shalt let him go free from thee: but your fathers obeyed mee not, neither inclined their eares.

15 And ye were nowe turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, & ye had made a couenant before mee in the house, whereupon my name is called.

16 But ye repented, and polluted my name: for ye haue caused euery man his seruant, and euery man his handmaide, whom ye had set at libertie at their pleasure, to returne, and hold them in subiection to bee vnto you as seruantes and as handmaides.

17 Therefore thus saith the Lord, Ye haue not obeyed mee, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, saith the Lorde, to the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I will giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they cut the calfe in twaine, and passed betweene the partes thereof:

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priestes, and all the people of the lande, which passed betweene the partes of the calfe,

20 I will euen giue them into the hande of their enemies, and into the handes of them that seeke their life: and their dead bodies shalbe for meate vnto the foules of the heauen, and to the beastes of the earth.

21 And Zedekiah King of Iudah, and his princes will I giue into the hād of their enemies, and into the hande of them that seeke their life, and into the hande of the King of Babels hoste, which are gone vp from you.

22 Beholde, I will commaund, saith the Lorde, and cause them to returne to this citie, and they shall fight against it, and take it, and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

## CHAP. XXXV.

She purposeth the obedience of the Rechabites, and thereby confounded the pride of the Iewes.

THe worde which came vnto Ieremiah from the Lorde, in the dayes of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Go vnto the house of the Rechabites, & speake vnto them, & bring them into the house of the Lorde into one of the chambers, & giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought thē into the house of the Lorde, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man of God, which was by the chamber of the princes which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the treasure.

5 And I set before the sonnes of the house of the Rechabites, pottes full of wine, and cuppes, and saide vnto them, Drinke wine.

6 But they saide, We will drinke no wine: for Ionadab the sonne of Rechab our father commanded vs, saying, Ye shall drinke no wine, [neither] you nor your

d When the enemie was at hande, and they saw the cities in danger, they would seeme holy, and so begin some kinde of reformation but soone after they returned to their vngodlinesse

e According to the Law Exo. 21.2. Deu. 15. 12.

f Or, bondage.

Deut. 15.1, 12.

g Meaning, in the Temple, to declare that it was a most solemne and strict couenant made in the Name of the Lorde.

h That is, I gaue the seruis liberte to destroy you.

i Ebr. returned.

k As touching this maner of solemne couenant which the ancient vsed by passing betweene the two partes of a beast, to signifie that the transgressor of the same couenant should be so deuided in peeces, reade Gen. 15.10.

l To fight against the Egyptians. Chap. 37.11.

m For the disposition and order of these two prophetes, reade Chap. 27.1

n They came of Hobab Moses father in law, who was no Israelite, but after ioyned with them in the seruice of God.

o That is, a Prophet.

p Or, diuers.

q The Prophet saith not, That Lord such thinges: for them they ought to haue obeyed: but he reuoketh to another rule: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

r Whome Iosias the King of Israel commanded so by his scale, 2. King. 22.1.

s Teaching them hereby to flee all occasion of intemperancie, ambition and couetousnes, and that they might know that they were strangers in the earth, & be readie to depart at all occasions.

your

your sonnes for euer.

7 Neither shall yee builde house, nor sowe seede nor plant vineyard, nor haue any, but all your dayes ye shall dwell in tentes, that ye may liue a long time in the lande where ye be strangers.

8 Thus haue wee obeyed the voyce of Jonadab the sonne of Rechab our father in all that he hath charged vs, and we drinke no wine all our dayes, neither we our wiues, our sonnes, nor our daughters.

9 Neither builde we houses for vs to dwell in, neither haue we vineyard, nor fielde, nor seede,

10 But we haue remained in tents, & haue obeyed, & done according to all that Jonadab our father commanded vs.

g Which was onlye for the feare of their vnnatural peers from Zebe to Nebuzaradan.

11 But when Nebuchad nezzar king of Babel came vp into the land, we said, Come, & let vs go to Jerusalem, from ꝑ hoste of the Caldeans, and from the hoste of Aram: so we dwel at Jerusalē.

12 Then came the word of the Lord vnto Jeremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Goe, and tell the men of Judah and the inhabitants of Jerusalem: Will ye not receiue doctrine to obey my wordes, saith the Lorde?

14 The commandement of Jonadab the sonne of Rechab that he commaded his sonnes, that they should drinke no wine, is surely kept: for vnto this daye they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, rising early, and speaking, but ye would not obey me.

h Which declareth that they were not so bounde to their wine, ꝑ it could not be broken for any necessitie for where they were commanded to drinke no wine, they would not vse Jerusalem for feare of the warres.

15 I haue sent also vnto you all my seruants the Prophets, rising vp earely, and sending them, saying, Returne now euery man from his euill way, and amend your workes, and go not after other gods to serue them, & ye shall dwell in the lande which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

i Which is Manasses time and 35.y

16 Surely the sonnes of Jonadab the sonne of Rechab haue kept the commandement of their father, which hee gaue them, but this people hath not obeyed me.

k That is, by his Prophets and in diuers manners: which thowgh it were as much as though he should speak to the deafe: yet he ceaseth not to speake in his Name.

17 Therefore thus saith the Lord of hostes, the God of Israel, Beholde, I will bring vpon Judah and vpon all the inhabitants of Jerusalem, all the euill ꝑ I haue pronounced against them, because I haue spoke vnto them, but they would not heare, & I haue called vnto them, but they would not answere.

18 And Jeremiah said to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Jonadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Jonadab the sonne of Rechab shal not want a man, to stand before me for euer.

l In the posterite shall continue and be in my fauour for euer.

## CHAP. XXXVI.

1 Baruch writeth, as Jeremiah commaunded him, the booke of the curse against Israel and Judah. 5 He is sent with the booke vnto the people and readeth it before them all. 11 He is called before the lords and readeth it before them also. 23 The king cutteth it in pieces. 27 There is another written at the commaundement of the Lorde.

AND in the fourth a peere of Jehoiakim the sonne of Josiah king of Judah, came this worde vnto Jeremiah from the Lord, saying,

a Read Chap. 25.1.

2 Take thee a roule of booke, and write therein all the words that I haue spoken to thee against Israel, & against Judah, & against all the nations, from ꝑ day that I spake vnto thee, euen frō the dayes of Josiah vnto this day.

b Which were twentie yeres and more, counting from the thirteenth yeere of Josiahs reigne

3 It may bee that the house of Judah will heare of all the euill, which I determined to doe vnto them that they may returne euery man from his euill way, that I may forgiue their iniquitie and their sinne.

4 Then Jeremiah called Baruch the sonne of Neriah, and Baruch wrote at the mouth of Jeremiah all ꝑ words of the Lord, which hee had spoken vnto him, vpon a roule of booke.

As he was bidden.

5 And Jeremiah commanded Baruch, saying, I am shut vp, and can not go into the house of the Lord.

l Meaning in prison through the malice of the Priests.

6 Therefore go thou, and reade the roule, wherein thou hast written at my mouth the wordes of the Lorde, in the audience of the people in the Lordes house vpon the fasting day: also thou shalt reade them in the hearing of all Judah, that come out of their cities.

c Which was proclaimed for feare of the Babylon and as their custome was when they feared warre or any great plagues of God

7 It may be that they will pray before the Lorde, and euerie one returne from his euill way: for great is the anger and the wrath that the Lorde hath declared against this people.

d Betweth that nothing without prayer and repentance auaileth: notwithstanding that is more apparent

8 So Baruch the sonne of Neriah did according vnto all, that Jeremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lordes house.

9 And

g The fast was then proclaimed, and Baruch red this roule, which was a litle before that Ierusalem was finally taken, and then Iehoiakim and Daniel with companions were led away captiues.

9 ¶ And in the fift yeere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, and to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then read Baruch in the booke the Wordes of Ieremiah in the house of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretarie, in the hier court at the entrie of the newe h gate of the Lordes house, in the hearing of all the people.

h Which is the East gate of ỹ Temple.

11 When Michaiah the sonne of Gemariah, ỹ sonne of Shaphan had heard out of ỹ booke all the Wordes of the Lord,

12 Then he went downe to the kings house into the Chancellours chamber, ỹ lo, all the princes sate there, euen Elishama the Chancellour and Delaiah ỹ sonne of Shemaiah, and Elnathan the sonne of Achbor, and Gemariah ỹ sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto thē all the wordes that he had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hande the roule, wherein thou hast read in the audience of the people, & come. So Baruch the sonne of Neriah, tooke ỹ roule in his hande, and came vnto them.

15 And they said vnto him, Sit downe nowe, and read it, that we may heare. So Baruch read it in their audience.

i The godly were sorie inwarde, seeing God so offended and the wicked sure affrayned by the threatning of the punishment.

16 Now when they had heard all the Wordes they were afraid both one and other, & said vnto Baruch, We will certifie the King of all these Wordes.

17 And they examined Baruch, saying, Tell vs nowe, howe didest thou write all these wordes at his mouth?

18 Then Baruch answered them, He pronounced all these Wordes vnto me with his mouth, and I wrote them k with yncke in the booke.

k Ebr. that is, with ynke.

19 Then said ỹ princes vnto Baruch, Go, hide thee thou and Ieremiah, and let no man knowe where ye be.

20 ¶ And they went in to the King to the court but they layde vp the roule in the chamber of Elishama the Chancellour, & tolde the King all the Wordes, that he might heare.

21 So the king sent Iehudi to fet the roule, and he tooke it out of Elishama the Chancellours chamber. And Iehudi read it in the audience of the king, and in the audience of all the princes, which stoode beside the king.

22 Now the king sate in the Winter house, in the ninth moneth, and there was a fire burning before him.

l Which continuance part of Nouember and part of December.

23 And whē Iehudi had read three, or foure sides he cut it with the penknife and cast it into the fire, that was on the hearth vntil all the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rēt their garmēts, neither ỹ king, nor any of his seruants, ỹ heard all these wordes.

m Shewing, that they took no occasion of repenting, when they heare Gods iudgements, grome into Luther maker against him and his worke.

25 Neuertheles Elnathan, and Delaiah, and Gemariah had besought the king, that hee would not burne ỹ roule: but he would not heare them.

26 But the king commanded Ierahmeel the sonne of Hammelech, and Seraiah the sonne of Azriel, & Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord hid them.

n Thus we see the continuall care, that God hath euer had to preserue vs in from the rage of the wicked.

27 ¶ Then the Worde of the Lorde came to Ieremiah, after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah, saying,

28 Take thee againe another roule and write in it all the former Words that were in ỹ first roule which Iehoiakim the king of Iudah hath burnt.

o Though the wicked thinke to haue abolished the word of God when they haue burnt ỹ booke thereof, yet shall declarethe that God will not onely raise it vp againe but also encrease it in greater abundance to their condemnation, as here.

29 And thou shalt say to Iehoiakim king of Iudah, Thus saith the Lorde, Thou hast burnt this roule, saying, p why hast thou written therein, saying, that the king of Babel shall certainely come & destroy this land, and shall take thence both man and beast?

p The cause Iehoiakim was so

30 Therefore thus saith the Lord of Iehoiakim king of Iudah, Hee shall haue none to sit vpon the throne of Dauid, and his dead body shall be cast out in the day to the heat, and in the night to the frost.

q Though Iehoiachen his sonne succeeded him, yet he came not to the reigne but eight moneths as no reigne.

31 And I will visite him & his seede, and his seruants for their vnquitie, and I will bring vpon them, and vpon the inhabitants of Ierusalem, and vpon the men of Iudah all the euill that I haue pronounced against them: but they would not heare.

r Read Chap. 22.19.

32 Then tooke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therin at the

the mouth of Jeremiah all the wordes of the booke which Jehoiakim King of Judah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Jeconiah. He sendeth vnto Jeremiah to pray for him. 12 Jeremiah goeth out to the land of Benjamin, is taken, 15 Is beaten and put in prison.

2.King.24.17. 2.chro.36.10. chap.22.11. a Ellis was called Jehoiachin, or Jeconiah. b And called him Jeconiah where as before his name was Jeremiah, 1.King. 24.17. 3 Ebr. hands.

AND a King Zedekiah the sonne of Josiah reigned for Coniah the sonne of Jehoiakim, whome Nebuchad nezzar King of Babel made King in the land of Judah.

2 But neither hee, nor his seruants, nor the people of the lande would obeye the wordes of the Lord, which he spake by the b ministerie of the Prophet Jeremiah.

3 And Zedekiah c king sent Jehucall the sonne of Shelemiah, & Zephaniah the sonne of Maaseiah the Priest to the Prophet Jeremiah, saying, Pray now vnto the Lord our God for vs.

c Because he was afrayde of the Caldeans that came against him.

4 (Now Jeremiah went in & out among the people: for they had not put him into the prison.

d That is, was out of prison and at libertie.

5 Then Pharaohs hoste was c come out of Egypt: and when the Caldeans that beseged Jerusalem, heard tidings of them, they d departed from Jerusalem)

e To helpe the Iewes.

d Ebr, went vp.

6 Then came the worde of the Lord vnto the Prophet Jeremiah, saying,

7 Thus saith the Lord God of Israel, Thus shall yee say to the King of Judah, that sent you vnto mee to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And e Caldeans shall come againe, and fight against this citie, and take it & burne it with fire.

e Or, life not vp your soules.

9 Thus saieth the Lorde, Deceiue not your selues, saying, The Caldeans shal surely depart from vs: for they shal not depart.

10 For though yee had smitten the whole hoste of the Caldeans that fight against you, and there remained but f wounded men amōg them, yet should euery man rise vp in his tent, and burne this citie with fire.

f As some thinke to go to Anathoth his owne towne.

11 (When the hoste of the Caldeans was broke vp from Jerusalem, because of Pharaohs armie,

12 The Jeremiah went out of Jerusalē to go into g land of Benjamin, separating himself thēce frō amōg g people.

13 And when he was in the h gate of Benjamin, there was a chiefe officer, whose name was Jriah, the sonne of Shelemiah, the sonne of Hananiah, and he tooke Jeremiah g Prophet, saying, Thou fleest to the Caldeans.

g Ebr. the.

h Ebr. to the gate of Benjamin.

14 Then said Jeremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Jriah tooke Jeremiah & brought him to g princes.

15 Wherefore the Princes were angrie with Jeremiah, and smote him, & laide him in prison in the house of Jehonathan the scribe: for they had made that the prison.

i Because it was a common & straight prison.

16 When Jeremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, and tooke him out, and the King asked him secretly in his house, and saide, Is there any Worde from the Lorde? And Jeremiah said, Yea: for, said hee, thou shalt be deliuered into the hande of the King of Babel.

18 Moreouer, Jeremiah saide vnto King Zedekiah, What haue I offended against thee, or against thy seruāts, or against this people, that yee haue put me in prison?

19 k Where are now your Prophets, which prophesied vnto you, saying, The King of Babel shall not come against you nor against this land?

k Chap.28.4.

20 Therefore heare nowe, I pray thee, O my Lord g King: let my prayer l be accepted before thee, that thou cause me not to returne to the house of Jehonathan the scribe least I die there.

l Ebr. fal.

21 Then Zedekiah the King commanded, that they should put Jeremiah in the court of the prison, & that they should giue him daily a peece of breade out of the bakers streete vntill all the breade in the citie were eaten vp. Thus Jeremiah remained in the court of the prison.

m That is so long as there was any bread in the citie: thus God prouideth for his seruants, euen when their enemies do pretende to kill them. Likewise he hath appointed the.

CHAP. XXXVIII.

1 Vpon motion of the princes Jeremiah is put into a dungeon. 10 At the request of Ebed melech the king commandeth Jeremiah to be brought forth of the dungeon. 17 Jeremiah telleth to the king what he should doe.

THen Shephatiah the sonne of Mattan, and Gedaliah the sonne of Pashhur, and Jucall the sonne of Shelemiah, and Pashhur g sonne of Malchiah, heard the wordes that Jeremiah had spoken vnto all the people, saying,

n For Zedekiah had the rule of Jerusalem vnder the Lord: the state of the countrey now when Jeremiah was cast into prison, is set Chap. 39.

2 Thus

2 Thus sayth the Lorde, He that remaineth in this cite, shal die by ſ sworde, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shal liue: for he shall haue his life for a praye, and shall liue.

b Read Chap. 21. 9. & 38. 2.

3 Thus sayth ſ Lord, This cite shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therfore the princes said vnto the King, We beseeche you let this man be put to death: for thus he weakeneth the hands of the men of warre ſ remayne in this cite, and the hands of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

[Or, dishonesty.]

c Thus we see how the vnbeleeuers when they can not abide to heare the truth of God, they seeke to put the messengers to death as traytors & sowers of pollicies.

5 Then Zedekiah the king said, Beholde, hee is in your handes, for the king can denie you nothing.

6 Then tooke they Ieremiah, ꝛ cast him into the dungeon of Malchiah the sonne of Hammelech, ſ was in the court of the paſon: and they let downe Ieremiah with coardes: and in the dungeon there was no water but myre: so Ieremiah stacke fast in the myre.

d Whereas he gaue counsel of Lords afore that not onely he was not heard nor beleeued, but also was in the handes of the enemies to be cruelly intreated.

7 Now when Ebed melech ſ blacke More one of the Eunuches, which was in the Kings house, heard that they had put Ieremiah in the dungeon (then the King sate in the gate of Beniamin)

[Or, Chamberlaine, or Lieutenant.]

8 And Ebed melech went out of the kings house, ꝛ spake to the king, saying,

e To declare matters and giue sentence.

9 My lorde the king, these men haue done euill in all that they haue done to Ieremiah ſ Prophet, whom they haue cast into the dungeon, and hee dyeth for hunger in the place where he is: for there is no more bread in the cite.

f Here is declared the wicked hypocrisie of the Prophet found more fault with the deede, then with the wicked intent.

10 Then the king commanded Ebedmelech the blacke More, saying, Take frō hence thirtie men with thee, ꝛ take Ieremiah the prophet out of the dungeon before he dye.

11 So Ebed melech tooke ſ men with him and went to the house of the king vnder the treasurie, and tooke there old rotten ragges, ꝛ olde worne cloutes, and let them downe by coardes into the dungeon to Ieremiah.

12 And Ebed melech the blacke More said vnto Ieremiah, Put now these old rotten ragges, and worne, vnder thine arme holes, betweene the coards. And Ieremiah did so.

g Where the King had set him before to beat and thrust him as chap. 37. 21.

13 So they drewe vp Ieremiah with coardes ꝛ tooke him vp out of the dungeon, and Ieremiah remained in the court of the paſon.

14 ¶ Then Zedekiah the King sent, and tooke Ieremiah the Prophet vnto him, into the third entrie that is in the house of the Lorde, ꝛ the King said vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah saide to Zedekiah, If I declare it vnto thee, wilt not thou slay me? and if I giue thee counsel, thou wilt not heare me.

16 So the King sware secretly vnto Ieremiah, saying, As the Lorde liueth, that made vs these soules, I will not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then saide Ieremiah vnto Zedekiah, Thus sayth the Lorde God of hostes, the God of Israel, If thou wilt go forth vnto the King of Babels princes then thy soule shall liue, and this cite shall not bee burnt vp with fire, and thou shalt liue, and thine house.

h And perish thy selfe vnto them.

18 But if thou wilt not goe forth to the King of Babels princes, then shall this cite be giuen into the hande of the Caldeans, and they shall burne it with fire, ꝛ thou shalt not escape out of their handes.

19 And Zedekiah the King said vnto Ieremiah, I am carefull for ſ Iewes that are fled vnto the Caldeans, lest they deliuer me into their handes, and they mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Ieremiah said, They shall not deliuer thee: hearken vnto ſ voyce of the Lord, I beseeche thee, which I speake vnto thee. so shall it be well vnto thee, and thy soule shall liue.

21 But if thou wilt refuse to go forth, this is the worde that the Lorde hath shewed me.

22 And beholde, all the women that are ꝛ left in the king of Iudahs house, shalbe brought forth to the King of Babels princes: and those women shal saye, thy friendes haue perswaded thee, and haue preuailed against thee: thy feete are sastned in the myre, and they are turned backe.

k When Ieconiah and his mother with others were caried away, these women of the Kings house were left which shal be taken, saith the Prophet, & tel the King of Babel how Zedekiah hath bene seduced by his familiar friendes and false prophets, which haue left him in the mire

23 So they shall bring out all thy wiues, and thy children to the Caldeās, and thou shalt not escape out of their handes, but shalt be taken by the hande of the king of Babel: and thou cause to be burnt with fire.

24 Then saide Zedekiah vnto Ieremiah, Let no mā know of these wordes, and thou shalt not dye.

25 But

25 But if the princes vnderstand that I haue talked with thee, and they come vnto thee, and saye vnto thee, Declare vnto vs nowe, what thou hast sayde vnto the king, hide it not from vs, and we will not slay thee: also what the king said vnto thee,

26 Then shalt thou say vnto them, I humbly besought ꝑ king that he would not cause me to return to Jehonathans house, to dye there.

27 Then came all the princes vnto Jeremiah and asked him. And he tolde them according to all these wordes that the king had commanded: so they left off speaking with him, for ꝑ matter was not perceiued.

28 So Jeremiah abode stil in ꝑ court of the prison, vntill the day that Jerusalem was taken: & he was there, when Jerusalem was taken.

1 Herein appeareth the performance of the Prophecie, who hath assemble to saue his life, although it was not in the behalf of his doctrine, but in the feare of man.

CHAP. XXXIX.

1 Nebuchad-nezzar besiegeth Jerusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Jeremiah is prouided for. 15 Ebed-melech is deliuered from captiuitie.

IN ꝑ ninth yere of Zedekiah king of Judah in ꝑ tenth moneth, came Nebuchad nezzar king of Babel and all his host against Jerusalem, and they besieged it.

2 And in the eleuenth yere of Zedekiah in ꝑ fourth moneth, the ninth day of the moneth, the citie was broken vp.

3 And all the princes of the king of Babel came in, & sate in the middle gate, [euen Nergal, Sharezer, Samgar-nebo, Sarsechim, Rab saris, Nergal, Sharezer, Rab mag with all the residue of the princes of the king of Babel.

4 And when Zedekiah the king of Judah sawe them, and all the men of warre, then they fled, & went out of the citie by night, through the kings garde, [& by the gate betweene ꝑ two walles, and he went toward the wildernesse.

5 But the Caldeans host pursued after thē, and ouertooke Zedekiah in the desert of Jericho: & when they had take him, they brought him to Nebuchadnezzar king of Babel vnto Riblah in ꝑ land of Hamath, where he gaue iudgement vpon him.

6 Then the king of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the king of Babel slew all the nobles of Judah.

7 Moreouer hee put out Zedekiahs eyes, and bounde him in chaines, to carie him to Babel.

8 And the Caldeans burnt the kings house, & the houses of the people with fire, & brake downe the walles of Jerusalē.

9 Then Nebuzar adan the chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, and those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar adan the chiefe steward left the poore of the people that had nothing in the lande of Judah, and gaue them vineyards and fields at the same time.

11 Nowe Nebuchad nezzar king of Babel gaue charge concerning Jeremiah vnto Nebuzar adan the chiefe steward, saying,

12 Take him, and looke wel to him, and do him no harme, but doe vnto him euen as he shall say vnto thee.

13 So Nebuzar adan the chiefe steward sent, and Nebushazban, Rabsaris, and Nergal, Sharezer, Rab-mag, and all the king of Babels princes:

14 Euen they sent, and tooke Jeremiah out of the court of the prison, and cōmitted him vnto Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carry him home: so he dwelt among the people.

15 Nowe the word of the Lord came vnto Jeremiah, while hee was shut vp in the court of the prison saying,

16 Go and speake to Ebed melech the blacke More, saying, Thus saith ꝑ Lord of hostes the God of Israel, Behold, I will bring my wordes vpon this citie for euil, and not for good, and they shall be accomplished in that day before thee.

17 But I will deliuer thee in that day, saith the Lorde, and thou shalt not be giuen into ꝑ hande of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fal by ꝑ sword but thy life shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

2 The gates and walles were broken downe.

3 Which was a posterne betwixt twoe walles. 2.King.25.4.

4 Which is called Antiochia on Orga.

Or, captaine of the garde.

5 Thus God recompenced his seruant for his seruice which he did vnto his Prophet in his troubles.

CHAP. XL.

1 Jeremiah hath leaue to go whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe word which came to Jeremiah from the Lord after that Nebuzar adan ꝑ chiefe steward had let him goe frō Ramath, when he had taken him being bounde in chaines among all that were caried away captiue of Jerusalem and Judah, which were caried away captiue vnto Babel.

1 For the rich and the mightie which put their trust in their riches and meanes, are by Gods iust iudgements most ingeniously handled. 4 How the handled. 6 How they are taken possession.

Qqq.i. 2 And

a From this seconde [illegible] vnto Chap. [illegible] it semeth to be as a parenthesis, and there the [illegible] and there [illegible] declared what it was.

b God moued this infidel to speake this to declare ẏ great blindnes & obstinacie of the Iewes, which could not feele that which this heathen man confessed.

[illegible] commandement.

2 And the chiefe steward tooke Ie-
remiah, and saide vnto him, The Lorde
thy God hath pronounced this plague
vpon this place.
3 Nowe the Lorde hath brought it, &
done according as he hath saide: because
ye haue sinned against the Lorde, and
haue not obeyed his voyce, therfore this
thing is come vpon you.
4 And now behold, I loose thee this
day frō the chaines which were on thine
handes: if it please thee to come with me
into Babel, come, and I will looke well
vnto thee: but if it please thee not to come
with me into Babel, tarie still: beholde,
all the lande is before thee. whither it
seemeth good, and conuenient for thee to
go, thither go.
5 For yet he was not returned: there-
fore he saide, Returne to Gedaliah the
sonne of Ahikam, ẏ sonne of Shaphan,
whome the King of Babel hath made
gouernour ouer all the cities of Iudah,
and dwell with him among the people,
or go wheresoeuer it pleaseth thee to go.
So the chiefe steward gaue him vitailes
and a reward and let him go.
6 Then went Ieremiah vnto Geda-
liah the sonne of Ahikam, c to Mizpah,
and dwelt there with him among the
people that were left in the land.
7 Now when all the captaines of the
host, d which were in the fieldes, euen
they and their men heard, that the king
of Babel had made Gedaliah the sonne
of Ahikam gouernour in the lande, and
that hee had committed vnto him, men,
and women, and children, and of the
poore of the land, that were not caried a-
way captiue to Babel,
8 Then they came to Gedaliah to Miz-
pah, euen e Ishmael the sonne of Ne-
thaniah, and Iohanan, and Ionathan
the sonnes of Kareah, and Seraiah the
sonne of Tanehumeth, and the sonnes
of Ephai, the Netophathite, and Ieza-
niah the sonne of Maachathi, they and
their men.
9 And Gedaliah the sonne of Ahikam,
the sonne of Shaphan * sware vnto thē,
and to their men, saying, Feare not to
serue the Caldeans: dwell in the lande,
and serue the King of Babel, and it shal
be well with you.
10 As for me, beholde, I will dwell at
f Mizpah to serue the Caldeans, which
will come vnto vs: but you, gather you
wine, and sommer fruites, and oyle and
put them in your vessels, & dwell in your

c Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

e Who was of ẏ Kings blood and after slewe him, Chap. 41.2.

* 2 King. 25.24.

f [illegible]

cities, that ye haue taken.
11 Likewise when al the Iewes that
were in Moab and among the Ammo-
nites, and in Edom, and that were in all
the countreys, heard ẏ the King of Ba-
bel had left a remnant of Iudah, & that
hee had set ouer thē Gedaliah the sonne
of Ahikam the sonne of Shaphan,
12 Euen all the Iewes returned out
of all places where they were driuē, and
came to the land of Iudah to Gedaliah
vnto Mizpah, and gathered wine and
sommer fruites, very much.
13 Moreouer Iohanan the sonne of
Kareah, & all the captaines of the hoste,
that were in the fieldes, came to Gedali-
ah to Mizpah,
14 And said vnto him, Knowest thou
not that g Baalis the king of the Ammo-
nites hath sent Ishmael ẏ sonne of Ne-
thaniah to slay thee? But Gedaliah the
sonne of Ahikam beleeued them not.
15 Then Iohanan the sonne of Ka-
reah spake to Gedaliah in Mizpah se-
cretly, saying, Let me goe, I pray thee, &
I will slay Ishmael ẏ sonne of Netha-
niah, & no man shall know it. wherefore
should he kill thee, ẏ all ẏ Iewes, which
are gathered vnto thee, should be scatte-
red, and the remnant in Iudah perish?
16 But Gedaliah ẏ sonne of Ahikam
saide vnto Iohanan the sonne of Kare-
ah, Thou shalt h not doe this thing: for
thou speakest falsly of Ishmael.

f Or, chosen to dwel in.

* Which were fledde al of for feare of the Caldeans.

g For vnder the colour of entertaining of Ishmael he sought onely to make them to destroy one another.

h Thus ẏ godly, which think no harme to others, are soonest deceiued, and neuer lack such as conspire their destruction.

## CHAP. XLI.

2 Ishmael killeth Gedaliah guilefully, and many other with him. 11 Iohanan followeth after Ishmael.

BUt in the a seuenth moneth
came Ishmael the sonne of
Nethaniah the sonne of Eli-
shama of the seede royal, and
the princes of the King, & ten men with
him, vnto Gedaliah the sonne of Ahikā
to Mizpah, and there they did b eat bread
together in Mizpah.
2 Then arose Ishmael the sonne of
Nethaniah with these tenne men that
were with him, and smote Gedaliah the
sonne of Ahikam the sonne of Shaphan
with the sworde, and slewe him, whom
the king of Babel had made gouernour
ouer the lande.
3 Ishmael also slewe all the Iewes
that were with Gedaliah at Mizpah, &
all the Caldeans that were found there,
and the men of warre.
4 Nowe the seconde day that he had
slaine Gedaliah and no man knewe it,
5 There came men from Shechem,
from

a The citie was destroyed in the fourth moneth: and in the seuenth moneth, which conteined part of September, and part of October, was the gouernor Gedaliah slaine.

Meaning, Gedaliah.

b They did eat together as familiar friends.

from Shiloh, & from Samaria, euen foure score men hauing their beardes shaué, and their clothes rent & cut with
d offrings and incense in their handes to offer in the house of the Lord.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles not hearing of the burning thereof in the way they shewed these tokens of sorowe.

6 And Ishmael the sonne of Nethaniah went forth from Mizpah to meet thē, weeping as he went: & whē he met thē, he said vnto them Come to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael ſ sonne of Nethaniah slewe them, and cast them into the middes of the pit, he and the men that were with him.

e For his death was kept secret and he slayne that he triumphed for the destruction of Jerusalem and the Temple. But after these were with him they seemed to be most Gedaliah.

8 But ten men were founde among them, that sayd vnto Ishmael, Slay vs not: for we haue treasures in the fielde, of wheat, and of barley, and of oyle and of honie: so he stayed, and slew them not among their brethren.

f As foretolde & spake for feare of Jeremias and cast backe into Egypt, 1. Kings, 1522.

9 Now the pit wherin Ishmael had cast the dead bodies of the men whome he had slayne because of Gedaliah) is it, which Asa the King had g made because of Baasha king of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slayne.

10 Then Ishmael caryed awaye captiue all the residue of the people that were in Mizpah, euen the Kinges daughters, and all the people that remayned in Mizpah, whom Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

g Which had bene captaine vnder Zedekiah.

11 But when Johanan the sonne of Kareah, & all the captaines of the hoste that were with him, heard of all the euil that Ishmael the sonne of Nethaniah had done,

12 Then they all tooke their men, and went to fight with Ishmael ſ sonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Nowe when all the people whom Ishmael caried awaye captiue, sawe Johanan the sonne of Kareah and all the captaines of the hoste, that were with him, they were glad.

14 So all the people, that Ishmael had caried away captiue from Mizpah, returned and came again, and went vnto Johanan the sonne of Kareah.

h For Baasha the King of the Ammonites was the cause of this murther.

15 But Ishmael the sonne of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then tooke Johanan the sonne of Kareah, and all the captaines of the hoste that were with him, all the remnant of the people whom Ishmael the sonne of Nethaniah had caried awaye captiue frō Mizpah, after that hee had slayne Gedaliah the sonne of Ahikam) euen the strong men of warre, and the women, and the children, and the Eunuches, whome he had brought againe from Gibeon:

17 And they departed and dwelt in Geruth Chimham, which is by Bethlehem, to go and to enter into Egypt,

i Which place Dauid of olde had geuen to Chimham the sonne of Barzillai the Gileadite, 2. Sam. 1938.

18 Because of the Caldeans: for they feared them because Ishmael the sonne of Nethaniah had slayne Gedaliah the sonne of Ahikam, whome ſ king of Babel made gouernour in the lande.

## CHAP. XLII.

i The captaines aske counsell of Jeremiah what they ought to doe. 5 They admonished by the remnant of the people not to goe into Egypt.

Then all the captaines of the hoste and Johanan the sonne of Kareah, & Jesaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And saide vnto Jeremiah the Prophet, k Heare our prayer, wee beseeche thee, and pray for vs vnto the Lord thy God, euē for all this remnant (for we are left, but a fewe of many, as thine eyes doe beholde,

k The 1. to our prayer fal. before thee, as Chap. 36 7.

3 That the Lord thy God may shewe vs the way wherin we may walke, and the thing that we may l doe.

l This declareth ſ nature of hypocrites, which would not know of God, but for what they should do, but will not follow it, but in as much as it agreeth with the thing which they haue purposed to doe.

4 Then Jeremiah the Prophet said vnto them I haue heard you: behold, I will pray vnto the Lord your God according to your words, and whatsoeuer thing the Lorde shall answere you, I will declare it vnto you: I will keepe no thing backe from you.

m There are none more readie to abuse the name of God and take it in vaine, then the hypocrites, which to couer their falsehoode vse it without all reuerence, and make it a meanes for the to deceiue the simple and the godly.

5 Thē they said to Jeremiah, m The Lorde be a Witnesse of truth and fayth betweene vs, if wee doe not, euen according to all things for the which the Lord thy God shall sende thee to vs.

6 Whether it be good or euill, we will obey ſ voyce of the Lord God, to whom we sende thee that it may bee well with vs, when we obey the voyce of the Lord our God.

n He declareth the vision & the occasion thereof, wherein mention was made, Chap. 40.1.

7 ¶ And so after ten dayes came the word of the Lord vnto Jeremiah.

8 Then called he Johanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the

people from the least to the most,

9 And saide vnto thē, Thus saith the Lord God of Israel, vnto whom ye sent me to present your prayers before him,

10 If ye will dwell in this land then I will build you, and not destroy you, and I will plant you, + not roote you out: for I repent me of the euill that I haue done vnto you.

11 Feare not for the king of Babel, of whome ye are afraide: bee not afraide of him, saith the Lord: for I am with you, to saue you, and to deliuer you from his handes.

12 And I will graunt you mercy, ‡ he may haue compassion vpon you, ‡ he shall cause you to dwell in your owne land.

13 But if ye say, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt where we shall see no warre, nor heare the sound of the trumpet, nor haue hunger of bread, and there will we dwell,

15 And now therefore heare ‡ word of the Lord, ye remnant of Iudah, thus saith the Lord of hostes the God of Israel: If ye set your faces to enter into Egypt, and go to dwell there:

16 Then the sword ye feared, + shall take you there in the land of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, ‡ there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwell there, shall dye by the sworde, by the famine and by the pestilence, and none of them shall remaine nor escape from the plague, that I will bring vpon them.

18 For thus saith + Lord of hostes the God of Israel, As mine anger and my wrath hath beene powred forth vpon the inhabitantes of Ierusalem: so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shall be a detestation, and an astonishment, and a curse and a reproche, and yee shall see this place no more.

19 O ye remnant of Iudah the Lord hath saide concerning you, Goe not into Egypt: knowe certainely that I haue admonished you this day.

20 Surely yee dissembled in your hearts when ye sent me vnto the Lorde your God, saying, Praye for vs vnto the Lord our God and declare vnto vs euē according vnto all that ‡ Lord our God shall say, and we will do it.

21 Therefore I haue this day declared it you, but you haue not obeyed the voice of ‡ Lord your God nor any thing for the which he hath sent me vnto you.

22 Now therefore, know certainely that ye shall die by ‡ sword, by ‡ famine, and by the pestilence, in the place whither ye desire to goe and dwell.

## CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt contrarie to the minde of Ieremiah. + Ieremiah prophesieth the destruction of Egypt.

NOwe when Ieremiah had made an ende of speaking vnto the whole people all the words of ‡ Lorde their God, for the which the Lorde their God had sent him to them, euen all these words,

2 Then spake Azariah the sonne of Hoshaiah, + Iohanan the sonne of Kareah, and all the proud men saying vnto Ieremiah, Thou speakest falsly: the Lord our God hath not sent thee to say, Go not into Egypt to dwell there,

3 But Baruch the sonne of Neriah prouoketh thee against vs, for to deliuer vs into the hande of the Caldeans, that they might slay vs, and carry vs away captiues into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanā the sonne of Kareah, and all the captaines of the host tooke all the remnant of Iudah ‡ were returned from all nations, whither they had byn driuen, to dwell in the land of Iudah:

6 Euen men and women, and children, and ‡ kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah ‡ sonne of Ahikam, the sonne of Shaphan, and Ieremiah the Prophet, and Baruch the sonne of Neriah.

7 So they came into ‡ land of Egypt: for they obeyed not ‡ voyce of ‡ Lorde: thus came they to Tahpanhes.

8 ¶ Thē came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hande, and hide them in the clare in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say vnto thē, Thus saieth the Lord of hostes ‡ God of Israel, Behold,



d Read Chap. 44.

e Because all ‡ merchants of the world were ouerthrowen by the hand of the Caldeans, therefore they could not receiue any man into their shippes, who God, Chap. 51.

f Thus God turneth the policie of the wicked to their owne destruction, to keep thought them secure from all danger, and the fulfilling of his iudgements. Chap. 46. 25.

g Read Chap. 50. for the Lord hath determined to destroy Babylon, and therefore he will not spare the Egyptians.

h Nebuchadnezzar was commanded of God to come into Egypt, to the ouerthrow of the same.

+ Or, captiues.

+ Or, Tahpanhes.

1 Or, Iewes daughters.

2 Who was a false Prophet, Chap. 28. 1.

3 This declareth their pride and contempt of Gods mercies.

4 When the vngodly do chuse rather vnto their owne destruction to follow their owne fantasies, then Gods word.

5 He beareth vnkinde the name of the hypocrites to attribute ‡ to God and his word, which they would not obey.

6 Thus the wicked do not only contemne and hate the admonitions of God, but flatter and praise them, that they might purchase fauour the more.

7 As from the Southwest Ammonites and Edomites, Chap. 40. 11.

8 Whom these vnchristened also by force.

9 A citie in Egypt neere to Nilus.

10 Herein figureth God that the

k Read Chap. 25.9.

I Will sende and bring Nebuchad-nezzar the King of Babel my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pauilion ouer them.

11 And when hee shall come, hee shall smite the land of Egypt, such as are appointed for death, to death, and such as are for captiuitie, to captiuitie, and such as are for the sword, to the sword.

l Every one shall be slaine by that meanes that God hath appointed, chap. 15.2.

12 And I will kindle a fire in the houses of the gods of Egypt, and hee shall burne them and carie them away captiues, and he shal aray himselfe with the land of Egypt, as a shepheard putteth on his garment, and shall depart from thence in peace.

m In speaking, most easily, and suddenly shall he carie the Egyptians away.

13 He shall breake also the images of ‖Beth shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

[Or, the house of the sunne.

## CHAP. XLIIII.

The prophet for their idolatrie, 15 They that set light by the threatnings of the Lord are challenged. 26 The destruction of Egypt and of Iehoiakim, as prophesied

THe word that came to Ieremiah cõcerning all the Iewes, which dwelt in the lande of Egypt, & remained at Migdol and at Tahpanhes, and at Noph, & in the countrey of Pathros, saying,

a These were all famous and strong cities in Egypt where the Iewes that were fled vnto, for their safetie: but the Prophet declareth that there is no holde so strong, that can preserue them from Gods vengeance.

2 Thus saith the Lord of hostes the God of Israel, Ye haue seene all the euil that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and behold, this day they are desolate, and no man dwelleth therein,

3 Because of their wickednes which they haue committed, to prouoke me to anger in that they went to burne incense, & to serue other gods, who they knewe not, neither they, nor you, nor your fathers.

4 Howbeit I sent vnto you all my seruants the Prophets b rising early and sending them saying, Oh doe not this abominable thing that I hate.

b Read Chap. 7.25. & 25.4. and 26.5. and 29.19. and 35.15.

5 But they would not heare nor incline their eare to turne from their wickednesse, and to burne no more incense vnto other gods.

c He letteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatrie, that they might beware by their example, and not watch the like wickednes prouoke the Lord: for then they should be double punished.

6 Wherefore my wrath and mine anger was powred forth and was kindled in the cities of Iudah, and in the streets of Ierusalem, and they are desolate, & wasted, as appeareth this day.

7 Therefore now thus saith the Lord of hostes the God of Israel, Wherefore commit ye this great euill against your soules, to cut off from you man and woman, childe and suckling out of Iudah, and leaue you none to remaine?

8 In that ye prouoke me vnto wrath with the workes of your handes, burning incense vnto other gods in the land of Egypt whither ye bee gone to dwell: that yee might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

d He sheweth that we ought to keepe in memorie Gods iudgements from the beginning, that we consider rightly thine vnthankfulnes in the fearefull knowledge of the same, specially our fathers and kings, princes and rulers, and also whole countries and nations for their sinnes, that we may learne to feare Gods iudgements, and not looke to escape punishment for ours.

9 Haue ye forgotte the wickednes of your fathers, and the wickednes of the Kings of Iudah, & the wickednes of their wiues, & your owne wickednes & ye wickednes of your wiues, which they haue committed in the land of Iudah & in the streetes of Ierusalem?

e Read Amos 9.4.

10 They are not humbled vnto this day, neither haue they feared nor walked in my Law nor in my statutes, that I set before you & before your fathers.

f Which haue euill set their mindes & are gone thether on purpose.

11 Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will set my face against you to euill and to destroy all Iudah,

g Wherefore he threatneth the vtter ouerthrow, that he will set his face against them, as he did before.

12 And I will take the remnant of Iudah, that haue set their faces to goe into the land of Egypt there to dwell, & they shall all be consumed and fall in the land of Egypt: they shall euen be consumed by the sword and by the famine: they shall die from the least vnto the most, by the sword, and by the famine, & they shall be a detestation and an astonishment and a curse and a reproch.

h Read Amos 9.4.

13 For I will visite them that dwell in the lande of Egypt, as I haue visited Ierusalem by the sword, by famine, & by the pestilence,

i Read Chap. 24.8. & 29.17. Ezek. 5.12. & 6.11. & 12.16. & 14.21.

14 So that none of the remnant of Iudah, which are gone into the land of Egypt to dwell there, shall escape or remaine, that they should returne into the lande of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

k Meaning, but a fewe. This declareth how vnprofitable it is to decline from God, and how vnable we are of our selues to withstand Gods iudgements, except he vphold vs by his power.

15 Then all the men which knewe that their wiues had burnt incense vnto other gods, and all the women that stoode by, a great multitude, euen all the people that dwelt in the lande of Egypt in Pathros, answered Ieremiah saying,

l The Lord brought them to extreme calamities, and made them feele all the vengeance against God, & his Prophets.

16 The word that thou hast spoken vnto vs in the Name of the Lorde, wee will not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our owne mouth, as to

burne incense vnto the Queene of heauen, & to powre out drinke offrings vnto her, as we haue done, both we and our fathers, our kings and our princes in the cities of Iudah, & in the streets of Ierusalem: for then had we plentie of victuales and were wel and felt none euill.

18 But since we left of to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, we haue had scarcenesse of all things, and haue bene consumed by the sworde and by the famine.

19 And when we burnt incense to the Queene of heauen & powred out drinke offerings vnto her, did we make her cakes to make her glad, and powre out drinke offrings vnto her without our husbands?

20 Then said Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answere, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the streetes of Ierusalem, both you, & your fathers, your kings, and your princes, and the people of the land, and hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednesse of your inuentions, & because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense and because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lord nor walked in his Law, nor in his statutes nor in his testimonies, therfore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, heare the worde of the Lorde, all Iudah that are in the land of Egypt.

25 Thus speaketh the Lorde of hosts, the God of Israel, saying, Ye and your wiues haue both spoken with your mouths, and fulfilled with your hand, saying, Wee will performe our vowes that we haue vowed to burne incense to the Queene of heauen and to powre out drinke offrings to her: ye will performe your vowes and doe the things that yee haue vowed.

26 Therfore heare the word of the Lord, all Iudah that dwel in the land of Egypt. Beholde, I haue sworne by my great Name, saith the Lorde, that my Name shall no more bee called vpon by the mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God liueth.

27 Beholde, I will watche ouer them for euill and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sworde and by the famine, vntill they be vtterly destroyed.

28 Yet a small number that escape the sworde, shall returne out of the land of Egypt into the lande of Iudah: and all the remnant of Iudah that are gone in to the land of Egypt to dwell there, shall know whose wordes shall stand, mine or theirs.

29 And this shalbe a signe vnto you, saith the Lord, whe I visite you in this place, that ye may know that my words shall surely stand against you for euill.

30 Thus saith the Lord, Beholde, I will giue Pharaoh Hophra king of Egypt into the hand of his enemies, and into the hande of them that seeke his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

## CHAP. XIV.

2 Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake vnto Baruch the sonne of Neriah, when he had written these words in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Thus saith the Lorde God of Israel vnto thee, O Baruch,

3 Thou didest say, Woe is me now: for the Lord hath layed sorow vnto my sorrow: I fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I destroy, & that which I haue planted, will I plucke vp, euen this whole lande.

5 And seekest thou great things for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, saith the Lorde: but thy life will I giue thee for a pray in all places, whither thou goest.

a Read 2 chap. 7.18. It is meet that the Papists take heed of this place their Salue Regina, & Regina cœli, hearing the virgin Marie queene of heauen, and so of the blessed virgin, and mother of our Sauiour Christ made an idole for her, & ye Papist condemneth their idolatrie.

b Ye know were in that wrath here.

c This is still the argument of idolaters, which reforme religion by the bible, and in stead of acknowledging Gods worship, inuented both plentie and scarcitie, death & sickenes, they attribute it to their idoles, and so without God.

d Or, to appease her.

e That declareth vs how great danger it is for the husbands to permit their wiues any thing without the consent of the husband, for God shall punish the husbands that giue ouermuche liberty to their wiues.

f Ye shall see by these punishments that God is righteous & true of his promises, & that he will not suffer his children to transgresse his commandements.

g Thus declareth he his great plague towards disobedience seeing God will not beare to haue his Name mentioned by such as haue polluted it.

h We see therefore that God hath a perpetuall care ouer his inheritance & therefore sendeth sharpe scourges, though they be but for a time, yet he will not let the wicked alone, but destroyeth his enemies.

i He sheweth the meanes wherby they should be destroyed, to acknowledge them of the certeintie of the plague, and yet they remaine still in their obstinacie till they perish for Iosephus lib. 10. of Ant. cap. 12. witnesseth that fiue yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slew the king, & so brought the rest of the Iewes, and other into Babylon.

a Which was Ieremiahs secretarie, and wrote his prophecies vnder him.

b Otherwise read Chap. 36. 10.

c Baruch wondered with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people and the Temple, maketh this lamentation, as Psal. 6.6.

d Meaning, that God might destroy this people because he had planted them.

e Thou art to haue honour and credit whersoeuer he shall vse me.

f Read Chap. 22.9.

CHAP.

CHAP. XLVI.

1 He prophesieth the destruction of Egypt. 27 Deliverance is promised to Israel.

THe wordes of the Lorde, which came to Jeremiah the Prophet against the Gentiles,

2 As against Egypt, against the armie of Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchadnezzar king of Babel smote in the fourth yere of Jehoiakim the sonne of Josiah king of Judah.

3 Make readie buckler and shielde, and go forth to battell.

4 Make readie the horses, and let the horsemen get vp, and stand vp with your [a] helets, furbish the speares, and put on the [b] brigandines.

5 Wherefore haue I seene them afraide, and driuē backe: for their mightie men are smitten, and are fled away, and looke not backe: for feare [was] round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall towarde the [c] North by the riuer Perath.

7 Who is this, that commeth vp, as a flood, whose waters are moued lyke the riuers?

8 Egypt riseth vp like the flood, and [his] waters are moued like the riuers, and he saith, I will go vp, and will couer the earth: I will destroy [d] citie with them that dwell therein.

9 Come vp, ye horses, and rage yee chariots, and let the valiant men come forth, [e] the blacke Mores, and the Lydians that beare the shielde, and the Lydians that handle and bende the bowe.

10 For this is the day of the Lord God of hostes, and a day of vengeance, that he may auenge him of his enemies: for the sword shall deuour, and shalbe sacrat, and made drunke with their blood: for the Lord God of hostes hath a sacrifice in the North countrey by the riuer Perath.

11 Go vp vnto Gilead, and take balme, O virgine, the daughter of Egypt: in vayne shalt thou vse many medicines: for thou shalt haue no health.

12 The nations haue heard of thy shame, and thy cry hath filled the land: for the strong hath stubled against [f] strong [and] they are fallen both together.

13 The word that the Lorde spake to Jeremiah the Prophet, howe Nebuchad-nezzar king of Babel should come and smite the lande of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say Stande stil and prepare thee: for the swoorde shall deuoure rounde about thee.

15 Why are thy valiant men put backe? they could not stande, because the Lorde did driue them.

16 Hee made many to fall, and one fell vpon another: and they said, Arise, let vs goe againe to our owne people, and to the land of our nativitie from the swoorde of the violent.

17 They did crye there, Pharaoh king of Egypt, and of a great multitude hath passed the time appointed.

18 As I liue, saith the King, whose Name is the Lorde of hostes, surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captiuitie: for Noph shall be waste and desolate, without an inhabitant.

20 Egypt is like a faire calfe, but destruction commeth: out of the North it commeth.

21 Also her hired men [are] in the middes of her like fatte calues: they are also turned backe and fled away together: they could not stande, because the day of their destruction was come vpon them, and the time of their visitation.

22 The voyce thereof shall goe forth like a [g] serpent: for they shall march with an armie, and come against [her with] axes, as hewers of wood.

23 They shall cut downe [her] forest, saith the Lord: for they can not be counted, because they are more then the [h] grashoppers, and are innumerable.

24 The daughter of Egypt shall be confounded: she shall be deliuered into the hands of the people of the North.

25 [i] Thus saith the Lord of hostes, the God of Israel, Beholde, I will visite the [k] common people of No, and Pharaoh, and Egypt, with their gods and their Kings, euen Pharaoh, and all them that trust in him,

26 And I will deliuer them into the handes of those, that seeke their liues, and into the hande of Nebuchad-nezzar king of Babel, and into the handes of his seruants, and afterwarde she shall dwel as in the old time, saith the Lord.

27 [l] But feare not thou O my seruant Jaakob, and be not thou afrayde, O Israel:

a That is, nine nations, which are rounde about the land of Egypt.
b Read 2. Kin. 23. 29 & 24. 7. and 2. Chro. 35. 20.
c He meaneth the Egyptians to prepare themselues to warr.
d The prophet had this vision of the Egyptians, which shoulde be put to flight by the Babylonians at Carchemish.
e The Babylonians shall ouercome the 2 riuers Euphrates.
f He meeteth the boastings of the Egyptians, who thought by their riches, & power to haue ouercome all the world, alluding to 2 riuers Nilus, which at certayne times ouerflowith the countrey of Egypt.
g For these nations tooke part with the Egyptians.
h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that pleaseth him. Isa. 34.
i That is, at Carchemish.
k For as Gilead did by grosse meat nourishe, so shall Egypt by grosse warre be destroyed.
l So called because Egypt had not yet byn ouercome by the enemie.
m He declareth that no salue or medicine can procure health where as God giueth the wounde,

n As they that shun desperat flight, they left their Egyptiane.
o He declareth the matter to them, that impute their ouerthrowe to lacke of counsell and policie, and to time and not obseruing of times not considering that it is Gods mere appointment.
p To beat, that the Egyptians be beaten.
q They haue abundance of all things, and yet are not able to doe burne and preuaile.
r Jeremye.
s They shall be constrained to speake in rare of the Caldees.
t Jeremye.
u Thus they vaunt the great and mightie men of power
x To wit, Nebuchadnezzars armie.
y Some take the Hebrewe word for Arion for the famous mart of Egypt, the city of Alexandria.
z That is, the people of Egypt should be destroyed, &c.
a God commonly vseth this phrase when he meaneth to captiuate or bring vnder the rule of any the Israelites church of the Jewes, where of were Jeremiah and Baruch by which commaund he monished the Egyptians not to take the Commandement to take vp [illegible]

O Israel: for behold, I wil deliuer thee from a farre countrey, and thy seede from the land of their captiuitie, & Iaakob shall returne and be in rest, and prosperitie, and none shal make him afraid.

28 Feare thou not, O Iaakob my seruant (saith the Lorde: for I am with thee, and I will vtterly destroye all the nations, whither I haue driuen thee: but I will not vtterly destroye thee, but correct thee by iudgement, and not vtterly cut thee off.

b Read Chap. 10.24.

## CHAP. XLVII

The worde of the Lorde against the Philistims.

THe wordes of the Lord that came to Ieremiah the Prophet, against the Philistims, before that Pharaoh smote Azzah.

2 Thus saith the Lord, Behold, waters rise vp out of the North, and shall be as a swelling flood, & shall ouerflowe the lande, and all that is therein, and the cities with them that dwell therein: the men shal crie, and all the inhabitants of the land shall howle,

3 At the noyse and stamping of the hoofes of his strong horses, at the noyse of his charets, and at the rumbling of his wheeles: the fathers shal not looke backe to their children, for feeblenesse of handes,

4 Because of the daye that commeth to destroy all the Philistims, and to destroy Tyrus, & Zidon, and all the rest that take their part: for the Lord wil destroy the Philistims, the remnant of the yle of Caphtor.

5 Baldnesse is come vpon Azzah: Ashkelon is cut by (with) the rest of their valleys, howe long wilt thou cut thy selfe?

6 O thou swoorde of the Lord, howe long will it be or thou ceasle? turne againe into thy scabord, rest and be still.

7 Howe canst ceasle, seeing the Lord hath giuē it a charge against Ashkelon, and against the sea banke? euen there hath he appoynted it.

a Which were also called Gaza a cute of the Philistims.

b He meaneth the armie of the Caldeans, Isa. 8.8.

c The great feare shall take away their natural affection

d Their heart shall so faple them

e For Caphtor, in which are also called Capadocians had destroyed in olde time the Philistims and dwelt in their land, euen as Gen. Deut. 2.23

f They haue pulled off their heare for sorow and beardes.

g As the beardes vsed in their mourning: so the Lord forbade his people to doe, Deut. 14.1.

h Meaning, that it is not possible to eat the wicked should be any meanes to escape out of the hand of the Lord, whom he will take vengeance

## CHAP. XLVIII

The worde of the Lorde against the Moabites, 26 Because of their pryde and sinne.

a These were cities of the Moabites which therefore are set to be for the more to shew against the following of 23.&c

Vnto Nebo: for it is wasted: Kiriathaim is confounded and taken: Misgab is confounded and afraide.

2 Moab shall boast no more of Heshbon: for they haue deuised euil against it. Come, and let vs destroy it, that it be no more a nation: also thou shalt be destroyed, O Madmen, and the sword shall pursue thee.

3 A voyce of crying shalbe (from Horonaim, with) desolation and great destruction.

4 Moab is destroyed: her litle ones haue caused their crie to be heard.

5 For at the going vp of Luhith, the mourner shall go vp with weeping: for in the going downe of Horonaim, the enemies haue heard a crie of destruction.

6 Flee, and saue your liues, and be like vnto the heath in the wildernesse.

7 For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken, and Chemosh shall goe forth into captiuitie with his Priestes and his princes together.

8 And the destroyer shall come vpon all cities, and no citie shall escape: the valley also shall perish, & the plaine shall be destroyed as the Lord hath spoken.

9 Giue wings vnto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 Cursed (be he) that doeth the worke of the Lorde negligently, and cursed be he, that keepeth backe his swoorde from blood.

11 Moab hath bene at rest from his youth, and he hath setled on his lees, and hath not bene powred from vessell to vessell, neither hath he gone into captiuitie: therefore his taste remained in him and his sent is not changed.

12 Therefore behold, the dayes come, (saith the Lorde, that I will sende vnto him such as shall cary him away, and shall empte his vessels, and breake their bottels.

13 And Moab shall be ashamed of Chemosh as the house of Israel was ashamed of Beth-el their confidence.

14 Howe (thinke you) thus, We are mightie and strong men of warre?

15 Moab is destroyed, and his cities burnt vp, and his chosen yong men are gone downe to slaughter, (saith the King, whose name is, The Lorde of hostes.

16 The destruction of Moab is ready to come and his plague hasteth fast.

17 All ye that are about him, mourne for him, and all ye that know his name, say, Howe is the strong staffe broken,

b Thus shall the Babylonians encourage one another.

c Read Isa. 25.10

d Horonaim & Luhith were two places where the Moabites fled, Isa 15.5. e Like poore cities in barren places where the enemie wil not persue at all for you, Chap. 17.6

f That is, the rules which are the welfare of those lands. Some reade in thy possessions, ioy to the worde may signifie as 1. Sam. 25 36

g With thy great riches and thy innumerable captiues shalbe led away captiues, so as they shall then know it is in vaine to looke for helpe at mens, Isa. 15.2.

h He sheweth that God would punish the Caldeans, if they did not destroy the Egyptians, and that with a courage and celerity: this threatning of his vengeance against them is more, his worke, though the Caldeans thought no more there of, Isa. 10.12. i Or deceitfully.

k Hath not bene removed as the Iewes haue, but hath lyued at ease and as a banne that feedeth itself on his lees.

l As the calfe of Beth el were not able to deliuer the Israelites: no more shall Chemosh deliuer the Moabites.

m Or vpon vp, or destroyed.

n How are they destroyed that put their trust in their strength and riches?

and

[and] the beautifull rodde!

18 Thou daughter that doest inhabite Dibon, come downe from thy glorie, and sit in thirst: for the destroyer of Moab shall come vp vpon thee, and he shall destroy thy strong holdes.

19 Thou that dwellest in Aroer, stand by the way, and behold: aske him that fleeth and that escapeth, and say, What is done?

20 Moab is confounded: for it is destroyed: howle and cry, tell ye it in Arnon, that Moab is made waste,

21 And iudgement is come vpon the plaine countrey, vpon Holon and vpon Jahazah, and vpon Mephaath,

22 And vpon Dibon, and vpon Nebo, and vpon the house of Diblathaim,

23 And vpon Kiriathaim, and vpon Beth gamul, and vpon Beth meon,

24 And vpon Kerioth, and vpon Bozrah, and vpon all the cities of the land of Moab farre or neere.

25 The horne of Moab is cut off, & his arme is broken saith the Lord.

26 Make ye him drunken: for he magnified him selfe against the Lord: Moab shall wallowe in his vomite, and he also shall be in derision.

27 For diddest not thou deride Israel, as though he had bene found among theeues? for when thou speakest of him, thou art moued.

28 O ye that dwell in Moab, leaue the cities, and dwell in the rockes, and be like the doue, that maketh her nest in the sides of the holes mouth).

29 We haue heard the pride of Moab (he is exceeding proude) his stoutnesse, and his arrogancie, and his pride, and the hautnesse of his heart.

30 I knowe his wrath, saieth the Lord, but it shal not be so: and his dissimulations, for they doe not right.

31 Therefore will I howle for Moab, and I will crye out for all Moab: mine heart shall mourne for the men of Kir heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Jaser: thy plantes are gone ouer the sea, they are come to the sea of Jaser: the destroyer is fallen vpon thy summer fruites, and vpon thy vintage,

33 And ioy, and gladnesse is taken from the plentifull fielde and from the lande of Moab: & I haue caused wine to faile from the wine presse: none shall treade with howting: their howting shall be no howting.

34 From the crie of Heshbon vnto Elaleh and vnto Jahas haue they made their noise: from Zoar vnto Horonaim, the heifer of three yeere olde shall goe lowing: for the waters also of Nimrim shalbe wasted.

35 Moreouer, I will cause to cease in Moab, saith the Lord, him that offereth in the hie places, and him that burneth incense to his gods.

36 Therefore mine heart shall sound for Moab like a shawme, & mine heart shall sound like a shawme for the men of Kir heres, because the riches that he hath gotten, is perished.

37 For euery head shall be balde, and euery beard pinched: vpon all the handes shall be cuttings, and vpon the loynes sackecloth.

38 And mourning shall be vpon all the house toppes of Moab and in all the streetes therof: for I haue broken Moab like a vessell wherein is no pleasure, saith the Lorde.

39 They shall howle, saying, How is he destroyed: howe hath Moab turned the backe with shame: so shall Moab be a derision, and a feare to all them about him.

40 For this saieth the Lorde, Behold, he shall flee as an eagle, and shall spread his wings ouer Moab.

41 The cities are taken & the strong holdes are wonne, & the mightie mens heartes in Moab at that day shall be as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because he hath set vp him selfe against the Lorde.

43 Feare and pit and snare shalbe vpon thee, O inhabitant of Moab, saith the Lord.

44 He that escapeth from the feare, shall fall in the pitte and he that getteth vp out of the pitte, shall be taken in the snare: for I will bring vpon it, euen vpon Moab, the yeere of their visitation, saieth the Lorde.

45 They that fledde, stoode vnder the shadowe of Heshbon, because of the force: for the fire came out of Heshbon, and a flame from Sihon and deuoured the corner of Moab and the toppe of the seditious children.

46 Woe be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, and thy daughters ledde vnto captiuitie.

47 Yet

m That is, his power and strength.

n Thus they that flie, shall stand still.

o He willeth the Caldeans to lay all extremitie vpon them, all they be the brethren men that sat downe to their harme and are derided of all

p Thou canst not resist to heare of his ruine: Ier. 46.

q He shall not execute his malice against his neighbours

r Ieremie Ier. 30.7.

s Which citie was in the south border of Israel and hard by the wilderne: to shew the whole land from the one to the other, and the people carried away.

t Ieremie Ier. 30.

u These expressions do not only signifie sorrowfulnesse, but also great feare at hearing and beholding of mourning, as that

x Chasing, Nahum 2. 10 Ezek. 21. 22.

y Or that escapeth one shall be taken and that other. Ier. 48.

z They fled vnder them to haue succour of the Ammonites.

a The Ammonites descended of the Israelites in the wilderne, and now because of their neere dwelling ioyned themselues with them to oppresse.

b Chemosh was the idol of the Moabites, vnto whom they sacrificed their children, as appeareth by the 2. King. 3. 27.

47 Yet will I bring againe the captiuitie of Moab in the latter dayes, sayeth the Lorde. Thus farre of the iudgement of Moab.

CHAP. XLIX

1 The words of the Lorde against the Ammonites. 7 Edom. 23 Damascus. 28 Kedar, 34 and Elam

UNto the children of Ammon thus sayeth the Lorde, hath Israel no sonnes? or hath he none heire? why then hath their king possessed Gad, and his people dwelt in his cities?

2 Therefore behold, the dayes come, sayeth the Lorde, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shall be a desolate heape, and her daughters shal be burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: cry ye daughters of Rabbah: gird you with sackecloth: mourne and runne to and fro by the hedges: for their King shall go into captiuitie, and his Priests, and his princes likewise.

4 Wherefore glorieſt thou in the valleyes? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, who shall come vnto me?

5 Beholde, I will bring a feare vpon thee saith the Lord God of hostes, of all those that be about thee, and ye shall be scattered euery man right foorth, and none shall gather him that fleeth.

6 And after warde I will bring a game the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lorde of hostes, Is wisedome no more in Teman? is counsell perished from their children? is their wisedome vanished?

8 Flee ye inhabitãts of Dedan they are turned backe, and haue consulted to dwell for I haue brought the destruction of Esau vpon him, and the time of his visitation.

9 If the grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy til they haue ynough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide him selfe: his seede is wasted, and his brethren and his neighbours, and there shalbe none to say,

11 Leaue thy fatherlesse children, and I will preserue them aliue, and let thy widowes trust in me.

12 For thus saith the Lord, Behold, they whose iudgement was not to drinke of the cuppe, haue assuredly dronken, and art thou he that shall escape free? thou shalt not goe free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lorde, that Bozrah shall be waste, and for a reproch, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumor from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against her, and rise vp to the battell.

15 For loe, I will make thee but smal among the heathen, and despised amõg men.

16 Thy feare, and the pride of thine heart hath deceiued thee, thou that dwelleſt in the clefts of the rocke, and keepeſt the height of the hill: though thou shouldeſt make thy nest as hie as the egle, I will bring thee downe from thence, saith the Lord.

17 ¶ Also Edom shall be desolate: euery one that goeth by it, shalbe astonished, and shal hisse at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorah and the places thereof neere about, saith the Lorde: no man shall dwel there, neither shal the sonnes of men remaine in it.

19 Beholde, he shall come vp like a lyon from the swelling of Jorden vnto the strong dwelling place: for I will make Israel to rest, out I will make him to haste away from her and who is a chosen man that I may appoint a gainst her? for who is like me? and who will appoint me the time? and who is the shepherd that will stand before me?

20 Therefore heare the counsel of the Lorde that he hath deuised against Edom, and his purpole that he hath conceyued against the inhabitants of Teman: surely the least of the flocke shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the crye of their voyce is heard in the redde Sea.

22 Beholde, he shall come vp, & flye as the Egle and spread his wings ouer Bozrah, & at that day shall the heart of the

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a That is not shalbe reckoned by the Spectators

b They were separated from the Israelites by the riuer Arnon, and after that the Israelites were caried away into captiuitie they inhabited the countrey of Gad.

c To whom the Ammonites, d Which was one of the chief cities of the Ammonites as were Heshbon and Ai: there was also a citie called Heshbon among the Moabites.

e In the prosperitie of their kingdom, f Surmising, that power and riches can not preuaile when as God will execute his iudgements.

g That is, whosoeuer escaping backe and as it were one can flie away to escape

h Such time of the Chaldees shalbe at an end.

i Which was a citie of Edom called by the name of Teman Ephas either who came of Teman k The enemies rage shall be such as shall deuour as much as they list and shall not leaue any thing behinde them, not spare one though the grape gatherers leaue some grapes, and theeues steale but till they haue ynough, Cap. 1 5.

m The destruction shall be so great that there shall be none left to take care ouer the widowes, and fatherles. n I haue not spared mine owne people, and howe should I spare thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

q To wit, Nebuchad-nezzar after he hath ouercome Jonoah, which is meant by the dwelling of Jorden shall come against mount Seir and Edom.

r That is, the Israelites, whome the Edomites kept vnpitifully, to haste away from thence.

s The captaine and gouernour of the armie, meaning, Nebuchadnezzar.

t They shall not be able to resist his great captaines

To wit, the enemie.

v As Chap. 48. 40. was said of Moab.

of the strong men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto Damascus he sayeth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearfull sea that can not rest.

24 Damascus is discouraged, and turneth her selfe to flight, feare hath seased her: anguish and sorowes haue taken her as a woman in trauaile.

25 Howe is the glorious citie not reserued, the citie of my ioy?

26 Therefore her yong men shall fal in her streetes, and all her men of warre shall be cut off in that day, sayeth the Lorde of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of Ben hadad.

28 ¶ Vnto Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar, king of Babel shall smite, thus saith the Lorde, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flockes shal they take away: yea, they shall take to them selues their curtaines, and all their vessels, and their camels, and they shall crie vnto them, Feare is on euery side.

30 Flee, get you farre off, they haue consulted to dwell. O ye inhabitants of Hazor, sayeth the Lord: for Nebuchadnezzar king of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 Arise, and get you vp vnto the welthie nation that dwelleth without care, saith the Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a bootie, and the multitude of their cattel a spoile, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lorde.

33 And Hazor shall be a dwelling for dragons, and desolation for euer: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The words of the Lorde that came to Jeremiah the Prophet, concerning Elam, in the beginning of the reigne of Zedekiah king of Judah saying,

35 Thus saith the Lorde of hostes, Behold, I will breake the bow of Elam, euen the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towardes all these windes, and there shal be no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be a frayde before their enemies, and before them that seeke their liues, and will bring vpon them a plague, euen the indignation of my wrath, sayeth the Lorde, and I will sende the sworde after them till I haue consumed them.

38 And I will set my throne in Elam, I will destroy both the king and the princes from thence, saith the Lord. but in the latter dayes I will bring againe the captiuitie of Elam saith the Lord.

and spoken after the Caldeans, and both the time of Christ, as Cap. 48. 47.

## CHAP. l.

The prophet sheweth the destruction of Babylon, and the deliuerance of Gods people which was in captiuitie.

THE worde that the Lorde spake, concerning Babel, [and] concerning the lande of the Caldeans by the ministerie of Jeremiah the Prophet.

2 Declare among the nations, and publish it, and set vp a standart, proclaime it and conceale it not: say, Babel is taken, Bel is confounded, Merodach is broken downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there commeth vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, sayeth the Lorde, the children of Israel shal come, they, and the children of Iudah together, going and weeping shall they go, and seeke the Lorde their God.

5 They shal aske the way to Zion, with their faces thitherward saying Come and let vs cleaue to the Lord in a perpetuall couenant that shall not be forgotten.

6 ¶ My people haue bene as lost sheepe: their shepheards haue caused them to goe astray, and haue turned them away to the mountaines: they haue gone from mountaine to hill, and forgotten their resting place.

7 All that founde them, haue deuoured them, and their enemies saide, We offend not, because they haue sinned against the Lord, the habitation of iustice, euen the Lord the hope of their fathers.

8 Flee from the midst of Babel, and depart out of the land of the Caldeans, and be ye as the goates before the flocke.

9 For

y Which was the cheefe citie of Syria, vnder whom he vnderst the whole country.

z When the heard the tidings concerning of the enemie, a Be quieted this in the person of the King and of them of the countrey, who should wonder to see Damascus the cheefe citie destroyed.

b Who was king of Syria, 1 King. 20. 26. and had built these palaces, which were till called the palaces of Ben hadad.

c Meaning, the Arabians, and their borderers.

d Because they trusted in riches, he nameth the things that pertaine thereunto.

e The enemies shall dwell in your places.

f See the threats that they of Moab shall flee to the Arabians for succour but that shall not auaile them.

g That is, Persia, so called of Elam the sonne of Sem.

h Because the Persians were good archers, he threatneth that the thing wherein they put their trust, should not profite them.

i I will place my throne there. And in these words is signified perfect ioy of those countreys which do obey vnder the seat of their nemperors, who at Damascus maketh mention.

k This may be referred to the time of our Sauiour, and Apostles.

l Before the hande.

a After that God hath ouerthrowen the Babylonians sent to punish other nations, he threatneth that same Babylon come to be punished.

b These were two of their chiefe idoles.

c Out of the Northe and the Persians.

d Cause Cyrus to take Babel

e Read Chap.

f Their conuersions and into mariage examples vnto vs.

g Thus haue committed idolatrie.

h They haue forsaken their true place.

i For the Lord hath a more excellent dwelling in his Temple.

k Who haue deuoured them vnto this day.

l Of their enemies.

m Cause.

n Out of

9 For loe, I will raise, and cause to come vp against Babel a multitude of mightie nations from the North countrey, and they shall set themselues in a ray against her, whereby she shall be taken: their arrowes shall be as of a strong man, which is expert, for none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her, shall be satisfied, sayeth the Lorde.

11 Because ye were glad and reioyced in destroying mine heritage, & because ye are growen fatte, as the calues in the grasse, and neyed like strong horses,

12 Therefore your mother shall be sore confounded, and she that bare you, shall be ashamed: behold, the vttermost of the nations shall be a desert, a dryе lande, and a wildernesse.

13 Because of the wrath of the Lorde it shall not be inhabited, but shalbe wholy desolate: euery one that goeth by Babel, shall be astonished, [n] and hisse at all her plagues.

14 [o] Put your selues in ray against Babel round about: all ye that bend the bowe, shoot at her, spare no arrowes: for she hath [p] sinned against the Lord.

15 Cry against her round about: she hath giuen her hand: her foundations are fallen, and her walles are destroyed: for it is the vengeance of the Lorde: take vengeance vpon her: as she hath done, doe vnto her.

16 Destroy the [q] sower from Babel, and him that handleth the sieth in the time of haruest: because of the sworde of the oppressour they shall turne euery one to his people, and they shall flee euery one to his owne land.

17 Israel is like scattered sheepe: the lyons haue dispersed them: first the King of Assur hath deuoured him, and last this Nebuchad nezzar King of Babel hath broken his bones.

18 Therefore thus saith the Lord of hostes the God of Israel, Behold, I wil visite the King of Babel, & his land, as I haue visited the King of Assur.

19 And I will bring Israel againe to his habitation: he shall feede on Carmel and Basban, & his soule shall be satisfied vpon the mount Ephraim and Gilead.

20 In those dayes, and at that time, saith the Lorde, the iniquitie of Israel shall be sought for, and there shall be none: and the sinnes of Iudah, and they shall not be founde: for I will be merciful vnto them, whome I reserue.

21 Go vp against the land of [r] rebels, [euen] against it, & against [s] inhabitants of Pekod: destroy & lay it waste after them, saith the Lorde, and do according to all that I haue commaunded thee.

22 A crie of battel is in the land, and of great destruction.

23 How is the hammer of the whole world destroied, & broken! how is Babel become desolate among the nations!

24 I haue snared thee, and thou art take, O Babel, & thou wast not aware: thou art found, and also caught, because thou hast striuen against the Lorde.

25 The Lorde hath opened his treasure, and hath brought forth the weapons of his wrath: for this is the worke of the Lorde God of hostes in the lande of the Caldeans.

26 Come against her [t] from the vtmost border: open her store houses: tread on her as on sheaues, and destroy her vtterly: let nothing of her be left.

27 Destroy all her [u] bullockes: let them goe downe to the slaughter. Woe vnto them, for their day is come, [and] the time of their visitation.

28 The voyce of them that [v] flee, and escape out of the land of Babel to declare in Zion the vengeance of the Lord our God, & the vengeance of his Temple.

29 Call vp the archers against Babel: all ye that bende the bowe, besiege it roumde about: let none thereof escape: [w] recompence her according to her worke, and according to al that she hath done, doe vnto her: for she hath bene proude against the Lorde, [euen] against the holy one of Israel.

30 Therefore shall her yong men fall in the streetes, and all her men of warre shall be destroyed in that day, saith the Lorde.

31 Beholde, I [come] vnto thee, O proude man, saieth the Lorde God of hostes: for thy day is come, [euen] the time that I will visite thee.

32 And the proude shall stumble and fall, and none shall raise him vp: and I will kindle a fire in his cities, and it shall deuoure all round about him.

33 Thus saith the Lorde of hostes, The children of Israel, and the children of Iudah were oppressed together: and all that tooke them captiues, held them, and would not let them goe.

34 But their strong redeemer, whose name is, the Lorde of hostes, he shall plaintely

1 Shall be made exile thereby.

m For ioy of the victorie, that ye had against my people.

n In signe of contempt, and detestance.

o He speaketh to the enemies the Iewes and Persians.

p Though the Lord called the Babylonians his seruants, and their worke his worke in punishing his people: yet because they did it not to glorifie God but for their owne matter, and to prosite themselues, it is here called sinne.

q [Or] yeelded ouermuche peace.

r Destroy her so that none be left to labour the grounde or to take the fruite thereof.

s Spearing. The Chaldee paraphrase vseth carpenters for the Caldeans.

t That is, Babylon thou the Lord prepareth vp Cyrus.

u Ezek. 23. 23. Or yong men: but should be oxen.

v Of the Iewes which should be deliuered by Cyrus.

w Reuel. 18. 6.

x Herbuschonaeus vnderstandeth this to be spoken vnto all the princes, and people of the world.

y Ebr. from the ende.

z Or princes and mighty men.

mainteine their cause, that he may giue rest to the land, and disquiet the inhabitants of Babel.

35 A swoorde [is] vpon the Caldeans, saith the Lorde, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wise men.

36 A swoorde [is] vpon the soothsayers, and they shall dote: a swoorde is vpon her strong men, and they shall be afrayde.

37 A swoorde [is] vpon their horses and vpon their charets, and vpon all the multitude that are in the middes of her, and they shall be like women: a swoorde [is] vpon her treasures, and they shall be spoyled.

38 A drought [is] vpon her waters, and they shall be dryed vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the Zijms with the Ijms shall dwell there, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited from generation vnto generation.

40 As God destroyed Sodom and Gomorah with the places thereof neere about, saith the Lorde: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coastes of the earth.

42 They shall holde the bowe and the buckler: they are cruell and mercilesse: their voyce shall roare like the sea, and they shall ride vpon horses, and be put in aray like men to the battell against thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands waxed feeble: sorowe came vpon him, [euen] sorowe as of a woman in trauaile.

44 Beholde, he shall come vp like a lyon from the swelling of Jorden vnto the strong habitation: for I will make [Israel to rest, and I will make them to haste away from her: and who is a chosen man that I may appoint against her? for who is like me, and who will appoint me the time? and who is the shepheard that will stand before me?

45 Therefore heare the counsell of the Lorde that he hath deuised against Babel, and his purpose that he hath conceiued against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely hee shall make [their] habitation desolate with them.

46 At the noyse of the winning of Babel the earth is moued, and the crie is heard among the nations.

## CHAP. LJ.

6 Why Babylon is destroyed. 41 The doleful confusion of the Babylonians. 59 Jeremiah giueth his booke to Sheraiah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants that lift vp their heart against me, a destroying winde,

2 And will send vnto Babel fanners that shall fanne her, and shal emptie her land: for in the day of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bowe, and to him that lifteth himselfe vp in his brigandine, vse not ye spare not her yong men, but destroy all her hoste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust through in her streetes.

5 For Israel hath bene no widow, nor Judah from his God, from the Lord of hostes, though their land was filled with sinne against the holy one of Israel.

6 Flee out of the mids of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lordes vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cup in the Lordes hand, that made all the earth drunken: the nations haue drunken of her wine, therefore doe the nations rage.

8 Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: forsake her and let vs go euery one into his owne country: for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.

10 The Lord hath brought forth our righteousnes: come and let vs declare in Zion the worke of the Lorde our God.

11 Make bright the arrowes: gather the shields: the Lord hath raised vp the spirit of the king of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord,

[and]

Xxx.

a He sheweth that whē God executeth his iudgements against Babel, many nations shall ioyne & ioyntly shall chen haue rest.

a Or, Cyrus did cut the ri-uer Euphrates and made the course thereof to many small streames, so that it might be passed ouer as though there had bene no water. Which thing he did by the coun. I. of two of Babels cheefe captaines who conspired against their king, because he had geuen the one of them to despise, and slaine the sonne of the other.

b Reade Ge. 31.32. The ruines of the Ostriches, or, yong. Gene. 19.24. Isa. 13.19.

c Meaning that the Persians should gather their armie of many nations.

d Which is meant of Belshazzar, Dan. 5.6.

e Chap. 49.19.

e Reade Chap. 49.19.

b Though they were forsaken for a time, yet they were not vtterly cast off as though their husbande were dead.

c He sheweth that they are commanded to flee from Babylon out of destruction. Chap 17.6. and 48.6.

d By whome the Lorde poured out vengeance of his beloued graner, to whom it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

f Isa. 13.14. reuel. 18.4.

g That the people of God ought one another to go to Sion & praise God.

h In preaching our ioyes and publishing our mercies

i Or, against

k For among princes to make preparation, and obtaine victorie. Chap 50.28.

and the vengeance of his Temple.

12 Set vp the ſtandart vpon ꝑ walles of Babel make the watch ſtrong: ſet vp the watchmen, prepare the ſhouts: for the Lorde hath both deuiſed, and done that which he ſpake againſt the inhabitants of Babel.

13 O thou that dwelleſt vpon many waters, abundant in treaſures, thine ende is come, euen the end of thy couetouſneſſe.

14 The Lord of hoſtes hath ſworne by him ſelfe ſaying, Surely I will fill thee with men, as with caterpillers, and they ſhall crye and ſhoute againſt thee.

Chap 50.32.

15 He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heauen by his diſcretion.

16 He giueth by his voyce the multitude of waters in the heauen, and he cauſeth the cloudes to aſcende from the ends of the earth: he turneth lightnings to rayne, and bringeth foorth the winde out of his treaſurers.

k Read Chap. 10.14.

17 Euery man is a beaſt by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falſehood & there is no breath therein.

18 They are vanite, and the worke of errors: in the time of their viſitation they ſhall perish.

l When God ſhal execute his vengeance in Babylon, the true God of Iſrael is not like to their idols, for he can helpe when all things are deſperate.

19 The portion of Iaakob is not like them: for he is ꝑ maker of all things, and Iſrael is the rodde of his inheritance: the Lord of hoſtes is his Name.

20 Thou art mine hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I deſtroy kingdomes.

21 And by thee will I breake horſe and horſeman, and by thee will I breake the charet and him that rideth therein.

22 By thee alſo will I breake man and woman, and by thee will I breake olde and yong, and by thee will I breake the yong man and the mayde.

23 I will alſo breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxe, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, euen in your ſight, ſaith ꝑ Lord.

25 Beholde, I come, vnto thee, O deſtroying mountaine, ſaith the Lord, which deſtroyeſt all the earth: and I will ſtretch out mine hand vpon thee, and roll thee downe from the rockes, and will make thee a burnt mountaine.

m Not ꝑ Babylon ſtoode on a mountaine, but becauſe it was ſtrong and ſure, mercy onely excepted.

26 They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be deſtroied for euer, ſaith the Lord.

n From thy ſtrong as long as thou art.

27 Set vp a ſtandart in the land: blowe the trumpets among the nations: prepare the nations againſt her: call vp the kingdomes of Ararat, Minni, and Aſchchenaz againſt her: appoint ꝑ prince againſt her: cauſe horſes to come vp as the rough caterpillers.

o By theſe three nations he meaneth Armenia the lyer, and Armenia ꝑ ſower, and Scythia: for Cyrus had gathered an armie of diuers nations.

28 Prepare againſt her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land ſhall tremble & ſorow: for the deuiſe of the Lord ſhall be performed againſt Babel, to make the land of Babel waſte without an inhabitant.

30 The ſtrong men of Babel haue ceaſed to fight: they haue remained in their holdes: their ſtrength hath fayled, and they were like women: they haue burnt her dwelling places, [and] her barres are broken.

31 A poſte ſhall runne to meete the poſte, and a meſſenger to meete the meſſenger, to ſhewe the King of Babel, that his citie is taken on a ſide thereof,

p By turning the courſe of the riuer, one the two made open, and the reſt dried that the water were deſtroyed, which Cyrus did by the counſel of Gobria & Gobaras Babylonians captaines.

32 And that the paſſages are ſtopped, and the reedes burnt with fire, and the men of warre troubled.

33 For thus ſaith ꝑ Lord of hoſtes the God of Iſrael, The daughter of Babel is like a threſhing floore: the time of her threſhing is come: yet a litle while, and the time of her harueſt ſhall come.

q When then ſhalbe cut vp and conſumed.

34 Nebuchad-nezzar the king of Babel hath deuoured me, and deſtroyed me: he hath made me an emptie veſſell: he ſwalowed me vp like a dragon, and filled his belly with my delicates, and hath caſt me out.

r Thus is ſpoken in the perſon of ꝑ Iewes, complayning their hard and cruell vſage of the Babylonians.

35 The ſpoyle of me, and that which was left of me, is brought vnto Babel, ſhall the inhabitant of Zion ſay: and my blood vnto the inhabitants of Caldea, ſhall Ieruſalem ſay.

36 Therefore thus ſaith the Lorde, Beholde, I will maintene thy cauſe, and take vengeance for thee, and I will drye vp the ſea, and drye vp her ſprings.

s That the Lord executeth the iudgments done to him & his church as done to him ſelfe, becauſe their cauſe is his.

37 And Babel ſhall be as heapes, a dwelling place for dragons, an aſtonyſhment,

ment, and an hissing, without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their heate I will make them feastes and I will make them drunken, that they may reioyce, and sleepe a perpetuall sleepe, and not wake, saith the Lorde.

40 I will bring them downe like lambes to the slaughter, and like rams and goates.

41 Howe is Sheshach taken! and howe is the glorie of the whole earth taken! howe is Babel become an astonishment among the nations!

42 The sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which he hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, go out of the midst of her, and deliuer ye euery man his soule from the fierce wrath of the Lord,

46 Lest your heart faint, and ye feare the rumour, that shall be heard in the land: the rumour shall come this yeere, and after that in the other yeere shall come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore beholde, the dayes come, that I will visite the images of Babel, and the whole land shall be confounded, and all her slaine shall fall in the middes of her.

48 Then the heauen and the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her from the North saith the Lord.

49 As Babel caused the slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that haue escaped the swoorde, go away, stand not still: remember the Lord afarre off, and let Jerusalem come into your minde.

51 We are confounded because we haue heard reproch: shame hath couered our faces: for strangers are come into the sanctuaries of the Lords house.

52 Wherefore behold, the dayes come, saith the Lorde, that I will visite her grauen images, and through all her land the wounded shall grone.

53 Though Babel should mount vp to heauen, and though she should defende her strength on hie, yet from me shall her destroyers come, sayth the Lorde.

54 A sound of a crie commeth from Babel, and great destruction from the land of the Caldeans,

55 Because the Lorde hath layd Babel waste and destroyed from her the great voyce, and her waues shall roare like great waters, and a sound was made by their noyse:

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lorde God that recompenceth, shall surely recompence.

57 And I will make drunke her princes, and her wise men, her dukes, and her nobles, and her strong men: and they shall sleepe a perpetuall sleepe, and not wake, saith the King, whose Name is the Lord of hostes.

58 Thus saith the Lorde of hostes, The thicke wall of Babel shall be broken and her hie gates shalbe burnt with fire, and the people shall labor in vaine, and the folke in the fire, for they shall be wearie.

59 The worde which Jeremiah the Prophet commaunded Sheraiah the sonne of Neriah, the sonne of Maaseiah, when he went with Zedekiah the King of Judah into Babel, in the fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

60 So Jeremiah wrote in a booke all the euill that should come vpon Babel: euen all these things, that are written against Babel.

61 And Jeremiah said to Sheraiah, when thou commest vnto Babel, and shalt see, and shalt reade all these wordes,

62 Then shalt thou say, O Lorde, thou hast spoken against this place, to destroy it, that none should remaine in it, neither man nor beast, but that it should be desolate for euer.

63 And when thou hast made an end of reading this booke, thou shalt binde a stone to it, and cast it in the midst of Euphrates,

64 And shalt say, Thus shall Babel be drowned, and shall not rise from the euill,

x When they are ouercome, saith he, they shall be destroyed, and bee dumbe: I will feast them, allusing to Belshazzars banket, Dan. 5.

y Or among, Babel, as Chap. 50. 26.

z The great army of the Medes and Persians.

a That is, his gifts and presents which he had receiued as part of the spoyle of other nations: and likewise the idolatrous thought vnto him from all countreys.

b In manner that Babylon should not be destroyed at once but by litle and litle, should be brought to nothing: but the first yeere came the spoyles, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatned in many places: for that was after this when Cyrus raigned and Darius ouercame them by the power of Zoroyres and began those thousand gentlemē before & common people.

c All creatures in heauen and earth shall reioyce & praise God for the destruction of Babylon the great enemie of his Church. d Babylon did not onely destroy Israel, but many other nations.

e Ye that are noble captiues in Babylon. f Ere he doth bring they should remember Jerusalem by lamenting the miserable affliction thereof.

z For the walles were passing thick and soote for.

h I will so astonish them by all reasons that they shall not know what way to turne them.

i The thickenes of the wall was fifteē soote thicke.

k This was not in the time of his captiuitie but fourty yeeres before, when he went eyther to gratulate Nebuchadnezzar vpon to intreate of some matters

l So Iohn in his reuelation a type vnto this place, bound a stone and cast it into the sea, signifying the ouerthrow of Babylon and her inhabitants.

cull, that I will bring vpon her: and they shall be weary. Thus farre are the wordes of Ieremiah.

m Then shall not he seek to resist, or shall labour in vaine

CHAP. III.

4 Ierusalem is taken. 7 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin is brought out of prison, and fed like a King.

ZEdekiah was one and twenty yeere olde when he began to reigne, and he reigned eleuen yeeres in Ierusalem: and his mothers name was Hamutal, the daughter of Ieremiah of Libnah.

2 And hee did euill in the eyes of the LORD, according to all that Iehoiakim had done.

3 Doubtles because the wrath of the LORD was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel.

4 But in the ninth yeere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchadnezzar King of Babel, he and all his hoste against Ierusalem, and pitched against it, and built fortes against it round about.

5 So the citie was besieged vnto the eleuenth yeere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the b way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans were by the citie round about,) and they went by the way of the Wildernes.

8 But the armie of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Iericho, and all his hoste was scattered from him.

9 Then they tooke the King and caried him vp vnto the King of Babel to Riblah in the land of Hamath, where he gaue iudgement vpon him.

10 And the King of Babel slewe the sonnes of Zedekiah, before his eyes: he slewe also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, and the King of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

12 Now in the fift moneth in the tenth day of the moneth (which was the nineteenth yeere of the King Nebuchadnezzar King of Babel) came Nebuzaradan chiefe steward which stoode before the King of Babel in Ierusalem,

13 And burnt the house of the LORD, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward broke downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certeine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certeine of the poore of the land, to dresse the vines, and to till the land.

17 Also the pillars of brasse that were in the house of the LORD, and the bases, and the brasen Sea, that was in the house of the LORD, the Caldeans brake, and caried all the brasse of them to Babel.

18 The pots also and the besomes, and the instruments of musike, and the basins, and the tongs, and the cuppes, and the candlesticks, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the aluhpans, and the basins, and the portes, and the candlesticks, and the incense dishes, and the cups, and all that was of golde, and that was of siluer, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the house of the LORD: the brasse of all these vessels was without weight.

21 And concerning the pillars, the height of one pillar was eighteene cubites, and a threed of twelue cubites did compasse it, and the thicknes thereof (was foure fingers: it was holowe.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also, and the pomegranates were like vnto these.

23 And

n So the Lord punishes sinne by sinne and cause him to fall to his rebellious heart, till he haue brought the same vpon him to leade him away and his people. 2 King. 25. 1 and 2 Chron. 36. 11

b Read 2 King. 25. 4 and Ier. 39. 4.

c Read 2 King. 25. 6 and Ier. 39. 5.

2 b 2 Chron. 36. 11

In the 2. King. 25. 8. it is called the seuenth day, because fire began then, and so continued to the tenth.

f Of these pillars, reade 1. King. 7. 15.

g Which were also made of brasse, as 1. King. 7. 45.

h It was in watch in quarter.

23 And there were nynetie and fiue pomegranates on a side: and all the pomegranates vpon ẏ net worke were an hundreth round about.

24 And ẏ chiefe steward tooke Sheraiah the chiefe Priest, and Zephamiah the second Priest, and the three keepers of the doore.

25 He tooke also out of the citie an Eunuche, which had the ouerlight of the men of warre, and seuen men that were in the kings presence, which were found in the citie, and Sopher captaine of the hoste who mustred the people of ẏ land, and threescore men of the people of the lande, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

27 And ẏ king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the [l] seuenth yere, euen three thousand Iewes, and three and twentie.

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31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin king of Iudah, in the twelfth moneth, in the fiue and twentieth day of the moneth, Euil-merodach king of Babel, in the [first yeere of his reigne, lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

32 And spake kindely vnto him, and set his throne aboue the throne of the kings that were with him in Babel,

33 And changed his prison [o] garmẽts, and he did continually eate bread before him all the dayes of his life.

34 His portion was a [p] continuall portion giuen him of the king of Babel, euery day a certaine, all the dayes of his life vntill he dyed.

g But because of the roundnes no more could be frame but nine, ten, and sixe.

h Which serued in the two Temples stead, of the holy vncreature emproument.

i In the 2. King. 25. 19. ẏ reason why of fiue, those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

l Which was the latter ende of the seuenth yere of his reigne, and the beginning of the eight.

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o That is, gaue him princely apparel.

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# Lamentations.

## CHAP. I.

1 The Prophet bewayleth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin euery verse according to the letters of the Hebrewe Alphabet. The third hath three verses for euery letter, and the fourth as the first.

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d Meaning, the Egyptians and Assirians which promised her help.

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HOwe doeth [a] the citie remayne solitarie that was full of people: she is as a widowe: she that was great among the nations, [and] [b] princesse among the prouinces, is made tributarie.

2 She weepeth continually in the [c] night, and her teares runne downe by her cheekes: among all her louers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, [and] are her enemies.

3 Iudah is caried away captiue, because [d] of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

4 The wayes of Zion lament, because no man commeth [e] to the solemne feastes: all her gates are desolate: her Priestes sigh: her virgines are disconsolated, and she is [f] heauines.

5 Her aduersaries [g] are the chiefe, [and her enemies prosper: for the Lord hath afflicted her, for the multitude of her trãsgressions,] and her children are gone into captiuitie before the enemie.

6 And from the daughter of Zion all her beautie is departed: her princes are become [h] like harts that finde no pasture, [and] they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, [and all her pleasant things, that she had in times past, when her people fell into the hande of the enemie, and none did helpe her: the aduersaries saw her, and did mocke at her [i] Sabbaths.

8 Ierusalem hath grieuously sinned, therefore she is in derision: all that honoured her, despise her, because they haue seene her filthines: yea, she sigheth and turneth backeward.

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she came downe wonderfully: she had no comforter. O Lord, beholde mine affliction: for the enemie is proude.

10 The enemie hath stretched out his hande vpon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whome thou didst commaunde, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue ye no regard, all ye that passe by this way: beholde, and see, if there be any sorowe like vnto my sorowe, which is done vnto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.

13 From aboue hath he sent fire into my bones, which preuaile against them: he hath spred a net for my feete, and turned me backe: he hath made me desolate, and daily in heauines.

14 The yoke of my transgressions is bound vpon his hand: they are wrapped, and come vp vpon my necke: hee hath made my strength to fall: the Lord hath deliuered me into their handes, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assemblie against me to destroy my yong men: the Lord hath troden the wine presse vpon the virgine the daughter of Iudah.

16 For these things I weepe: mine eye, mine eye casteth out water, because the comforter that should refresh my soule, is farre from mee: my children are desolate, because the enemie preuailed.

17 Zion stretcheth out her handes, and there is none to comfort her: the Lorde hath appointed the enemies of Iaakob rounde about him: Ierusalem is as a menstruous woman in the midst of them.

18 The Lord is righteous: for I haue rebelled against his commaundement: heare, I pray you, all people, and behold my sorowe: my virgines and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priestes & mine Elders perished in the citie while they sought their meate to refresh their soules.

20 Beholde, O Lorde, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauines: the sworde spoyleth abroad, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and they shalbe like vnto me.

22 Let all their wickednes come before thee: doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, and mine heart is heauie.

## CHAP. II.

HOw hath the Lord darkened the daughter of Zion in his wrath, and hath cast downe from heauen vnto the earth the beautie of Israel, and remembred not his footestoole in the day of his wrath!

2 The Lorde hath destroyed all the habitations of Iaakob, and not spared: he hath throwne downe in his wrath the strong holdes of the daughter of Iudah: hee hath cast them downe to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the horne of Israel: he hath drawen backe his right hande from before the enemie, and there was kindled in Iaakob like a flame of fire, which deuoured round about.

4 He hath bent his bowe like an enemie: his right hand was stretched vp as an aduersarie, and slewe all that was pleasant to the eye in the tabernacle of the daughter of Zion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his tabernacle, as a garden, he hath destroyed his congregation: the Lord hath caused the feastes and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath the King and the Priest.

7 The Lord hath forsaken his altar: he hath abhorred his Sanctuarie: he hath giuen into the hand of the enemie the

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a Or, God hath brought sorowes vpon me, and I feele the fierce wrath of the Lord, and his displeasure he comprehendeth all my sinnes, Deut. 28.

b This Ieremie maketh a lamentable complaint of others to pitie her and to learne of her example.

c This declareth that we should acknowledge God to be the author of all our afflictions, to the ende that we might seeke vnto him for remedie.

d Their brauie Princes are consumed before his wrath as he that pertaineth vnto his hand for a remembrance.

e Destroyed troden them vnder foote as one that treadeth grapes in the winepresse. Esa. 63.17. Reuel. 14.18.

f Which became of her pollution was separate from her husband, Leuit. 15.19. and was abhorred by the same.

g Ebr. mouth.

h That is, they were so, him self.

a That is, honours her from prosperitie into great miserie.

b Hath giuen her a most foule fall.

c Alluding to the Temple or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their mindes so low, but lift vp their hearts toward the heauens.

d Speaking, for glorie and strength, as v. 3.

e That is, his fierce wrath which he was wont to shewe vs, when our enemies oppressed vs.

f Shewing, that there is no remedie but repentance, where God is the enemie.

the walles of her palaces: they haue made a noyse in the house of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Zion: hee stretched out a line: hee hath not withdrawen his hand from destroying: therefore hee made the rampart and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: he hath destroyed & broken her barres: her king and her princes are among the Gentiles: the Lawe is no more, neither can her Prophets receiue any vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they haue cast vp dust vpon their heades: they haue girded themselues with sackecloth: the virgines of Jerusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings swoone in the streetes of the citie.

12 They haue saide to their mothers, Where is bread and drinke? when they swooned as the wounded in the streetes of the citie, and when they gaue vp the ghost in their mothers bosome.

13 What thing shall I take to witnesse for thee? what thing shall I compare to thee, O daughter Jerusalem? what shall I liken to thee, that I may comfort thee, O virgine daughter Zion? for thy breach is great like the sea: who can heale thee?

14 Thy Prophets haue [k] looked out vaine, and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false prophecies, and causes of banishment.

15 All that passe by the way, clap their handes at thee: they hisse and wagge their head vpon the daughter Jerusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioy of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his worde that he had determined of olde time: he hath throwen downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart [l] cryed vnto the Lord, O wall of the daughter Zion let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift vp thine handes toward him for the life of thy yong children, that faint for hunger in the corners of all [m] streetes.

20 Behold, O Lord, and consider to whome thou hast done thus: shall the women eate their fruite, and children of a spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The yong and the olde lie on the ground in the streetes: my virgines and my yong men are fallen by the sworde: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

## CHAP. III

I Am the man, that hath seene affliction in the rod of his indignation.

2 He hath ledde me, and brought mee into darkenes, but not to light.

3 Surely he is turned against me: he turneth his hand against me all [n] day.

4 My flesh and my skinne hath he caused to ware olde, and he hath broken my bones.

5 He hath builded against me, and compassed me with gall and labour.

6 He hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I cannot get out: he hath made my chaines heauie.

8 Also when I crie and shoute, hee shutteth out my prayer.

9 Hee hath stopped vp my wayes

* The prophet complaineth of the great miseries and afflictions that he and other godly were put to by the false prophets and by Jerusalem, vnder whose person the destruction of Jerusalem is described.

k Because the false prophets called promised vnto the other vses of their false, & vainely that they shuld not haue caused the people to be led away captiue, which was the cause of their destruction.

l Or, powred.

Iere. 14. 17. & 31. 15, 16. 35.

m Or, brought vp in the same manner.

n Or, enemies, whome I hated.

thereby not the matter of their prayers, and teacheth them to thinke that they were not heard, which thing God did to the one, that they might perseuer earnestly: and the other, that they might not be proude. o And keepeth my soule, as a prisoner.

with hewen stone, [and] turned away my paths.

10 c He was vnto me as a beare lying in wait, and as a lyon in secret places.

11 Hee hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bowe and made me a marke for the arrowe.

13 He caused the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, [and] their song all the day.

15 Hee hath filled me with bitternes, and made me drunken with wormewood.

16 He hath also broken my teeth with stones, e hath couered me with ashes.

17 Thus my soule was farre off from peace: I forgate prosperitie,

18 And I said, My strength and mine hope is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lords mercies that we are not consumed, because his compassions faile not.

23 [They are] renued k euery morning: great is thy faithfulnes.

24 The Lord is my portion, saith my soule: therefore will I hope in him.

25 The Lord is good vnto them that trust in him, [and] to the soule that seeketh him.

26 It is good both to trust, and to waite for the saluation of the Lord.

27 It is good for a man that he beare the yoke in his youth.

28 He sitteth alone, and keepeth silence, because he hath borne it vpon him.

29 He putteth his mouth in the dust, if there may be hope.

30 He giueth his cheeke to him that smiteth him: hee is filled full with reproches.

31 For the Lorde will not forsake for euer.

32 But though he send affliction, yet will he haue compassion according to the multitude of his mercies.

33 For he doth not punish willingly, nor afflict the children of men,

34 To stamping vnder his feete all the prisoners of the earth,

35 To ouerthrowing the right of a man before the face of the most high,

36 To subuerting a man in his cause: the Lord seeth it not.

37 Who is he then that saith, and it commeth to passe, and [the] Lord commaundeth it not?

38 Out of the mouth of the most high proceedeth not euill and good?

39 Wherefore then is the liuing man sorowfull? a man suffereth for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp our hearts with our handes vnto God in the heauens.

42 We haue sinned, and haue rebelled, [therefore] thou hast not spared.

43 Thou hast couered [vs] with wrath, and persecuted vs: thou hast slaine [and] not spared.

44 Thou hast couered thy selfe with a cloude, that [our] prayer should not passe through.

45 Thou hast made vs [as] the * offscouring and refuse in the middes of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs [with] desolation and destruction.

48 Mine eye rasheth out riuers of water, for the destruction of the daughter of my people.

49 Mine eye droppeth without stay and ceaseth not,

50 Till the Lord looke downe, and beholde from heauen.

51 Mine eye breaketh mine heart because of all the daughters of my citie.

52 Mine enemies chased me sore like a birde, without cause.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, [then] thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the lowe dungeon.

56 Thou hast heard my voyce: stoppe not thine eare from my sigh [and] from my crie.

57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.

58 O Lord, thou hast maintained the z cause of my soule, and hast redeemed my life.

59 O Lord,

c He hath no pitie on me.

d I the Lorde. e With great anguish and sorow he hath made me to lose my sense.

f That is, with paine he vseth diuers meanes and fro time to time hope and despaire as the gouernours of times are, vntil the ende: so that all serueth the purpose.

g He sheweth that God thus vseth to correcte his to the intent that hereby they may knowe themselues and feele his mercies.

h Considering the inconstancie of man, it is marueile that any remaineth aliue: but only by that God for his owne mercies sake and for his promes will euer haue his Church to remaine though they be neuer so few in number, Mal. 3. 6.

i We feele the benefites dayly.

k The godly part vse the whole confession as their owne: so doth Daniel here, for he spake for none other inheritance as Psal. 106. 5.

l He sheweth that he cannot begin to trust in God vntil he be ouerlayed vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

m He murmureth not against God, nor complaineth, n He humbleth himselfe as they that fall downe with their face to the ground. o So doth he euer hasten to succour. p He taketh no pleasure in it, but doeth it of necessitie for our amendment, q when he suffereth the wicked to oppresse the poore. * Ebr. midth his heare.

q He doth not delite therein.

r He sheweth that nothing is done without Gods prouidence.

That is, aduersitie and prosperitie, Amos 3. 6.

t When God afflicteth him.

u That is, both hearte and hands for els to lift vp the handes, is but hypocrisie.

1. Cor. 4. 13.

x I am ouercome with sore weeping for all my people,

y Reade Ieere. 37. 16 howe he was in the impe rie dungeon.

z Meaning the cause wherefore his life was in

danger,

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast seene all their vengeance, and all their deuises against me.

61 Thou hast heard their reproche, O Lorde, and all their imaginations against me:

62 The lippes also of those that rose against me, & their whispering against me continually.

63 Beholde, their sitting downe and their rising vp, how I am their song.

64 * Giue them a recompence, O Lorde, according to the worke of their hands.

65 Giue them ‖ sorow of heart, [euen] thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

* Lam. 3.64.

‖ Or, blindnesse of heart.

## CHAP. IIII.

HOw is the * golde become so dimme? the most fine golde is changed, and the stones ‖ of the Sanctuarie are scattered in the corner of euery streete.

* By the golde he meaneth the Princes, as also the stones of the Sanctuarie do signifie the Priests.

‖ Which are of small estimation and haue none beauty.

2 The noble men of Zion comparable to fine gold, howe are they esteemed as earthen pitchers, euen the worke of the hands of the potter!

3 Euen the dragons * drawe out the breasts, and giue sucke to their yong, but the daughter of my people is become cruell like the ‖ ostriches in the wildernes.

* Though the dragons be cruell, yet they giue their yong suck: but my people, which should bring foorth children to comfort their parents, are become cruell to them.

‖ Or, owles.

4 The tongue of the sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the streetes: they * were brought vp in skarlet, embraze the dongue.

* Or, were nourished.

6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, & none pitched campes against her.

* Gen. 19.24.

7 Her * Nazarites were purer then the snow, and whiter then the milke: they were more ruddie in body, then the red precious stones: they were like polished saphir.

* Or, purer then the Nazarites of God.

8 Now their ‖ visage is blacker then a cole: they can not knowe them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.

‖ Or, fauour.

9 They that be slaine with the sword are better, then they that are killed with hunger: for they fade away as they were stricken through for the * fruites of the fielde.

* Or, want of food.

10 The hands of the pitifull women haue sodden their owne children: which were their meate in the destruction of the daughter of my people.

11 The Lorde hath accomplished his indignation: hee hath powred out his fierce wrath, hee hath kindled a fire in Zion, which hath deuoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Jerusalem:

13 For the sinnes of her Prophets, and the iniquities of her Priestes, that haue shed the blood of the iust in the middes of her.

14 They haue wandred as ‖ blinde men in the streetes, and they were polluted with blood, so that they would not touche their garments.

‖ Or, as if they were blinde.

15 But they cried vnto them, Depart, ye polluted, depart, depart, touche not: therefore they fled away, and wandered: they haue said among the heathen, They shall no more dwell there.

16 The anger of the Lord hath scattered them, he will no more regard them: * they reuerenced not the face of the Priests, nor had compassion of the Elders.

* Or, the Priests.

17 Whiles wee waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that could not saue vs.

18 They hunt our steppes that we cannot goe in our streetes: our ende is neere, our dayes are fulfilled, for our end is come.

19 Our persecuters are swifter then the egles of the heauen: they pursued vs vpon the mountaines, and layed waite for vs in the wildernes.

20 The * breath of our nostrels, the Anointed of the Lorde was taken in their nets, of whom we sayde Vnder his shadow we shall be preserued aliue among the heathen.

* Or, spirit.

21 Reioyce and be glad, O daughter Edom, that dwellest in the lande of Vz, the cup also shall passe through vnto thee: thou shalt be dronken and vomite.

22 Thy punishment is accomplished, O daughter Zion, he will no more cary thee away into captiuitie, but hee will visite thine iniquitie, O daughter Edom, he will discouer thy sinnes.

CHAP.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: [a] consider, and beholde our reproche.

2 Our inheritance is turned to the strangers, our houses to the aliants.

3 We are fatherlesse, euen without father, and our mothers are as widowes.

4 We haue drunke our [b] water for money, and our wood is solde [vnto vs.

5 Our necks are vnder persecution: we are weary, and haue no rest.

6 We haue giuen our [c] hands to the Egyptians, and [to] Assyr, to be satisfied with bread.

7 Our fathers haue sinned, and are not, and we haue borne their [d] iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the [perill] of our liues, because of the sword [e] of the wildernes.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, [and] the maides in the cities of Iudah.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 They tooke [f] yong men to grinde, and the children fell vnder the wood.

14 The Elders haue ceased from the [g] gate [and] the yong men from their songs.

15 The ioye of our heart is gone, our daunce is turned into mourning.

16 The crowne of our head is fallen: Wo vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 [But] thou, O Lord, remainest for [h] euer: thy throne is from generation to generation.

20 Wherefore doest thou forget vs for euer, [and] forsake vs so long time?

21 [i] Turne thou vs vnto thee, O Lord, and we shalbe turned: renue our dayes as of olde.

22 But thou hast vtterly reiected vs: thou art exceedingly angrie against vs.

a That prayer as that ghe, was made whe some of the people were caried alway captiue, & others, as the poorest remained, and some went into Egypt and other places for succour, albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed.

b Meaning, their extreme seruitude and bondage.

c That are ioyned in league and amitie with them, or haue submitted our selues vnto them.

d As our fathers haue bin punished for their sinnes, so haue that are culpable of the same sinnes, are punished.

e Because of the enemie that came from the wilderne, and would not suffer vs to go, & seeke our necessarie foode.

f That is, by the enemies hand.

g There slaue rie was so great, that they were not able to abide it.

h There were no more lawes nor forme of common wealth.

i Which weeping.

k And therefore thy couenant, and mercies can neuer faile.

l Whereby is declared, that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31.18.

# Ezekiel.

## The Argvment.

After that Iehoiachin by the counsell of Ieremiah and Ezekiel had yeelded himselfe to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counsell, as though the thing which they had prophesied should not come to passe, and therefore their estate should be still miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by newe visions and reuelations shewed vnto him, that the citie should most certainely be destroyed, and the people grieuously tormented by Gods plagues, insomuch that they that remained, should be brought into cruell bondage. And least the good should despaire in these great troubles, hee assureth them that God will deliuer his Church at his time appointed, and also destroy their enemies which either afflicted them, or reioyced in their miseries. The effect of the one and the other should chiefely be performed vnder Christ, of whom in this booke are many notable promises, and in whom the glorie of the Newe Temple should be perfectly be restored. He prophesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 The time wherein Ezekiel prophesied and in what place. 3 His charge. 4 The vision of the foure beasts. 26 The vision of the throne.

IT came to passe in the [a] thirtieth yeere in the fourth moneth, and [in] the fift [day] of the moneth (as I was among the captiues by the riuer [b] Chebar) that the heauens were opened and I saw the visions of [c] God.

2 In the fift day of the moneth (which was the fift yeere of King Ioiachins captiuitie)

3 The worde of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the [d] hand of the Lorde was vpon him.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Iosiah, to that fift and twentie yeere after this booke was founde, Ieremiah was led away captiue with Ezekiel and many of the people, who the first yeere after sawe these visions,

b Which was a part of Euphrates, so called.

c That is, notable, and excellent visions, so that it might be knowen, it was no naturall dreame but came of God.

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4 And I looked, and beholde, [c] a whirlewinde came out of the North, a great cloud and a fire wrapped about it, and a brightnes was about it, and in the middes thereof to wit in the middes of the fire [came out] as the likenes of amber.

5 Also out of the middes thereof [came] the likenes of foure beasts, [f] & this was their forme: they had the appearance of a man.

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the hands of a man came out [from vnder their wings in the foure partes of them, and they foure had their faces, and their wings.

9 They were ioyned by their wings one to another, [and when they went forth] they returned not, but euery one went streight forward.

10 And the similitude of their faces [was as] the face of man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were [spred out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their [spirit led them and they returned not when they went forth.

13 The similitude also of the beastes, [and their appearance was like burning coles of fire, and like the appearance of lampes: [for the fire] ranne among the beasts, & the fire gaue a glister, and out of the fire there went lightning.

14 And the beasts ran, and [returned like vnto lightening.

15 ¶ Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheeles & their worke was like vnto a [chrysolite: and they foure had one forme, and their facion, & their worke was as one wheele in [another wheele.

17 When they went, they went vpon their foure sides, & they returned not when they went.

18 They had also rings, & height, and were fearefull to behold, & their rings were ful of eyes, round about the foure.

19 And when the beasts went, the wheeles went with them: & when the beasts were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit led them, they went, and thither did the spirit of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of

THE VISION OF EZEKIEL.

A. The whirle winde that came out of the North, or Aquilon.
B. The great cloude.
C. The fire wrapped about it.
D. The brightnes about it.
E. The likenes of amber, or the pale colour.
F. The forme of the foure beasts.
G. Their feete like calues feete.
H. Hands comming out from vnder their wings.
I K L. M. The facion of the foure faces of euery beast.
N. Their wings ioyned one to another.
O. Their two wings, which couered their bodies.
P. Fire running among the beastes.
Q. Wheeles hauing euery one foure faces.
R. The rings of the wheeles which were full of eyes.
S. The firmament like vnto chrystall.
T. The throne, which was set vpon the firmament.
V. Where sate like the appearance of a man.
X. The appearance of amber aboue, and beneath like man.
Y. The fire about him.
Z. The brightnes of fire like the raine bowe.

Midi, or the South.

[c] By this description of Moyses he signifieth the fearful iudgement of God vpon the great afflictions that should come vpon Ierusalem.

[d] Or, pale yellow.

[e] Whose were the foure Cherubims that represented the glorie of God, as chap. 3. 23.

[f] The wing of the one touched the wing of the other.

[g] Euery Cherubim had foure faces, the face of a man, and of a lyon on the right side, and the face of a bullocke, and of an egle on the left side.

[h] For Whither they [spirit] would [go.

[i] That is, with fire vnder their Gods will, for afore they remained not, till God had changed the face of things.

[k] The Wheels in this place is taken for a meaning that the colour was like the Chrysolite, or a precious Stone so called of the great.

of the beastes was in the wheeles.

21 When the beasts went, they went, and when they stoode, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirite of the beasts was in the wheeles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderfull, like vnto chrystall, spred ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their wings, like the noyse of great waters, as the voyce of the Almightie, euen the voyce of speache, as the noyse of an hoste: and when they stood, they let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, and had let downe their wings.

26 And aboue the firmament that was ouer their heads, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I sawe as the appearance of amber, and as the similitude of fire round about within it to looke to, euen from his loynes vpward: and to looke to, euen from his loynes downewarde, I sawe as a likenes of fire, and brightnes round about it.

28 As the likenes of the bowe, that is in the cloud in the day of raine, so was the appearance of the light round about.

29 This was the appearance of the similitude of the glory of the Lorde: and when I sawe it, I fell vpon my face, and I heard a voyce of one that spake.

## CHAP. II.

The Prophet is sent to call the people from their errour.

AND he said vnto me, Sonne of man, stand vp vpon thy feete, and I will speake vnto thee.

2 And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.

3 And he said vnto me, Sonne of man, I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me, euen vnto this very day.

4 For [they are] impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus sayth the Lord God.

5 But surely they will not heare, neither in deede will they cease: for they are a rebellious house: yet shall they know that there hath bene a Prophet among them.

6 And thou sonne of man, feare them not, neither be afraid of their words, although rebels, and thornes [be] with thee, and thou remainest with scorpions: feare not their wordes, nor be afraide at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellious.

8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and eate that I giue thee.

9 And when I looked vp, behold, an hand was sent vnto me, and loe, a roule of a booke was therein.

10 And he spread it before me, and it was written within and without, and there was written therein, Lamentations, and mourning, and woe.

## CHAP. III.

The Prophet being fed with the worde of God and made the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

MOreouer he saide vnto mee, Sonne of man, eat that thou findest: eate this roule, and go, [and] speake vnto the house of Israel.

2 So I opened my mouth, and hee gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eat, and fill thy bowels with this roule that I giue thee. Then did I eat it, and it was in my mouth as sweete as honie.

4 And he saide vnto me, Sonne of man, go, and enter into the house of Israel, and declare them my wordes.

5 For thou art not sent to a people of an vnknowne tongue, or of an hard language, but to the house of Israel,

6 Not to many people of an vnknowne tongue,

f Which declareth Gods nature and the stedfastnes of Gods iudgements.

g Which signified that they had no power of themselues but only waited to execute Gods commandement.

h Whereby was signified a terrible iudgement toward the earth.

i Considering the maiestie of God, and the weaknes of flesh.

k That is, the Lord.

l Meaning man which is but earth and ashes, which was to humble him, and cause him to consider the vnworthines and Gods grace

m Or that he can not abide Gods presence till Gods spirit vnderstand him.

n If he be hard of face

o This declareth on the one part Gods great affection to warne his people, that notwithstanding their rebellion, yet he will send his Prophets among them, and admonish his messengers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate, for the worde of God shal be either to their saluation or greater condemnation.

p Reade Ierem. 1. 17. he sheweth that for none affliction they should cease to doe their duetie.

q He doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith he may be able to execute it.

r He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

s Whereby is meant, that none is meete to be Gods messenger before he haue receiued the worde of God in his heart, as Iere. 1. 9. and haue a zeale thereunto, and before thereupp, as Ier. 1. 10. Reuel. 10. 10.

t Ebr. deepe lippes.

tongue, or of an hard language, whose wordes thou canst not understand: yet if I should send thee to them, they would obey thee.

7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent and stiffe hearted.

8 Beholde, I haue made thy face strong against their faces and thy forehead hard against their foreheads.

9 I haue made thy forehead as the adamant, and harder then the flint: feare them not therefore, neither be afraide at their lookes: for they are a rebellious house.

10 He said moreouer vnto me, Sonne of man, receiue in thine heart all my wordes that I speake vnto thee, and heare them with thine eares,

11 And go and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lorde God: but surely they will not heare, neither will they in deede cease.

12 Then the spirit tooke me vp, and I heard behinde me a noyse of a great rushing saying, Blessed be the glory of the Lord out of his place.

13 I heard also the noyse of the wings of the beastes, that touched one another, and the rasing of the wheeles that were by them, euen a noyse of a great rushing.

14 So the Spirit lift me vp, and tooke me away and I went in bitternesse, and indignation of my spirit, but the hand of the Lord was strong vpon me.

15 Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them seuen dayes.

16 And at the end of seuen dayes, the worde of the Lorde came againe vnto me, saying,

17 Sonne of man, I haue made thee a watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.

18 When I shall say vnto the wicked, Thou shalt surely dye: if thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall die in his iniquite: but his blood will I require at thine hand.

19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall dye in his iniquite, but thou hast deliuered thy soule.

20 Likewise if a righteous man turne from his righteousnes, and commit iniquite, I will lay a stumbling blocke before him, and he shall die, because thou hast not giuen him warning: he shall dye in his sinne, and his righteous deedes, which he hath done, shall not be remembred: but his blood will I require at thine hand.

21 Neuertheles, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

22 And the hand of the Lord was there vpon me, and he sayd vnto me, Arise, and go into the fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fielde, beholde, the glorie of the Lorde stoode there, as the glorie which I sawe by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which set me vp vpon my feete, and spake vnto me, and sayde to me, Come, and shut thy selfe within thine house.

25 But thou O sonne of man, behold, they shall put bands vpon thee, and shall binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth off, let him leaue: for they are a rebellious house.

## CHAP. IIII.

1 The besieging of the citie of Jerusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is propheſied to come.

Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, [euen] Jerusalem,

2 And lay siege against it, and build a forte against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an yron pan, and set

a God promiseth his assistance against the impudency of the house of Israel.

b Or hearing, what is meant by the creating of the booke, which was that the ministers of God may spread nothing as of themselues, but that onely which they haue receiued of the Lord God. Hereby he signifieth that Gods worde is not to be dissembled, although the departed out of his Temple for his wickednes, that the Temple should be destroyed.

c That is, he wrote it.

d This sheweth that there is euer an infirmitie of the flesh, which can neuer be readie to render full obedience to God, and also Gods grace, who cure afflicteth and ouercommeth their rebellious affections.

e Which was a place by Euphrates, where the Iewes were prisoners.

f Declaring hereby, that Gods iudgements must with abstinence and not be taken better his wickednes.

g Of this, read Chap. 33. 2.

h If the that hath done wickedly is not to be put to death, much more they that are not conuicted to haue done so, but onely of rashnes, and were not.

i That is, the Spirite of prophecie.

k Or, valley.

l Meaning, the vision of the Cherubins & the wheeles.

m Read Chap. 2. 2.

n Signifying, that not onely he should not prophesie, but they should be in trouble and affliction him.

o Which declareth the terrible plague of the Lord, when God withdraweth the notes of his ministers, and pastours are the tools of his vengeance cast backe.

p Reuel. 22 11.

set it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it shalbe besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue layde vpon thee the yeeres of their iniquitie, according to the number of the dayes, euen three hundreth and ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy right side, and thou shalt beare the iniquitie of the house of Iudah fourtie dayes: I haue appointed thee a day for a yeere, euen a day for a yeere.

7 Therefore thou shalt direct thy face toward the siege of Ierusalem, and thine armie shall be vncouered, and thou shalt prophesie against it.

8 And beholde I will lay bands vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee Wheat, and barley, and beanes, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof according to the number of the dayes, that thou shalt sleepe vpon thy side: euen three hundreth and ninetie dayes shalt thou eate thereof.

10 And the meate, whereof thou shalt eate shall be by weight, euen twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure euen the first part of an Hin: from time to time shalt thou drinke.

12 And thou shalt eate it as barley cakes, and thou shalt bake it [k] in the doung that commeth out of man, in their sight.

13 And the Lord sayde, So shall the children of Israel eat their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces neither came there any vncleane flesh in my mouth.

15 Then he said vnto me, Lo, I haue giuen thee bullocks [l] dongue for mans dongue, & thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of man beholde, I will breake the staffe of bread in Ierusalem, and they shall eate bread by weight and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread and water shall faile, they shall be astonied one with another, and shall consume away for their iniquitie.

## CHAP. V.

The signe of the heares, wherein is signified the destruction of the people.

AND thou sonne of man, take thee a sharpe knife, [or] take thee a barbours rasor and cause it [a] to passe vpon thine head, and vpon thy beard: then take thee balances to weigh, and deuide the [heare.]

2 Thou shalt burne with fire the third part in the midst of [b] the citie, when the dayes of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the [last] third part thou shalt scatter in the winde, and I will drawe out a sworde after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy [c] lappe.

4 Then take of them againe and cast them into the middes of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God, This is Ierusalem: I haue set it in the middes of the nations and countreys, that are round about her.

6 And she hath changed my [e] iudgements into wickednes more then the nations, and my statutes more then the countreys, that are round about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus saith the Lord God, Because your [f] multitude is greater then the nations that are round about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according

a To beare as a rasor vseth the head and beard.

b That is, the force of siege and warre shall deuour it, Ier. 52. 6. Reuel. 6. 8.

c To binde vp in thy garment.

d Meaning, by the two thirdes of the citie that were slaine when Ierusalem was destroyed, and the other two that were caried into captiuitie. And by the scattering into the winde those that fled into Egypt and into other parts after the citie was taken.

e Meaning, that neuer lesse should be left, wherein the Lord would not punish among all their sinnes, but not without troubles and trouble.

f Our of that great multitude shall a fewe come, whereby is signified Gods mercifull preseruation of Israel.

g Meaning, that the Israelites were greater idolaters, and poore superstitious more then among the professed idolaters, reade Ier. 5. 1. &c. he condemneth their ingratitude in respect of his benefites.

b Hereby he signifieth the miserie that should come vpon the sinners in the time of Ieremie and Baruch, and how they should be deuoured with hunger and misery.

c Where death should ouertake them, whether in the citie or in the fields.

d Iecholias sayeth, the armie of the Babylonians should not be able to take them.

e Meaning, that the famine should be so great, that they should be driuen to eate all other vncleane kinde of meate.

f Which were fourteene vnces: and the vse was to haue but as much water as a small pinte.

g Signifying, that they should be driuen to make a poumice.

h Deut. 28. 30.

i Signifying hereby the great scarcitie of all things necessarie to liue withall.

k Meaning, that they should eate their bread with the dung of beastes.

l Marke the cursed corruption,

dyng to the iudgements of the nations, that are round about you.

8 Therefore thus saith ϸ Lord God, Beholde, I, euen I [come against thee, and will execute iudgement in the midst of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

10 For in the middes of thee, the fathers * shall eate their sonnes, and the sonnes shall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

Leuit 26.29. deute. 28.53. 2 kings 6.29. Iaremie 19.9. 10. baruch. 2.3

11 Wherefore, as I liue, saith the Lorde God, Surely because thou hast defiled my Sanctuarie with all thy filthines, and with all thine abominations, therefore will I also destroy thee, neither shall mine eye spare [thee,] neither will I haue any pitie.

12 The thirde part of thee shall dye with the pestilence, and with famine shall they be consumed in the middes of thee: and another third part shall fall by the sworde round about thee: and I will scatter the last third part into all windes, and I will drawe out a sworde after them.

13 Thus shall mine anger be accomplished, and I will cause my wrath to cease in them, and I will be [comforted: and they shall knowe, that I the Lorde haue spoken it in my zeale, when I haue accomplished my wrath in them.

g That is, I will not be pacified, till I be reuenged, Ma.1.24.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, [and] in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger & in wrath, and in sharpe rebukes: I ϸ Lorde haue spoken it.

16 When I shall send vpon them the ‖euill arrowes of famine, which shalbe for [their] destruction, [and] which I will send to destroy you: and I will increase the famine vpon you, and will breake your staffe of bread.

‖Or, dangerous.

17 So will I send vpon you famine, and euill beasts ‡ they shall spoyle thee, and pestilence ‡ blood shal passe thorow thee, and I will bring the sworde vpon thee: I ϸ Lord haue spoken it.

‡ Which were the greatdoppers, mildew, and what so euer were occasions of famine. Chap.14.13.

CHAP. VI.

The wretch that Ierusalem shall be destroyed for their idolatrie. 8 The prophecieth the repentance of the remnant of the people, and their deliuerance

AND the worde of the Lord came vnto me, saying,

2 Sonne of man, Set thy face towardes ϸ mountaines of Israel, and prophesie against them, Chap 36.1.

3 And say, Ye mountaines of Israel, heare the worde of the Lord God: thus saith the Lord God to the * mountaines and to the hilles, to the riuers and to the valleys, Beholde, I, euen I will bring a sworde vpon you, and I will destroy your hie places:

* Be speaketh to all the places where the Israelites accustomed to commit their idolatries, threatning them destruction.

4 And your altars shall be desolate, and your images of the sunne shall be broken: and I will cast downe your slaine men before your idoles.

b Read 2. Kin. 23.12.

5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones round about your altars.

c In destroyed of their power & force, which they neither be able to restore you nay themselues, 2. King. 23.20.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be layd waste, ϸ that your altars shall be made waste and desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.

7 And the slaine shall fall in the midst of you, and ye shall know that I am the Lorde.

d He sheweth that euil dangers God will preserue a few, where shall be as the seede of his Church and call vpon his Name.

8 Yet will I leaue a remnant, d that you may haue [some] that shall escape the sworde among ϸ nations, when you shalbe scattered through the countreys.

e They shalbe ashamed to see that their hope in idoles was but vaine, and so shall repent.

9 And they that escape of you, shal remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, and for their eyes, which haue gone a whoring after their idoles, and they * shall be displeased in themselues for the euils, which they haue committed in all their abominations.

10 And they shall knowe that I am the Lord, and that I haue not layd in vaine, that I would doe this euill vnto them.

f By these flames here mentioned that the Prophet setteth figuratiuely the great destruction to come

11 Thus saith the Lord God, f Smite with thine hand, and stretch forth with thy foote, and say, Alas for all the wicked abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is farre off, shall die of the

pestilence, and he that is neere, shall fall by the sworde, and he that remaineth and is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

13 Then [c] ye shall knowe that I am the Lord, when their slaine men shalbe among their idoles round about their altars, vpon euery hie hill in all the tops of the mountaines, & vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer sweete sauour to all their idoles.

14 So will I [d] stretch mine hand vpon them, and make the land waste, and desolate from the wildernesse vnto Diblath in all their habitations, and they shall know, that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

MOreouer the worde of the Lord came vnto me, saying,

2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the land of Israel: the end is come vpon the foure corners of the land.

3 Nowe is the end come vpon thee, and I will sende my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all [a] thine abominations.

4 Neither shall mine eye spare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.

5 Thus saith the Lorde God, [b] Behold, one euill, euen one euill is come.

6 An end is come, the end is come, it [b] watcheth for thee: beholde, it is come.

7 The morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the [c] sounding againe of the mountaines.

8 Nowe I will shortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither shall mine eye spare thee, neither will I haue pitie, but I will lay vpon thee according to thy wayes, and thine abominations shall be in the midst of thee, and ye shall knowe that I am the Lorde that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth, the [e] rod flourisheth: [f] pride hath budded.

11 [g] Cruelnie is risen vp into a rod of wickednesse: none of them shall remaine, nor of their riches, nor of any of theirs, neither shall there be [h] lamentation for them.

12 The time is come, the day draweth neere: let not the byer reioyce, nor let him that selleth [i] mourne: for the wrath is vpon all the multitude thereof.

13 For he that selleth, shall not [k] returne to that which is solde, although they were yet aliue: for the [l] vision was vnto all the multitude thereof, and they returned not, [m] neither doeth any encourage himselfe in the punishment of his life.

14 [n] They haue blowen the trumpet, and prepared all, but none goeth to the battel: for my wrath is vpon all the multitude thereof.

15 The sworde [is] without, and the pestilence, and the famine within: he that is in the fielde, shall dye with the sworde, and he that is in the citie, famine and pestilence shall deuoure him.

16 But they that flee alwaye from them, shall escape, and shall be in the mountaines, like the doues of the valleys: all they shall mourne, euery one for his iniquitie.

17 [o] All hands shall be weake, and all knees shall fall away [as] water.

18 [p] They shall also gird them selues with sackecloth, and feare shall couer them, and shame [shalbe] vpon all faces, and baldnes vpon their heads.

19 They shall cast their siluer in the streetes, and their golde shall be [as] farre off: their [q] siluer and their golde can not deliuer them in the day of the wrath of the Lorde: they shall not satisfie their soules, neither fill their bowels: for this [r] is their iniquitie.

20 He had also set the beautie of his [s] ornament in maiestie: but they made images of their abominations, [and] of their idoles therein: therefore haue I set it farre from them.

21 And I will giue it into the hands of the [t] strangers to be spoyled, and to the wicked of the earth to be robbed, & they shall pollute it.

22 My face will I turne also from them, and they shall pollute my [u] secrete place: for the destroyers shall enter vnto it, and defile it.

23 [x] Make a [y] chaine: for the land is

[y] Signifying, that they should be bounde and leade away captiues.

full

[g] That is, all nations, when pouertie shall see the iudgements.

[c] 2. 5. 14.

[d] By some read, made desolate from the wilderness of Diblath which was in Moab, and bordered vpon Israel, as it is in the wilderness, which was Sodoma vnto Diblath, which was North warde, the whole country.

[a] I will punish thee as thou hast deserued for thine idolatrie.

[b] Or, behold, euil, euil is come after euil.

[b] Or, saith the Lord, the iudgements of God euer watch to destroy the sinners, which notwithstanding he delayeth, to the end he may giue place of repentance.

[c] The beginning of his punishments is already come.

[d] Which was a token of ioy, and mirth.

[e] The scourge or instrument of crueltie.

[f] That is, the proude tyrant Nebuchadnezzar hath gathered his force and is ready.

[g] This cruel enemie shall be a sharpe scourge for their wickednes.

[h] Their whole substance shall be so great, that they shall haue no regarde to lament for others.

[i] For the present perill.

[k] For the shall vse no delay.

[l] An [i] reuele of [l] Iubile, meaning that none should enioy [l] priuiledge of the law, Leuit. 25. 11. for they should all be caried away captiues.

[m] This vision signifieth, that all should be caried away, & none should returne for their Iubile.

[n] No man for all this, endeauoureth himselfe by taketh heart to repent for his euil life. Some reade, for none shall be strengthened in his iniquitie at his incoming, that they should gaine nothing by flattering themselues in euill.

[o] The Iewes were made a byng, but their hearts failed them. Iud. 13 7. Ierem. 6 24. Esa. 13 7. Ierem. 48 37. Dan. 11 4. Zephan. 3. 16. Ecclus. 38.

[p] Meaning, the Caldeans.

[q] That is, of the Babylonians.

[r] Which signifieth [i] most holy place, whereunto none might enter but the

full of the [c] iudgement of blood, and the citie is full of cruelitie.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mightie to cease, and [d] their holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not haue it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be clothed with desolation, and the handes of the people in the land shall be troubled: I will do vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am [e] the Lord.

## CHAP. VIII.

1 An appearance of the similitude of God. 7 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the [f] vyter the idolatries of the house of Israel.

[g] AND in the [h] first yeere, in the first moneth, and in the fift day of [i] moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, [k] there was a likenes, as the appearance of [l] fire, to looke to, from his lomes downeward, and from his lomes vpward, as the appearance of brightnesse, and like vnto amber.

3 And he stretched out the likenesse of an hand, & tooke me by an hearie locke of mine head, and the Spirit lift me vp betweene the earth, and the heauen, and brought me [m] by a Diuine vision to Ierusalem, vnto [n] the entrie of the inner [o] gate that lyeth toward the North, where remained the idole of indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel was there according to the vision that I saw in the field.

5 Then saide he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes towarde the North and beholde, Northward, at the gate of the altar, this idole of indignation was in the entrie.

6 Hee sayde furthermore vnto mee, Sonne of man, seest thou not what they do? euen the great abominations that the house of Israel committeth here to cause me to depart from my Sanctuarie? but yet turne thee, and thou shalt see greater abominations.

7 And hee caused me to enter at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then saide he vnto me, Sonne of man, digge nowe in the wall. And when I had digged in the wall, beholde, there was a doore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euery similitude of [p] creeping things and abominable beasts and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie men of the Ancients of the house of Israel, and in the middes of them stoode Iaazaniah, the sonne of Shaphan, with euery man his censour in his hande, & the vapour of the incense went vp like a cloude.

12 Then saide he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel do in the darke, euery one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he said also vnto me, Turne thee againe, and thou shalt see greater abominations that they do.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and beholde there sate women mourning for [q] Tammuz.

15 Then saide he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, & beholde, at the doore of the Temple of the Lord, betweene the porch and the altar were about fiue and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, & they worshipped the sunne, toward the East.

17 Then he said vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they do here? for they haue filled the lande with cruelitie, and haue returned to prouoke mee: and loe, they haue cast out [r] a stinke before their noses.

18 There-

[c] That is, of sinnes worthie death.

[d] Which was the Temple, that was ordeined to be places, Iphal. 68. 35

[e] Or, Iehouah.

[f] Or, Seer.

[g] Read Chap. 1. 1. 2.

[h] Which was the 5. of April and part of September.

[i] Or, Moneth.

[k] Ie. Chap. 1. 27.

[l] Ebr. in the vision of God.

[m] Meaning, that he was thus caried in spirit, and not in body.

[n] Which was the porch of the court where the people assembled.

[o] So called because it prouoked Gods indignation, vnto whom is the voice of Isai. 66. 6.

[p] Which were forbidden in the Lawe, Leuit. 11. 4

[q] Thus they that should haue kept all the rest in the feare, and true seruice of God, were the cruell leaders to all abomination, and by their example pulled others from God.

[r] It was in such abundance, as for the [illegible] their common idolatrie they had particular seruice, which they had in secret chambers.

[s] The Iewes by reason that this was a Prophet of the deuill, who after his death was once a yeere worshipped in the night.

[t] Declaring that it is no small sinne and seruice of idolatrie, and no preferring and inferiour before God.

For God will not be worne idoles are.

18 Therefore will I also execute my
wrath: mine eye shall not spare them,
neither will I haue pitie, and *though
they crye in mine eares with a loude
voyce, yet will I not heare them.

Prou. 1. 28. [illegible]

CHAP. IX.

1 The destruction of the citie. 4 They that shalbe saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

He cryed also with a loude
voyce in mine eares, saying,
The visitations of a the citie
drawe neere, and euery man
hath a weapon in his hand to destroy it.
2 And beholde, six b men came by the
way of the hie gate, which lieth toward
the North, and euery man a weapon in
his hande to destroy it: and one man a-
mong them was clothed with linnen,
with a writers ynkhorne by his side,
and they went in and stoode beside the
brasen altar.
3 And the glorie of the God of Israel
was gone vp from the Cherub, where-
upon he was and stoode on the doore
of the house, and he called to the man clo-
thed with linnen, which had the writers
ynkhorne by his side.
4 And the Lorde saide vnto him, Go
through the middes of the citie, euen
through the middes of Ierusalem, and
set a marke vpon the foreheads of them
that mourne, and crye for all the abo-
minations that be done in the middes
thereof.
5 And to the other hee saide, that I
might heare, Go ye after him through
the citie, and smite: let your eye spare
none, neither haue pitie.
6 Destroy vtterly the olde, and the
yong, and the maides, and the children,
and the women, but touch no man, vpon
whome is the marke, and beginne at
my Sanctuarie. Then they began at
the Ancient men, which were before
the house.
7 And he saide vnto them, Defile the
house and fill the courts with the slaine,
then go forth: and they went out, and
slewe them in the citie.
8 Nowe when they had slaine them,
and I had escaped, I fell downe vpon
my face, and cryed, saying, Ah Lorde
God, wilt thou destroy all the residue of
Israel, in powring out thy wrath vpon
Ierusalem?
9 Then said he vnto me, The iniqui-
tie of the house of Israel, and Iudah

a The time to take vengeance, [illegible], were [illegible] the [illegible] of them.
b [illegible] that the Babylonians [illegible] come [illegible] to destroy the citie and the Temple.
c To marke them that should be saued.
d Which declared that he was [illegible] thereunto, whether it would remaine any longer, then there was hope that they would returne from their wickednes and worship him aright.
[illegible]
f He sheweth what is the manner of Gods children whom he marketh to [illegible], to mourne and crye out against all the wickednes which they see committed against Gods glorie.
[illegible] [illegible] the Lorde [illegible] [illegible] which [illegible] [illegible] [illegible] [illegible] the chiefe marke [illegible] the Spirit [illegible], wherewith the heart is sealed vp to life euerlasting.
[illegible] which were [illegible]

[illegible] these euils, as Chap. [illegible]. This declareth, that the seruants of God [illegible] compassion, when they see his iudgements executed.

[is] exceeding great, so that the land is
full [k] of blood, and the citie full of corrupt
iudgement: for they say, The Lord hath
forsaken the earth, and the Lorde seeth
[vs] not.
10 As touching me also, mine eye shall
not spare them, neither will I haue pi-
tie, but will recompence their wayes
vpon their heades.
11 And beholde, the man clothed with
linen which had the ynkhorne by his
side, made report, and saide, Lord, I
haue done as thou hast commanded me.

k That is, with all kinde of wickednes. Reade Isa. 1. 15.

CHAP. X.

1 Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles of the beastes and of the Cherubims.

And as I looked, beholde, in
the *firmament that was a-
boue the head of the a Cheru-
bims there appeared vpon
them like vnto the similitude of a throne,
as it were a saphir stone.
2 And he spake vnto the man clothed
with linen, and said, Go in betweene the
wheeles, euen vnder the Cherub, and
fill thine hands with coales of fire from
betweene the Cherubims, and scatter
them ouer b the citie. And he went in, in
my sight.
3 Nowe the Cherubims stoode vpon
the right side of the house, when the man
went in, and the cloude filled the inner
court.
4 Then the glorie of the Lord c went
vp from the Cherub, and stoode ouer
the doore of the house, and the house
was filled with the cloude, and the court
was filled with the brightnesse of the
Lords glorie.
5 And the d sound of the Cherubims
wings was heard into the vtter court,
as the voyce of y Almightie God, when
he speaketh.
6 And when he had commanded the
man clothed with linen, saying, Take
fire from betweene the wheeles, and
from betweene the Cherubims, then he
went in and stoode beside the wheele.
7 And one Cherub stretched forth his
hande from betweene the Cherubims
vnto the fire, that was betweene the
Cherubims, & tooke thereof, and put it
into the handes of him that was clothed
with linen. who tooke it and went out.
8 And there appeared in the Cheru-
bims, the likenes of a mans hand vnder
their wings.
9 And when I looked vp, beholde,
foure

Chap. 1. 22.
a Which in the first Chap. he called foure beastes.
b This signified, that the citie should be burnt.
c Meaning, that the glorie of God should depart from the Temple.
d Read Chap. 1. 24.

foure wheeles were beside the Cherubims, one Wheele by one Cherub, and another Wheele by another Cherub, and the appearance of the Wheeles was as
e Read Chap. 1.16. the colour of a chrysolite stone.

10 And their appearance (for they were all foure of one facion) was as if one Wheele had bene in another Wheele.

11 When they went foorth they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, and they turned not as they went.

12 And their whole body and their rings, and their hands, & their wings, and the wheeles were full of eyes round about, euen in the same foure wheeles.

13 And the Cherub cryed to these Wheeles in mine hearing, saying, O Wheele.

14 And euery beast had foure faces: the first face was the face of a Cherub, and the second face was the face of a man, and the third the face of a lyon, and the fourth the face of an egle.

15 And the Cherubims were lifted Chap 1 5 vp: f this is the beast that I sawe at the riuer Chebar.

16 And when the Cherubims went, the wheeles went by them: & when the Cherubims lift vp their wings to mount vp from the earth, the same wheeles also turned not from beside them.

17 When the Cherubims stood, they stoode: and when they were lifted vp, they lifted themselues vp also: for the g spirit of the beast was in them.

18 Then the glorie of the Lorde departed from aboue the doore of the house, and stoode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp from the earth in my sight: when they went out, the wheeles also were beside them: and [euery one stood at the entrie of the gate of the Lords house at the East side, and the glorie of the God of Israel, was] vpon them on hie.

Chap 1.15. f That is, the whole body of the foure beastes of Cherubims.

20 f This is the beast that I saw vnder the God of Israel by the riuer Chebar, and I knewe that they were the Cherubims.

21 Euery one had foure faces, and euerie one foure wings, and the likenesse of mans handes was vnder their wings.

22 And the likenesse of their faces [was the selfe same faces, which I sawe by the riuer Chebar, [and] the appearance of the Cherubims was the selfe same and they went euery one straight forwarde.

g There was one consent betweene the Cherubims & the wheeles. h Read Chap. 9.3.

CHAP. XI.

1 Who they were that seduced the people of Israel. 2 Against these he prophesieth. 3 Against them that flatter in peeces abjoad. 13 The returning of the heart to worship God. 21 Vpon them that walke after their owne counsels.

MOreouer, the Spirit lift me vp, and brought me vnto the east gate of the Lords house, which lyeth Eastwarde and beholde, at the entrie of the gate were [fiue and twentie men: among whom I sawe Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then saide he vnto me, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 For they say, a It is not neere, let vs builde houses: this citie is the caldron, and We be the flesh.

4 Therefore prophecie against them, sonne of man, prophecie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake, Thus saith the Lorde, Oye house of Israel, this haue ye saide, and I knowe that which riseth vp of your mindes.

6 Many haue ye murthered in this citie, and ye haue filled the streets thereof with the slaine.

7 Therefore thus saith the Lorde God, They that ye haue slaine, & haue layed in the middes of it, they are the flesh, and this citie is the caldron, but I will bring you forth of the middes of it.

8 Ye haue feared the sworde, and I will bring a sworde vpon you, saith the Lord God.

9 And I will bring you out of the middes therof, and deliuer you into the handes of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, [and] I will iudge you in the border of Israel, and ye shall knowe that I am the Lord.

11 This citie shall not be your caldron, neither shall ye be the flesh in the middes thereof, but I will iudge you in the border of Israel.

12 And ye shall knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of Benaiah dyed: then fell

a Christ the vnder-shepherds, doe mightily preuaile against the enemies, and vpon their soules. b Ye shall not be pulled out of this caldron of our destruction, as the flesh is not taken out of the caldron till it be sod.

c Contrarie to their vaine confidence he threateneth in what sense this caldron (that is, the midst of the brasse pot) that I saide, I will not heed therein and so be consumed with the caldron. d That is, of the Caldron. e That is, in the midst of the Caldron. f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some thing of the iudgement of God vpon the rest of the people.

fell I downe vpon my face, and cryed with a loude voyce, and saide, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kinred, and all the house of Israel wholy are they vnto whome the inhabitants of Ierusalem haue saide, Depart ye farre from the Lord: for the lande is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countreis, yet will I be to them as a litle Sanctuarie in the countreis where they shall come.

17 Therefore say, Thus saith the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shall come thither, and they shal take away all the idoles thereof, and all the abominations thereof from thence.

19 And I will giue them one heart, and I will put a newe spirit within them: and I will take the stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is towarde their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heades, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles beside them, and the glorie of the God of Israel was vpon them on hie.

23 And the glorie of the Lorde went vp from the midst of the citie, and stoode vpon the mountaine which is towarde the East side of the citie.

24 Afterwarde the Spirit tooke me vp, and brought mee in a vision by the Spirit of God into Caldea to them that were led away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were led away captiues, all the thinges that the Lord had shewed me.

p Then the remnant shall at Ierusalem claime to them rather than they, as though they were captiues, as though they were cast off and forsaken of God.

q They shall yet haue the Church here among them, & Gods mercie shall not be so cleane gone from them, but that he will gather them and restore them, though they be for a time afflicted.

Iere. 32. 39. & cap. 36. 26.

r Meaning the heart wherein is nothing but enmitie and vngodlynesse: them meaneth, so that their heart may be soft, and readie to execute my graces.

s When Ierusalem was led away captiue.

## CHAP. XII.

1 The parable of the captiuitie. 17 An other parable wherebie the perill of hunger and thirst is signified.

THe worde of the Lorde also came vnto me saying,

2 Sonne of man thou dwellest in the midst of a rebellious house, which haue eyes to see, & see not: they haue eares to heare, and heare not: for they are a rebellious house.

t They see, yet perceiue not the fruite of that which they see and heare.

3 Therefore thou sonne of man, prepare thy stuffe to goe into captiuitie and goe forth by day in their sight, and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

u Ezechiel to go into captiuitie.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and carie out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carry it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee [as a signe vnto the house of Israel.

b That as thou doest, so shall they do, and therefore in their captiuitie shal see their plaine plague and punishment.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wall with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, what doest thou?

c Do not they perceiue thy doings? Or, prophecie.

10 But say thou vnto them, Thus saith the Lord God, This burden concerneth the chiefe in Ierusalem and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage & captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall go forth: they shall digge through the wall, to carie out thereby: he shall couer his face, that he see not the ground with his eyes.

13 My net also will I spread vpon him, and he shalbe taken in my net, and I will bring him to Babel to the lande of the Caldeans, yet shall he not see it, though he shall die there.

d When the King shall heare he is of couragie, I will take him in my net, as Chap. 17. 20. and 32. 3.

14 And

14 And I will scatter toward euery
winde all that are about him to helpe
him, and all his garisons, and I will
drawe out the sword after them.

15 And they shall knowe that I am
the Lord, when I shall scatter them a-
mong the nations, and disperse them in
the countreis.

e Which should beare his name, and thereby be his Church, name Chap. 13. 16.

16 But I will leaue a e little nomber of
them from the sword, from the famine,
and from the pestilence, that they may
declare all these abominations among
the heathen, where they come, and they
shall knowe, that I am the Lord.

17 ¶ Moreouer, the word of the Lord
came vnto me, saying,

18 Sonne of man, eate thy bread with
trembling, and drinke thy water with
trouble, and with carefulnes,

19 And say vnto the people of the land,
Thus sayth the Lord God of the inha-
bitants of Jerusalem, and of the land
of Israel, They shall eate their bread
with carefulnes and drinke their water
with desolation: for the land shalbe de-
solate from her aboundance because of
the cruelte of them that dwell therein.

20 And the cities that are inhabited,
shall be left voyde, and the land shall be
desolate, and ye shall knowe that I am
the Lord.

21 ¶ And the word of the Lord came
vnto me, saying,

22 Sonne of man, what is that pro-
uerbe that you haue in the land of Isra-
el, saying, The daies are prolonged and
all visions faile?

f Because they see not sone ouerthrowe the prophecies accomplished they contemned them as though they should neuer be fulfilled. ‖Or, take none effect.

23 Tell them therefore, Thus sayth
the Lorde God, I will make this pro-
uerbe to cease, and they shall no more
vse it as a prouerbe in Israel: but say
vnto them, The dayes are at hand and
the effect of euery vision.

24 For no vision shalbe any more in
vaine, neither shall there be any flat-
tering diuination within the house of
Israel.

25 For I am the Lord: I will speake,
and that thing that I shall speake, shal
come to passe: it shall be no more prolon-
ged: for in your dayes, O rebellious
house, will I say the thing, and will per-
fourme it, sayth the Lord God.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked euer abuse Gods patience and benignitie.

26 Againe the word of the Lord came
vnto me, saying,

27 Sonne of man, behold, they of the
house of Israel say, The vision that he
seeth, is for many dayes to come, and
hee prophesieth of the times that are
farre off.

28 Therefore say vnto them, Thus
sayth the Lord God, All my words shal
no longer be delayed, but that thing
which I haue spoken, shalbe done, saith
the Lord God.

## CHAP. XIII.

1 The worde of the Lord against false prophets, which teache the people the counsels of their owne hearts.

AND the worde of the Lorde
came vnto me, saying,

2 Sonne of man, prophe-
sie against the Prophets of
Israel, that prophecie, and say thou
vnto them, that prophecie out of their
owne hearts, Heare the worde of the
Lord.

Chap. 14. 9.

a After their owne fantasie, and not as hauing the reuelation of the Lord. Jere. 23. 16.

3 Thus sayth the Lord God, Woe vnto
the foolish Prophets that followe their
owne spirit, and haue seene nothing.

4 O Israel, thy Prophets are like the
foxes in the waste places.

b Watching to destroye the vineyard.

5 Ye haue not risen vp in the gappes,
neither made vp the hedge for the house
of Israel, to stand in the battel in the day
of the Lord.

c He speaketh to the gouernours and true ministers that should haue resisted them.

6 They haue seene vanitie, and lying
diuination, saying, The Lorde sayth it,
and the Lorde hath not sent them: and
they haue made others to hope that
they would confirme the word of their
prophecie.

d He promiseth peace to this people now ye see their destruction: so that it is manifest, that we are false prophets.

7 Haue ye not seene a vaine vision?
and haue ye not spoken a lying diuinati-
on? ye say, The Lord sayeth it, albeit
I haue not spoken.

e That is in the booke of life, wherein the true Israelites are written.

f Reade Jere. 8. 14.

8 Therefore thus saith the Lord God,
Because ye haue spoken vanitie, and haue
seene lyes, therefore beholde, I am a-
gainst you, saith the Lord God,

g Whereas the true prophets prophecied of destruction of the citie to bring the people to repentance: the false prophets spake the contrarie and flattered them in their sinnes, so that what one false prophet saide, (which is here called the building of the wall) an other false prophet would affirme, though he had not the same reuelation, good ground to beare him,

9 And mine hand shalbe vpon the Pro-
phets that see vanitie, and diuine lyes:
they shall not be in the assemblie of my
people, neither shall they be written in
the writing of the house of Israel, nei-
ther shall they enter into the land of Is-
rael: and ye shall knowe that I am the
Lord God.

10 And therefore, because they haue
deceiued my people, saying, Peace, and
there was no peace: and one built vp a
wall, and beholde, the others daubed
it with vntempered morter,

11 Say vnto them which daube it with
vntempered morter, that it shall fall:
for there shall come a great showre,
and I will send haile stones, which shal
cause it to fall, and a stormie winde shall
breake it.

12 Lo,

12 Lo, when the wall is fallen, shall it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake foorth in my wrath, and a great shower shall be in mine anger, and haile stones in mine indignation to consume it.

14 So I will destroy the wall that ye haue daubed with vntempered morter, and bring it downe to the ground, so that the foundation thereof shalbe discouered, and it shall fall, and ye shall be consumed in the middes thereof, and ye shall know, that I am the Lord.

15 Thus will I accomplish my wrath vpon the wall, & vpon them that haue daubed it with [h] vntempered morter, and will say vnto you, The wall is no more, neither the daubers thereof,

16 To wit, the prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: and prophesie thou against them, and say,

18 Thus saith the Lord God, [i] woe be to the women that sowe pillowes vnder all arme holes, and make bales vpon the head of euery one that standeth vp, to hunt soules: Will ye hunt [k] soules of my people, and will ye giue life to the soules that come vnto you?

19 And will ye pollute me among my people for handfuls of [l] barly, and for pieces of bread to slay the soules of them that should not dye, and [m] to giue life to the soules that should not liue in lying to my people, that heare your lyes?

20 Wherefore thus saith the Lorde God, Behold, I will haue to do with your pillowes, wherewith ye hunt the [n] soules to make them to flie, and I will teare them from your armes, and will let the soules go euen the soules, that ye hunt to make them to flye.

21 Your bales also will I teare, and deliuer my people out of your hand, and they shall be no more in your hands to be hunted, and ye shall know that I am the Lord.

22 Because with your [o] lyes ye haue made [p] heart of [q] righteous sad, who I haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall know that I am the Lord.

CHAP. XIII.

4 The Lorde reuoketh false prophets for the ingratitude of the people. 22 He reuoketh a false perswasion of his Church.

AND [a] came certaine of the Elders of Israel vnto me, and [b] sate before me.

2 And the word of [c] Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their [d] heart, and put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lorde God, Euery man of the house of Israel that setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to the Prophet, I the Lord will answere him that commeth, according to [e] multitude of his idoles:

5 That [f] I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus saith the Lorde God, Returne, and withdraw ye your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, & putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him [g] for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the middes of my people, and ye shall know that I am the Lord.

9 And if the Prophet be [h] deceiued, when he hath spoken a thing, I [i] Lord haue deceiued that Prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of the Prophet shalbe euen as the punishment of him that

a He sheweth the hypocrisie of the rulers who will assemble to heare the Prophets of God, though in their heart they follow nothing lesse, then their admonitions, and also howe vp one meanes or other, God doeth deceiue them.

b They are not onely idolaters in heart, but also worship their filthy idoles openly, which lead the in blindnesse, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, read Iere. 10. 15.

c To enquire of things which I Lord hath appointed to come to passe.

d As his abomination hath deserued. that is, he shall be left to harden himself accordyng as he deserueth thereon.

e Deut. 18. 10.

f That is, conuince them by their owne conscience.

g Or by my self.

h The Prophet that declareth that God by imaginations cause rasherly vp false Prophets to seduce them that delight to lye rather then to the truth of God, and thus be punished by some by sword, 1. King. 22. 20. 22. and deserueth also those Prophets as their people.

i Theese superstitious women forsooth were wont to procure and tell euery man his fortune, giuing them pillowes to stand vpon and kercheifes to couer their heads, to the entent they might the more allure them and bewitch them.

k Will ye make vp matter to serue your purposes?

l Theese lyers euery made the people beleeue that they could preserue life or destroy it, and that it should be come to euery one according as they prophecied.

m That is, to cause them to perish, and that they should be past from the body.

n By threatning them that were carefull, and opposyng the wicked.

o By flattering.

p Or heart.

q Or righteous.

that afflicteth.

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions but that they may be my people, & I may be their God, saith the Lord God.

12 The worde of the Lord came agayne vnto me, saying,

13 Sonne of man, When the land sinneth against me by committing a trespasse then will I stretch out mine hand vpon it, and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast fourth of it.

14 Though these three men Noah, Daniel, and Iob were among them, they shoulde deliuer but their owne soules by their righteousnes, saith the Lord God.

15 If I bring noysome beastes into the land and they spoyle it, so that it be desolate, & no man may passe through, because of beasts,

16 Though these three men were in the middes thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shalbe waste.

17 Or if I bring a sworde vpon this land & say, Sword, go through the land, so that I destroy man & beast out of it,

18 Though these three men were in the middes thereof, As I liue, saith the Lorde God, they shall deliuer neither sonnes nor daughters, but they onely shall be deliuered themselues.

19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood to destroy out of it man and beast,

20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lord God, they shall deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnes.

21 For thus saith the Lord God, How much more when I send my foure sore iudgements vpo Ierusalem, euen the sword, and famine, and the noysome beast, and pestilence, to destroy man and beast out of it:

22 Yet beholde, therein shalbe left a remnant of them that shalbe caried away both sonnes and daughters: beholde they shall come forth vnto you, and ye shall see their way, and their enterprises, and ye shalbe comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shal know, that I haue not done without cause all that I haue done in it, saith the Lord God.

## CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, What commeth of the vine tree aboue all other trees? and of the vine brach, which is among the trees of the forest?

3 Shall wood be taken thereof to do any worke? or will men take a pin of it to hang any vessell thereon?

4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends of it and the middes of it is burnt. Is it meete for any worke?

5 Behold, when it was whole, it was meete for no worke: howe much lesse shall it be meete for any worke, when the fire hath consumed it, and it is burnt?

6 Therefore thus saith the Lorde God, As the vine tree, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so will I gaue the inhabitants of Ierusalem.

7 And I will set my face against the: they shall go out from one fire, and another fire shall consume them: and ye shal know, that I am the Lord, whe I set my face against them.

8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

## CHAP. XVI.

The Prophet declareth the benefites of God towarde Ierusalem. 10 Their vnkindnesse. 44 Shewing them by the kindnes of other peoples compariso of the sinnes of Iuda and Ie. 49 The cause of their abominations, into which the Gentiles fell. 60 Neuertheles it is promised to be repented.

AGaine, the word of the Lord came vnto me saying,

2 Sonne of man, cause Ierusalem to know her abominations,

3 And say, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kinred is of the land of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nauuitie whe thou wast borne, thy nauil was not cut, thou wast not washed in water to soften thee: thou wast not salted with salt, nor swadled in cloutes.

5 None

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f Thus God iudgeth all them which abuse his worde, and make it a cloke to couer their abominations.

h Read Chap. 4. 16. & 5. 12. & 14. 13.

i Though Noah, Iob and Daniel were righteous, yet their righteousnes coulde not saue any at the time of Daniel, but in captiuitie with Christ and so these three were like vnto the elect people, for whom God will not destroy the wicked, read Esa. 65. 8. k Plainly, that is, the Iewes onely be the elect remnant of these 22. shall escape these plagues with God's fauour, and made penitent and ashamed of their abominations, so that they receiue a signe that they are the Church of God whom he will preserue to his owne sake.

Chap 5. 17.

l Read Chap. 5. 3.

m Which hitherto hath not been done vnto them in other measure, or in so great extremitie, wherefore the name of this Church, did not ioyne with the sinnes of other people, as should after appeare.

n Thereby they be taken one from another, and cast in the fire to be burnt.

o Thou beholdest now of the seede of Abraham how thou art degenerate and become like vnto the abominations of the Gentiles, and how thou hast no cause to boast of the name of thine auncestors.

p Thou wast not receiued into the Church

5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open fielde to the contempt of thy person the day that thou wast borne.

6 And when I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee when thou wast in thy blood. Thou shalt liue: euen when thou wast in thy blood, I said vnto thee, thou shalt liue.

7 I haue caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou hast got ten excellent ornaments: thy breasts are fashioned, thine heare is growne, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpon thee, behold, thy time was as the time of loue, & I spred my skirts ouer thee, & couered thy filthines: yea, I sware vnto thee, and entred into a couenant with thee, sayeth the Lorde God, and thou becamest mine.

9 Then washed I thee with water: yea, I washed away thy blood from thee, and I anointed thee with oyle.

10 I clothed thee also with broydred worke, & shod thee with badgers skinne: and I girded thee about with fine linen, and I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpon thine hands, and a chaine on thy necke.

12 And I put a frontlet vpon thy face, and earings in thine eares, and a beautifull crowne vpon thine head.

13 Thus wast thou decked with gold and siluer, and thy rayment was of fine linen, and silke, and broydred worke: thou diddest eate fine floure, and honie and oile, & thou wast very beautiful, and thou didest grow vp into a kingdome.

14 And thy name was spred among the heathen for thy beautie: for it was perfite through my beautie which I had set vpon thee, sayth the Lord God.

15 Nowe thou didest * trust in thine owne beautie, and playedst the harlot, because of thy renoume, and hast powred out thy fornications on euery one that passed by, thy desire was to him.

16 And thou didest take thy garments, and deckedst thine hie places with diuers colours, and playedst the harlot thereupon: the like things shall not come neither hath any done so.

17 Thou hast also taken thy faire iewels made of my golde and of my siluer, which I had giuen thee, and madest to thy selfe images of men, and didest commit whoredome with them,

18 And tookest thy broidred garments and coueredst them: and thou hast set mine oyle and my perfume before them.

19 My meate also, which I gaue thee, as fine floure, oyle, and honie, wherewith I fed thee, thou hast euen set it before them for a sweete sauour: thus it was, sayth the Lord God.

20 Moreouer thou hast taken thy sonnes and thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to be deuoured: is this thy whoredome a small matter?

21 That thou hast slaine my children, & deliuered them to cause them to passe through fire, for them?

22 And in all thine abominations and whoredomes thou hast not remembred the dayes of thy youth, when thou wast naked and bare, and wast polluted in thy blood.

23 And beside all thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also built vnto thee an hie place, & hast made thee an hie place in euery streete.

25 Thou hast built thine hie place at euery corner of the way, and hast made thy beautie to be abhorred: thou hast opened thy feete to euery one that passed by, and multiplied thy whoredome.

26 Thou hast also committed fornication with the * Egyptians thy neighbours, which haue great members, and hast encreased thy whoredome, to prouoke me.

27 Beholde, therefore I did stretch out mine hand ouer thee, and will diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the || daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with ♱ Assyrians, because thou wast vnsatiable: yea, thou hast played ♱ harlot with them, & yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Howe weake is thine heart, sayth the Lord God, seeing thou doest all these things, euen the worke of a presumptuous whorish woman:

31 In

a Being thus in thy filthines and fornication of seruice I tooke thee and gaue thee liues vnder them: but before God was thy Creator, and euerlasting husband. For when death & Christ was to be thy ransome, and redemption, naked-nesse, and filthinesse of conditions repented to braue before them: God and his Lawe went to conference what they were before God restored them to mercie, saued them and couered their shame.

b Christ chose thee to be a chaste wife vnto him, and that I should be maintenance thee, and endue thee with all graces.

c I washed away thy sinnes.

d I sanctified thee vnto Christ, both Spirit,

e It may be demanded how he forbad his Church, considering that God gaue power and commandement to some.

f He declareth what is the disease of Ierusalem: For to loue any thing but God, is spirituall whoredome, and a breaking of the two tables of the Lawe of God.

g Thou hast conuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

h Meaning, by the couenant Leuit. 18. 21. 2. king 23. 10.

i Or, bead.

k He noteth the great impiete of that people who trust falsely in any God to seeke helpe at strange nations, but also strength emprudent their idolatrie thinking therby to make their armie more strong.

l Or, Cuthees.

m Or, that will beare rule.

31 In that thou buildest thine hie place in the corner of euery way, and makest thine hie place in euery streete, and hast not beene as an harlot, that despiseth a reward,

q Meaning, that some harlots concerne small rewards, but no louers giue a reward to Israel, but they gaue to all others. Ezai. 55. signifying, that the idolaters deuoure all their substance which they receiue of God for his glory, to serue their vile abominations.

32 But [as] a wife that playeth the harlot, [& taketh others for her husband:

33 They giue giftes to all other, whores, but thou giuest gifts vnto al thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from [other, women in thy fornications, neither the like fornication shall be after thee: for in that thou giuest a rewarde, and no reward is giuen vnto thee, therefore thou art contrarie.

35 Wherefore, O harlot, heare the Word of the Lord.

36 Thus sayth the Lorde God, Because thy shame was powred out, & thy filthines discouered through thy fornications with thy louers, and with all the idoles of thine abominations and by the blood of thy children, which thou didest offer vnto them,

] Or, nether parties.

r Egyptians, Assyrians, and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23.9.

37 Beholde, therefore I will gather all r thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, and will discouer thy filthines vnto them that they may see all thy filthines.

38 And I will iudge thee [after] the maner of them that are harlots, and of them that shed blood, and I will giue thee the blood of wrath and iealousie.

s I will iudge thee to death, as the aduoutrers and murtherers.

39 I will also giue thee into their hãds, and they shall destroy thine hie place, & shal breake downe thine hie places: they shall strippe thee also out of thy clothes, and shall take thy faire Iewels, & leaue thee naked and bare.

40 They shall also bring vp a companie against thee, and they shal stone thee with stones, and thrust thee through with their swordes.

t 2. King. 25. 9.

41 And they t shall burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

u I will deale by the by thee, and so my iealousie shall cease.

42 So will I make my wrath toward thee to rest, and my iealousie shall depart from thee, and I will cease and be no more angrie.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked mee with all these things, beholde, therefore I also haue brought thy way vpon thine head (sayeth the Lord God:) yet hast not thou had consideration of all thine abominations.

44 Behold, al that vse prouerbs, shal vse this prouerbe against thee, saying, As is the mother, so is her daughter.

x As were the Canaanites, and the rest remayning in the land before you began to inhabite it.

45 Thou art thy mothers daughter, that hath cast off her husbande and her children, and thou art the sister of thy sisters, which forsooke their husbãds and their children: your mother is an Hittite, and your father an Amorite.

y Of Samaria and Sodom.

46 And thine elder sister is Samaria, and her daughters, that dwell at thy left hand, and thy yong sister that dwelleth at thy right hand, [is] Sodom, and her daughters.

z That is, her cities.

47 Yet hast thou not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

a Because of your sinne.

48 As I liue, sayeth the Lorde God, Sodom thy sister hath not done, neither shee nor her daughters, as thou hast done and thy daughters.

49 Behold, this was the iniquitie of thy sister Sodom, [the] Pride, fulnesse of breade, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

b Her aboundance of meate, and her idlenesse.

50 But they were haute, & committed abominacion before me: therefore I tooke them away, as pleased me.

51 Neither hath Samaria cõmitted halfe of thy sinnes, but thou hast exceeded them in thine abominations, & hast [iustified thy sisters in al thine abominations which thou hast done.

52 Therfore thou which hast iustified thy sisters, beare thine owne shame for thy sinnes, that thou hast cõmitted more abominable then they which are more righteous the thou art: be thou therfore confounded also, and beare thy shame, seeing that thou hast iustified thy sisters.

c Thou bee ashamed, complayning, and confessing thy sinnes, that thou hast made thy sisters to seeme iust.

53 Therfore I will bring againe their captiuitie with the captiuitie of Sodom, and her daughters and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maist beare thine owne shame, and maist bee confounded in all

d Where part of the Iewes,

[illegible] that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom & her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state. Whē thou and thy daughters shall returne to your former state.

56 For thy sister Sodom [i] was not heard of [k] by thy report in the day of thy pride,

57 Before thy wickednes was discouered, as in that same time of [l] reproch of the daughters of Aram, and of all the daughters of the Philistims roūd about her which despise thee on all sides.

58 Thou hast borne therefore [m] thy wickednes and thyne abominations, saith the Lord.

59 For thus saith the Lorde God, I ought euē deale with thee, as thou hast done: when thou didst despise the [n] othe, in breaking the couenant.

60 Neuertheles, I will [o] remember my couenant made with thee in the dayes of thy youth, and I will confirme vnto thee an euerlasting couenant.

61 Then thou shalt remember thy wayes, and bee ashamed, when thou shalt receiue [p] thy sisters both thy elder and thy yonger, and I will giue them vnto thee for daughters, but not [q] by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou maist remember, and be [r] ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified towarde thee, for all that thou hast done, saith the Lord God.

i That is, Ierusalem, and more liuing in dede of Jeconiah, 2. King. 24. 17 Ezec. 16.

k Thou wast stricken as a kingdome,

l That it might not haue power to rebel against Babylon as before, 14.

m Meaning, the King of Egypt, of whō Zedekiah sought succour against Nebuchadnezzar.

n That thought to be mocked of the waters of Nilus.

o Shall not Nebuchadnezzar destroy it?

p By this hys band, he meaneth the Babylonians.

q That is, Jeconiah, 2. King. 24. 15.

r For his subiection and obedience,

## CHAP XVII.

The parable of the two Egles.

AND the worde of the Lorde came vnto me, saying,

2 Sonne of man, put forth a parable [a] & speake a prouerb vnto the house of Israel,

3 And say, Thus saith the Lord God, The great egle with great wings [b] & long wings, and full of fethers, which had diuers colours, came vnto Lebanō, and toolke the hiest branch of the cedar,

4 And brake off the top of his twigge, [c] & caried it into the land of marchants, and set it in a citie of marchants.

5 He tooke also of the [d] seed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and set it, as a Willow tree.

6 And it budded vp, and was [e] like a spreading vine of lowe stature, whose branches turned towarde it, & the rootes thereof were vnder it: so it became a vine, and it brought forth branches, and shot forth buds.

7 There was also [f] another great egle with great wings and many fethers, & beholde, this vine did turne her rootes towarde it, and spread forth her branches towarde it that she might water it by the trenches of her plantation.

8 It was planted [g] in a good soyle by great waters, that it should bring forth branches, and beare fruite, and be an excellent vine.

9 Say thou, Thus sayth the Lorde God, Shall it prosper? shall he not pull vp the rootes thereof, and destroy the fruit thereof, and cause them to dye? all the leaues of her bud shall wither without great power, or many people, to plucke it vp by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried vp, and wither? when the East winde shall touch it, it shall wither in the trenches, where it grewe.

11 Moreouer, the worde of the Lorde came vnto me, saying,

12 Say now to this rebellious house, Knowe yee not, What these thinges [meane?] tell them, Beholde, the King of Babel is come to Jerusalem, & hath taken [h] the King thereof, and the princes thereof, and ledde them with him to Babel,

13 And hath taken [i] one [of] the Kings seede, & made a couenant with him, and hath taken [k] an othe of him: he hath also taken the princes of the land,

14 That the kingdome might bee in subiection, and not lift it selfe vp, but keepe their couenant, and stand to it.

15 But hee rebelled against him, and sent his ambassadours into Egypt, that they might giue him horses, and much people: shall he prosper? shall he escape, that doth such things? or shall he breake the couenant, and be deliuered?

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him king, whose othe he despised, and whose couenant [made] with him, he brake.

17 Neither

a That is, Nebuchadnezzar who hath great power, riches, & many countreys vnder him, came to Jerusalem, and toke away Jeconiah [illegible] as [illegible] to Babylon,

17 Neither shall Pharaoh with his mightie hoste, & great multitude of people maintayne him in the warre when they haue cast vp mountes, and builded ramparts to destroy many persons.

18 For he hath dispised the othe and broken the couenant yet lo he had geuen his hand because he hath done all these thynges, he shall not escape.

19 Therfore, thus saith the Lord God, As I liue I will surely bryng mine othe that hee hath dispised, and my couenant that he hath broken, vpon his owne head.

20 And I will spread my net vpon him, and he shall be taken in my net, and I will bryng him to Babel, and will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his host shall fall by the sword, and they that remaine, shalbe scattered toward al the winds: and ye shal know that I the Lord haue spoken it.

22 Thus saith the Lord God, I will also take of the top of this hie cedar, and will set it, and cut off the top of the tender plant thereof, and I will plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: & it shall bring forth boughes and beare fruit, and be an excellent cedar, and vnder it shall remaine all birdes, and euery foule shall dwell in the shadow of the branches thereof.

24 And al the trees of the field shall knowe that I the Lorde haue brought downe the hie tree, and exalted the lowe tree: that I haue dried vp the greene tree, and made the drie tree to flourish: I the Lord haue spoken it, and haue done it.

## CHAP. XVIII.

1 He sheweth that euery man shall beare his owne sinne. 11 To admonish the rebellious, 19 & also the prophecies to the righteous, 25 & 29 declareth the right way.

THe worde of the Lord came vnto me againe saying,

2 What meane ye that ye speake this prouerbe, concerning the lande of Israel, saying, The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

3 As I liue, saith the Lorde God ye shal vse this prouerb no more in Israel.

4 Beholde all soules are mine: both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man bee iust, and doe that which is lawfull, and right,

6 And hath not eaten vpon the mountaines neither hath lift vp his eies to the idoles of the house of Israel: neither hath defiled his neighbours wife neither hath lien with a menstruous woman,

7 Neither hath oppressed any, but hath restored the pledge to his debtour: he that hath spoyled none by violence, but hath geuē his bread to the hungry & hath couered the naked with a garment,

8 And hath not geuen forth vpon vsurie, neither hath taken any increase, but hath withdrawen his hande from iniquitie, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, & hath kept my iudgements to deale truly, he is iust, he shall surely liue, sayth the Lord God.

10 If he beget a sonne, that is a theefe, or a shedder of blood, if he do any one of these things,

11 Though he do not all these things, but either hath eaten vpō the mountains, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoyled by violence or hath not restored the pledge or hath lift vp his eies vnto the idoles, or hath committed abomination,

13 Or hath geuen forth vpon vsurie, or hath taken increase shall he liue? hee shal not liue: seeing he hath done all these abominations hee shall die the death, and his blood shall be vpon him.

14 But if he beget a sonne that seeth all his fathers sinnes, which hee hath done, and feareth neither doth such like,

15 That hath not eaten vpō the mountaines, neither hath lift vp his eies to the idols of the house of Israel, nor hath defiled his neighbours wife,

16 Nor hee hath oppressed any, nor hath withholde the pledge neither hath spoyled by violence, but hath geuen his bread to the hungry, and hath couered the naked with a garment,

17 Neither hath withdrawen his hand from the afflicted nor receyued vsurie nor increase but hath executed my iudgements and hath walked in my statutes he shal not die in the iniquitie of his father but he shall surely liue.

18 His father because he cruelly oppressed & spoiled his brother by violence, and hath not done good among his people, lo, euen he dieth in his iniquitie.

Ttt.ii. 19 Yet

m Because he broke þ name of God in vaine, & brake the othe which he had confirmed vnto him by his hand, therefore þ prophet declareth that God would not suffer such periurie and rebellion to escape punishment. Ezech.xxi.13 and 22.

n This promise is made to the Church which shall be as a final remnant, and as the top of a tree.

o I will receiue it and nurse it.

p Both the Iewes & Gentiles shalbe gathered vnto it.

q As þ world shal knowe that I haue plucked downe the proude empires & set vp my Church which was low and esteemed.

r The people murmured at the chastisings of the Lord, and therefore did this prouerbe meaning that their fathers had sinned and their children were punished for their transgressions, read Ierem.31.29.

s Ezechiel.

19 Yet say ye, Wherefore shall not the sonne beare the iniquite of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, & done them, he shall surely liue.

Deut.24.16. 2.King.14.6. 2.chron.25.4.

20 The same soule that sinneth, shal die: the sonne shall not beare the iniquite of the father, neither shall the father beare the iniquite of the sonne, but the righteousnes of the righteous shall bee vpon him, and the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked will returne frō all his sinnes that hee hath committed, and keepe all my statutes, and doe that which is lawfull and right, he shall surely liue, and shall not die.

d He coupleth the obseruation of the commandements with repentance: for none can perfitly keepe the labour to keepe the law.

e Elsewhere also the fruites of his loue which he declareth vnto God not accepte him.

22 All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnes that he hath done, he shall liue.

23 Haue I any desire that the wicked should die, saith the Lord God: & shall he not liue if he returne from his waies?

24 But if the righteous turne away from his righteousnes, and commit iniquite, and do according to all the abominations, that the wicked man doeth, shall he liue? all his righteousnes that he hath done, shall not bee mentioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

f He speaketh this according to our capacitie, & not according to the secret counsell appointed the death & damnation of the reprobate yet the end of all commeth vnto one death: but through his own glory. And also because he doth not compare sinne, therefore doth he here and there bid vs to vnderstand that he would haue them to turne away from it that they might liue.

25 Yet ye say, The way of the Lorde is not equall: heare nowe, O house of Israel. Is not my way equall? or are not your wayes vnequal?

26 For when a righteous man turneth away from his righteousnes, and committeth iniquite, he shal euen die for the same, he shal euen die for his iniquite, that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, hee shal saue his soule aliue.

28 Because hee considereth, and turneth away from all his transgressions that he hath committed, he shall surely liue and shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel are not my wayes equal? or are not your wayes vnequal?

g Thou see the false ayes on that behalfe in consequence of their righteousnesse.

30 Therefore I will iudge you, O house of Israel, euery one according to his wayes, saith the Lord God: returne therefore, and cause [others] to turne away from all your transgressions: so iniquite shal not be your destruction.

31 Cast away from you all your transgressions whereby ye haue transgressed, and make you a newe heart and a newe spirit: for why will ye die, O house of Israel?

h The meaning that man cannot forsake his wickednes till his heart be changed which is only the worke of God.

32 For I desire not the death of him that dyeth, sayeth the Lord God: cause therefore one another, to returne, and liue ye.

## CHAP. XIX.

1 The repentance of the Kings of Iudah signified by the lions whelps. 9 & by the lion. 10 The prosperitie of the cite of Jerusalem that is past, and the miserie thereof that is present.

1 Thou also, take vp a lamentation for the princes of Israel,

2 And say, Wherefore lay thy mother as a lyonesse among the lyons: she nourished her yong ones among the lyons whelpes,

a That is, Iehoahaz, Iehoiakim, Iehoiachin, Zedekiah sonnes, who for their pride and cruelte are compared vnto lions.

3 And shee brought vp one of her whelpes and it became a lyon, and it learned to catch the pray, [and] deuoured men.

b That is, Iehoiachin, Zedekiah, or Ierusalem.

4 The nations also heard of him, [and] he was taken in their nets, & they brought him in chaines vnto the land of Egypt.

c By Pharaoh Necho king of Egypt, 2 King. 23.33

5 Nowe when she sawe, that she had wayted and her hope was lost, she tooke another of her whelpes, and made him a lyon.

d Which was Iehoiakim.

6 Which went among the lions, [and] became a lyon, and learned to catch the pray, and he deuoured men.

7 And he knewe their widowes, & he destroyed their cities, and the lande was wasted, and all that was therein by the noyse of his roaring.

e The fame of the Prophets, and them that feared God, and rebuked their vices.

8 Then the nations set against him on euery side of the countreys, and layde their nettes for him: so he was taken in their pit.

f Nebuchadnezzar with his great armie which was gathered of diuers nations.

9 And they put him in prison [and] in chaines and brought him to the King of Babel, and they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy mother is like a vine in thy blood, plated by the waters: she brought foorth fruite and branches by the abundant waters,

g He speaketh this in the respect of the wicked king, or whole rode, that came of his progenie. Ierusalem should haue been blessed according to Gods promise, and flourished as a fruitfull vine.

11 And shee had strong rods for the scepters of them that beare rule, and her stature was exalted amōg the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and

The

the h East winde dried vp her fruit: her braunches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wildernes in a drie and thirstie ground.

14 And fire is gone out of a rod of her braunches, which hath deuoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamētation and shalbe for a lamentation.

h Meaning, that the Caldeans should destroy them as the East winde doth the fruit of the vine.

i Destruction is come by reason of their disobedience and rebellion.

## CHAP. XX

3 The Lord denieth that he will answere them when they pray, because of their vnkindnes. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Jerusalem.

AND in the k seuenth yere, in the fift moneth, the tenth day of the moneth, came certaine of the Elders of Israel to enquire of the Lorde, and sate before me.

k Of the captiuitie of Jeroboam.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, & say vnto them, Thus sayeth the Lorde God, Are ye come to enquire of me? as I liue, sayth the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge them? cause them to vnderstande the abominations of their fathers,

5 And say vnto them, Thus sayeth the Lorde God, In the day when I chose Israel, and lift vp mine hand vnto the seede of the house of Iaakob, and made my selfe knowen vnto them in the lande of Egypt, when I lift vp mine hand vnto them, & said, I am the Lorde your God,

6 In the day that I lift vp mine hand vnto them to bring them forth of the lād of Egypt, into a lande that I had prouided for them, flowing with milke & hony, which is pleasant among all lands,

7 Then said I vnto them, Let euery man cast away the abominations of his eies, and defile not your selues with the idols of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not heare me: for none cast away the abominations of their eies, neither did they forsake the idols of Egypt: then I thought to powre out mine indignation vpō them, and to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my Name, that it should not be polluted before the heathen, among whom they were, and in whose sight I made my selfe knowen vnto them in bringing them forth of the lande of Egypt.

10 Now I caried them out of the lād of Egypt, and brought thē into the wildernesse.

11 And I gaue them my statutes, and declared my iudgements vnto them, which if a man do, he shall liue in them.

12 Moreouer I gaue them also my Sabbaths to be a signe betweene me & them, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in ꝓ wildernes: they walked not in my statutes, and they cast away my iudgements, which if a man doe, he shall liue in them, & my Sabbaths haue they greatly polluted: then I thought to powre out mine indignatiō vpō them in the wildernes to consume them,

14 But I had respect to my Name, that it should not be polluted before the heathen in whose sight I brought thē out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wildernes that I would not bring them into the lande, which I had giuen them, flowing with milke and hony, which was pleasant aboue all landes,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared them, that I would not destroy them, neither would I consume them in the wildernes.

18 But I said vnto their children in the wildernes, Walke ye not in the ordinances of your fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and keepe my iudgements and do them,

20 And sanctifie my Sabbaths, and they shall be a signe betweene me & you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do thē, which if a man do, he shall liue in thē, [but] they polluted my Sabbaths:

Then

b This declareth the great leasure and patience of God, which calleth sinners to repentance before he condemne them. c I desire that I would be their God. Which maner of oth was abstained from all antiquitie, where they did to lift vp their hande to heauen, acknowledging God to be the authour of truetie and the reuenger therof, and also the iudge of the heart, inciting that he should take vengeance, if they concealed any thing which they knew to be truetie. d God had foreborne them to make mention

Exod 23. 13 Psal. 16. 4.

e Which thing declareth the hardenes of wicked heart which hateth Gods seruice by their eies & outward sences.

f God had respect to his glorie, that his holie name should not be spoken of amōg the Gentiles, for punishment that his people deserued in rebellence whereof the goodly yeres appeared.

Exod. 32. 12. Num. 14. 13. Deut. 9. 28. Ezek. 20. 8. Dan. 9. 19. Deut. 5. 12.

g Who might then take occasion to blaspheme his name and to accuse him of lacke of ability, or els that I had taught vnrimes to destroy the more cōmodiously.

Num. 14. 28. Ezek. 20. 25. & 26. 65.

h That is, my true religion, which I had cōmanded them and gaue them ceremonies to serue me according to their own fantasies.

i Wherby the holy ghost euidently eue that they will followe ꝓ religiō and example of their fathers, & not receaue their doings by Gods worde, wherfore they be aptie vnable thereto no.

then I thought to powre out mine in-
k Meaning, that they set
their delite
vpon them.
l Because they
would not o-
bey my lawes,
I gaue them
vp to their
lusts, that
they should o-
bey their owne
fancies, as
Deut. 12. Rom.
1. 21, 24.
m I condemne
those things y coun-
tries them as
abominable
which they
thought had
bene excellent,
and to haue de-
clared most
iust. Luke 16
15 for that
which God
requireth as
most excellent,
that I gaue they
to the Idoles.
n Not on mount
the wilderness,
when I
brought them
out of Egypt,
but since I
placed them in
this land:
which declar-
eth how
prompt mans
heart is to idol-
atrie, seeing
that by no ad-
monitions he
can be wonne
backe
o Which sig-
nifieth in this
place, decla-
ring that they
danced their
feasts of their
idolatrie, and
were not ashā-
med thereof,
though God
had commanded
the expressely,
y they should
haue no altar
lifted vp on hie
places, Deut.
12. 2. 2 King.
23. 8.
p Be hewen
that the ingra-
titude of the
people deser-
ueth not that
they should
haue mercie
vpon them-
selues, and
therefore shall
not haue the
reuenge of
his wrath.

dignation vpon them, ‡ to accomplish
my wrath against thē in the wildernes.

22 Neuertheless I withdrew mine
hand and had respect to my Name that
it should not be polluted before ỹ heathē,
in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them
in the wildernesse that I would scatter
them among the heathen, and disperse
them through the countreys,

24 Because they had not executed my
iudgements, but had cast away my sta-
tutes and had polluted my Sabbaths,
and their eyes were after their fathers
idoles.

25 wherefore I gaue them also sta-
tutes that were not good, ‡ iudgements,
whereby they should not liue.

26 And I polluted them in their own
gifts in that they caused to passe by the
fire all that first openeth ỹ wombe, that
I might destroy them, to the ende that
they might know that I am the Lord.

27 Therefore, sonne of man, speake
vnto the house of Israel, and say vnto
them, Thus saith the Lord God, Yet in
this your fathers haue blasphemed me,
though they had [before] grieuously
transgressed against me.

28 For when I had brought them
into the lande, for the which I lifted vp
mine hande to giue it to them, then they
saw euery hie hil, and all the thick trees,
and there they offered their sacrifices,
and there they presented their offring of
prouocation: there also they made their
sweete sauour, and powred out there
their drinke offrings.

29 Then I sayd vnto them, what is
the hie place whereunto ye go? And the
name thereof was called q Bamah vnto
this day.

30 Wherefore say vnto the house of
Israel, Thus saith the Lord God, Are
ye not polluted r after the maner of your
fathers? and commit ye not whoredome
after their abominations?

31 For when you offer your gifts, and
make your sonnes to passe through the
fire, you pollute your selues with al your
idoles vnto this day: shall I answere
you when I am asked, O house of Is-
rael? As I liue, sayeth the Lord God,
I will not answere you when I am
asked.

32 Neither shall that be done that co-
meth into your mind: for ye say, We will
bee as the heathen, and as the families
of the countreis, and serue wood, and
stone.

33 As I liue, saith the Lorde God, I
will surely rule you with a mighty hād,
and with a stretched out arme, ‡ in my
wrath powred out,

34 And will bring you from the peo-
ple, and will gather you out of the coun-
treis, wherein yee are scattered, with a
mighte hand, and with a stretched out
arme and in my wrath powred out.

35 And I wil bring you into the wil-
dernes of the people, and there will I
pleade with you face to face.

36 Like as I pleaded with your fa-
thers in the wildernes of the lande of
Egypt, so will I pleade with you, saith
the Lord God.

37 And I will cause you to passe vn-
der the rod, and will bring you into the
bonde of the couenant.

38 And I will chuse out from amōg
you the rebelles, and them that trans-
gresse against me: I wil bring them out
of the lande where they dwell, and they
shall not enter into the land of Israel, ‡
you shall know that I am the Lord.

39 As for you O house of Israel, thus
saith the Lord God, Go you, and serue
euery one his idole, seeing that yee will
not obey me, ‡ pollute mine holy Name
no more with your gifts and with your
idoles.

40 For in mine holy mountaine, se-
uen in the hie mountaine of Israel, saith
the Lord God, there shall all the house
of Israel, and all in the land, serue me:
there will I accept them, and there will
I require your offerings and the first
fruites of your oblations, with all your
holy things.

41 I will accept your sweete sauour,
when I bring you from the people, and
gather you out of the countreis, wherin
ye haue bene scattered, that I may bee
sanctified in you before the heathen.

42 And ye shal know that I am the
Lord, when I shall bring you into the
lande of Israel, into the lande, for the
which I lifted vp mine hande to giue it
to your fathers.

43 And there shall ye remēber your
wayes, and al your workes, wherein ye
haue bene defiled, ‡ ye shall iudge your
selues worthie to be cut off, for all your
euils that ye haue committed.

44 And ye shal know, ỹ I am ỹ Lord,
when I haue respect vnto you for my
names sake, ‡ not after your wicked
wayes,

q Of the certainty
of a man of na-
ture to who ỹ
cleaue vnto
God and to his
own satisfaction,
and therefore
God calleth
him to ỹ right
way, partly by
challenging, but
chiefly by
mercie, in forgi-
uing his re-
bellion & wic-
kednes.
r I will bring
you among
strange nations
as into a wil-
dernes, and
there will waste
you, and so call
you to repen-
tance and then
bring the goodly
home againe,
Zach. 10. 9.
s Signifying,
that he will not
burne & cōsume
with the chaffe,
but chuse out
the wicked to
punish them
when he will
spare the.
t This is spo-
ken to the hy-
pocrites.
u Paine shame
confusion shal
cōuince you af-
ter that you
haue felt my
mercies.

wayes, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and drop thy worde towarde the South, and prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus sayth the Lord God, Behold, I will kindle a fire in thee, and it shall deuoure all the greene wood in thee, and the dry wood: the cõtinual flame shal not be quenched, and euery face from the South to the North shalbe burnt therein.

48 And all flesh shall see, that I the Lorde haue kindled it, and it shall not be quenched. Then sayde I, Ah Lorde God, they say of me, Doth not he speake parables?

CHAP. XXI

1 He threatneth the sword, and destruction to Ierusalẽ. 25 He betweeneth the fall of King Zedekiah. 28 He is commanded to prophesie the destruction of the children of Ammon. 30 The Lord vpbraideth to destroy Nebuchad-nezzar.

THe worde of the Lorde came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, and drop thy word toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus sayth the Lord, Behold, I come against thee, and will draw my sworde out of his sheath, and cut off from thee both the righteous and the wicked.

4 Seeing then that I will cut off frõ thee both the righteous and wicked, therefore shall my sworde goe out of his sheath against all flesh from the South to the North,

5 That all flesh may know that I the Lord haue drawne my sworde out of his sheath, and it shall not returne any more.

6 Mourne therefore, thou sonne of man, as in the paine of thy reines, and mourne bitterly before them.

7 And if they saye vnto thee, wherefore mournest thou? then answere, because of the bruite: for it commeth, and euery heart shal melt, and all hands shal be weake, and all mindes shal faint and all knees shall fall away as water: behold it commeth, and shalbe done, sayth the Lord God.

8 ¶ Againe, the worde of the Lorde came vnto me, saying,

9 Sonne of man, prophesie, and saye, Thus sayth the Lord God, say, A sworde, a sworde both sharpe, and fourbished.

10 It is sharpened to make a sore slaughter, and it is fourbished that it may glitter: how shall we reioyce? for it contemneth the rodde of my sonne, as all other trees.

11 And he hath giuen it to be fourbished, that he may handle it: this sworde is sharpe, and is fourbished that he may giue it into the hande of the slayer.

12 Crie and howle, sonne of man: for this shal come to my people and it shal come vnto all the princes of Israel: the terrours of the sworde shalbe vpon my people: smite therefore vpon thy thigh.

13 For it is a trial, and what shall this be, if the sworde cõtemne euen the rodde? It shalbe no more, saith the Lord God.

14 Thou therefore, sonne of man, prophesie and smite hand to hand, and let the sworde be doubled: let the sworde that hath killed returne the third time: it is the sworde of the great slaughter entring vnto their priuie chambers.

15 I haue brought the feare of the sworde into all their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is dressed for the slaughter.

16 Get thee alone: goe to the right hand, or get thy selfe to the left hande, whither soeuer thy face turneth.

17 I will also smite mine handes together, and will cause my wrath to cease. I the Lorde haue said it.

18 ¶ The worde of the Lorde came vnto me againe, saying,

19 Also thou sonne of man, appoint thee two wayes that the sworde of the king of Babel may come: both twaine shall come out of one lande, and chuse a place and chuse it in the corner of the way of the citie.

20 Appoint a way, that the sworde may come to Rabbath of the Ammonites, and to Iudah in Ierusalem the strong citie.

21 And the king of Babel stood at the parting of the way, at the head of the two waies, consulting by diuination: he made his arrowes bright, he consulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ierusalẽ to appoint captaines to open their mouth in the slaughter, to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to builde a towre.

Dd.iiij. 23 And

x For Iudah liued South from Babylon.

y Both strong and weake in Ierusalem.

z The people saye that the prophet spake darkely: there for he declareth the Lorde to giue them a plaine declaration hereof.

a Speake sensibly, that all may vnderstande.

b That is, such which seeme to haue an outward shewe of righteousnesse, by obseruation of the ceremonies of the lawe.

c Meaning, throughout all the land.

d Although thou were in extreme anguish.

e Because of the great noyse of the armie of the Caldeans.

23 And it shalbe vnto them as a false diuinatiō in their sight for ỏthes made vnto them: but hee will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus sayeth the Lorde God, Because yee haue made your iniquitie to bee remembred, in discouering your rebellion, that in all your woorkes your sinnes might appeare: because, I say, that yee are come to remembrance, ye shalbe taken with the hand.

25 And thou ỏ prince of Israel polluted, and wicked, whose daye is come, when iniquitie shall haue an ende,

26 Thus sayth the Lord God, I will take awaye the ỏ diademe, & take off the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shall be no more vntill he ỏ come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophesie, and say, Thus sayth the Lorde God to the children of Ammon, and to their blasphemie: say thou, I say, The sword, the sword is drawen forth, and fourbished to the slaughter, to cōsume, because of the glittering:

29 Whiles they see vanitie vnto thee, and prophesied a lie vnto thee to bring thee vpon the nekes of the wicked that are slayne, whose day is come whē their iniquitie [shall haue] an ende.

30 Shal I cause it to returne into his sheath? I will iudge thee in the place where thou wast created, [euen] in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and will blow against thee in the fire of my wrath, and deliuer thee into the hand of beastly men, [and] skilfull to destroy.

32 Thou shalt be in the fire to bee deuoured: thy blood shall be in the middes of the land, and thou shalt be no more remēbred: for I the Lord haue spokē it.

## CHAP. XXII.

1 Ierusalem is reproued for cruelte. 6 Of the wicked doctrine of the false prophets and Priests, and of their vnfaithfull counsaillers. 23 The crymme of rulers. 29 The wickednesse of the people.

Moreouer, the word of the Lord came vnto me, saying,

2 Now thou sonne of man, wilt thou ỏ iudge, wilt thou iudge this bloodie citie? wilt thou shew her all her abominations?

3 Then say, Thus sayth the Lord God, The citie shedderh blood in the middes of it, that her time may come, and maketh idoles against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, and thou hast caused thy dayes to draw neere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathen, and a mocking to all countryes.

5 Thole that be neere, and thole that be farre frō thee, shall mocke thee, which art vile in name and sore in affliction.

6 Behold, the princes of Israel euery one in thee was ready to his power, to shedde blood.

7 In thee haue they despised father and mother: in the midst of thee ỏ haue they oppressed the stranger: in thee haue they vexed the fatherlesse and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shed blood: in thee are they that eate vpon the mountaines: in the middes of thee they commit abomination.

10 In thee haue they discouered their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euery one hath committed abominatiō with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thee hath euery man forced his owne sister, euen his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the encrease, and thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lorde God.

13 Beholde, therefore I haue smitten mine hands vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine handes be strong, in the dayes that I shall haue to doe with thee? I the Lord haue spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreyes, and will cause thy filthinesse to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathē, and thou shalt know, that I am the Lord.

17 ¶ And the worde of the Lorde came vnto me, saying,

18 Sonne of man, the house of Israel is vnto

a That is, the time of her destruction.

b Or, her own vndoing

c Which hath name all men hate.

d De meaneth hereby that there was no kinde of wickednes, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. Leuit. 20. 11, 18.

Ierem. 5. 8.

e In token of my wrath and vengeance.

f That is, able to defende thy selfe?

g I will cleane take away the occasion of thy wickednes.

h Thou shalt be no more the inheritance of the Lorde, but forsaken.

i Art thou readie to execute thy course which I commaund to be against Ierusalem, but thou refusest to heare my voyce, saith the Lord God?

unto me as [k] drosse: all they are brasse, and tinne, and yron, & lead in the middes of the fornace: they are euen the drosse of siluer.

19 Therefore, thus saith the Lorde God, Because yee are all as drosse, beholde, therefore I wil gather you in the middes of Jerusalem.

20 As they gather siluer and brasse, & yron, and lead, & tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there and melt you.

21 I will gather you, I say, & blowe the fire of my wrath vpon you, and you shalbe melted in the middes thereof.

22 As siluer is melted in the middes of the fornace, so shall ye be melted in the middes thereof, and ye shal knowe, that I the Lord haue powred out my wrath vpon you.

23 And the worde of the Lorde came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, and not rained vpon in the day of wrath.

25 There is a conspiracie of her Prophets in the midst thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches & precious things: they haue made her many widowes in the middes thereof.

26 Her Priests haue broken my law, and haue defiled mine holy things: they haue put no difference betweene the holy & prophane, neither discerned betweene the vncleane, and the cleane, & haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in the middes thereof are like wolues, rauening the pray to shed blood, and to destroy soules for their owne couetous lucre.

28 And her Prophets haue daubed them with vntempered morter, seeing vanities, and diuining lies vnto them, saying, Thus saith the Lord God, whē the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling & robbing, and haue vexed the poore & the needy: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should make vp the hedge, and stande in the gap before mee for the land, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, and consumed them with the fire of my wrath: their owne wayes haue I rendred vpō their heads, saith the Lord God.

## CHAP. XXIII.

Of the idolatries of Samaria and Jerusalem vnder the names of Aholah and Aholibah.

THe worde of the Lorde came againe vnto me, saying,

2 Sonne of man, there were two women, daughters of one mother.

3 And they committed fornication in Egypt, they committed fornication in their youth: there were their breastes pressed, and there they bruised the teates of their virginitie.

4 And the names of them were Aholah, the elder, and Aholibah her sister: and they were mine and they bare sonnes and daughters: thus were their names. Samaria is Aholah, and Jerusalem Aholibah.

5 And Aholah played [f] harlot when she was mine, and she was set on fire with her louers, to wit, with the Assyrians her neighbours,

6 Which were clothed with blewe silke, both captaines and princes: they were all pleasant young men, and horsemen riding vpon horses.

7 Thus she committed her whoredome with them, euen with all them that were the chosen mē of Asshur, and with all on whom she doted, and defiled her selfe with all their idoles.

8 Neither left shee her fornications, learned of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginitie, & powred their whoredome vpon her.

9 Wherefore I deliuered her into the hands of her louers, euen into the hands of the Assyrians, vpon whom she doted.

10 These discouered her shame: they tooke away her sonnes and her daughters, & slew her with the sworde, & she had an euill name among women: for they had executed iudgement vpō her.

11 And whē her sister Aholibah sawe this, she marred her selfe with mordinate loue, more then shee, and with her fornications more then her sister with her fornications.

12 Shee doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers suites, horsemen riding vpon horses: they were all pleasant

[k] Which before was most precious.

[l] Meaning hereby that the people should be cruel and the wicked destroyed.

[m] Thou art like a barren land which the Lord plagueth with vengeance. & The false prophets haue conspired together to make their doctrine more pleasable.

[n] They haue neglected my seruice. Mich. 3. 11. Zephan. 3. 3.

[o] They which should haue reprooued them. flattered them in their sinnes & couered their doings with lies, Chap. 13. 10.

[p] Which would shew himself ielous in my cause by reuenging vice. Esa. 59. 16. & 63. 5. and also pray vnto me to withholde my plagues, Psal. 106. 23.

[a] Meaning, Israel and Iudah which came both out of one familie.

[b] & they became disloiall after the maner of the Egyptians.

[c] Aholah signifieth a tabernacle or dwelling of it selfe, meaning Samaria wherein the religion of Israel and Iudah prospered, but not as it should, wherein is ment Jerusalē where Gods temple was.

[d] When the Israelites were ouercome by the people of God, they became more and more vnfaithfull vnto God, & put their trust in the Assyrians.

[e] The holy Ghost vseth these termes when some tirannous prince would abuse to leaue the name there of maried, meaning the Assyrians.

pleasant yong men.

13 Then I sawe that she was defiled, and that they were both after one sort,

14 And that she encreased her fornications: for when she sawe men painted vpon the wal, the images of the Caldeans painted with vermilion,

15 And girded with girdels vpō their loines, and with died attire vpon their heads looking all like princes after the maner of the Babylonians in Caldea, (ỳ land of their nativitie)

16 Assone I say, as thee sawe them, she doted vpon them, and sent messengers vnto them into Caldea.

17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, and shee was polluted with them, and her lust departed from them.

18 So she discouered her fornication, & discloed her shame: then mine heart forsooke her, like as mine heart had forsaken her sister.

19 Yet she encreased her whoredome more, & called to remembrance ỳ dayes of her youth, wherein shee had played the harlot in the land of Egypt.

20 For she doted vpon their seruants whose members are as the members of asses, & whose issue is like the issue of horses.

21 Thou calledst to remembrāce the wickednes of thy youth, whē thy teates were bruised by the Egyptians: therfore the pappes of thy youth are thus.

22 Therfore, O Aholibah thus saith the Lord God, Behold, I will raise vp thy louers against thee, from whome thine heart is departed, and I wil bring them against thee on euery side,

23 To wit, the Babylonians, and all the Caldeans, Pekod, and Shoal, and Koa, and all the Assyrians with them: they were al pleasant yong men, captaines & princes: all they were valiāt and renowned, riding vpon horses.

24 Euen these shal come against thee with charets, wagons, and wheeles, and with a multitude of people, which shall set against thee, buckler & shelde, and helmet round about: and ‖ I will leaue the punishment vnto them, and they shall iudge thee according to their ‖iudgements.

25 And I will lay mine indignation vpon thee, and they shall deale cruelly with thee: they shal cut off thy nose and thine eares, and thy remnant shall fall by the swoorde: they shall carie away thy sonnes and thy daughters, and thy residue shalbe deuoured by the fire.

26 They shall also stripp thee out of thy clothes, and take away thy faire iewels.

27 Thus will I make thy wickednes to cease from thee and thy fornicatiō out of the lande of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.

28 For thus saith the Lorde God, Beholde, I will deliuer thee into the hande of them, whom thou hatest: euē into the handes of them from whome thine heart is departed.

29 And they shall handle thee despitefully, & shall take away all thy * labour, and shal leaue thee naked and bare, and the shame of thy fornications shall be discouered, both thy wickednes, and thy whoredome.

30 I will doe these things vnto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idoles.

31 Thou hast walked in the way of thy sister: therefore will I giue her ᵐ cup vnto thine hand.

32 Thus saith the Lord God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne & had in derisiō, because it containeth much.

33 Thou shalt be filled with drunkennes and sorowe, euen with the cup of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregs, & thou shalt breake the sheardes thereof, and teare thine owne breasts: for I haue spoken it, saith the Lord God.

35 Therefore thus saith the Lorde God, Because thou hast forgotten mee, and cast me behinde thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.

36 ¶ The Lord said moreouer vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adulterie, and haue also caused their sonnes, whome they bare vnto me, to passe [ by the fire ᵒ to be their meat.

38 Moreouer thus haue they done vnto me: they haue defiled my Sanctuarie

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g This declareth what woorkes are able sufficiently to expresse ỳ rage of idolatrers, & therefore ỳ the holy ghost here compareth the to those which in their vnnaturall lust and filthy lustes vote vpō the images and paintings of them after whome they lust.

h These were the names of certaine princes of Babylon, whom Ezechiel meaneth,

i Or, I will giue vnto them to be deuoured.

k Or, lawes.

l They shal deuoure thy princes & chiefe men.

m All thy treasures & riches which thou hast gotten by labour

n All the world shall see thy shameful forsaking of God to serue idoles.

o Meaning, ỳ the afflictions shalbe so great that they should cause them to lose their senses, & reason.

p That is, to be sacrifices to their idoles, read Chap. 16, 20.

tuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and lo, thus haue they done in the middes of mine house.

40 And how much more [is it] that they sent for men to come from farre
p They sent ambassadors to other countries to haue such as should teach the feruice of their idoles.
vnto whome a messenger was sent, and lo, they came: for whome thou didest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

41 And satest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense & mine oyle.

42 And a voyce of a multitude being at ease [was with her: & with the men
q The meruels the altar, that was prepared for the idoles.
to make the cõpany great were brought men of Saba frõ the wildernes, which put bracelets vpon their handes, & beautifull crownes vpon their heads.
r Which should teach the maner of worshipping their gods.

43 Then I said vnto her, that was olde in adulteries, Now shall shee & her fornications come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aholah & Aholibah the wicked wome.

45 And the righteous men they shal iudge them, after ſ maner of harlots, and after the maner of murtherers: for they are harlots, and blood [is] in their handes.
s That is, worthie death, read Chap. 16, 38.

46 Wherefore thus saith the Lorde God, I will bring a multitude vpon them, and will giue them vnto the tumult, and to the spoyle,

47 And the multitude shall stone them with stones, and cut them with their swords: they shal slay their sõnes, and their daughters, & burne vp their houses with fire.

48 Thus will I cause wickednes to
t Meaning all other cities & countries.
cease out of ſ land, that all wome may be taught not to do after your wickednes.

49 And they shall lay your wickednes vpon you, & ye shall beare the sinnes of your idoles, and ye shall knowe that I am the Lord God.

## CHAP. XXIIII.

1 He sheweth the destruction of Jerusalem by a parable of a seething pot. 15 The parable of Ezekiels wife being dead.

a Of Jeconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1.

AGaine in the ninth yeere, in the tenth moneth, in the tenth day of the moneth came ſ worde of the Lorde vnto me, saying,

b Called Tebeth, which containeth part of December & part of January.

2 Sonne of man, write the name of the day, [euen] of this same day: [for]
ſ which moneth & day Nebuchad-nezzar besieged Jerusalem.
the king of Babel set himselfe against Jerusalem this same day.

3 Therefore speake a parable vnto ſ rebellious house, & say vnto thē, Thus saith the Lord God Prepare a pot, prepare it, & also powre water into it.

4 Gather the pieces thereof into it, [euē] euery good piece, as ſ thigh & the shoulder, & fill it with the chief bones.

5 Take one of ſ best sheepe, & burne also the bones vnder it, & make it boile well, & seethe the bones of it therein.

6 Because the Lord God saith thus, Woe to the bloodie citie, euen to the pot, whose skomme is therein, and whose skomme is not gone out of it: bring it out ſ piece by piece: let no t lot fall vpon it.
t Meaning, that they should not be deuoyded all at once, but by parts and by lot.

7 For her blood is in the middes of her: she set it vpon an high rocke, and powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke ſ it should not be couered.
u Spare none (that is) of condition.

9 Therefore thus saith the Lorde God, Woe to the bloodie citie, for I will make the burning great.
x The fathers her countries to all the world: and was not shamed thereof, nether yet pitied it.
Nahum. 3. habak. 2. 12.

10 Heape on much wood: x kindle the fire, consume the flesh, and cast in spice, & let the bones be burnt.
y Meaning, that it should neuer be destroyed, and that fire was to make the enemies more petie therefter. Or, honome.

11 Then set it empte vpon the coles thereof, that the brasse of it may be hot, and may burne, & that the filthines of it may be molten in it, and that the skomme of it may be consumed.

12 z She hath wearied her selfe with lies, and her great skomme wēt not out of her: therefore her skomme [shalbe] consumed with fire.
z The citie flattered it selfe in warre.

13 [Thou remainest] in thy filthines [& wickednes: because I would haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthines till I haue caused my wrath to light vpon thee.
a I laboured by sending my prophets to call thee to repentance but thou wouldest not.

14 I the Lord haue spoken it: it shal come to passe, & I will do it: I will not go backe, neither will I spare, neither will I repent: according to thy wayes, & according to thy works shal they iudge thee, saith the Lord God.
b Theirs the Babylonians.

15 Also the word of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shal thy
c Meaning, but in such wise as ye shal, 18.

teares

teares run downe.

17 Cease frō sighing: make no mourning for the dead, and bynde the tyre of thine head vpon thee, and put on thy shooes vpon thy feete, & couer not thy lippes, and eat not the bread of men.

f For in mourning they went bare headed, & bare couered their lippes. g That is, which haue neighbours sent to them y mourned.

18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did in the morning, as I was commanded.

h Meaning, the morning following.

19 And the people said vnto me, Wilt thou not tell vs what these things meane to warde vs, that thou doest so?

20 Then I answered them, The word of the Lord came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuarie, euen the pride of your power, the pleasure of your eies, and your hearts desire, & your sonnes, and your daughters whome ye haue left, shall fall by the sword.

i By sending the Caldeans to destroy it, as Chap. 23. 25.

22 And ye shall doe as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

k Wherein you beast and delite.

23 And your tyre shalbe vpon your heads, and your shooes vpō your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, yee shall know that I am the Lord God.

25 Also, thou sonne of man, shall it not be in the day when I take from thē their power, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters,

l Elleuating vp of their soules.

26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth bee opened to him which is escaped, & thou shalt speake, and bee no more domme, & thou shalt be a signe vnto them, & they shall knowe that I am the Lord.

CHAP. XXV.

1 The word of the Lord against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir. 12 Idumea. 15 Philistea.

The word of the Lorde came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, & prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lorde God, Because thou saidest, Ha, ha, against my Sanctuarie, when it was polluted, and against the lande of Israel, when it was desolate, and against the house of Iudah, when they went into captuitie,

1 Because ye reioyced when the enemie destroyed my citie and Temple.

4 Behold, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

m That is, to the Babylonians

n They shall chase thee away and take thy goodly bowles to dwell in.

5 And I will make Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall knowe that I am the Lord.

o Called also Philadelphia, which was the chiefe citie of the Ammonites

2. Sam. 12. 27

6 For thus saith the Lord God, Because thou hast clapped the handes, and stamped with the feete, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, & will deliuer thee to be spoiled of the heathen, and I will roote thee out from the people, & I will cause thee to be destroyed out of the countreies and I will destroy thee, and thou shalt knowe that I am the Lord.

8 Thus saith the Lorde God, Because that Moab and Seir doe say, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, euen of the cities of his cities, I say, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baal-meon, and Kiriathaim.

c So that no power or strength should be able to resist the Babylonians.

10 I will rall, the men of the East against the Ammonites, and will giue them in possession, so that the Ammonites shal no more be remembred amōg the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 Thus saith the Lord God, because that Edom hath done euill by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them.

13 Therefore thus saith the Lorde God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate frō Teman, and they of Dedan shall fall by the sworde.

14 And I will execute my vengeāce vpon Edom by the hande of my people Israel, and they shall doe in Edom according to mine anger, and according to mine

mine indignation, and they shall knowe my vengeance (saith the Lord God.

15 Thus saith the Lord God, because the Philistims haue executed vengeance, and reuenged theselues with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus sayeth the Lorde God, Beholde, I will stretch out mine hande vpon the Philistims, and I will cut off the Cherethims, and destroy the remnant of the sea coast.

17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lorde, when I shall laye my vengeance vpon them.

f Which were certaine garrisons of Philistines, wherebythey vsed tributes molested the Iewes. Of the Cherethims Dauid also had a garde. 2. Sam. 8. 18.

## CHAP. XXVI.

1 The prophesieth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchantes for the destruction of Tyrus

a Either of the captaine of Nebuchadnezzar, or of the engine of Iewishnesse.

AND in the a eleuenth yeere, in the first day of the moneth, the worde of the Lord came vnto me, saying,

2 Sonne of man, because that Tyrus hath sayde against Ierusalem, Aha, the b gate of the people is broken: it is turned vnto me: for seeing thee is desolate, I shalbe replenished,

b That is, the famous citie Ierusalem, wherevnto all people resorted.

3 Therefore thus sayeth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his wawes.

c My riches and fame shall encrease: thus the wicked reioyce at their fall by whom they may haue any profit or aduantage.

4 And they shall destroye the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the toppe of a rocke.

5 Thou shalt bee for the spreading of nettes in the muddes of the sea: for I haue spoken it, saith the Lord God, and it shal be a spoyle to the nations.

d The townes that belonged vnto her.

6 And her daughters which are in the fielde, shall be slayne by the sworde, and they shall knowe that I am the Lord.

7 For thus saith the Lorde God, Beholde, I will bring vpon Tyrus Nebuchadnezzar king of Babel, a king of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 Hee shall slay with the sworde thy daughters in the field, and he shal make a fort against thee, and cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.

10 The dust of his horses shall couer thee, for their multitude: thy walles shal shake at the noyse of the horsemen, and of the wheeles, and of the charets when he shall enter into thy gates as into the entre of a citie that is broken downe.

11 With the hoofes of his horses shall he treade downe all thy streetes: he shal slay thy people by the sworde, and the pillars of thy strength shall fall downe to the grounde.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroye thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the midst of the water.

13 Thus will I cause the sounde of thy songs to cease, and the sound of thine harpes shalbe no more heard.

14 I will laye thee like the toppe of a rocke: thou shalt bee for a spreading of nets: thou shalt be built no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sound of thy fall, at the cry of the wounded, when they shall be slayne and murthered in the middes of thee?

16 Then all the princes of the sea shal come downe from their throanes, they shal lay away their robes, and put off their broydered garmentes, and shall clothe theselues with astonishment: they shall sit vpon the grounde, and bee astonished at (euery moment) and be amased at thee.

e The couetous dealers of other nations that dwell here in this place shall be destroyed: so shall it be to hypocrites that professe the truth, but bee theeues and vnfaithfull.

17 And they shal take vp a lamentation for thee, and saye to thee, Howe art thou destroyed, that wast inhabited of the sea men, the renowned citie which was strong in the sea, both she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shal the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, When I shal make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe vpon thee, and great waters shall couer thee,

20 When I shal cast thee downe with them that descende into the pit, with the people of olde time, and shall set thee in the lowe parts of the earth, like the olde ruines, with them, I saye, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glory in the land of the liuing,

21 I will bring thee to nothing, and thou

For Tyrus was rich by traffike, and by labour of men was wonne out of the sea. Ezech. 27. 3. therefore the destruction of the people men, when they are rooted vp by their sinne and generation. Ieremie 7. 34.

I will make thee so bare that nothing shall couer thee.

g Which were of old long ago.

h Meaning in Iewry, where it shall be no more.

a terrour,

thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, sayth the Lord God.

## CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what here she was, her power and aboundance: her ruine past

1 The word of the Lord came a-gaine vnto me, saying,

2 Sonne of man, take vp a Lamentation for Tyrus,

3 And saye vnto Tyrus, that is situate at the entrie of the sea, which is the marte of the people for many yles, Thus saith the Lorde God, O Tyrus, thou hast said, I am of perfite beautie.

4 Thy borders are in the middes of the sea, and thy buylders haue made thee of perfite beautie.

5 They haue made all thy shippe, boardes of firre trees of Shenir: they haue brought Cedars from Lebanon, to make maistes for thee.

6 Of the okes of Bashan haue they made thine oares: the company of the Assyrians haue made thy banks of yuorie, brought out of the yles of Chittim.

7 Fine linen with broydered worke, brought from Egypt, was spread ouer thee to be thy sayle, blewe silke & purple, brought from the yles of Elishah, was thy couering.

8 The inhabitantes of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, & the wise men thereof were in thee thy calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shielde & helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon the walles rounde about, & the Gammadims were in thy towres. they hanged their shields vpon thy walles rounde about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tynne, and lead, which they brought to thy faires.

13 They of Iauan, Tubal and Meshech were thy marchātes, concerning the liues of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of Togarmah brought to thy faires horses, and horsemen, and mules.

15 The men of Dedan were thy marchantes: and the marchandise of many yles were in thine hands: they brought thee for a present hornes, teeth, and peacockes.

16 They of Aram were thy marchants for the multitude of thy Wares: they occupied in thy faires with emeraudes, purple, and broydred worke, and fine linen, and coral, and pearle.

17 They of Iudah & of the land of Israel were thy marchants: they brought for thy marchandise wheate of Minnith, and Pannag, and hony and oyle, and balme.

18 They of Damascus were thy marchāts in the multitude of thy Wares, for the multitude of all riches, as in the wine of Helbon and white wooll.

19 They of Dan also & Iauan, going to & fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for charets.

21 They of Arabia, and all the princes of Kedar occupied with thee, in lambes, and rammes and goates: in these were they thy marchants.

22 The marchants of Sheba, & Raamah were thy marchāts: they occupied in thy faires with the chefe of all spices, and with all precious stones and gold.

23 They of Haran & Canneh & Eden, the marchants of Sheba, Asshur and Chilmad were thy marchants.

24 These were thy marchants in all sorts of things, in raimēt of blew silke, and of broydred work, and in coffers for rich apparell, which were bound with coardes: chaines also were among thy marchandise.

25 The shippes of Tarshish were thy chefe in thy marchandise, and thou wast replenished & made very glorious in the middes of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broken thee in the middes of the sea.

27 Thy riches & thy faires, thy marchandise, thy mariners & pilots, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of thy ruine.

28 The suburbes shall shake at the sound

a Which seruett a lī world both thy marchandise.

b This mountaine was called Hermon, but the Amorites called it Sherur, Deut. 3.9.

c Which is taken for Greece and Italie.

d Meaning, that they built the walles of y citie, which is here meant by the shippes and of these were the builders of Salomons Temple, 1. King. 5. 8.

e That is, they of Cappadocia, of Lycaonia and other yles, which were so called, because they had their chiefe trade in the Ile of Greece, Italie & Cappadocia.

f Which are taken for a people of Africa

g Spearing, hunoures bones, and Elephants teeth.

h Or, carbuncle

i Or, silke.

k Where the best wheate growes.

l Or, turpetine, or, triacle

m Or, were marchants whose marchandise passed through thine hands.

n Or, ca me in companie toward thee.

o Or, coward.

p That is, Hebrewes in yeare.

q That is, the cities nere about ther, as Arras Sydon, Aruad and others.

sound of the cry of thy pilotes.

29 And all that handle ꝑ oare, the mariners and all the pilotes of the sea shal come downe from their shippes, and shall stand vpon the land,

30 And shall cause their voyce to bee heard against thee, and shall cry bitterly, and shall cast dust vpon their heads, and wallowe themselues in the ashes.

31 They shal plucke off their heare for thee and gird thē with a sackecloth, and they shall weepe for thee with sorowe of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, what one is like Tyrus, so destroyed in the middes of the sea?

33 When thy wares went forth of the seas, thou filledst many people & thou didest enrich the kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in ꝑ depths of the waters, thy marchandise & all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the yles shal bee astonished at thee, & all their kings shalbe sore afraid, and troubled in their countenance.

36 The marchantes among the people shall hisse at thee: thou shalt be a terrour, and neuer shalt be any more.

## CHAP. XXVIII.

The worde of God against the king of Tyrus by his pryde. 22 The worde of the Lord against Sidon. 25 The Lord promiseth that he will gather together the children of Israel.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus saith ꝑ Lorde God, Because thine heart is exalted, & thou hast saide, I am a god, I sit in the seate of God in the middes of the sea, yet thou art but a man & not God, and though thou didest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then Daniel: there is no secret, ꝑ they can hide from thee.

4 With thy wisedome and thine vnderstanding thou hast gotte thee riches, and hast gotten golde and siluer into thy treasures.

5 By thy great wisedome and by thine occupying hast thou increased thy riches, & thine heart is lifted vp because of thy riches.

6 Therefore thus saith ꝑ Lord God, Because ꝑ diddest thinke in thine heart, that thou wast equall with God,

7 Behold, therefore I will bring strangers vpon thee, euen the terrible nations: and they shall draw their swordes against the beautie of thy wisdome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the middes of the sea.

9 Wilt thou say thē before him, that slayeth thee, I am a god: but thou shalt be a man, & no God, in the hands of him that slayeth thee.

10 Thou shalt die ꝑ death of the vncircumcised by the handes of strangers: for I haue spoke it, saith the Lord God.

11 Moreouer the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, & say vnto him, Thus saith the Lorde God, Thou sealest vp the summe, and art full of wisedome and perfit in beautie.

13 Thou hast bene in Eden the garde of God: euery precious stone was thy garment, the rubie, the topaze & the diamonde, the chrysolite, the onix, & the iasper, the saphir, emeraude, and the carbuncle and golde: the workemanship of thy cymbrels, and of thy pipes was prepared in thee in the daye that thou wast created.

14 Thou art the anoynted Cherub, that couereth, and I haue set thee in honour: thou wast vpō the holy mountaine of God: thou hast walked in the midst of the stones of fire.

15 Thou wast perfit in thy waies frō the day that thou wast created, till iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled ꝑ midst of thee with cruelnes, and thou hast sinned: therefore I will cast thee as prophane out of the mountaine of God: and I will destroy thee, O couering Cherub from the middes of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnesse: I will cast thee to the grounde: I will laye thee before kinges that they may behold thee.

18 Thou hast defiled thy sanctification by the multitude of thine iniquities, and by ꝑ iniquitie of thy marchandise: therefore will I bring foorth a fire from the middes of thee, which shall deuoure thee:

a Whereby is meant a long time, for it was prophecied to be destroyed long ere[after] yeeres, as Ier. 25.25.

b Here he mocketh by derision: for Daniel had declared notable tokens of the wisedome in Babylon, whē Ezechiel wrote this.

c I am sure that none can come to hurt me, as God is in the heauen. Heb. Though thou let thine heart as the heart of God.

d Thou hast sealed vp the summe of wisedome, & perfit in beautie.

e Like the rest of the heathen and infidels, which are Gods enemies.

f He describeth the same opinion and confidence that the Tyrians had in their riches, strength and pleasures.

g Or, pyrope.

h Or, a Turkeis.

i He meaneth the royal Seate of Tyrus, which, for the excellencie and glorie thereof he compareth to the Arke of the Lord, which he couered ꝑ Archangels by this word anoynted, for the same cause.

k I did leaue out this word to make the sence of the text easie, which was vsed ouer a long time vnto Salomons time, & necessarie for vs to vnderstand.

l To moue my people Israel, which shuld as precious stones.

m Which was when it first called her to the dignitie Therefore they haue no part among my people.

n That is the one vnder vnto Israel for them.

ther: and I will bring thee to ashes vpon the earth, in the sight of all them that behold thee.

19 All they that knowe thee among ꝑ people, shall be astonished at thee: thou shalt be a terrour, and neuer shalt thou be any more.

[Or, brought to nothing.

20 ¶ Againe, the word of the Lorde came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus saith ꝑ Lord God, Beholde I come against thee, O Zidon, and I will be glorified in the middes of thee: and they shall knowe that I am the Lord, when I shall haue executed iudgements in her, and shall bee sanctified in her.

[By executing my iudgements against thy wickednes.

23 For I will send into her pestilence, and blood into her streetes, & the slayne shall fall in ꝑ middes of her: ꝑ enemie shall come against her with the sword on euery side, and they shall knowe that I am the Lord.

24 And they shalbe no more a pricking thorne vnto ꝑ house of Israel, nor any [grieuous thorne of all that are rounde about them, and despised them, and they shall knowe that I am the Lorde God.

[That is, Nebuchadnezzar.

25 Thus saith the Lord God, when I shall haue gathered the house of Israel frō the people where they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in the lande, that I haue giuen to my seruant Iaakob.

[a] Be sure with [b] what a mighty God you haue to doe, and prepare your selues still, though he doth not as yet [c] permit you to warre, that they should praise him, and giue thanke for his great mercies.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely whē I haue executed iudgemēts vpon al round about them that despise them, and they shal know that I am ꝑ Lord their God.

## CHAP. XXIX.

The prophesie of the captiuitie of Egypt. 1 The Lord promiseth, that he will restore Egypt after fourtie yeres. 18 Egypt shall be the reward of king Nebuchadnezzar for the labour, which he made against Tyrus.

[a] To wit, of the captiuitie of Ieconiah and of ꝑ return of Iehoiachin. Some consider this prophesie and those former set me standeth at ease, and therefore Iere. 27.1.

[b] He speaketh Pharaoh as a dragon, which hide himselfe in ditches, Iere. 51.34. Isai. 51.9.

IN the [a] tenth yeere, in the tenth moneth in ꝑ twelfth day of the moneth, the Word of the Lorde came vnto mee, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, & prophesie against him, and against all Egypt.

3 Speake, and say, Thus sayth the Lorde God Beholde I come against thee Pharaoh king of Egypt, the great [b] dragon, that lyeth in the middes of his riuers, which hath saide, The riuer is mine, and I haue made it for my selfe.

4 But I will put hookes in thy chawes, and I will cause the fish of thy riuers to sticke vnto thy scales, & I will drawe thee out of the middes of thy riuers, and all the fish of thy riuers shall sticke vnto thy scales.

5 And I will leaue thee in the wildernesse, both thee & all the fish of thy riuers: ꝑ shalt fal vpon the open field: thou shalt not bee brought together, nor gathered: for I haue giuen thee for meat to the beastes of the fielde, & to the foules of the heauen.

[c] I will raise enemies against thee, which shall persecute thee, and thy people shall be cast in fire, out of thy sure places.

6 And all the inhabitantes of Egypt shal know that I am the Lord because they haue bene a staffe of [d] reede to the house of Israel.

[d] 2. Kin. 18.21. Isa. 36.6.

7 When they tooke hold of thee with their hande, thou didest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest & madest all their loynes to [e] stande vpright.

[e] Or, shake.

8 Therefore thus sayeth the Lorde God, Behold, I will bring a sworde vpon thee, and destroy man and beast out of thee,

[f] When they felt thee hurt, they would lay no more vpon thee but would vphold thee, seeke and put their trust in others.

9 And ꝑ land of Egypt shalbe desolate, and waste, and they shall knowe that I am the Lord: because he hath said, [g] The riuer is mine, and I haue made it,

[g] Thus God cannot suffer ꝑ man should arrogate any thing to him selfe or put his trust in any thing saue in him alone.

10 Behold, therefore I come vpon thee, & vpō thy riuers, & I will make the lande of Egypt vtterly waste & desolate from the towre of Seuene, euen vnto the borders of the [h] blacke Moores.

[h] Or, Cush, or Ethiopia.

11 No foote of man shall passe by it, nor foote of beast shal passe by it, neither shall it be inhabited fourtie yeeres.

12 And I will make the land of Egypt desolate in the middes of the countreis, that are desolate, and her cities shall be desolate among the cities that are desolate, for fourtie yeres: & I will scatter the Egyptians among the nations, and will disperse them through the countreis.

13 Yet thus saith the Lord God, [i] At the ende of fourtie yeeres will I gather the Egyptians from the people, where they were scattered,

[i] Iere. 46.26.

14 And I will bring againe the captiuitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shalbe there a small kingdome.

[k] Meaning, that they should not haue full dominion, but be vnder ꝑ Persians as seruants and vassals, and the cause is, ꝑ the Israelites should no more put their trust in them, but learne to depende on God.

15 It shalbe ꝑ smallest of ꝑ kingdoms, neither shall it exalt it selfe any more aboue ꝑ nations: for I will diminish thē, that they shall no more rule the nations.

16 And

16 And it shalbe no more the confidence of ỹ house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they know, that I am the Lord God.

17 ¶ In the seuen and twentieth yere also in the first moneth, and in the first day of the moneth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad nezzar King of Babel caused his armie to serue a great seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet had hee no wages, nor his armie for Tyrus, for the seruice that he serued against it.

19 Therfore thus saith the Lord God, Behold, I will giue the lande of Egypt vnto Nebuchad nezzar the king of Babel and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shalbe the wages for his armie.

20 I haue giuen him the lande of Egypt for his labor that he serued against it, because they wrought for me, saieth the Lord God.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the midst of them, and they shall know that I am the Lord.

## CHAP. XXX.

The destruction of Egypt, and the cities thereof.

THe worde of the Lord came againe vnto me, saying,

2 Sonne of man, prophesie, and say, Thus saith the Lord God, Houle [and crie,] Woe be vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudie day, and it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall be in Ethiopia when the slaine shall fall in Egypt, when they shal take away her multitude, and when her foundations shalbe broken downe.

5 Ethiopia and Phut and Lud, and all the common people, and Cub, and the men of the land that is in league, shal fall with them by the sword.

6 Thus saith ỹ Lord They also that maintene Egypt shal fall, and the pride of her power shall come downe: from the tolwre of Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the midst of the countreys that are desolate, and her cities shall bee in the middes of the cities that are wasted.

8 And they shall know that I am the Lorde, when I haue set a fire in Egypt, and when all her helpers shalbe destroyed.

9 In that day shal there messengers goe forth from me in shippes, to make the careless Mores afraide, and feare shall come vpon them as in the day of Egypt, for lo it commeth.

10 Thus saith the Lord God I will also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For hee and his people with him, euen the terrible nations shall bee brought to destroy the lande: and they shall drawe their swordes against Egypt, and fill the lande with the slaine.

12 And I will make the riuers drye, and sell the lande into the handes of the wicked, & I will make the land waste, and all that therein is by the handes of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles and I will cause their idoles to cease out of Noph, and there shal be no more a prince of the land of Egypt, and I will sende a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy ỹ multitude of No.

16 And I will set fire in Egypt: Sin shal haue great sorowe, & No shalbe destroyed, & Noph shal haue sorowes daily.

17 The yong men of Auen, and of Phibeseth shall fall by the sworde: and these cities shal go into captiuitie.

18 At Tehaphnehes ỹ day shall restraine his light when I shall breake there the barres of Egypt: and ỹ in the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall go into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the eleuenth yeere, in the first moneth, & in the seuenth day of the moneth, ỹ worde of the Lord came vnto me, saying,

21 Sonne of man, I haue broke the armie of Pharaoh king of Egypt: & lo, it shal not be bound vp to be healed, neither shall they put a rouble to binde it, & so



h Lest I should by [illegible] punish their sinnes.

i Counting from the captiuitie of Iechonah.

k He make great paines at the siege of Tyrus and his armie was sore handled.

l Signifying that Nebuchadnezzar had more paines then profit by the taking of Tyrus.

m Or, wast. n Or, cruell against me.

o Or, Memphis Alkairo.

p Or, Taphnis.

q Or, Pelusium. r Alexandria.

s Or, Heliopolis. t Or, Pubastum

u Speaking, that there shall be great seruice and affliction. x Causes the strength and force.

y Of the captiuitie of Ierusalem, of Zedekahs reigne.

z For Nebuchadnezzar destroyed Pharaoh Hophra, as Ieremie writeth, Ier. 44. 30.

make it strong, to holde the swoord.

22 Therfore thus saith the Lord God. Behold, I come against Pharaoh king of Egypt, and will breake his armes, that was strong, but is broken, and I will cause the swoord to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the armes of the king of Babel, and put my swoorde in his hande: but I will breake Pharaohs armes, and he shall cast out groanings, as the groanings of him, that is wounded before him.

25 And I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shal knowe, that I am the Lorde when I shal put my swoorde into the hand of the king of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, and they shal know, that I am the Lord.

## CHAP. XXXI.

1 A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 2 The prophecie of a like destruction to them.

2 Of Iechoiachins captiuitie, of Ieremias captiuitie.

ANd in the eleuenth yere, in the thirde moneth, the first day of the moneth, the woord of the Lord came vnto me, saying,

2 Sonne of man speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou like in thy greatnes?

3 Behold, Assur was like a ceder in Lebanon with faire branches, and with thicke shadowing boughes, and hie of stature, and his toppe was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on hie with her riuers running round about his plants, and sent out her little riuers vnto all the trees of the field.

5 Therefore his height was exalted aboue all the trees of the fielde, and his boughes were multiplied, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nestes in his boughes, and vnder his branches did all the beastes of the fielde bring forth their yong, and vnder his shadow dwelt all mightie nations.

7 Thus was he faire in his greatnes, and in the length of his branches: for his roote was neere great waters.

8 The ceders in the garden of God could not hide him: no fyrre tree was like his branches, and the chesnut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lorde God Because he is lift vp on high and hath shot vp his top among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the mightiest among the heathen: hee shall handle him for I haue cast him away for his wickednes.

12 And the strangers haue destroyed him, euen the terrible nations, and they haue left him vpon the mountains, and in all the valleys his branches are fallen, and his boughes are broken by all the riuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beasts of the field shalbe vpon his branches,

14 So that none of all the trees by the waters shall bee exalted by their height, neither shall shoote vp their toppe among the thick boughes, neither shal their leaues stād vp in their height, which drinke so much water: for they are all deliuered vnto death in the nether parts of the earth in the middes of the children of men among them that go downe to the pit.

15 Thus saith the Lorde God, in the day when he went downe to hel, I caused them to mourne, and I couered the deepe for him, and I did restreine the floods thereof, and the great waters were staied: I caused Lebanon to mourne for him, and all the trees of the fielde fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descende into the pitte, and all the excellent trees of Eden, and the best of Lebanon: euen all that are nourished with waters, shall bee comforted in the nether partes of the earth.

17 They also went downe to hel with him

g His force and power.

h Whereby he seemeth not to haue no power of themselues, neither can do any more hurme then God appointeth, and when he will that may cease.

b Meaning, that he was not able to withstand the Kyng of the Assyrians, nowe the Babylonians ouercame.

c Many other nations were vnder their dominion. [Or, countrey

d Signifying, that there was no greater power in the world then he was.

[Or, thou wast lyke vnto.

e That is, of Nebuchadnezzar who after him was monarch and gouerner of the worlde.

Hereby is figured the destruction of the power of the Assyrians by the Babylonians.

f The deepe waters that caused him to mount to the heauens, by meaning his great abundance and power, shall now lament as though they were couered with sackecloth, and cause this destruction of the King of Assyria, to seeme more horrible, he setteth to their other kinges & princes to behold, as though they trembled at the fall of such a tyrant.

hym vnto them that bee slayne with the swoorde, and his armie, and they that dwelt vnder his shadowe in the middes of the heathen.

18 To whome art thou thus like in glory and in greatnesse among the trees of Eden? yet thou shalt bee cast downe with the trees of Eden vnto the nether parts of the earth: thou shalt sleepe in the middes of the vncircumcised, with them that be slayne by the sword: this is Pharaoh and all his multitude, saith the Lord God.

i Speaking, that Pharaohs power was nothing to great as his was.

k Read Chap 28.10.

## CHAP. XXXII.

a The Prophet is commaunded to bewaile Pharaoh King of Egypt. 11 Pharaoh with his destruction shall come vnto Egypt. 18 Thou shalt be cast downe.

a Which was the first yere of the generall captiuitie vnder Jechoiach.

AND in the twelfth yeere in the twelfth moneth, and in the first day of the moneth, the word of the Lorde came vnto me, saying.

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him Thou art like a lyon of the nations: art as a dragon in the sea: thou castedst out thy riuers, and troubledst the waters with thy feete, & stampedst in their riuers.

b Thus the Scriptures compare tyrants to crue. 12 huge beastes which deuour all that be weaker then they and such as they may ouercome. ‖ Or, snake.

3 Thus sayth the Lord God, I will therefore spreade my net ouer thee with a great multitude of people, & they shall make thee come vp into my net.

c Thou preparest great armies. Chap. 12 13. and 17.20.

4 Then will I leaue thee vpon the lande, and I will cast thee vpon the open fielde, and I will cause all the foules of the heauen to remaine vpon thee, & I will fill all the beasts of the field with thee.

d With heapes of the carkases of thine armie.

5 And I will laye thy flesh vpon the mountaines, and fill the valleyes with thine height.

e As Moses ouerflowed Egypt, so will I make the blood of your host to ouerflowe, f The moone signifieth to be put out as a candle is put out. Isa. 13.10. mat. 24.29 & 2.31. & 3.15. g By this manner of speache is meant the great sorowe that shuld be for the slaughter of the king and his people.

6 I will also water with thy blood the lande wherein thou swimmest, euen to the mountaines, and the riuers shalbe full of thee.

7 And when I shall put thee out, I will couer the heauē, & make the starres thereof darke: I will couer the sunne with a cloude, and the moone shall not giue her light.

8 All the lights of heauen will I make darke for thee, and bring darkenes vpon thy land saith the Lord God.

9 I will also trouble the hearts of many people, when I shal bring thy destruction among the nations, and vpon the countreis which thou hast not knowen.

10 Yea, I will make many people amased at thee, and their kings shall be astonished with feare for thee, when I shal make my swoorde to glitter against their faces, and they shall be afrayde at euery moment: euery man for his owne life in the day of thy fall.

11 For thus saith the Lord God, The swoorde of the King of Babel shall come vpon thee.

12 By the swoordes of the mightie will I cause thy multitude to fall: they all shalbe terrible nations and they shal destroy the pompe of Egypt, and all the multitude thereof shall be consumed.

h This came to passe in leste then fiue yeeres after this prophesie.

13 I will destroy also all the beastes thereof from the great watersides, neither shall the foote of man trouble them any more, nor the hoofes of beast trouble the.

i To wit of the Caldeans whose enemies, who shall vse the cruelty and fiersomenesse of wilde beastes.

14 Then will I make their waters deepe, and cause their riuers to run like oyle, saith the Lorde God.

15 When I shall make the lande of Egypt desolate, and the countrey with all that is therein, shall be layde waste: when I shall smite all them, which dwell therein, then shall they knowe, that I am the Lord.

16 This is the mourning wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for Egypt, and for all her multitude, saith the Lorde God.

17 In the twelfth yeere also in the fifteenth day of the moneth, came the Worde of the Lorde vnto me, saying,

18 Sonne of man, lament for the multitude of Egypt, and cast them downe, euen them and the daughters of the mightie nations vnto the nether partes of the earth, with them that goe downe into the pit.

k That is vpon whom we may say, they shall be cast downe: thus the Lord giueth sentence vpon the proude and to destroy his owne honour, read Ier. 46.10.

19 Whome doest thou passe in beautie? goe downe and sleepe with the vncircumcised.

l Name not other kingdomes more beautifull then them, perished as Egypt.

20 They shall fall in the middes of them that are slaine by the sword: she is deliuered to the swoorde: drawe her downe, and all her multitude.

m That is, Egypt.

21 The most mightie and strong shall speake to him out of the middes of hell with them that helpe her: they are gone downe and sleepe with the vncircumcised that be slaine by the sword.

n To make the matter more sensible, he bringeth in Pharaoh, whome the reader should meete and vnderstande as here readeth Isa. 14.9.

22 Assur is there and all his companie: their graues are about him: all they are slaine and fallen by the sword.

23 Whose graues are made in the side of the pit, and his multitude are rounde about his graue: all they are slaine and fallen by the sword, which caused feare [to be, in the lande of the liuing.

CHAP. XXXIII

1 The office of the gouernours and ministers. 13 He threatneth them that despaire and holde on their wicked purposes. 21 The woorde of the Lord against the Ammonites. 24 And Iudea.

AND the woorde of the Lord came vnto me, saying,

2 Sonne of man, speake to the children of thy people, and say vnto them: When I bring the sworde vpon a lande: if the people of the lande take a man from among them, and make him their watchman,

3 If when he seeth the sworde come vpon the lande, he blowe the trumpet, and warne the people,

4 Then he that heareth the sound of the trumpet, and will not be warned, if the sworde come, and take him away, his blood shall be vpon his owne head.

5 For he heard the sound of the trumpet, and would not be admonished: therefore his blood shall be vpon him: but he that receiueth warning, shall saue his life.

6 But if the watchman see the sworde come, and blowe not the trumpet, and the people be not warned: if the sworde come, and take any person from among them, he is taken away for his iniquitie, but his blood will I require at the watchmans hand.

7 So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my mouth, and admonish them from me.

8 When I shall say vnto the wicked, O wicked man, thou shalt die the death, if thou doest not speake, and admonish the wicked of his way, that wicked man shall die for his iniquitie, but his blood will I require at thine handc.

9 Neuertheleſſe, if thou warne the wicked of his way, to turne from it, if he doe not turne from his way, he shall die for his iniquitie, but thou hast deliuered thy soule.

10 Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake and say, If our transgreſſios and our sinnes be vpon vs, and we are consumed because of them, how should we then liue?

11 Say vnto them As I liue, saith the Lorde God, I desire not the death of the wicked, but that the wicked turne from his way and liue: turne you, turne you from your euill wayes, for why will ye die, O ye house of Israel?

12 Therefore

o Persians, the Persians.

24 There is Elam and all his multitude rounde about his graue: all they are slayne and fallen by the sworde, which are gone downe with the vncircumcised into the nether partes of the earth, which caused the selues to bee feared in the lande of the liuing, yet haue they borne their shame with them that are gone downe to the pit.

p Whome in their life all the world feared.

25 They haue made his bedde in the middes of the slayne with all his multitude: their graues are rounde about him: all these vncircumcised are slaine by the sworde: though they haue caused their feare in the lande of the liuing, yet haue they borne their shame with them that go downe to the pit: they are laide in the middes of them that be slayne.

q That is, the Cappadocians and Armians, or Spaniards as Iosephus writeth.

26 There is Meschech, Tubal, and all their multitude: their graues are rounde about them: all these vncircumcised were slayne by the sworde, though they caused their feare to be in the land of the liuing.

27 And they shall not lie with the valiant of the vncircumcised, that are fallen, which are gone downe to the graue, with their weapons of warre, and haue layde their swordes vnder their heads, but their iniquitie shall bee vpon their bones: because they were the feare of the mightie in the land of the liuing.

r Which dyed not by cruell death, but by the course of nature, and are honorably buried with their coate armour and signes of honour.

28 Yea, thou shalt bee broken in the middes of the vncircumcised, & lye with them that are slayne by the sword.

29 There is Edom, his kings, & all his princes, which with their strength are layed by thē that were slayne by the sworde: they shall sleepe with the vncircumcised, & with them that go downe to the pit.

s The Kings of Babylon.

30 There bee all the princes of the North, with all the Zidonians which are gone downe with the slayne, with their feare: they are ashamed of their strength, and the vncircumcised sleepe with them that be slayne by the sworde, and beare their shame with them that go downe to the pit.

t As the wicked reioyce when they see others partakers of their miseries & punishments: so shall they be sorie when the same plagues afraieth others, as they would others to feare them.

31 Pharaoh shal see them, and he shal be cõforted ouer all his multitude. Pharaoh, and all his armie shalbe slaine by the sword saith the Lord God.

32 For I haue caused my feare to be in the land of the liuing, and he shall be laide in the middes of the vncircumcised with thē, that are slayne by the sword, euen Pharaoh and all his multitude, saith the Lord God.

a Of their office.

b Whereby they that be in place ought to haue continuall gouernours and teachers which may haue a care ouer thē, and to warne them euer of the dangers which are at hand.

c Signifying, that the wicked shall not escape punishment though the watchman be negligent, but if the watchman blowe the trumpet, and then he will not obey he shall deserue double punishment.

d Which teacheth that he that receiueth not his charge at the Lordes mouth, is a spye, and not a true watchman.

e The watchman must admonish euery one of the blood of all that perish through his negligence.

f Ye see the watchmen ordeined for euery cõgregation to admonish sinners, and to warne them.

g Read Chap. 18. 23.

12 Therefore thou ſon[illegible]man, ſay vnto the children of thy p[illegible]le, The g righteouſneſſe of the righ[illegible]s ſhall not deliuer him in the day o[illegible]s tranſgreſſion, nor the wickednes of the wicked ſhall cauſe him to fall therein, in the day ꝓ he returneth from his wickednes, neither ſhall the righteous liue for his righteouſneſſe in ꝓ day that he ſinneth.

13 When I ſhal ſay vnto ꝓ righteous, that he ſhall ſurely liue, if he truſt to his owne righteouſnes, and commit iniquitie, all his righteouſnes ſhall be no more remembred, but for his iniquitie that he hath cõmitted, he ſhall die for the ſame.

14 Againe when I ſhal ſay vnto the wicked, Thou ſhalt die the death, if he turne from his ſinne, and do that which is lawfull and right.

15 To wit if the wicked reſtore the pledge, and giue againe that he had robbed, and walke in the ſtatutes of life, without committing iniquitie, he ſhall ſurely liue, and not die.

16 None of his ſinnes that he hath committed, ſhall bee mentioned vnto him: becauſe he hath done that, which is lawfull and right, he ſhall ſurely liue.

17 Yet the children of thy people ſay, *The way of the Lord is not equal: but their owne way is vnequall.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquitie, he ſhall euen die thereby.

19 But if the wicked returne from his wickednes, and doe that which is lawfull and right, he ſhall liue thereby.

20 Yet ye ſay, The way of the Lorde is not equal. O ye houſe of Iſrael, I will iudge you euery one after his wayes.

21 Alſo in the twelfth yeere of our captiuitie, in the tenth moneth, and in the fifth day of the moneth, one that had eſcaped out of Ieruſalem, came vnto me, and ſaide, The citie is ſmitten.

22 Now the *hande of the Lord had bene vpon me in ꝓ euening afore he that had eſcaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my mouth I was no more domme.

23 Againe the worde of the Lorde came vnto me, and ſaide,

24 Sonne of man, theſe that dwell in the deſolate places of the lande of Iſrael, talke and ſay, Abraham was but one, and he poſſeſſed the lande: but we are many, therefore the lande ſhall be giuen vs in poſſeſſion.

25 Wherefore ſay vnto them, Thus ſaith the Lorde God, Ye eate with the blood, and lift vp your eyes towarde your idoles, and ſhedde blood: ſhoulde ye then poſſeſſe the lande?

26 Ye leane vpon your ſwordes: ye worke abomination, and ye defile euery one his neighbours wife: ſhoulde ye then poſſeſſe the lande?

27 Say thus vnto them, Thus ſaith the Lord God, As I liue, ſo ſurely they that are in the deſolate places, ſhall fall by the ſworde: and him that is in the open field, will I giue vnto the beaſts to be deuoured: and they that be in the fortes & in the caues, ſhall die of the peſtilence.

28 For I will lay the lande deſolate and waſte, and the *pompe of her ſtrength ſhal ceaſe: and the mountaines of Iſrael ſhall be deſolate, and none ſhal paſſe through.

29 Then ſhall they know that I am the Lorde, when I haue layde the land deſolate and waſte, becauſe of all their abominations, ꝓ they haue committed.

30 Alſo thou ſonne of man, the children of thy people that *talke of thee by the walles and in the doores of houſes, and ſpeake one to another, euery one to his brother, ſaying, Come, I pray you, and heare what is the worde that commeth from the Lorde.

31 For they come vnto thee, as the people[illegible]bleth to come, and my people ſit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make *ieſtes, *and their heart goeth after their couetouſneſſe.

32 And loe, thou art vnto them, as a *ieſting ſong of one that hath a pleaſant voyce, and can ſing well: for they heare thy wordes, but they doe them not.

33 And when this commeth to paſſe (for lo, it will come) then ſhal they know, that a Prophet hath bene among them.

CHAP. XXXIIII.

a Againſt the Shepherds that deſpiſed the flocke of Chriſt, and ſeeke their owne gaine. 7 The Lord ſaith that he will ſeeke his diſperſed flocke, and gather them together. 23 He promiſeth the true ſhepherd Chriſt and hath him peace

AND the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, prophe[illegible]ne againſt the ſhepherdes of Iſrael, prophete and ſay vnto them, Thus ſaith the Lord God vnto ꝓ ſhepherds, *Woe be vnto the *ſhepherds of Iſrael, that feede them ſelues: ſhoulde not the ſhepherds feede the flockes?

3 Ye eate the *fat, and ye clothe you with

g Read of this righteouſneſſe, Chap. 18, 22, 24.

h Hereby he conuinceth all them of hypocriſie, which pretende to ſay ſome wickedneſs, and yet declare not them ſelues ſuch by their frutes, that is, in obeying Gods commaundements and by godly life. Chap. 18. 25.

i When the Prophet was ſent answer vnto the captiues with Ieconiah.

k Iſaac in answer with the Spirit of prophecie, Chap. 3, 2.

l Whereby is ſignified, that the miniſters of God can not ſpeake till God giue the courage and open their mouthes, Chap. 24. 27. and 29. 21. Eph. 6. 19.

10 Thus the wicked thinke them ſelues vnapt vnworthy to enioy Gods promises then the Church of God to whom they were made and would the lande God ſhe be ſubiect to them, though they would not be bound to him.

n Contrary to the Lawe, Leuit. 17. 14.

o As they that are readie vnto ſhed blood.

Chap. 7. 24. and 32. 27. and 30. 6, 7.

p In derision.

q This declareth that we ought to heare Gods worde with ſuch zeale and affection that it ſhould not be preached, obey it, leſt we abuſe the worde to our owne condemnation.

and make of it ſtraunge matters as though they were ſtraunge matters ſeeming foolish matters of ſmall importance.

Ezech. 33. 31. and 20. 49.

1 By the ſhepherds he meaneth the kings, gouernours, Iudges and Princes.

2 He ſeeke to reuenge your cruelty by their ſeuere iudgements, & diſperſion, that ye may learne to doe iuſtice and iudgement.

with the wool: ye kil them that are fed, but ye feede not the sheepe.

c He describeth the office and dueties of a good pastor, who ought to loue and sae couer his flocke and not to be cruell towarde them.

4 The · weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bounde vp the broken, nor brought againe that which was driuen away, neither haue ye sought þ which was lost, but with cruelties, and with rigour haue ye ruled them.

5 And they were scattered without a shepherde: and when they were dispersed, they were d deuoured of all þ beastes of the fielde.

d For lacke of good gouernement and doctrine they perished.

6 My sheepe wandred through all the mountaines, & vpon euery hie hil: yea, my flocke was scattred through all þ earth, & none did seeke or search after them.

7 Therefore ye shepherdes, heare the worde of the Lorde.

8 As I liue, saith the Lord God, surely because my flocke was spoyled, and my sheepe were deuoured of all the beasts of the fielde, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fedde themselues, and fed not my sheepe,

9 Therefore, heare ye the worde of the Lord, O ye shepherdes.

10 Thus saith the Lorde God, Behold, I come 'against the shepherds, & will require my sheepe at their hands, & cause thē to cease from feeding þ sheepe: neither shall the shepherdes fede them selues any more: for I will deliuer my sheepe from · their mouthes, and they shall no more deuoure them.

e By destroying the couetous shepherdes of the house of Israel to set an Image to set as God foreseeth true preachers, who both by doctrine and life, labour to feede his sheepe in the pleasant pastures of his worde.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepeherde searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer thē out of all places, where they haue bene scattered in the cloudie and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne lande and feede them vpon the mountaines of Israel, by the riuers, & in all the inhabited places of the countrey.

f Meaning, such as lift vp them selues a boue their brethren & thinke they haue no nede to be gouerned by me.

14 I will feede thē in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shal they lie in a good folde and in fat pasture shall they feede vpon the mountaines of Israel.

15 I will feede my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driue away, and will bind vp that which was broken, and will strengthen the weake, but I will destroy þ fat & the strong, & I will feede them with iudgement.

g Thorough out the whole Scripture by sheepe is ment the poore people of God, and the administration of iustice, which they ought not to distribute to the poore as they did, but oppressed it.

17 Also you my sheepe, Thus sayeth the Lord God, behold I iudge betweene sheepe, and sheepe, betweene the rams and the goates.

18 Seemeth it a smal thing vnto you to haue eaten vp the good pasture, but ye must tread downe with your feete the residue of your pasture, & to haue dranke of the deepe waters, but ye must trouble the residue with your feete?

h By good pasture and deepe waters is ment the pure worde of God, and the administration of iustice, which they did not distribute to the poore as they ought.

19 And my sheepe eate that which ye haue troden vp with your feete, & drinke that which ye haue troubled with your feet.

20 Therefore thus saith the Lorde God vnto them, Behold, I, euen I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your homes, till ye haue scattered them abroad,

22 Therfore wil I helpe my sheepe, and they shal no more be spoyled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, 'euen' my seruant 'Dauid, he shal feede them, and he shall be their shepherde.

i Meaning Christ, of whome Dauid was a figure, Ier. 30.9. Osea. 3.5.

24 And I þ Lord will be their God, & my seruant Dauid shalbe þ prince among them. I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beasts to cease out of the land: and they shall dwell safely in the wildernes, and sleepe in the woods.

k This declareth, that vnder Christ the flock should be exacte deliuered from sin, and dwell safely perfected in the Church where they should neuer perish.

26 And I will set thē, 'as' a blessing, euen round about my mountaine: and I will cause raine to come downe in due season, & there shall be raine of blessing.

27 And the m tree of the fielde shall yeeld her fruite, and the earth shall giue her fruit, & they shalbe safe in their land, & shal knowe that I am the Lord, whē I haue broken the cordes of their yoke, and deliuered them out of the handes of those that serued themselues of them.

l In the way of their affliction and miserie and this promise comfort the Church in all dangers.

m The fruites of Gods graces shall appeare in great abundance in his Church.

28 And they shall no more be spoyled of the heathen, neither shal the beasts of the land deuoure thē, but they shal dwel safely and none shall make them afraid.

29 And I will raise vp for them a n plant of renoume, and they shall be no more consumed with hunger in the land, neither

n That is, the rooute that shall come out of the roote of Iesse. Isa. 11.1.

neither beare the reproch of the heathen any more.

30 Thus ſhall they underſtand, that I the Lorde their God am with them, & that they, euen the houſe of Iſrael, are my people, ſaith the Lorde God.

31 And ye my ſheepe, the ſheepe of my paſture are men, and I am your God, ſaith the Lorde God.

## CHAP. XXXV

1 The deſtruction that ſhall come an mount Seir, becauſe they troubled the people of the Lorde.

MOreouer the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt mount Seir, & prophecie againſt it,

3 And ſay vnto it, Thus ſaith the Lorde God, Behold, O mount Seir, I come againſt thee, and I will ſtretch out mine hande againſt thee, and I will make thee deſolate and waſte.

4 I will lay thy cities waſte, & thou ſhalt be deſolate, and thou ſhalt knowe that I am the Lord.

5 Becauſe thou haſt had a perpetuall hatred and haſt put the children of Iſrael to flight by the force of the ſword in the time of their calamitie, when their vnquite had an ende,

6 Therefore as I liue, ſaith the Lord God, I will prepare thee vnto blood, & blood ſhal purſue thee: ſeeing thou hate blood, euen blood ſhall purſue thee.

7 Thus will I make mount Seir deſolate and waſte, & cut off from it him that paſſeth out & him that returneth.

8 And I will fill his mountaines with his ſlaine men: in thine hils, and in thy valleyes & in all thy riuers ſhal they fall, that are ſlaine with the ſworde.

9 I will make thee perpetuall deſolations, and thy cities ſhal not returne, and ye ſhall knowe that I am the Lord.

10 Becauſe thou haſt ſaide, These two nations, and theſe two countreyes ſhall be mine and we will poſſeſſe them (ſeeing the Lorde was there)

11 Therefore as I liue, ſaith the Lorde God, I will euen doe according to thy wrath & according to thine indignation which thou haſt vſed in thine hatred againſt them: & I will make my ſelfe knowen among thē when I haue iudged thee.

12 And thou ſhalt knowe, that I the Lorde haue heard all thy blaſphemies which thou haſt ſpoke againſt the mountaines of Iſrael, ſaying, They lie waſte, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boaſted againſt me, and haue multiplyed your wordes againſt me: I haue heard them.

14 Thus ſaith the Lorde God, So ſhall all the worlde reioyce when I ſhall make thee deſolate.

15 As thou diddeſt reioyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I doe vnto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea wholy, and they ſhall knowe, that I am the Lorde.

## CHAP. XXXVI.

1 He promiſeth to deliuer Iſrael from the Gentiles. 22 The benefites done vnto the Iewes are to be ſeene to to the mercie of God, and not vnto their deſeruings. 26 God renueth our hearts, & giueth vs new walke in his commandements.

ALſo thou ſonne of man, prophecie vnto the mountaines of Iſrael, and ſay, Ye mountaines of Iſrael, heare the worde of the Lorde. Chap 6 2

2 Thus ſayeth the Lorde God, Becauſe the enemie hath ſaid againſt you, Aha, euen the hie places of the worlde are ours in poſſeſſion,

3 Therefore prophecie, and ſay, Thus ſaith the Lorde God Becauſe that they haue made you deſolate, and ſwallowed you vp on euery ſide, that ye ſhuld be a poſſeſſion vnto the reſidue of the heathen, and ye are come vnto the lippes and tongues of men, and vnto the reproche of the people,

4 Therefore ye mountaines of Iſrael, heare the word of the Lord God. Thus ſaith the Lord God to the mountaines & to the hils, to the riuers, & to the valleys, and to the waſte, and deſolate places, & to the cities that are forſaken: which are ſpoiled and had in derriſion of the reſidue of the heathen that are rounde about.

5 Therefore thus ſayeth the Lorde God, Surely in the fire of mine indignation haue I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which haue taken my lande for their poſſeſſion, with the toy of all their heart, and with diſpitefull mindes to caſt it out for a pray.

6 Prophecie therefore vpon the land of Iſrael, and ſay vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus ſaith the Lord God, Behold, I haue ſpoken in mine indignation, and in my wrath, becauſe ye haue ſuffered the ſhame of the heathen,

7 Therefore thus ſayeth the Lorde God, I haue lifted vp mine hād, ſurely the

a Where the Idumeans dwelt.

b When by their puniſhment I called thē from their iniquitie.

c Except thou repent thy former cruelties.

d To wit, to their former eſtate.

e Meaning, Iſrael and Iudah.

f And ſo by fighting againſt Gods people they ſhould get about to put him out of his owne poſſeſſion,

g As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.

h In bidding, that when God puniſheth the enemies, the godly ought to comfort that he hath made them and to praiſe his name, and aſſo that the wicked ſeeing as thou no other haue no God, they ſeeke to him for deliuerance.

a That is, the Idumean

b That is, Ieruſalem which ſo: Gods promiſes was the ſpectacle of all the worlde.

c Ye are made a matter of talke and derision vnto all the worlde.

d They appointed vnto them ſelues to poſſeſſe it, and therefore came with deſpitefulneſſe againſt Ieruſalem for this purpoſe.

e Becauſe you haue beene a laughing ſtock vnto others.

f By making a ſolemne oth reade Chap. 20.5.

the heathen that are about you, shall beare their shame.

8 But you, O mountaines of Israel, ye shall shoot forth your branches, and bring foorth your fruite to my people of Israel: for they are readie to come.

9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shalbe builded.

11 And I will multiplie vpon you mã and beast, and they shal encrease, & bring fruite, and I will cause you to dwell after your old estate, & I will bestow benefites vpon you more then at the first, & ye shall knowe that I am the Lorde.

12 Yea, I will cause men to walke vpon you, euen my people Israel, and they shall possesse you, and ye shall be their inheritance, and ye shall no more henceforth depriue them of men.

13 Thus saith the Lorde God, Because they say vnto you, Thou [a] lande deuourest vp men, and hast bene a waster of thy people,

14 Therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee ỹ shame of ỹ heathen any more, neither shalt thou beare ỹ reproch of the people any more, neither shalt cause thy folke to fal any more, saith ỹ Lord God.

16 ¶ Moreouer the Word of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne lande they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shedde in the lande, and for their idoles, [wherewith they had polluted it.

19 And I scattered them among the heathen, & they were dispersed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathen, whither they went, they polluted mine holy Name, when they sayd of [b] them, These are the people of the Lorde and are gone out of his lande.

21 But I fauoured mine holy Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lorde God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathe, among whome ye haue polluted it, and the heathen shall knowe that I am the Lord, saith the Lord God, when I shal be sanctified in you before their eyes.

24 For I will take you from among the heathen, and gather you out of all countreyes, and I will bring you vnto your owne land.

25 Then will I powre cleane [c] water vpon you, & ye shalbe cleane: yea, from all your filthinesse, and from all your idoles will I cleanse you.

26 [d] A newe heart also will I giue you, and a newe spirit will I put within you, and I will take away the stonie heart out of your bodie, and I will giue you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and doe them.

28 And ye shall dwell in the lande, that I gaue to your fathers, and ye shal be my people and I will be your God.

29 I will also deliuer you from all your filthines, and I will call for [e] corne, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the increase of the fielde, that ye shall beare no more the reproch of famine among the heathen.

31 Then shal ye remember your owne wicked wayes, & your deedes that were not good, & shall iudge your selues worthie to haue bene destroyed for your [f] iniquities, and for your abominations.

32 Be it knowen vnto you that I do not this for your sakes, saith the Lorde God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, & the desolate places shall be builded.

34 And the desolate lande shall be tilled, whereas it lay waste in the sight of all that passed by.

35 For

g God declareth his mercies and good will towarde his Church, who shal, yet serued him when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whome all these temporal benefites & graces did direct them.

i That is, vpon the mountaines of Ierusalem.

k This the enemies imputed as the reproche of the lande which God did for the sinnes of the people according to his will iudge to punish.

Iames 1. 1 And therefore would not suffer my name to be had in contempt, as the heathen would haue reproched me, if I had suffred my Church to perish.

m This reacheth from man of dignitie, & meane to preserue any thing by, seing that God preserueth the whole to himselfe and that onely for the glorie of his holy name.

(n) Our.

o That is, his Spirit whereby he reformeth the heart and regenerateth his.

p Thus is, that he shall come to true repentance, & thinke your selues vnworthie to be of the number of Gods creatures for your ingratitude against him.

35 For they sayde, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left roundte about you, shall knowe that I the Lorde build the ruinous places, and plant the desolate places: I the Lord have spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will encrease them with men like a flocke.

38 As the holy flocke, as the flocke of Jerusalem in their solemne feastes, so shall the desolate cities be filled with flocks of men and they shall knowe, that I am the Lord.

q He declareth that it ought not to be referred to the sophisticate parts of the earth that any countrey is rich and abundant but only to Gods mercies as his plagues, and curses do make the wilderness barren.

## CHAP. XXXVII.

1 The prophet seeth the buriyng again of the people, being in captiuitie. 16 He sheweth the vnion of the ten tribes with Iudah.

THe hand of the Lorde was vpon me, and caried me out in the Spirit of the Lorde, and set me downe in the midst of the field, which was full of bones.

r Or, valley.

2 And he ledde me round about by them, and beholde, there were very many in the open fielde, and loe, they were very drie.

3 And he sayde vnto me, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Againe he sayd vnto me, Prophecie vpon these bones and say vnto them, O ye drie bones, heare the worde of the Lorde.

a He bewayleth by a grieuous miracle that God hath power, & also will deliuer his people from their captiuitie, & of truth maye be able to make life to the dead bones and bodies, and raise them vp again.

5 Thus sayth the Lorde God vnto these bones, Behold, I will cause breath to enter into you and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skinne, and put breath in you that ye may liue, and ye shall know that I am the Lord.

7 So I prophecied, as I was commaunded: and as I prophecied, there was a noyse, and beholde, there was a shaking and the bones came together, bone to his bone.

b Signifieng, al partes whereas y Israelites bones scattered that is the faithful, shall be brought to the fayth, notwithstanding of spirit and doctrine, wherefore they are scattered throughe the world.

8 And when I beheld, lo, the sinewes, and the flesh growe vpon them, and aboue, the skinne couered them, but there was no breath in them.

9 Then sayd he vnto me, Prophecie vnto the wind: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure winds, O breath, and breathe vpon these slaine, that they may liue.

10 So I prophecied as he had commanded me: and the breath came into them, and they lived, and stood vp vpon their feete, an exceeding great armie.

11 Then he sayd vnto me, Sonne of man, these bones are the whole house of Israel. Beholde they say, Our bones are dried, and our hope is gone, and we are cleane cut off.

12 Therefore prophecie and say vnto them, thus saith the Lorde God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel.

13 And ye shall knowe that I am the Lorde, when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

c That is, when I haue brought you out of those places and countries where you are captiues

14 And shall put my Spirit in you and ye shall liue, and I shall place you in your owne land: then ye shall knowe that I the Lorde haue spoken it, and performed it, saith the Lord.

15 ¶ The Worde of the Lord came againe vnto me saying,

16 Moreouer thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take another piece of wood, and write vpon it, Vnto Joseph the tree of Ephraim, & to all the house of Israel his companions.

d Which figureth the vnion of the house of Israel, and of Iudah.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answere them, Thus saith the Lorde God, Beholde, I will take the tree of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellowes, & will put them with him euen with the tree of Judah, and make them one tree, and they shall be one in mine hand.

e That is the house of Israel.

20 And the pieces of wood, whereon thou writest, shalbe in thine hand, in their sight.

21 And say vnto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on euery side, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountaines of Iſrael, and one King ſhall be King to them all: and they ſhalbe no more two peoples, neither be deuided any more hencefoorth into two kingdomes.

Iohn.10.16.

23 Neither ſhall they be polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

Iſa.40.11 ſerre. 21.1. 1 Reg.11.34. 23.dan.9.24.

24 And Dauid my [a] ſeruant ſhalbe King ouer them, and they all ſhall haue one ſhepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.

[a] Meaning, that he (elect by Chriſt) ſhall dwell in the heauenly Ieruſalem (which is meant by the Land of Canaan.

25 And they ſhall dwell in the [a] land, that I haue giuen vnto Iaakob my ſeruant, where your fathers haue dwelt, and they ſhall dwel therein, [euen] they, and their ſonnes, & their ſonnes ſonnes for euer, and my ſeruant Dauid [ſhalbe] their prince for euer.

Pſal.109.4. & 110.1.

26 Moreouer, I will make [a] a couenant of peace with them: it ſhall be an euerlaſting couenant with them, and I will place them, and multiplie them, and will ſet my Sanctuarie among them for euermore.

27 My tabernacle alſo ſhall be with them: yea, I will be their God, and they ſhall be my people.

28 Thus the heathen ſhall knowe, that I the Lorde doe ſanctifie Iſrael, when my Sanctuarie ſhall be among them for euermore.

## CHAP. XXXVIII.

1 The prophecie that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the worde of the Lorde came vnto me, ſaying,

2 Sonne of man, ſet thy face againſt [a] Gog & againſt the land of Magog, the chiefe prince of Meſhech and Tubal, and prophecie againſt him,

[a] Which was a peo, le that came of Magog the ſonne of Iaphet, Gen.10.2. Magog alſo here ſignifieth a certaine collection of ſtrange peoples, vnlyke had the no acquaintance of Greece and Italie: her manner the principall carriages of the Church, Reuel. 20.8.

3 And ſay, Thus ſaith the Lord God, Beholde, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.

4 And I will deſtroy thee, and put hookes in thy chawles, and I will bring thee forth, and all thine hoſte both horſes, and horſemen, all clothed with all ſortes of armour, euen a great multitude with bucklers, and ſhields, all handling ſwordes.

5 They of Paras, of Cuſh, and Phut with them, euen all they [that beare] ſhield and helmet.

6 Gomer and all his bands, and the houſe of Togarmah of the North quarters, and all his bands, and many people with thee.

7 Prepare thy ſelfe, and make thee ready, both thou, & all thy multitude, that are aſſembled vnto thee, and be thou their ſauegarde.

8 After many dayes thou ſhalt be viſited: for in the latter yeeres thou ſhalt come into the land, that hath bene deſtroyed with the ſworde, and is gathered out of many people vpon the mountaines of Iſrael, which haue long lien waſte: yet they haue bene brought out of the people, and they ſhall dwell all ſafe.

9 Thou ſhalt aſcend and come vp like a tempeſt, [and] ſhalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, Euen at the ſame time ſhall many [thinges] come into thy minde, & thou ſhalt thinke euill thoughtes.

11 And thou ſhalt ſay, I will goe vp to the land that hath no walled towres: I will go to them that are at reſt, and dwell in ſafetie, which dwell all without walles, and haue neither barres nor gates,

12 [Thinking] to ſpoyle the praye, and to take a bootie, to turne thine hand vpon the deſolate places that are [now] inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods and dwell in the middes of the land.

13 Sheba and Dedan, and the marchants of Tarſhiſh with all the lions thereof ſhall ſay vnto thee, Art thou come to ſpoyle the praye? haſt thou gathered thy multitude to take a bootie? to carie away ſiluer and golde, to take away cattell and goods, [and] to ſpoyle a great praye?

14 Therefore, ſonne of man, prophecie, and ſay vnto Gog, Thus ſaith the Lorde God, In that day when my people of Iſrael dwelleth ſafe, ſhalt thou not knowe it?

15 And come from thy place out of the North partes, thou & much people with thee? all [ſhall] ride vpon horſes, [euen]

[b] Be ſhewed that the enemies ſhalbe deſtroyed ſtraight againſt the Church, but yet ſhall be in their owne deſtruction.

[c] The Perſians, Ethiopians, and men of Aphrica.

[d] Gomer was Iaphets ſonne & Togarmah the ſonne of Gomer, and are thought to be they that inhabite Aſia minor.

[e] Signifying, that all the people of the worlde ſhalbe gathered againſt the Church and Chriſt their head.

[Or, meaning, the land of Iſrael.

[f] That is, to moleſt and deſtroy the church.

[g] Meaning, Iſrael which had none bene deſtroyed, and was not yet built againe: declaring here by the ſimplicitie of the godly, who ſeeke not ſo much to fortifie them ſelues by outward force, as to depende on the prouidence and goodneſſe of God.

[h] One enemie ſhall runne another becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

[i] Shall not theſe ſpeeche of rebellion to come againſt my Church, when they ſuſpect nothing?

[euen a great multitude and a mightie armie.

16 And thou shalt come vp against my people of Israel, as a cloude to couer the land: thou shalt be in the k latter dayes, and I will bring thee vpon my land that the heathen may knowe me, when I shalbe sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lorde God, Art not thou he, of whom I haue spoken in olde time, by the hand of my seruants the Prophets of Israel which prophesied in those dayes and yeeres, that I would bring thee vpon them?

18 At the same time also when Gog shall come against the land of Israel, saith the Lord God, my wrath shall arise in mine anger.

19 For in mine indignation and in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel,

20 So that the fishes of the sea, and the foules of the heauen, and the beastes of the field and all that moue and creepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be ouerthrowen, and the staires shall fall, and euery wall shall fall to the ground.

21 For I will call for a sword against him l throughout all my mountaines, saith the Lord God: euery mans sword shalbe against his brother.

22 And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bands, and vpon the great people, that are with him, a ſore raine, & haile-stones, fire, and brimstone.

23 Thus will I be m magnified, and sanctified, and knowen in the eyes of many nations, and they shall knowe, that I am the Lord.

## C H A P. XXXIX

1 He threteneth the destruction of Gog and Magog. 11 The graues of Gog and his bande. 17 They shalbe deuoured of birdes and beastes. 22 Wherefore the house of Israel is captiue. 24 Their iniquities against him, & punishment.

THerefore, thou sonne of man, prophecie against Gog, and say, Thus saith the Lorde God, beholde, I come a against thee, O Gog, the chiefe prince of Meshech and Tubal.

2 And I will destroy thee n and leaue but the sixt part of thee, and will cause thee to come vp from the North partes and will bring thee vpon the mountaines of Israel:

3 And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

4 Thou shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: for I will giue thee vnto the birds and to euery fethered foule and beast of the field to be deuoured.

5 Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

6 And I will send a fire on Magog, and among them that dwell safely in the o yles, and they shall knowe that I am the Lord.

7 So will I make mine holy Name knowen in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall know that I am the Lord, the holy one of Israel.

8 Behold, it is come, and it is done, saith the Lorde God: this is the day whereof I haue spoken.

9 And they that dwell in the cities of Israel, shall go forth, and shall burne and set fire vpon the weapons, and on the shields, & bucklers, vpon the bowes, and vpon the arrowes, and vpon the staues in their hands, and vpon the speares, and they shall burne them with fire seuen yeeres.

10 So that they shall bring no wood out of the fielde, neither cut downe any out of the forests: for they shall burne the weapons with fire, & they shall rob those that robbed them, and spoyle those that spoyled them, saith the Lord God.

11 And at the same time will I giue vnto Gog p a place there for burial in Israel, euen the valley whereby men go toward the East part of the Sea: and it shall cause them that passe by, to stoppe their noses, and there shall they burie Gog with all his multitude: and they shall call it the valley of Hamon Gog.

12 q And seuen moneths long shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall burie them, and they shall haue a name when I shalbe glorified, saith the Lord God.

14 And they shall chuse out men to go continually through r land with them that trauaile, to bury those that remaine vpon the ground and cleanse it: they shall search to the end of seuen moneths.

k Meaning, in the last age, and from the comming of Christ vnto the end of the world.

l Signifying, that God will be sanctified by many comming his Church, and destroying his enemies as Chap. 38. 18. and 37. 28.

m Hereby he declareth that vpon all occasion can come to the Church, whereof they haue not bene aduertised afore time, to teach them to endure all things with more patience when they knowe that God hath so ordained.

n All meaned where by man should thinke to saue himselfe shall faile, the affliction in those dayes shalbe so great and the enemies destruction shalbe so terrible.

o Against the people of Gog and Magog.

Chap. 36. 23 and 37. 28.

a Or, destroy thee with the plagues as Chap. 38. 22.

b Meaning, that by the ouerthrow of Gods worde the enemies of his Church shalbe destroyed, & therefore he will preserue his Church.

c That is, among all nations where the enemies of my people dwell, I come to performe my iudgements.

d That is, this plague of Gog and his confederates in my counsell and kingdom shall not be long.

e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemie and thieues shall vtterly want of the same, through the mercie of Christ his kingdome, when by their bread Christ shall be ouercome.

f Which declareth that the enemies that haue an vnpeaceable will, shall be ouercome.

g For a token of their graues.

h Or, in the [illegible]

i Meaning, a long time.

k Namely that the holy land should be purified and purged from all pollution and abhomination, that the children of God being there, such as their enemies,

15 And the trauailers that passe thorowe the land, if any see a mans bone, then shall he set vp a signe by it, till the buriers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they clense the land.

[Or, multitude.

17 And thou sonne of man, Thus saith the Lord God, Speake vnto euery feathered foule, and to all the beastes of the fielde, Assemble your selues, & come: [a] gather your selues on euery side to my sacrifice: for I doe sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eat flesh, and drinke blood.

[a] Whereby he signifieth the horrible destruction that should come vpon the enemies of the Church.

18 Ye shall eate the flesh of the valiant, & drinke the blood of the princes of the earth, of the Weathers, of the lambs, and of the goates, [and] of bullockes, [euen] of all fat beasts of Bashan.

19 And ye shall eate fat till you be full, and drinke blood, till ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and charets, with valiant men, and with all men of warre, saith the Lord God.

21 And I will set my glorie among the heathen, and all the heathen shall see my iudgement, that I haue executed, and mine hand, which I haue layde vpon them.

22 So [b] house of Israel shall know, that I am the Lorde their God from that day and so foorth.

23 And the heathen shall know, that the house of Israel went into captiuitie for [c] their vnquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hand of their enemies: so fell they all by the swoorde.

[b] The heathen shall know that they were cast not my people by their strength, neither yet by the weakenesse of mine arme, but that this was for my peoples sinnes.

24 According to their vncleannesse, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lorde God, Now will I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, & all their transgression, whereby they haue transgressed against mee, when they dwelt safely in their land, and without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am [d] sanctified in them in the sight of many nations,

[d] Chap. 36. 23.

28 Then shall they knowe, that I am the Lorde their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lord God.

## CHAP. XL.

The restoring of the citie and the Temple.

IN the fiue & twentieth yeere of our being in captiuitie in the [a] beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lorde was vpon me, and brought me thither.

[a] The Iewes counted the beginning of the yeere after two seasons: for their sealles they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a very hie mountaine, whereupon [was] as the building of a citie, towarde the South.

[Or, visions of God.

3 And he brought me thither, and beholde, there was [b] a man, whose similitude was to looke to, like brasse, with a linen thread in his hand, and a reede to measure with: and he stood at the gate.

[b] Which was an Angel in forme of a man, p came to measure out this house vnto.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And beholde, [I saw] a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the breadth of the building with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, and went vp the staires thereof, and measured the [c] post of the gate, [which was] one reede broad, and [the other] post of the gate, [which was] one reede broad.

[c] Or, threshold. [d] Or, vpper-poste.

7 And [euery] chamber was one reede long, and one reede broad, and betweene the chambers [were] fiue cubites:

cubites: and the poste of the gate by the porche of ỹ gate within was one reede.

8 He measured also the porche of the gate within with one reede.

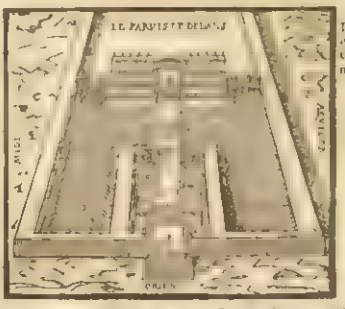
9 Then measured he the porch of the gate of eight cubites, & the postes thereof, of two cubites, and the porche of the gate was inward.

‖Or pennices.

10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirtene cubites.

The description of the figure which beginneth, vers. 5.




Le parvis ou declaration de l'entree interieure.

Vers. 5. The wall that compasseth about the Temple and the courtes, as appeareth in the second and in the great figure.

A. B. The thickenes of the wall was five cubites: for so long the reede was.

A. C. The height of the wall, which was also five cubites: this wall contained two thousand cubites, that is, on the East side, 500.

C, H. And on the North side, 500.

H. I. As much on the South side.

C, K. And 500. on the West side.

I. K. This wall did separate the Temple frō the rest, Ezec. 42. 20.

Vers. 6. This gate in the great figure is marked with D. into the which appertaine seuen steppes. E. Thence they gue into the porche where are five chambers F. Which porch was closed with a wall G.

Vers. 7. E.F.G. The breadth. E.O.G. The space of five cubites betweene the chambers, and so much space was on this side, and beyond the chambers G. From the thresholde inward to the porch was five cubites A. B.

B.C. The porch.

Vers. 9 C D The vpper postes. H.I The breadth of the alley of the porch, D.C The length of the porch, which was inward.

Vers. 11. L.M. The breadth of the gate, and the height. A.N.

Vers. 12 The space before the chambers, as a little gallerie O.

Vers. 13. The breadth of the whole porche from the vtmost chamber to the gate 25 cubites. Q.

In the 14 vers. He speaketh of the vpper postes, or pennices which in all were 60. cubites for euery chamber had sixe, and the circumference, and vnder of the doore, either 12 by figures.

Vers. 15 A. D The little cubites.

Vers. 17 The outward court is so called, because it was the outward court in respect of the Temple as is, peareth in the great figure N. but it is the inner court in respect of the porche, which hard beside is scituate. S That is the chambers, situate on a line.

12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were sixe cubites on this side and sixe cubites on that side.

13 He measured then the gate from the roufe of a chamber to the toppe of the gate: the breadth was five and twentie cubites, doore against doore.

14 Her made also postes of threescore cubites, and the posts of the court, and of the gate had one measure rounde about.

15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within were fifte cubites.

16 And there were narowe windowes in the chambers, & in their postes within the gate round about, and like wise to the arches: and the windowes went rounde about within: and vpon the postes were palme trees.

17 Then brought he me into the outwarde court, and loe, there were chambers, and a pauement made for the court rounde about and thirtie chambers were vpon the pauement.

18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.

The two litle gates 6. which are by the great gate T.

19 Then hee measured the breadth from the forefront of ỹ lower gate without, vnto the forefront of the court within, an hundreth cubites Eastwarde and Northward.

20 And the gate of the outward court, that looked toward ỹ North, measured he after the length and breadth thereof.

21 And the chambers thereof were three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was fifte cubites, and the breadth fiue and twentie cubites.

22 And their windowes, and their arches with their palme trees, were after the measure of the gate that looketh toward the East, and the going vp vnto it had seuen steps and the arches thereof were before them.

23 And the gate of the inner court stood ouer against the gate toward the North, and towarde the East, and he measured from gate to gate an hundreth cubites.

24 After that, he brought me toward the South, and loe, there was a gate towarde the South, and he measured the postes thereof, and the arches thereof according to these measures.

25 And there were windowes in it, and in the arches thereof round about,

Vers. 19. The lower gate A. which had seuen steps, and the gate without eight I. betweene A. T. were 100. cubites and had as much from South to North V. X.

Vers. 20 This must be considered in the great figure. The outwarde court in respect of the Temple M K The North side. The porche S. The court without I. The length of the porch with the chambers, as in the East side V X

The breadth 25 cubites V Y.

Vers. 24. The gates of the inner court ouer against the gate of the outwarde court R and toward the East. An hundreth cubites long.

Vers. 24. The South gate in the great figure 4. The outwarde court 0.

Ezec. xli. like

like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.

26 And there were seuen steps to goe vp to it, and the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the poste thereof.

Vers. 27 The inner court gate. An hundred cubites (which was the length of a court and his cloisters.

27 ¶ And there was a gate in the inner court towarde the South, and he measured from gate to gate toward the South an hundreth cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures,

Vers. 28 The inner court gate. The eight steps are all with out building, but they are like them of the East gate. Q. for all the courtes were of one measure quantitie and facion.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and there were windowes in it, and in the arches thereof roundе about, it was fiftie cubites long and fiue and twentie cubites broade.

30 And the arches round about were fiue and twentie cubites long, and fiue cubites broad.

31 And the arches thereof [were] towarde the vtter court, and palme trees [were] vpon the postes thereof, and the going vp to it [had] eight steppes.

Vers. 32 The inner court on the East side. N And so in all the vtmoste fiue courtes, two on the East, two on the North, and two on the South side. Look on the great figure.

32 ¶ Againe he brought me into the inner court towarde the East, and hee measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and [there were windowes therein, and in the arches thereof, rounde about, [it was fiftie cubites long, and fiue and twentie cubites broade.

34 And the arches thereof [were] towarde the vtter court, and palme trees [were] vpon the postes thereof, on this side and on that side, and the going vp to it had eight steppes.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures,

36 The chambers thereof, the postes thereof, and the arches thereof, & there were windowes therein rounde about: the height was fiftie cubites, and the breadth fiue and twentie cubites.

37 And the postes thereof were towarde the vtter court, and palme trees [were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steppes.

38 And euery chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offring.

39 And in the porch of the gate stoode two tables on this side, and two tables on that side, vpon the which they slewe the burnt offring, and the sinne offring, and the trespasse offring.

40 And at the side beyonde the steps, at the entrie of the North gate stoode two tables, and on the other side, which was at the porch of the gate, were two tables.

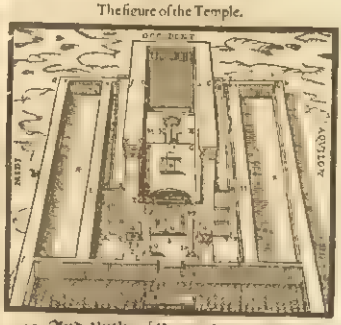
41 Foure tables [were] on this side, and foure tables on that side by the side of the gate, euen eight tables whereupon they slewe their sacrifice.

42 And the foure tables [were] of hewen stone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: whereupon also they layde the instruments wherewith they slewe the burnt offring and the sacrifice.

Vers. 38 Or sprakel, or fire chambers which were in the porche of the inner court on the North side. Ebr. house of the chambers, that is, the two rowes were vnder the vpper postes or pentefice which hanged ouer the chambers, as also ouer the gate. Looke in the great figure.

Vers. 39 In the porch of the inner court were foure tables, and as many on the outward court on each side, and an halfe long, and an broad, and one cubite high.

The figure of the Temple.




43 And within [were borders an hande broad, fastened round about, and vpō the tables, lay the flesh of ꝑ offring.

Vers. 44. The chambers in the inner porch on the North side lay the singers, but the porch of the inner court ouercouered the sight, therefore behinde them which are in the East court for other are all alike. Likewise on the South side. The Hyphen was not in the East court where hee saw the altar measured, and therefore, one rowe of chambers which was for the singers. Vers. 45. The speakers of the two rowes of chambers, which were in the inner court N whereof they on the North side were for the Priests that sacrificed O and they on the South side for them that kept the Temple N Which chambers were East and ⁊ South, as the other O were East and by North. These must be seene in the great figure.

44 And without ꝑ inner gate were the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect was toward the South [and one was at the side of the East gate, hauing the prospect toward the North.

45 And he said vnto me. This chamber whose prospect is toward ꝑ South,

Ver. 47. The altar.

Ver. 48. He entred by the gate, to come into the porche of the Temple. The inward Temple is here described more large, because the chambers here mentioned, did not belong to the Temple, as shall be vnderstand.

Ver. 49. By the posts of the porche be meaned the wall which was fiue cubites thicke on either side of the wall of the porch. The two little gates in the side of the porche, which were to goe to the chambers that were by the Temple, A B.

Ver. 49. The length of the porch twentie cubites, 6. And the breadth eleuen, 7 8. The steps whereby the Prophet came into the porch of the Temple, 9. 7. The two pillars to,

(is) for the Priestes that haue charge to keepe the house.

46 And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come neere to the Lord to minister vnto him.

47 So he measured the court, an hundreth cubites long, and an hundreth cubites broad euen foure square: likewise the altar that was before the house.

48 And he brought me to the porche of the house, and measured the posts of the porche, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.

49 The length of the porche was twentie cubites, and the breadth eleuen cubites, and he brought me by the steps whereby they went vp to it, and there were pillars by the posts, one on this side, and another on that side.

## CHAP XLI.

1 The description and order of the building of the Temple and the other things thereto belonging.

Afterward, he brought me to the Temple, and measured the posts, fiue cubites broad on the one side, and fiue cubites broade on the other side, (which was the breadth of the Tabernacle.

Ver. 1. The vpper postes or pentises, meaning the toppes of the chambers on the sides of the Temple A B. The second chamber C goeth out more then the first R, and the third A more then the second.

2 And the breadth of the entrie was ten cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.

Ver. 2. The breadth of the entrie contayne 10. cubites (D) Fiue cubites from the Temple wall to the gate on either side E, D F. The length of fourtie cubites from the Temple gate to the most holy place.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fiue cubites, and the breadth of the entrie seuen cubites.

4 So he measured the length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he sayde vnto mee, This is the most holy place.

5 After, he measured the wall of the house, fiue cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three and thirtie foote high, & they entred into the wall made for the chambers which was rounde about the house, that the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large and went rounde mounting vpward to the chambers: for the stare of the house was mounting vpward, round about the house: therefore the house was larger vpwarde: so they went vp from the lowest chamber to the hiest by the middes.

8 I saw also the house he rounde about: the foundations of the chambers were a full reede of fiue great cubites.

9 The thicknesse of the wall which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubites rounde about the house on euery side.

11 And the doores of the chambers were toward the place that remained, one doore toward the North, and an other doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Nowe the building that was before the separate place towarde the west corner, was seuentie cubites broad and the wall of the building was fiue cubites thicke, round about, and the length nintie cubites.

13 So he measured the house an hundreth cubites long, and the separate place and the building with the walles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place toward the East, was an hundreth cubites.

15 And he measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes ceiled with ceder wood round about and from the ground vp to the windowes, and the windowes were ceiled.

Ver. 5. The wall of the Temple 6. cubites. E F or C P. He speaketh not here of the height: therefore it is made of 30. cubites according to Salomons. Ver. 6. The Angel went into the most holy place. The posts of the entrie stode on the thirtieth of thickenes of the wall. The gate 8. cubites K L. The breadth on either side of the gate 7. cubites M L & N K. So they make in all 30. cubites. Ver. 9. The nether 5. cubites. on two square. Ver. 5. The first chamber was 4. cubites. H R. The second 5. I S. and the third 6. A B. There were three heights or stages of chambers. R S A. The turning stare can not be seen in the figure, but may easily be conceiued.

Ver. 8. The foundation of 6. cubites, meaning the first chamber and the rest from thence forward to the hiest, by a perpendicular line of plomet. Ver. 7. The chamber which out from the first chamber, and from that chamber the third and so forth. Ver. 6. The chambers on the one side, were distant from them on the other side 10. cubites, which was the breadth of the Temple. Ver. 11. The doores of the chambers on the North stare, which were 10. cubites. Ver. 12. The building of the great place compassed with a wall of 5. cubites thicke, and 90. fadome of the Temple then the wall, of separate place, answering to the Temple in length vnto the great. Ver. 13. The house that is the most holy place. Ver. 14. The breadth of the Temple with the wall. Ver. 15. The arches of the court, were of stone. Ver. 16. The windowes were ceiled, that is, couered with glasse.

17 And from aboue the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree [was] betweene a Cherub and a Cherub: and euery Cherub had two faces.

19 So that the face of a man was toward the palme tree on the one side, and the face of a lyon toward the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto aboue the doore were Cherubims & palme trees made as in the wall of the Temple.

21 The posts of the Temple were squared, and thus to looke vnto was the similitude & forme of the sanctuarie.

Vers. 22. The altar V which was three cubites high: & and two cubites long Y Z.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof & the sides thereof were of wood. And he saide vnto me, This is the table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two Wickets, [euen] two turning Wickets, two Wickets for one doore, and two Wickets for another doore.

25 And vpon the doores of the Temple there were made Cherubims and palme trees, like as was made vpon the walles, and there were thicke plankes vpon the forefront of the porch without.

26 And there were narrowe windowes and palme trees on the one side, and on the other side, by the sides of the porch, and vpon the sides of the house, and thicke plankes.

## CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

Vers. 1 Hauing described the length and breadth of the Temple, he commeth to the outmarde court on the Eastwarde T.

Then brought he mee into the vtter court by ẏ way toward the North, and hee brought mee vnto the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubites, was the North doore, and [it] was fifte cubites broade.

3 Ouer against the twentie [cubites] which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

Vers. 3 The chambers were contrary fashioned to them of the Temple.

4 And before the chambers was a gallerie of ten cubites wide, and with in was a way of one cubite, and their doores toward the North.

Vers. 4 This gallerie appeareth in ẏ great figure by this number 12.

5 Nowe the chambers aboue were narower: for those chambers teemed to eate vp these, to wit, the lower, and those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a differēce from them beneath and from the middemost, euen from the ground.

7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, was fifte cubites long.

Vers. 7 So that the wall for the chambere of the outmarde court and the wall of the inner court were fifte cubites, and the whole court an hundreth.

8 For the length of the chambers that were in the vtter court, was fifte cubites: and lo, before the Temple were an hundreth cubites.

9 And vnder these chambers [was] the entrie, on the Eastside, as one goeth into them from the outward court.

Vers. 9 Vnder these chambers were entries, or doores to passe from one place to another which are noted ouer by . . in the great figure.

10 The chambers were in the thicknesse of the wall of the court towarde the East, ouer against the separate place, and ouer against the building.

Ver. 10. 11. The chambers o of the East court M were like to the chambers of the North court.

11 And the way before them was after the maner of the chambers, which were towarde the North, as long as they, and as broade as they: and all their entries were like, both according to their facions, and according to their doores.

12 And according to the doores of the chambers that were towarde ẏ South, [was] a doore in the corner of the way, [euen] the way directly before the wall toward the East, as one entreth.

Vers. 13. Which chambers were in the East gate towarde the North, and South: and toward the separate place or barke buil. being 4 which chambers are called holy, because they were by the Temple.

13 Then said he vnto me, The North chambers and the South chambers which are before the separate place, they be holy chambers, wherein the Priestes that approche vnto the Lorde, shall eate the most holy things: there shall they lay the most holy things, and the meate offring, and the sinne offring, and the trespasse offring: for the place is holy.

14 When the Priestes enter therein, they shall not go out of the holy place into the vtter court, but there they shal lay their garments wherein they minister: for they are holy, and shal put on other garments, and so shall approche to those things, which are for the people.

15 Now

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rod, five hundreth reedes, [euen] with the measuring reede round about.

17 He measured [also] the North side, five hundreth reedes, [euen] with the measuring reede round about.

‖Or, wande.

18 And he measured the South side five hundreth reedes with ꝑ measuring reede.

19 He turned about [also] to the west side, [&] measured five hundreth reedes with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, five hundreth [reedes] long, and five hundreth broade to make a separation betweene ꝑ Sanctuarie, and the prophane place.

CHAP. XLIII.

a Hee seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 Hee is commanded to call them againe to repentance.

AFterward he brought me to the gate, [euen] the gate that turneth toward the East.

2 And beholde, the glory of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glorie.

Chap.9.3.

3 And the vision which I saw [was] ᵃ like the vision, [euen] as the vision that I saw ᵇ when I came to destroy the citie: and the visions [were] like the vision that I saw by the river Chebar: [and] I fell upon my face.

a When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap.10.4. and 11.22.

4 And the glory of the Lorde came into the house by the way of the gate, whose prospect is toward the East.

5 So ꝑ Spirit tooke me vp & brought me into the inner court and beholde, the glory of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stoode a man by me,

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple and there had erected vp monuments to their idoles.

7 Which said vnto me, Sonne of mã, [this] place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for euer, and the house of Israel shall no more ᶜ defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of ᵈ their Kings [in] their high places.

8 Albeit they set their thresholdes by my thresholdes, and their postes by my postes for there was but a wall betweene me and them, yet haue they defiled mine holie name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

9 Nowe [therefore] let them put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sonne of man, shewe this house to the house of Israel, that they may be ashamed of their wickednesse, and let them measure the paterne.

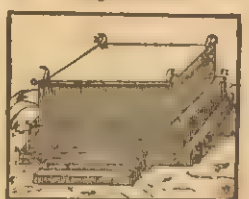
11 And if they be ashamed of all that they haue done, shewe them the forme of the house, and the paterne thereof, and the going out thereof, and the coming in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole facion thereof, and all the ordinances thereof, and do them.

12 This is the ᵉ description of ꝑ house, ᵉ Ebr. lawe.
[It shalbe vpon the top of the mount: all the limits thereof rounde about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubits, the cubite 15 a cubite, and an hand breadth, euen the bottome [shalbe] a cubite, & the breadth a cubite, and the border thereof by the edge thereof rounde about [shalbe] a spanne: and this [shalbe] the height of the altar.

Vers.13. The middest of, betweene A which was a cubite and B C. and a cubite vpwarde. B. D.

The figure of the Altar.



14 And from the bottome [which toucheth] the grounde to the lower piece [shalbe] two cubits, and the breadth one

Vers. 14. The lower piece which standeth on the bottome and is the middle all piece and vnder the hyest, is two cubites D E. The breadth one cubite E F. From the little piece which was the seconde to the hyest were cubites F. G.

cubite,

cubite, & from the little piece to the great piece shalbe foure cubits, & the breadth one cubite.

Ver. 15. Foure cubites, meaning the vpper part of the altar. F. G. Ver. 16. Length and breadth. G. H. I. K. which note also the 4. boynes of the altar. Ver. 17. The frame whereupon the brest piece stood, is 14. cubites: for on euery side it is longer by a cubite then the vppermost. L. L. L. M.

15 So the altar [shalbe foure cubits, and from the altar vpwarde [shalbe] foure hornes.

16 And the altar [shalbe] twelue [cubits long, and twelue broade, & foure square in the foure corners thereof.

17 And the frame shalbe fourteene [cubits long, and fourteene broade in the foure square corners thereof, and the border about it shalbe halfe a cubite, and the bottome thereof shalbe a cubite about, and the steppes thereof shalbe turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus sayth the Lord God, These are the ordinances of the altar in the day when they shall make it to offer ỳ burnt offrung theron, and to sprinkle blood therron.

19 And thou shalt giue to the Priests, [and to the Leuites that be of the seede of Zadok, which approche vnto me, to ministre vnto me, saith the Lord God, a yong bullocke for a sinne offring.

20 And thou shalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuarie.

22 But the second day thou shalt offer an hee goate without blemish for a sinne offring, and they shall clense the altar, as they did clense it with ỳ bullocke.

23 When thou hast made an ende of clensing it, thou shalt offer a yong bullocke without blemish, and a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, and they shal offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goate for a sinne offring: they shall also prepare a yong bullocke and a ramme out of ỳ flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and clense it, and [1] consecrate it.

[1] Hebr. fill his hand.

27 And when these dayes are expired, vpon the eight day and so forth, ỳ Priests shall make your burnt offrings vpon the altar, and your peace offrings, and I will accept you, sayth the Lord God.

## CHAP. XLIIII.

Ye prince with the people to enter ouer ye. 7 The vncircumcised in heart and in flesh. 9 Who are to be admitted to the Temple, & who to be refused.

Vers. 1. The East gate D. in the great figure.

Then he brought me towarde the gate of the outwarde Sanctuarie, which turneth toward ỳ East, & it was shut.

2 Then said the Lord vnto me, This gate shalbe shut and shall not be opened, and no man shal enter by it, because the Lord God of Israel hath entred by it, and it shall be shut.

a Meaning, from the common people, but of from the Priests, not the prince, reade Ebep. 46.8.9.

3 It appertaineth to the Prince: the Prince him selfe shall sit in it to eat bread before the Lorde: he shall enter by the way of the porche of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the house: and when I looked, beholde, the glory of the Lord filled the house of the Lorde, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of man, [1] marke well, and beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lord, and all the lawes thereof, and marke well the entring in of ỳ house with euery going forth of the Sanctuarie.

[1] Hebr. set thine heart.

6 And thou shalt say to the rebellious, euen to the house of Israel, Thus sayth the Lorde God, O house of Israel, ye haue enough of all your abominations,

b For they had brought idolaters which were of other countreys, to teach them their idolatrie, Ebep 23.40.

7 Seeing, that ye haue brought into my Sanctuarie strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, [euen] fat, and blood: and they haue broken my couenant, because of all your abominations.

c ye haue not offred vnto me accoyding to my Lawe.

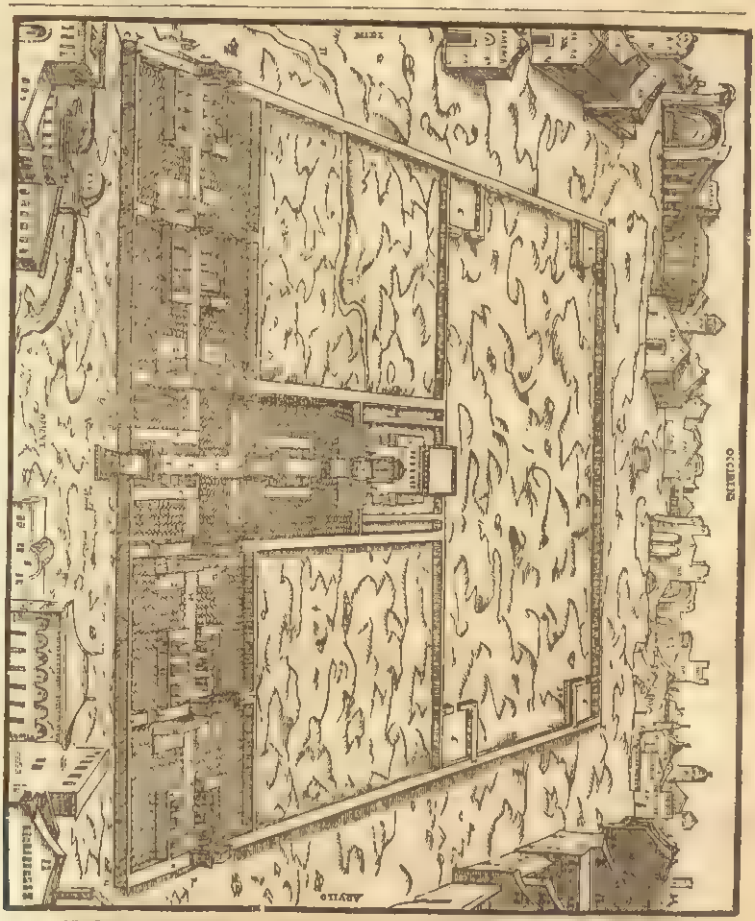
8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.

d The Leuites which had committed idolatrie were put from their dignitie and could not be receiued vnto the Priestes office, although they had beene of the house of Aaron, but must serue in the inferiour offices, as to watch and to keepe the doores, reade 2. King. 23.9.

9 Thus sayth the Lorde God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from me, when Israel went astray, which went astray from me after their idoles, but they shal beare their iniquitie.

11 And



This figure, mentioned in the notes of the 40.41.42.44.46. and 47. Chapters, is here placed as in the middes, after the other figures, because it doeth, as it were, containe them.

11 And they shall serue in my Sanctuarie, and keepe the gates of the house, and minister in the house: they shall slay the burnt offring and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hand against them, saith the Lord God, and they shal beare their iniquitie,

13 And they shall not come neere vnto me to do the office of the Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And

14 And I will make them keepers of the watch of the house, for all the seruice thereof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer vnto me the fatte and the blood, sayth the Lorde God.

16 They shall enter into my Sanctuarie, and shall come neere to my table to serue me, & they shall keepe my charge.

17 And when they shall enter in at the gates of the inner court, they shalbe clothed with linen garments, and no Woolle shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linen bonets vpon their heads, and shall haue linen breeches vpon their loynes, they shall not gird themselues with sweating places.

19 And when they go forth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and laye them in the holie chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also † shaue their heades, nor suffer their lockes to growe long, but round their heads.

21 Neither shall any Priest drinke wine when they enter into the inner court.

22 Neither shall they take for their * wiues a widowe, or her that is diuorced: but they shall take maydens of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stand to iudge, and they shall iudge it according to my iudgements: & they shall keepe my lawes and my statutes in all mine assemblies, and they shall sanctifie my Sabbaths.

25 * And they shall come at no dead person to defile themselues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these, may they be defiled.

26 And when he is cleansed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner courte to minister in the Sanctuarie, he shall offer his sinne offring, sayth the Lord God.

28 * And the Priesthood shalbe their inheritance, I am their inheritance: therefore shall ye giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offring, and the sinne offring, and the trespas offring, and euery dedicate thing in Israel shalbe theirs.

30 * And all the first of all † first borne, and euery oblation euen all of euery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough, that he may cause the blessing to rest in thine house.

31 The Priests shall not eate of any thing that is * dead, or torne, whether it be foule or beast.

## CHAP. XLV.

1 Out of the land of promis are there separate foure portions, 6 which the first is giuen to the Prince, and to the Temple, the second to the Leuites, the third to citezens, the fourth to the Prince. 7 And portions vnto the heads of Israel. 10 Of all weights and measures. 13 Of the first fruites &c.

MOreouer when ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lord an * holy portion of the land, fiue and twentie thousande reedes long, and ten thousand broade: this shalbe holy in all the borders thereof round about.

2 Of this there shalbe for the Sanctuarie fiue hundreth in length with fiue hundreth in breadth, all square round about, and fifty cubites round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuarie, and the most holy place.

4 The holy portion of the land shall be the Priestes, which minister in the Sanctuarie, which came neere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And † fiue & twentie thousand of length, & the ten thousand of breadth shall the Leuites † minister in † house, haue their possession for twentie chambers.

6 Also ye shall appoint † possession of the citie, fiue thousand broade and fiue and twentie thousand long ouer against the

e Which ob seruation is like vnto that of Dan, and for him to thanatie.

Deut. 18. 1. Iosh. 13. 20.

Exo. 13. 2. and 22. 29. and 34. 19. Numb. 3. 13.

Leuit. 21. 5. Leuit. 22. 8.

* Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priestes, for the citie and for the prince.

f Neither the priestes and heathen.

Leuit. 10. 9.

Leuit. 21. 13, 14.

Leuit. 21. 1. 11.

They may be vncleane but for their owne brethren and nere kinsfolke.

the oblation of the holy portion: it shall be for the whole house of Israel.

7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the west corner westwarde, and from the East corner Eastward, and the length shall be by one of the portions from the west border vnto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lorde God, Let it b suffice you, O princes of Israel: leaue off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, saieth the Lord God.

10 Ye shall haue iust balances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

12 d And the shekel shall be [twentie gerahs, and twentie shekels, and fiue and twentie shekels and fiftene shekels shall be your Maneh.

13 ¶ This is the oblation that ye shall offer, the first part of an Ephah of an Homer of wheate, and ye shall giue the first part of an Ephah of an Homer of barly.

14 Concerning the ordinance of the oyle, euen of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor: ten Baths are an Homer: for ten Baths fill an Homer.

15 And one lambe of two hundreth sheepe out of the fat pastures of Israel for a meate offring, & for a burnt offring and for peace offrings, to make reconciliation for them, saith the Lord God.

16 All e people of the land shall giue [this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offrings, and meate offrings, and drinke offrings in the solemne feastes and in the newe moones, and in the Sabbaths, and in all the ye feastes of the house of Israel: hee shall prepare the sinne offring and the meate offring and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first moneth in the first day of the moneth, thou shalt take a yong bullocke without blemish and clense the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offring, and put it vpon the postes of the house, and vpon the foure corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou doe the seuenth day of the moneth, for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.

21 f In the first moneth in the fourteenth day of the moneth, ye shall haue the Passeouer, a feast of seuen dayes, [and ye shall eate vnleauened bread.

22 And vpon that day, shall the prince prepare for himselfe, & for all the people of the land, a bullocke for a sinne offring.

23 And in the seuen dayes of the feast hee shall make a burnt offring to the Lorde, g euen of seuen bullocks and seuen rammes without blemish daily for seuen dayes, and an hee goate daily for a sinne offring.

24 And he shall prepare a meate offring of an Ephah for a bullocke, an Ephah for a ramme, and an h hin of oyle for an Ephah.

25 In the seuenth i moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to the sinne offring, according to the burnt offring, and according to the meate offring, and according to the oyle.

1 The last three of the Sabbath and of the newe moones.
8 Through which bodies they shall goe in, or come out of the Temple.

Thus saith the Lorde God, The gate of the inner court, [that turneth] towarde the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, & in the day of the newe moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the Priests shall make his burnt offring and his peace offrings, and he shal worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the euening.

3 Likewise the people of the lande



b The Prophet sheweth that the heads must be first reformed afore any good order can be established among the people.

c Ephah and Bath were both of one quantitie, saue that Ephah conteineth dry things, & Bath liquor. Leuit. 5. 11. 1 King. 5. 11. Exod. 30. 13. Ieuit. 27. 25. Ezech. 45. 11.

d That is, therefore the shekel make a weight called Gera: of the which there goe twentie to a Mna.

e Which was [Salomons concession] some part of [Dauids] part of Appi.

f Exod. 12. 18. cap. 23. 5.

g Or, euen.

h Heb. Exod. 29. 40.

i Verse 1. The inner court gate (whereunto [ouer] were set up two [eight] steps, as appeareth in the great figure)

shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the newe moones.

4 And the burnt offring that ꝑ prince shall offer vnto the Lorde on the Sabbath day, shalbe sire lambes without blemish and a ramme without blemish.

5 And the meate offring shalbe an Ephah for a ramme: and the meate offring for the lambes a gift of his hand, and an hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the newe moone ſit shalbe a yong bullocke without blemish, and sire lambes and a ramme: they shalbe without blemish.

7 And he shall prepare a meate offring, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes according as his hand shall bring, and an hin of oyle to an Ephah.

b Meaning, as he that thinke good.

8 And when the prince shall enter, he shal go in by the way of the porch of that gate, and he shall goe forth by the way thereof.

Verſ. 9 He that entreth in by the North gate to worship, shall not go out by the South gate: and contrarywise in going forth by the one shall not returne by the other.

9 But when the people of the land shall come before the Lorde in the ſolemne feastes, he that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and he that entreth by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth ouer against it.

10 And the prince shall be in the midst of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feasts, and in the ſolemnities the meat offring shalbe an Ephah to a bullocke, ⁊ an Ephah to a ramme, and to the lambes, the gift of his hand, and an hin of oyle to an Ephah.

12 Nowe when the prince shall make a free burnt offring or peace offrings freely vnto the Lord, one shal then open him the gate that turneth towarde the East, and he shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after, he shall goe forth and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring vnto the Lorde of a lambe of one yeere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meat offring for it euery morning the ſixt part of an Ephah, ⁊ the third part of an hin of oyle, to mingle with the fine floure: this meate offring ſhall be continually by a perpetuall ordinance vnto ꝑ Lord.

15 Thus shall they prepare the lambe, and the meat offring and the oyle euery morning, for a continuall burnt offring.

16 ¶ Thus ſaith ꝑ Lord God If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the yere of liberte: after, it shal returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreouer ꝑ prince shall not take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people be not scattred euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and beholde, there was a place at the west side of them.

20 Then sayde he vnto me, This is the place where the Priests shall seethe the trespasse offring ⁊ the same offring, where they shall bake the meat offring, that they should not beare them into the vtter court, to sanctifie the people.

21 Then he brought me forth into the vtter court, and caused me to go by the foure corners of the court: and beholde, in euery corner of the court there was a court.

22 In the foure corners of the court there were courtes ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

23 And there went a wall about them, euen about those foure, and kitchins were made vnder ꝑ walles round about.

24 Then sayd he vnto me, This is the kitchin where the ministers of the house shall seeth the sacrifice of the people.

CHAP. XLVII.

1 The visions of ꝑ waters that came out of the Temple. 12 The vses of the fruit of the land of promes, ⁊ the deuision thereof by tribes.

AFterwarde hee brought me vnto the doore of the house: and beholde, waters issued out from vnder ꝑ thresholde

which was at the Jubile, Leui. 25. 9.

c That he commendeth that portion that God hath allotted vnto vs, as chap. 45. 8. Verſ. 18. Or vnder the Princes chambers which were at the side of the Temple eastward. He was to command to temple, which was on the West side S. worth west, as related the better course, in respect of the impure courts as also where the people were, was the vtter court in respect of that inner.

d That ꝑ people should not haue to do with their slumpes which appertained to the Lord, ꝑ it be lawfull for them to eate them.

Verſ. 22 The little courts in euery corner, were fourtie cubites long 7, 8. and three broade, 9. and 10.

Verſ. 23 About the walles of these little courtes, which were as kitchens, were little chambers for the cookes, &c.

e Which waters ſignified the graces of the holy Ghost, which were powred out vpon the Church by the preaching of the Gospell.

Verſ. 1 The waters of the Temple came from vnder the threshold ſtraight out. Looke in the great figure 11.

f Wherebye are meant the ſpirituall graces that ſhould be graunted to the Church vnder the kingdome of Chriſt.

of

of the house Eastward: for the forefront of the house stoode towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.

2 Then brought he me out towarde the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastwarde: and beholde, there came foorth waters on the right side.

3 And when the man that had the line in his hand went foorth Eastward, he measured a thousand cubites, and he brought mee through the waters: the waters were to the ankles.

4 Againe he measured a thousand, and brought me through the waters: the waters were to the knees: againe he measured a thousand, & brought me through: the waters were to ỹ loynes.

5 Afterwarde he measured a thousand, and it was a ᵉ riuer, that I could not passe ouer: for the waters were risen and the waters did flowe, as a riuer that could not be passed ouer.

6 And he sayde vnto me, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the bancke of the riuer.

7 Now when I returned, behold, at the bancke of the riuer were very many ᶠ trees on the one side, and on the other.

8 Then sayde he vnto me, These waters issue out toward the East countrey, and runne downe into the plaine, and shall go into ᵍ the sea: they shall runne into another sea, and the ʰ waters shall be wholsome.

9 And euery thing that liueth, which moueth, whereseouer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholsome, and euery thing shall liue whither the riuer commeth.

10 And then the ⁱ fishers shall stande vpon it, and from Engedi euen vnto ᵏ Eneglaim, they shall spread out their nets: for their fish shall be according to their kindes, as the fish of ˡ the maine sea, exceeding many.

11 But the myre places thereof, and the marises thereof shall not be wholsome: they shall be made salt pits.

12 And by this riuer vpon the bancke thereof, on this side, and on that side shal growe all fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof fayle: it shall bring forth newe fruite according to his moneths because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and ỹ leafe thereof shalbe for medicine.

13 ¶ Thus saieth the Lorde God, This shall be the border, whereby ye shall inherite the land according to the twelue tribes ᵐ of Israel: Ioseph shall haue two portions.

14 And ye shall inherit it, one as well as another: ⁿ concerning the which I lift vp mine hande to giue it vnto your fathers, and this land shall fal vnto you for inheritance.

15 And this shalbe the border ᵏ of the land towarde the North side, from the mayne sea toward Hethlon as men go to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shall be Hazar, Enan, and the border of Damascus, and the residue of the North, Northward, and the border of Hamath: so shalbe the North part.

18 But the East side shall ye measure from Hauran, and from Damascus and from Gilead, & from the land of Israel by Jorden, and from the border vnto the East sea: and so shalbe ỹ East part.

19 And the South side shall be toward Teman from Tamar to the waters of Meribath in Kadesh, and the riuer to the mayne sea: so shall be the South part toward Teman.

20 The west part also shall be the great sea from the border, till a man come ouer against Hamath: this shalbe the west part.

21 So shall ye deuide this land vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, & to the strangers that dwell among you, which shall beget children among you, and they shal be vnto you, as borne in the countrey among the children of Israel, they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVII.

The borders of the tribes. 9 The portion of the possession of the Priests, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

Now Chap.

b Signifying that the graces of God should neuer decrease but euer abound in his Church.

c Meaning the multitude of them that should be refreshed by the spirituall waters

d Shewing that the abundance of their graces should be so great, that all the waste should be full thereof, which is here meant by the Perlan sea of Genezareth, and the sea called Asphaltites, Gen. 14.3. & Deut. 3.17.

e The waters which of nature are salt and vnwholesome, shalbe made sweete, and comfortable.

f Signifying that when God beautifieth his creatures in such abundance the inuisible shall by their preaching wunne many.

g Which were cities at the coasts of the salt or dead sea.

h They shal be here of all sortes and in as great abundance as in the great Ocean where they are bred.

i That is the wicked and reprobate § Or, sea.

k By the land of promise he figureth the spirituall land whereof this was a figure.

l Meaning, that in this spirituall kingdome there should be no distaunce between Iewe nor Gentile, but that all should be partakers of this inheritance in their head Christ.

a The tribes after that they entred into the Land under Iosua, alwayes the Land somewhat otherwise then is here set forth by this vision.

NOwe these are the names of the a tribes. From the North side, to ỹ coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shall be a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a [portion] for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a [portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a [portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

b That is, the portion of the ground which they shall separate and appoint to the Lord, which shall be diuided into other parres: for the Priests, for the Prince, and for the citie.

8 And by the border of Iudah from the East part vnto the West part shall be the offring which they shall offer of fiue ⁊ twentie thousand reedes broad, and of length as one of ỹ other partes, from the East side vnto the West side, and the Sanctuarie shall be in the midst of it.

9 The oblation that ye shall offer vnto the Lord, [shall be of fiue ⁊ twentie thousand long, and of ten thousand the breadth).

10 And for them, [euen for the Priests shall be this holy oblation, toward the North fiue and twenty thousand long,] and towarde the West, ten thousand broad, and towarde the East ten thousand broad, and toward the South fiue and twentie thousand long, ⁊ the Sanctuarie of the Lorde shall be in the midst thereof.

Chap 44.15

11 It shall be for the Priests that are sanctified of ỹ sonnes of Zadok, which haue kept my charge, which went not a stray when the children of Israel went astray, as the Leuites went astray.

12 Therefore this oblation of ỹ land that is offred, shalbe theirs as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length [shall be] fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor alienate the first frutes of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shall be a prophane place for the citie, for housing, and for suburbes, and the citie shall be in the middes thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, ⁊ the South) part [fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the west part fiue hundreth and foure thousand.

c Meaning, that it should be square.

17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, and toward the South) two hundreth ⁊ fiftie, and toward the East two hundreth and fiftie, ⁊ towarde the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion [shalbe ten thousand Eastward, and ten thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the encrease thereof shalbe for foode vnto them that serue in the citie.

19 And they that serue in the citie, [shall be] of all the tribes of Israel that shall serue therein.

d Euery way it shalbe fiue and twentie thousand.

20 All the oblation [shall be fiue and twentie thousand with fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue [shall be] for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twentie thousand of the oblation toward the East border, ⁊ Westward ouer against the fiue and twentie thousand toward the West border, ouer against [shall be for the portion of the prince. this shalbe the holy oblation, and the house of the Sanctuarie [shall be in the middes thereof.

e So that Iudah hath on the North side of the Priests and Leuites portions, and Beniamin on South side.

22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the midst shalbe the princes: betweene the border [of Iudah, and betweene the border of Beniamin shall be the princes.

23 And the rest of the tribes [shall be thus: [from the East part vnto the West part ⁊

part Benamin [shalbe a portion.]

24 And by the border of Benamin, from the East side vnto the West side Simeon a portion.

25 And by the border of Simeon from the East part vnto the west part, Issha-char [a portion.]

26 And by the border of Isshachar from the East side vnto the West, Zebu-lun a portion.

27 And by the border of Zebulun from the East part vnto the west part, Gad a portion.

28 And by the border of Gad at the South side, toward [e] Temath, the bor-der shalbe euen from [f] Tamar vnto [the waters of Meribath [in Kadesh, [and to the [h] riuer, [that runneth, vnto the mame sea.

29 This is the lande, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, sayth the Lord God.

30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.

31 And the gates of the citie shall be [after the names of the tribes of Israel, the gates Northward, one gate of Reu-ben, one gate of Judah, and one gate of Leui.

32 And at the East side fiue hundreth and foure thousand, [e three gates, and one gate of Joseph, one gate of Benia-min, and one gate of Dan.

33 And at the South side, fiue hun-dreth and foure thousand measures, and three portes, one gate of Symeon, one gate of Isshachar, [and, one gate of Zebulun.

34 At the west side, fiue hundreth and foure thousand, with their three gates, one gate of Gad, one gate of Asher, and] one gate of Naphtali.

35 [It was rounde about eighteene thousande measures, and the name of the citie from that day shall be,] [i] The Lord is there.

e Which is here taken for Hebron.
f Which was Jericho the citie of palme trees.
h Meaning. Nilus that runneth into the sea called Sirbonicus lacus.
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# Daniel.

## The Argument.

THE great prouidence of God, and his singular mercie towarde his Church are most liuely here set fourth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezekiel, and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel above all other had most special reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last ende of the worlde, and to the generall resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine nomber of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because hee shoulde be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, hee will still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

### CHAP. I.

1 The captiuitie of Jehoiakim King of Judah. 4 The King chuseth certeine yong men of the Iewes to learne his lawe. 5 They haue the Kings ordinarie appointed. 8 But they abstaine from it.

[a] IN the [a] thirde yeere of the reigne of Jehoiakim King of Judah, came Nebuchadnezzar, King of Babel vnto Jerusa-lem, and besieged it.

2 And the Lorde gaue Jehoiakim King of Judah into his hand, with part of the vessels of the house of God, which he caried into the lande of [b] Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake vnto [c] Ashpe-naz the master of his Eunuches, that he should bring certeine [d] of the children of Israel, of the [e] Kings seede, and of the princes:

4 Children in whom was no blemish, but well [f] fauoured, and instruct in all wisdome, and well seene in knowledge, and able to vtter knowledge, [g] such as were able to stand in the Kings palace, and whome they might teach the [h] learning, and the tongue of the Caldeans.

5 And the King appointed them pro-

a Reade, 2. King. 24. 1. and here, 25. 2.
b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Baby-lon.
c Who was as master of the wardes.
d He calleth them Eu-nuches whome the King nou-rished and brought vp to be rulers of other countries afterwarde.
e This purpose was to keepe them as hostages, and that he might theme a mie to beco-me rebellious: and also be their good gouernors and learning of their lyon, they might re-maine rather with him then the Iewes: and to be able to serue him as gouernours in their lande: moreouer by them meanes the Iewes might be better kept in subiection, hearing o-ther liuers to procure them to their obedience.
f The King required three things, that they shoulde be of noble birth, that they shoulde be without blemish learned: and that they shoulde be of a strong and comely nature that they might not lacke any-thing that he did for his owne commodite, therefore he is not to praise his liberalitie, yea rather he is to reprehende it, that he offered to learning, and knewe that it was a necessarie meane to gouerne by.
g That they might take o-thers religion, and countrie fashions, to serue him the better: to his purpose it is not to be thought that Daniel did learne and know-ledge that was no good: in all pointes he refused the abuse of things and superstition, so much, that he would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.

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mission euery day of a portion of ꝑ kings meat and of the wine, which he drancke, to nourishing them three yere, that at the ende thereof, they might stand before the King.

6 Nowe among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

7 Vnto whome the chefe of the Eunuches gaue other names: for he called Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 But Daniel had determined in his heart, that hee would not defile himselfe with the portion of the Kings meate, nor with the wine which hee drancke: therefore he required the chefe of the Eunuches that he might not defile himselfe.

9 Nowe God had brought Daniel into fauour, and tender loue with the chefe of the Eunuches.

10 And the chefe of the Eunuches said vnto Daniel, I feare my lord the king, who hath appointed your meate and your drinke: therfore if he see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then sayde Daniel to Melzar, whome the chefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

12 Proue thy seruants, I beseech thee, ten dayes, and let them giue vs pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the kings meate: and as thou seest, deale with thy seruants.

14 So hee consented to them in this matter and proued them ten dayes.

15 And at the ende of ten dayes, their countenances appeared fayrer, and in better liking then all ꝑ children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and vnderstanding in all learning and wisdome: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that ꝑ king had appointed to bring them in, the chefe of the Eunuches brought them before Nebuchadnezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, he found them ten times better then all the inchaters and astrologians that were in all his realme.

21 And Daniel was vnto the first yere of king Cyrus.

## CHAP. II.

1 The dreame of Nebuchad nezzar. 12 The King commaundeth all the wise men of Babylon to be slaine because they could not interprete his dreame. 16 Daniel requireth time to shewe the action. 24 Daniel is brought vnto the King and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

AND in the ſ seconde yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his ſpirite was troubled, and his ſleepe was vpon him.

2 Then the king commanded to call the inchanters, and the astrologians and the ſorcerers, and the Caldeans for to shew the king his dreames: so they came and stoode before the king.

3 And the King saide vnto them, I haue dreamed a dreame, and my ſpirit was troubled to knowe the dreame.

4 Then spake the Caldeans to the King in the Aramites language, O king, liue for euer: shewe thy seruants thy dreame, and we shall shewe the interpretation.

5 And the king answered and saide to the Caldeãs, The thing is gone from me. If ye will not make me vnderstand the dreame with ꝑ interpretation there of, ye shalbe drawen in pieces, and your houses shall be made a iakes.

6 But

a Charity doth good in correcting and chastening them ſor their leaue to forgiue them, because of their ſimple people.

b To the intent that in this time they might both learne the maners of Caldeans, and also their tongue.

c Nowe he ſeemeth to call them other names

That they might change their religion for the Iewish, and their names, which were ſuperſtitious, of the name of ſome ſalſe god: therefore this was a great temptation and a ſigne of feare in them which ſeeme not able to resiſt: for that he chose many rather to be in the state of bondage for afterward he did not this, but because the king should not enuie him by this meanes promotion for godlines and to cause him to be ſuſpected of treaſon: for the ſame cauſe Daniel and his companie were ſuſpected of the Babylonians, and therefore they ſought occaſion againſt them.

d Meaning, that neither his wiſedome nor any man elſe could tell the dreame and shewe the interpretation but God.

e Hee ſuppoſed that as for other reaſons which was contrarie to the Babylonians, and therefore they ſought occaſion againſt him: ſo for no reaſon ſo much as for this impoſſible condemnation to make him owne God.

f Meaning, that neither his wiſedome nor any man elſe could tell the dreame and shewe the interpretation but God.

g Thus the Caldeans ſeeke to excuſe their ignorance, that they might eate and drinke delicately with other ſeruants, and ſo to ſpend their time in eaſe and pleaſure, and not to labour with the reſt of the ſeruants of the King, or to ſtudie for the matters of God.

h Meaning, that he ſhould make them to ſpeake nothing vnleſſe they were willed.

i Sparing, in the loue of ſciences, and naturall knowledge, and not to the magicall arts which are forbidden, Deut. 18. 11.

k So that he onely was a Prophet and none of the other for by dreames and viſions God appointed his Prophets, 1 Samu. 28. 6.

l Of the three yeres aboue mentioned, vers. 1.

m That he was reſerued in Babylon as a Prophet ſo long as the common wealth ſtoode.

a The father and the ſonne were both cal led by this name: ſo that this is meant of the ſonne, when he reigned alone for he reigned alſo after a ſort with his father.

Not that he had many dreames, but becauſe many matters were contained in one dreame.

b Because it was ſo rare and ſtrange a dreame that he had not had the like.

c He was ſo beaten with fleepe that he began to ſleepe againe. Some reade and his ſleepe was broken from him.

d For all theſe aſtrologers and ſorcerers called themſelues by this name of honour as though all the wiſedome and knowledge of the countrie depended vpon them, and that all other ſhould haue the name of the ſame.

e That is in the Syrian tongue which differed not much from the Caldeans ſauell ſeemed to be more eloquent, and therefore the text ſaith, ſpeake it as the Iewiſh writers do to ſay a day, ſpeake it in the Caldean tongue, which wanted of all eloquence that then had the knowledge of all things that they ſhoulde be proued fooles, and that to their perpetuall ſhame and confuſion.

6 But if ye declare the dreame and the interpretation thereof, ye shall receiue of me giftes and rewardes, and great honour: therefore shewe mee the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shewe his seruants the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and said, I know certenly that ye would gaine the time, because ye see the thing is gone from me.

9 But if ye will not declare mee the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell mee the dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and said, There is no man vpon earth that can declare the kings matter: yea, there is neither King nor prince nor lord that asked such things at any inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings chiefe stewarde, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure and that he would shewe the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they shoulde beseeche the God of heauen for grace in this secrete, that Daniel and his fellowes should not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and saide, *The Name of God be praised for euer and euer: for wisedome and strength are his,

21 And hee changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and vnderstanding to those that vnderstand.

22 Hee discouereth the deepe and secret things: he knoweth what is in the darkenes, and the light dwelleth with him.

23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisedome and strength, and hast shewed me nowe the thing that we desired of thee: for thou hast declared vnto vs the kings matter.

24 ¶ Therefore Daniel went vnto Arioch, whom the king had ordeined to destroy the wise men of Babel: he went and sayde thus vnto him, Destroy not the wise men of Babel but bring me before the king, and I will declare vnto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haste, and saide thus vnto him, I haue founde a man of the children of Iudah that were brought captiues, that will declare vnto the king the interpretation.

26 Then answered the king, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demaunded, can neither the wise, the astrologians, the inchanters, nor the soothsayers declare vnto the king.

28 But there is a God in heauen that reuealeth secretes, and sheweth the king Nebuchad nezzar what shall be in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughtes came into thy minde, what should come to passe hereafter, and he that reuealeth secrets telleth thee, what shall come.

30 As for me, this secret is not shewed me for any wisdome that I haue, more

h Herein appeareth their ignorance that notwithstanding their iugglings yet were they not able to tell the dreame, except he entered them into the nature & therefore they would pretend knowledge where was but meere ignorance and so as deceiuers of the people, they were worthie to die.

i Which declareth that God would not haue his seruants supporters in the company of these sorcerers & astrologers whose artes were wicked, and therefore iustly worthie to die, though the King did it vpon a rage, and no cause.

k Here appeareth the true vse of the gifte of interpretation of dreames, which is to edifie the church of God, and not maintenance of vnthankfulnes, but to the glorie of God.

l Here appeareth the true state, wherein we are by nature, vnderstanding nothing, and therefore we haue neede of the holie Ghost to be our teacher.

m Whereby appeareth that many were slaine as well, and the rest. Daniels offer were pleasant vnto him not that Daniel fauoured their wicked profession but that he had respect to quite because the king proceeded according to his rash & different opinion, & not considering if there were any that could do no. Vnderstanding.

n Of all which appeareth that man by reason, and art is not able to attaine to the vse of Gods secrets but the vnderstanding of one parte of them is of God, whose mercifull prouidence hath reuealed it vnto vs.

o Because he had faith that God could & would reueale vnto him the dreame & king might haue called vnto Daniel but encreased his faith that he was but Gods minister, and had no gifte, but such as God had giuen him to set forth his glorie.

then any other liuing, but onely to shew the King the interpretation, and that thou mightest knowe the thoughtes of thine heart.

31 ¶ O King, thou sawest, and beholde, there was a great image: this great image whose glorie was so excellent, stoode before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast and his armes of siluer, his belly and his thighs of brasse,

33 his legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer and the golde broken all together, and became like the chaffe of the sommer floures, & the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of kings: for the God of heauen hath giuen thee a kingdome, power, and strength, and glorie.

38 And in all places where the children of men dwell, the beastes of the field, and the fowles of the heauen hath he giuen into thine hand, and hath made thee ruler ouer them all: thou art this head of golde.

39 And after thee shall rise another kingdome, inferiour to thee, of siluer, and another third kingdome of brasse, which shall beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong as yron: for as yron breaketh in pieces, and subdueth all things, and as yron braketh all these things, so shall it breake in pieces and bruise all.

41 Whereas thou sawest the feete and toes, part of potters clay, and part of yron, the kingdome shalbe deuided, but there shall be in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were part of yron, and part of clay, so shall the kingdome bee partly strong, and partly broken.

43 And whereas thou sawest yron mixt with clay & earth, they shal mingle themselues with the seede of men: but they shall not ioyne one with another, as yron can not be mixed with clay.

44 And in the dayes of these Kings, shall the God of heauen set vp a kingdome which shall neuer be destroyed: and this kingdome shall not be giuen to another people, but it shall breake, and destroy all these kingdomes, and it shall stand for euer.

45 Whereas thou sawest, that the stone was cut off the mountaine without handes, and that it brake in pieces the yron, the brasse, the clay, the siluer and the golde: so the great God hath shewed the King, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and bowed him selfe vnto Daniel, and commanded that they should offer meate offerings, and sweete odours vnto him.

47 Also the king answered vnto Daniel, and saide, I know of a trueth that your God is a God of gods, & the Lord of Kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gaue him many and great gifts. Hee made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and iaboue all the wise men of Babel.

49 Then Daniel made request to the King, and hee set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel sate in the gate of the King.

y The people all by marriages, and affinities ioyne themselues strong, yet shal they neuer be one in heartes.

z The purpose is to shew that all the kingdomes of the world are transitorie, and that the kingdome of Christ shall onely remaine for euer.

a Meaning Christ who was out of God and not set vp by man, whole kingdome at the beginning should be small and without beautie to mans iudgement, but should at length grow and fill the whole earth, which he calleth a great mountaine, as verse 5. And this kingdome, which is not onely referred to the person of Christ, but also to the whole body of the Church, and to euery member thereof shall be eternall, for the spirit that is in them, is the eternall, Rom. 8.10.

b Though the rumbling of the King seemed to be seuere commendation, yet because he repented God honour vnto the Prophets, as is to be credible that Daniel admonished him of his fault, and did not flatter.

c That called on vaine but a blind motion, as it was in Pharaoh, Cap. 5. 20. but his heart was not rooted as appeared soone afterward.

d Not that the Prophet had ambition of honour, but because by this meanes he might release his people bretheren, which were grieuously oppressed in this their captiuitie, and also he recouered them, least he should offend this cruell King, which willingly would haue them.

e Who did not this for their priuate profite, but that the whole Church which was then there in affliction, might haue some release and ease by his benefite.

f Meaning that either he was an impostor, or that he had the whole authoritie, so that none could be admitted to the Kings presence, but by him.

## CHAP. II.

1 The King feareth by a golden image. 8 Certaine are accused because they despised the Kings commandement, and are put into a burning ouen. 19 By reuelation God doth open and declare from the first vnto the last what was to come. 31 Nebuchadnezzar confesseth the power of God after the light of the miracle

Nebuchad-

NEbuchad-nezzar the king made an image of golde, whose height was three-score cubits, and the breadth thereof vi cubits: he set it vp in the plaine of Dura, in the prouince of Babel.

2 Then Nebuchad nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the dedication of the image, which Nebuchad-nezzar the king had set vp.

3 So the nobles, princes and dukes, the iudges, the receiuers, the counsellers, the officers, and al the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad nezzar the king had set vp: and they stood before the image, which Nebuchad nezzar had set vp.

4 Then an herald cried aloude, Be it knowen to you, O people, nations, and languages,

5 That when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musicke, ye fall downe and worship the golden image, that Nebuchad nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre be cast into the middes of an hote fiery fornace.

7 Therefore assone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fel downe and worshipped the golden image, that Nebuchad nezzar the king had set vp.

8 ¶ By reason wherof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayd to the king Nebuchad nezzar O king, liue for euer.

10 Thou O king, hast made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, shall fall downe, and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the middes of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, Shadrach, Meshach, and Abednego: these men, O king haue not regarded thy commandement, neither will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad nezzar in his anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad nezzar spake, and said vnto them, What disorder? Will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

15 Now therefore are ye ready when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made? for if ye worship it not, ye shalbe cast immediatly into the middes of an hote fiery fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchad nezzar, we are not carefull to answere thee in this matter.

17 Behold, our God whom we serue is able to deliuer vs from the hote fiery fornace, and he will deliuer vs out of thine hand, O king.

18 But if not, be it knowen to thee, O king, that we will not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: therefore he charged and commanded that they should heate the fornace at once seuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to bind Shadrach, Meshach, and Abednego, and to cast them into the hote fiery fornace.

21 So these men were bound in their

a Vnder pretence of religion they hinder many a man to do well. Nebuchad-nezzar thought to make all his subiects to bow and bend to him, and he declareth that he was not content with the true feare of God before, but, that he would haue him an idolater in worshipping an image.

b As the wicked when they are ouercome with the greatnes of his works. The Greeke interpreters write, that this was done eight yeere after the first, and as may appeare the king feared least the Iewes by their religion should haue altered the state of his common weal: and therefore pretended to bring all to one kind of religion, and so rather fought his owne quarrel then Gods glory.

c Obserue, that the people is not knowne for an idol so long as it is but the workman, but when the ceremonies and customes are receiued, and vsed, and the confent of the people appeare then men of a blocke or stone may haue made a god.

d This was sufficient with the wicked at all times to approue their inclination if the kings commaundements were alleaged for the effect. Marke here of what consideration the meane reason of Gods word did permit. Thefe are the two dangerous weapons wherewith Satan vseth to fight against the storm of Gods iudgements, the multitude and the cruelty of the punishment: for though some feared God, yet the one is able which consented to the wickednes, although them and here the King required not an inward consent but an outward gesture, that the Iewes might by this and like learne to forget their true religion,

e Yet remember, that they were not Daniel nor Daniels brethren of whom he speaketh, but the ignorant people, standing after their first bad beginning better instructed vnder Moses: and thou declare vnto them the power of the liuing God, that they may be conuerted vnto him.

f Signifying that he would receiue them to grace, if they would come home at the length when his heate were past.

g For they should haue done more then so. For if they should haue answered thus to a cause, and there we know for it, we are resolued to die for Gods cause. Therefore in two points, first on the power and prouidence of God ouer them, and secondly on their cause, namely that Gods glorie, and the setting of the true religion, was their cause and so make open confession that them to it not so much as outwardly

consent to idolatrie. Thus declared that the wicked rage, and the more vnreasonable their persecution is against the children of God, the more vnfeigned is their inward assurance, and constant faithfulnes and confidence to abide the cruel rage of their aduersaries for either he deliuereth them from death, or else for this life giueth them a better.

coates,

coates, their hosen, & their clokes, with their other garments, and cast into the middes of the hote fiery fornace.

22 Therefore, because the kings commandement was strait, that the fornace should be exceeding hote, the flame of the fire slewe those men þ brought forth Shadrach, Meshach and Abednego.

23 And these three men Shadrach, Meshach & Abednego fell downe bound into the middes of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar þ king was astomed and rose vp in haste, and spake, and sayde vnto his counsellers, Did not we cast three men bound into the middes of the fire? who answered and said vnto þ king, It is true, O king.

25 And he answered, and sayde, Lo, I see foure men loose, walking in the middes of the fire, & they haue no hurt, and the forme of the fourth is like the [k] sonne of God.

26 Then the king Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, and spake and said, Shadrach, Meshach and Abednego, the seruants of the hie God, go forth & come hither: so Shadrach, Meshach and Abednego came forth of the middes of the fire.

27 Then the nobles, princes & dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an heare of their head was burnt, neither were their coates changed, nor any smel of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any god saue their owne God.

29 Therefore I make a decree, that euery people, nation & language, which speake any blasphemie against the God of Shadrach, Meshach and Abednego, shall be drawen in pieces, and their houses shall be made a rakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach and Abednego in the prouince of Babel.

31 Nebuchad nezzar king vnto all people, nations and languages, that dwell in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mightie are his wonders! his kingdome is an euerlasting kingdome, and his dominion [l] is from generation to generation.

! Read, Chap. 3.44.

## CHAP. IIII.

1 Another dreame of Nebuchad nezzar, which Daniel declareth. 24 The þ proper peculiarth borne of a proud King he should become as a beast. 31 After, he confesseth the power of God and is restored to his former dignitie.

[M]Nebuchad-nezzar being at rest in mine house, and flourishing in my palace,

2 Saw a dreame, which made me afraide, and the thoughts vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decree, that they shoulde bring all the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but they coulde not shewe me the interpretation thereof,

5 Till at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, [saying,]

6 O Belteshazzar, chiefe of the enchanters, because I knowe, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a tree in the middes of the earth and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the endes of all the earth.

9 The boughes thereof [were] faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

a There was no trouble that might cause me to dreame: and beleeue it came onely of God.

b This was another dreame before that which he sawe of the foure empires: for Daniel both declared what that dreame was, and what it meant: and here he onely expoundeth the dreame.

c In that that he sent aboute to others, whose ignorance in times past he had experimented, and left Daniel, which was euer ready at hand, it declareth the nature of the ingodly, which neuer seeke to the seruants of God, but for verie necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to heare his name ouergo, but to be called by the name of a vile idole which came Nebuchadnezzar to make him forget the true religion of God.

e Which also was a great griefe to the Prophet to be numbred among the sorcerers and men whose practises were in deed and contrary to Gods worde.

f By the tree, is signified the dignitie of a king, whom God appointeth to be a defence for all kinds of men, and whole state is profitable for mankinde.

10 I sawe

k For the Angels were called the sonnes of god, because of their excellencie: therefore the king called him an Angel in þ God sent to comfort him in their great troubles & fonne of God i That commendeth their obedience, in that God that they would not for any feare departe out of the furnace, till the time were appointed, as Noah remained in the Arke till the hote earth became cooth. m Or, was moued by the greatnes of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God but that perforce must euerie be wrought, vnless the wonder see can be no faith. n If this heathen King moued to praise Gods Spirit, how is it not to be blasphemie against God, to make a law, and set a punishment to force another to follow, which is not touched in the conscience? take heede that scripture pretend not, that God, being angrie, hath giuen them ouer to a reprobate sense, & to worke the purpose. o Meaning, that his dominion is extended.

10 I sawe in the visions of mine head vpon my bed, and beholde, a Watchman and an holy one came downe from heauen,

11 And cryed aloude, and saide thus, Hewe downe ỳ tree, and breake off his branches: shake off his leaues, and scatter his fruite, that the beasts may flee from vnder it, and the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beasts among the grasse of the fielde.

13 Let his heart be changed from mans nature, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the word of ỳ holy ones: the demande I was answered, to the intent that liuing men may knowe, that ỳ most high hath power ouer the kingdome of men, and giueth it to whom so euer he will, and appointeth ouer it the most abiect among men.

15 This is the dreame, [that] I king Nebuchad nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shewe me the interpretation: but thou art able, for the spirite of the holie gods [is] in thee.

16 ¶ Then Daniel (whose name [was] Belteshazzar) helde his peace by the space of one houre, & his thoughts troubled him, and the king spake and said, Belteshazzar, let neither ỳ dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and saide, My lorde, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the world,

18 Whose leaues were faire and the fruite thereof much, and in it was meate for all: vnder the which the beasts of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnes is growne, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Where as the king sawe a watchman, and an holy one that came downe from heauen, & said, Hewe downe ỳ tree and destroy it, yet leaue ỳ stumpe of the rootes thereof in the earth, and with a band of yron & brasse binde it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beasts of the fielde, till seuen times passe ouer him.

21 This is ỳ interpretation, O king, and it is the decree of ỳ most high, which is come vpon my lord the king,

22 That they shall driue thee from men, and thy dwelling shalbe with the beasts of the fielde: they shall make thee to eate grasse as the oxen, and they shal wet thee with the dewe of heauen: and seuen times shal passe ouer thee, til thou knowe, that the most high beareth rule ouer the kingdome of men, and giueth it to whom so euer he will.

23 Where as they said, that one should leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that thou shalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counsel be acceptable vnto thee, and breake off thy sinnes by righteousnes, and thine iniquities by mercie toward ỳ poore: so, let there be an healing of thine errour.

25 All these things shall come vpon the king Nebuchad nezzar.

26 ¶ At the end of twelue moneths, he walked in the royall palace of Babel.

27 [And the king spake and said] Is not this great Babel, that I haue builte for the house of the kingdome by ỳ mighte of my power, and for the honour of my maiestie?

28 While the word was in the kings mouth, a voyce came downe from heauen, saying, O king Nebuchad nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling shalbe with ỳ beasts of the field: they shall make thee to eate grasse as the oxen, and seuen times shall passe ouer thee, vntill thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it vnto whom so euer he will.

30 The very same houre was this thing fulfilled vpon Nebuchad nezzar, and he was driuen from men, & did eate grasse

ỳ Morning, the Iewes call it [illegible] no [illegible], but [illegible] reuolte the Gentiles [illegible] as of [illegible] holy men [illegible] to [illegible] but [illegible] that [illegible] commanded to cut downe this tree he knewe that it should not be cut downe by man but by God.

h Hereby he meaneth that Nebuchadnezzar should not come to a true vnderstanding himselfe but be like a beast, vntil God hath brought him to a true iudgement, & the whole armie of heauen, howsoeuer were false vnto him, to like as also for the confirmation of his decree a number of saints in heauen that liue vp themselues against God

k Here was troubled for the great vnderstanding of Gods iudgements before reuealed against the Babylonians and the Idolatrous nations on the one part, to denounce Gods iudgements for the same: & therwithall to be glad and on the other part to haue compassion vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie,

l Whereby he meaneth a long space, as it seemeth. Some interpret learn to take the moment of yeres, but not as the shape of some beast changed into a beast, but that he was euen like vnto a man, and so a beast, hauing companie, & was cast out by his tyrannie, and so wandered among the beasts and ate herbes and grasse.

Daniel sheweth the cause why God chastiseth princes withall.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, & shew by thine vnfeined repentance, that God will truly be pacified.

p Shelter the errours of thy former life to be couered.

q After that Daniel had declared this matter and the end of the same, he exhorteth the wicked king to repent to God: except he purge it out by true fearing thy Lord, he is terrible & iust to punish not mouing him to repent.

grasse as the oxen, and his body was wet with the dewe of heauen, till his heares were growne as egles feathers, and his nayles like birdes clawes.

33 And at the end of these dayes I Nebuchad nezzar lift vp mine eyes vn to heauen, & mine vnderstanding was restored vnto me, and I gaue thankes vnto the most high, and I prayed and honoured him y liueth for euer, whose power is an euerlasting power, and his kingdome is from generation to generation.

34 And all the inhabitants of y earth are reputed as nothing: and according to his will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

35 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beaute was restored vnto me, and my counsellours & my princes sought vnto me, & I was established in my kingdome, and my glory was augmented toward me.

36 Nowe therefore I Nebuchadnezzar praysе, and extoll and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

## CHAP. V.

5 Belthazzar King of Babylon feeth an hand writing on the wall. 7 The soothsayers asked of the King, cannot expound the writing. 10 Daniel readeth it, and interpreteth it also. 30 The king is slaine. 31 Darius enioyeth the kingdome.

KIng a Belthazzar made a great feast to a thousand of his princes, and dranke wine b before the thousand.

2 And Belthazzar whiles he tasted the wine, commanded to bring him the golden and siluer vessels, which his c father Nebuchad nezzar had brought from the Temple in Ierusalem, that the King and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King & his princes, his wiues, and his concubines dranke in them.

4 They dranke wine and praysed the d gods of gold, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer against the candlestick vpon the plaister of the wall of the Kings palace, and the King sawe the palme of the hand that wrote.

6 Then the Kings countenance was changed, & his thoughts troubled him so that the ioynts of his loynes were loosed and his e knees smote one against the other.

7 Wherefore f the King cried loude, that they should bring the astrologians, the Caldeans and the soothsayers. And the King spake, and said to the wise men of Babel, Whosoeuer can reade this writing, and declare me the interpretation therof, shalbe clothed with purple, and shall haue a chaine of gold about his necke, and shalbe the third ruler in the kingdome.

8 Then came all y Kings wise men, but they couldе neither reade y writing, nor shewe the King the interpretation.

9 Then was King Belthazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Now the h Queene by reason of the talke of the King and his princes, came into the banket house, and the Queene spake, and saide, O King, liue for euer: let not thy thoughtes trouble thee, nor let thy countenãce be changed.

11 There is a man in thy kingdome, in whom is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisdome like the wisdome of the goddes, was found in him: whom the King Nebuchad nezzar thy father the King, I say, thy father, made chefe of the enchanters, astrologians, Caldeans, and soothsayers,

12 Because a more excellent spirit, and knowledge and vnderstanding for he did expound dreames, and declare hard sentences, and dissolued doubtes, were found in him, euen in Daniel, whom the King named Belteshazzar: now let Daniel be called, and he will declare the interpretation.

13 Then was Daniel brought before the King, and the King spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father y King brought out of Iewrie?

14 Now

a Daniel receiueth this historie of King Nebuchadnezzar, to shew Gods iudgements against the tirannes of the heathen: & the deliuerance of his Church, and hauing the prophesie of Ieremiah was read, that they should be deliuered after seuenty yeeres. b The kings of the East parts vsed commonly, and delighted to drinke in the companie of their princes, wiues, and concubines. c Nebuchadnezzar. d Read Dan. 4. 5. e Feare. f Daniel 2. 27. g Nebuchadnezzar.

h The wife of Nabonadon Belteshazzars wife, which for her age was not before at the feast, but came thither when she heard of these strange matters.

i Read Chap. 4. 6 And this Daniel, that hath three names was one of the children of the captiuitie, but he was not like those vile apostates, because he was not among them when all were called.

i The contempt of Gods true Gods they payed with their violent rage, that the golde or siluer were gods: but they were a certaine secret heauenly power in them to do them good, which is also the opinion of all idolaters. e That is, against the better iudgement. f So be that before contemned God, was moued by this sight to tremble for feare of Gods iudgements. g That is, such men as are troubled for the matter meanes, who ryseth vp from God, because they feare not to turne him to the one y confoundeth all afflicted.

k For the idolaters thought that the Angels had power as God and therefore had them in like estimation as they had God, thinking that the [illegible] of prophesie and understanding came of them.

14 Now I haue heard of thee, that the k spirit of the holy gods is in thee, & that light and understanding and excellent wisdome is found in thee.
15 Now therefore wisemen, and astrologians haue beene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they coulde not declare the interpretation of the thing.
16 Then heard I of thee, that thou couldst shew interpretations, & dissolue doubts: now if thou canst reade the writing, and shew me the interpretation thereof, thou shalt bee clothed with purple, and shalt haue a chaine of gold about thy necke, & shalt be the third ruler in the kingdome.
17 Then Daniel answered, & said before the king, Keepe thy rewards to thy selfe and giue thy gifts to another: yet I will reade the writing unto the King, and shew him the interpretation.
18 O King, heare thou. l The most high God gaue unto Nebuchadnezzar thy father a kingdome, and maiestie and honour and glorie.
19 And for the maiestie that hee gaue him, all people, nations, and languages trembled and feared before him: he put to death whome hee would: hee smote whō he would: whom he would he set up, and whom he would he put downe.
20 But when his heart was puft up, and his mind hardened in pride, he was deposed frō his kingly throne, and they tooke his honour from him.
21 And he was driue from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wild asses. they fed him with grasse like oxen, and his bodie was wet with the dew of the heauen, till he knew, that the most high God bare rule ouer the kingdome of men, & that he appointeth ouer it, whomsoeuer he pleaseth.
22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,
23 But hast lift up thy selfe against the Lord of heauen and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praysed the gods of siluer and gold of brasse yron, wood and stone, which neither see neither heare, nor understand: and the God in whose hande thy breath is and al thy wayes, him hast thou not glorified.

l Before he read the writing, he declareth to the king his great ingratitude towarde God, who could not be moued to giue him the glorie, considering his wonderfull workes towarde his grandfather, and so sheweth that he doeth not sinne of ignorance, but of malice.

24 m Then was the palme of the hand sent from him, and hath written this writing.
25 And this is the writing that he hath written, MENE, MENE, TEKEL, UPHARSIN.
26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.
27 TEKEL, thou art wayed in the balance, and art found too light.
28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.
29 Then at the commandement of Belshazzar they clothed Daniel with purple and put a chaine of golde about his necke and made a proclamation concerning him that he should be the thirde ruler in the kingdome.
30 The same night was Belshazzar the King of the Caldeans slaine.
31 And Darius of the Medes tooke the kingdome, being threescore and two yeere olde.

m After that God had so long [illegible] deferred his anger [illegible] [illegible] that God had [illegible] [illegible] that God [illegible] [illegible] [illegible] Cyrus effect had the dominion.

## CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An act against Daniel. 16 He is put into a denne of lions by the commandement of the King. 22 He is deliuered by faith in God. 24 Daniels accusers are put unto the lions. 25 Darius by a decree magnifieth the God of Daniel.

1 It pleased Darius to set ouer the kingdome a an hundreth & twentie gouernours, which shoulde bee ouer the whole kingdome.
2 And ouer these three rulers (of whō Daniel was one) that the gouernours might giue accompts unto them, and the King should haue no domage.
3 Now this Daniel was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.
4 ¶ Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdome, but they could finde none occasion nor fault: for he was so faithfull that there was no blame nor fault found in him.
5 Then saide these men We shall not finde an occasion against this Daniel except we finde it against him concerning the Lawe of his God.
6 Therefore the rulers and these gouernours went together to the King, and sayd thus unto him, King Darius, liue for euer.
7 All the rulers of thy kingdome, the officers and gouernours, the counsellers,

a Read Ester Chap.1.1.

[illegible] ... [illegible] Daniel a stranger [illegible] nobles and [illegible] [illegible] by the grace of God [illegible] excellent [illegible] others. [illegible] the wicked cannot abide the grace of God in others [illegible] [illegible] [illegible] seeke to walke upright [illegible] of God and to [illegible] good conscience.

and dukes haue consulted together to make a decree for the King and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirtie dayes saue of thee, O king, he shalbe cast into the den of lyons.

8 Now, O King confirme the decree, and seale the writing that it be not changed, according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore king Darius sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, (and being open in his chamber toward Ierusalem,) he kneeled vpon his knees three times a day, and prayed, and gaue thanks before his God, as he did aforetime.

11 Then these men assembled, & found Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not sealed the decree, that euerie man that shall make request to any god or man within thirtie daies, saue to thee, O King, shall be cast into the denne of lyons? The King answered, and said, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these words, he was sore displeased with himself, and set his heart on Daniel, to deliuer him: & he laboured til the same went downe, to deliuer him.

15 Then these men assembled vnto the King, and sayd vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they brought Daniel, and cast him into the denne of lyons: now the king spake, and sayd vnto Daniel, Thy God, whom thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and laid vpon the mouth of the den: and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, and remained fasting, neither were the instrumets of musike brought before him, and his sleepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the den of lyons.

20 And when he came to the den, he cried with a lamentable voyce vnto Daniel: and the King spake, and sayde to Daniel, O Daniel, the seruant of the liuing God, is not thy God whome thou alway seruest, able to deliuer thee from the lyons?

21 Then said Daniel vnto the King, O King, liue for euer.

22 My God hath sent his Angel and hath shut the lyons mouthes, that they haue not hurt mee: for my iustice was found out before him: and vnto thee, O King, I haue done no hurt.

23 Then was the king exceeding glad for him, and cõmanded that they should take Daniel out of the den: so Daniel was brought out of the den, and no maner of hurt was found vpõ him, because he beleeued in his God.

24 And by the commandement of the King these men which had accused Daniel, were brought, and were cast vnto the den of lyons, euen they, their children, and their wiues: and the lions had the maistrie of them, and brake all their bones a pieces, or euer they came at the ground of the den.

25 ¶ Afterward king Darius wrote, Vnto all people, nations & languag that dwell in all the worlde: Peace be multiplied vnto you.

26 I make a decree that in all the dominion of my kingdome, men tremble and feare before the God of Daniel: for he is the liuing God, and remaineth for euer: and his kingdome shall not perish, and his dominion shall be euerlasting.

27 He resceueth and deliuereth, and he worketh signes and wonders in heauen & in earth: who hath deliuered Daniel from the power of the lyons.

28 So this Daniel prospered in the reigne of Darius and in the reigne of Cyrus of Persia.

d Herein is condemned the wickedness of the lawe, who would be serued and pitied not what wicked lawes soeuer, prouided for the maintenance of the same.

e Because he would not by his silence shew that he consented to this wicked decree, (for hope his vnderstanding toward Ierusalem, where he prayed both to vse a stedfast hatred to remembrance of Gods promises to his people when they should pray toward that Temple, and also that others might see that he was in another manner affected in heart, we read, for these three dayes to haue done: that was cause cried to gods glorie.

f Thus the wicked maintained still lawes by reason, and authoritie, which is of no force where they be knowen, or when the time is come, that the gouernor to whom it ought to be known, be ashamed of it, because such

g This declareth that Darius was not couered with the true knowledge of God, because he doubted of his power.

h By iust cause and dyligence in this thing we see, how we ought to make our requests vnto God. For he doth not allow the kings workes cõmandements to obey God, and so did no maner to the king, who ought to command nothing, wherein God should be dishonoured.

k Because he cõmeth to him for help, wholy vnto God whose cause he did defend he was afterd that nothing but good could come vnto him, wherein we see the power of faith, as Heb. 11. 33.

l This is a terrible example against the wicked, which do against their cõscience make cruel lawes to destroy the children of god, and also admonisheth princes how to punish such, & their wicked counsels to light & change not in euery point, or, with like circumstances, to execute true iustice vpon them.

m That you see not that Darius did worship God neither of his was conuerted for this he would haue destroyed all superstition and idolatrie, and not only



pointed God the chiefe place but also some set him vp, and caused him to be honored according to his worde: but this was a certaine confession of Gods power, where vnto he was compelled by a wonderfull miracle. n Which hath not only life in himselfe but is the only fountaine of life, and quickeneth al things, so that without him there is no life.

CHAP. VII.

3 A vision of foure beasts is shewed vnto Daniel. 8 The ten hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

In the first yeere of Belshazzar King of Babel Daniel sawe a dreame, and there were visions in his head, vpon his bedde: then hee wrote the dreame, and declared the summe of the matter.
2 Daniel spake and sayde, I sawe in my vision by night, and beholde the foure windes of the heauen stroue vpon the great sea:
3 And foure great beasts came vp from the sea one diuers from another.
4 The first was as a lion and had egles wings. I behelde, till the wings thereof were plucht off, and it was lifted vp from the earth, and set vpon his feete as a man and a mans heart was giuen him.
5 And beholde, another beast which was the seconde, was like a beare and stood vpon the one side: and he had three ribbes in his mouth betweene his teeth, and they said thus vnto him, Arise [and] deuoure much flesh.
6 After this I behelde, and lo, there was another like a leopard, which had vpon his backe foure wings of a foule: the beast had also foure heads, and dominion was giuen him.
7 After this I sawe in the visions by night, and beholde the fourth beast was fearefull and terrible and verie strong. It had great yron teeth: it deuoured and brake in pieces and stamped the residue vnder his feete: and it was vnlike to the beastes that were before it: for it had ten hornes.
8 As I considered the hornes, behold, there came vp among them another litle horne, before whom there were three of the first hornes plucht away: and beholde in this horne were eyes like the eyes of man, and a mouth speaking presumptuous things.
9 I behelde, till the thrones were set vp and the Ancient of dayes did sit, whose garment was white as snowe, and the heare of his head like the pure wooll: his throne was like the fierie flame, and his wheeles as burning fire.
10 A fierie streame issued, and came forth from before him: thousand thousands ministred vnto him, and ten thousande thousands stood before him: the iudgement was set and the bookes opened.
11 Then I behelde, because of the voice of the presumptuous wordes, which the horne spake: I behelde, euen till the beast was slaine and his bodie destroyed, and giuen to the burning fire.
12 As concerning the other beastes, they had take away their dominion: yet their liues were prolonged for a certaine time and season.
13 ¶ As I behelde, in visions by night, behold, one like the sonne of man came in the cloudes of heauen, and approched vnto the Ancient of dayes, and they brought him before him.
14 And he gaue him dominion, and honour, and a kingdome, that al people, nations and languages shoulde serue him: his dominion is an euerlasting dominion which shall neuer be taken away: and his kingdome shall neuer bee destroyed.
15 ¶ I Daniel was troubled in my spirit, in the middes of my bodie, and the

a Whereas the people of Israel looked for a continual quietnes after these seuentie yeeres as Ieremiah had declared, he sheweth that this rest shall not be a deliuerance from all troubles but a beginning, and therefore he mou[eth] them to looke for a continuall affliction till the Messiah be vttered and reuealed, by whom they should haue a spiritual deliuerance, and all the promises fulfilled whereof they should haue a certaine token in the destruction of the Babylonicall kingdome. b Signifying that there should be horrible troubles and afflictions in the world, and that the world is as a sea [illegible]. c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie [illegible] their wings were pulled with. Persians, and [illegible] other men which is he [illegible] mans heart. [illegible] which were barbarous and cruel [illegible] were set vp in their mouth [illegible] destroyed many kingdomes and [illegible] Angels by Gods commandement [illegible] of the world. [illegible] Meaning Alexander the king of [illegible] captaines which had the empire [illegible] Antigonus [illegible] his throne, and [illegible] power that [illegible] which [illegible] report therefore this power [illegible] of God. [illegible] That is the Romane empire which was as a monster and could not be compared to any beast because the nature of none was able to expresse it. [illegible] and greedines of the Romanes. [illegible] That which the Romanes could not quietly enioy in other countreys, they would giue it to other kings and rulers that at all times when they would they might take it againe which liberalitie is here called the stamping of the rest vnder the feete. [illegible] That is, diuers and sundrie prouinces which were gouerned by the deputies and proconsuls, whereof euery one might be compared to a king.

of certaine countreys to [illegible] The Romane empire [illegible] at the first [illegible] a certaine kingdome and prouinces [illegible] that other as the Consuls and Senate [illegible] the mouth of [illegible] would behaue themselues [illegible] as did other Senatours [illegible] best: they were fierce and [illegible] by the [illegible]. [illegible] the place where God [illegible] to iudge [illegible] God [illegible] here described [illegible] comprehend [illegible] commandement [illegible] of Christ [illegible] God [illegible] subiect [illegible] God [illegible] the fourth [illegible] of Christ [illegible] was [illegible] heauens [illegible] of that [illegible] kingdome when God [illegible] to the [illegible] time that he brought the to eternall [illegible] Through the strangenes of the vision.

i Which [illegible] were [illegible] as vnder [illegible] power of [illegible] to the [illegible] which [illegible] God [illegible] with [illegible] Christ [illegible] the [illegible] Meaning [illegible] that [illegible] rising [illegible] Christ [illegible] because [illegible] the [illegible] vision and [illegible] looke for [illegible]

visions of mine head made me afrayd.
16 Therefore I came vnto one of thē
that stood by, and asked him the truth of
all this. So he told mee, and shewed mee
the interpretation of these things.
17 These great beastes which are
foure, are foure Kings, which shall a-
rise out of the earth.
18 And they shal take the kingdome
of the Saints of the most high and pos
sesse the kingdome for euer, euen for euer
and euer.
19 ¶ After this, I woulde knowe
the truth of the fourth beast, which was
so vnlyke to all the others, verie feare-
full, whose teeth were of yron, and his
nailes of brasse: which deuoured, brake
in pieces, and stamped the residue vn-
der his feete.
20 Also to knowe of the ten hornes
that were in his heade, and of the other
which came vp, before whome three fell,
and of the horne that had eyes, and of
the mouth that spake presumptuous
things, whose looke was more stoute
then his felowes.
21 I beheld, and the same horne made
battell against the Saints, yea, and pre-
uailed against them,
22 Vntil the Ancient of daies came,
and iudgement was giuē to the Saints
of the most high: and the time appro-
ched, that the Saintes possessed the
kingdome.
23 Then he sayde, The fourth beast
shall bee the fourth kingdome in the
earth, which shall bee vnlike to all the
kingdomes and shal deuoure the whole
earth, and shal treade it downe & breake
it in pieces.
24 And the tenne hornes out of this
kingdome are ten kings that shall rise:
and another shall rise after them, and he
shalbe vnlike to the first, and he shal sub-
due three Kings,
25 And shall speake wordes agaynst
the most high, and shall consume the
Saintes of the most high, & thinke that
hee may change times and lawes, and
they shall be giuen into his hande, vntill
a time, and times and the deuiding of
time.
26 But the iudgement shal sit, & they
shall take away his dominion, to con-
sume and destroy it vnto the end.
27 And the kingdome, and domini-
on, and the greatnesse of the kingdome
vnder the whole heauen shall be giuen
to the holy people of ÿ most high, whose
kingdome is an euerlasting kingdome
and all powers shall serue and obey
him.
28 Euen this is the ende of the mat-
ter, I Daniel had many cogitations
which troubled me, & my countenance
changed in me: but I kept the matter in
mine heart.

e Meaning of the [illegible] as verse [illegible] which was appo[illegible] be [illegible] the world [illegible] and [illegible] faithful, therefore the kingdome thereof is theirs by right, which [illegible] foure beasts or tyrants should [illegible] and [illegible] for [illegible] the world were restored by Christ: and this was to confirme them that [illegible] troubles that the [illegible] should haue [illegible] at length. f [illegible] of the [illegible] change [illegible] cause God hath chosen them out of this world [illegible] they should looke vp to the heauens, whereon all their hope depended. h For the other three Monarchies [illegible] gouerned by a King, and the Romanes [illegible] by Consuls, the Romanes changed their gouernours [illegible], and the other Monarchies [illegible] the [illegible] of a [illegible] and [illegible] the Monarchs [illegible] other, and were [illegible] among them [illegible] [illegible]. k That is, meant of the [illegible] beast, which was more terrible then the other. Meaning the Romane Emperours who were most [illegible] the Church of God both of the Iewes and of the [illegible]. [illegible] God [illegible] his power in the person of Christ and [illegible] the preaching of the Gospell came [illegible] to his lowest [illegible] and so [illegible] which were called the Church of God, or the kingdome of God. n Read the exposition hereof verse 8. o That is, shall make [illegible] decrees and proclamations against Gods word, and [illegible] out [illegible] that did prof[illegible]. These Emperours [illegible] at the [illegible] the power of God [illegible] thinke it in their owne power to [illegible] of nature, as appeared by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

l God shall suffer them [illegible] to rage for a time, that is a long time, [illegible] two times [illegible] but at length he will asswage these troubles and shorten the time for his elects sake, Matt. 24, 22, which is here meant by the deuiding of time. m God, by his power shal restore things that were out of order, and so destroy this little horne, that it shall neuer rise vp againe. n [illegible] Church [illegible] the beast should be destroyed, to wit [illegible] hath [illegible] quietnesse, [illegible] by the preaching of the Gospel [illegible] and therefore hee here speaketh of the beginning of Christs kingdome in this world [illegible] by the [illegible] Christ [illegible] head. r That is, some of [illegible] That [illegible] which mooued him [illegible] yet he was content with that which God reuealed, and kept it in memorie and wrote it for the vse of the Church.

CHAP. VIII.

A vision of a battel betweene a ramme and a goate. 20 The vnderstanding of the vision.

In the thirde yeere of the
reigne of king Belshazzar, a
vision appeared vnto me, e-
uen vnto me Daniel, a after
that which appeared vnto
me at the first.
2 And I saw in a vision, and when I
sawe it, I was in ÿ palace of Shushan,
which is in the prouince b of Elam, and
in a vision me thought I was by the ri
uer of Vlai.
3 Then I looked vp and saw, and be-
hold, there stood before the riuer a c ram,
which had two hornes: and these two
hornes were hie: but one was hier thē
another and the hiest came vp last.
4 I saw the ram pushing against the
West, and against the North, & against
the South: so that no beastes might
stand before him nor could deliuer out of
his hand, but he did what he listed, and
became great.
5 And as I considered, behold, d a goat
came from the west ouer the whole
earth, and touched not the ground: and
this goat had an e horne that appeared

a After the general vision, he commeth to certaine perticular as touching the destruction of the Monarchie of the Persians and Medians for the [illegible] of the Babylonians was at hand, and also he had sufficiently spoken thereof. b That is, of Persia. c Which represented the kingdome of the Persians and Medes, which were ioyned together. d Meaning, [illegible] which after grewe greater in power then Darius his vncle and father in lawe. e That is no kings or nations [illegible] Meaning Alexander that came from Grecia with great speede and expedition. [illegible] the name of all Grecia yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is ment by this horne.

betweene

betweene his eyes.

6 And he came vnto the ram that had the two homes whom I had seene stãding by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him, he [h] smote the ram, and brake his two homes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great and whē he was at the strongest, his great horne was broken: and for it came vp foure that [k] appeared towarde the foure wands of the heauen.

9 And out of one of them came forth [l] a litle horne, which waxed very great towarde the South, and towarde the East, and toward the [m] pleasant [land.]

10 Yea, it grew vp vnto the [n] hoste of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them,

11 And exalted himselfe agaynst the [o] prince of the hoste, frō whom the [p] dayly sacrifice was take away, and the place of his Sanctuarie was cast downe.

12 And [q] a time shalbe giuen [him] ouer the dayly sacrifice for the vnquitie: and it shall cast downe the trueth to the grounde, and thus shall it doe, and prosper.

13 Then I heard one of the [r] Saints speaking, and one of the Saintes spake vnto a certaine one, saying, howe long shall endure the vision of the dayly sacrifice, & the vnquitie of the desolation to treade both the Sanctuarie and the [s] armie vnder foote?

14 And he answered mee, Vnto the [t] euening and the morning, two thousand and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Vlai, which called and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afrayde, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for [u] in the last time shalbe the vision.

18 Now as hee was speaking vnto mee, I being a sleepe fell on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I will shewe thee what shalbe in the last wrath: for in the ende of the time appointed it shall come.

20 The ram which thou sawest hauing two homes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broke, and foure stoode vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of fierce countenance, and vnderstanding darke sentences, shall stand vp,

24 And his power shalbe mightie, but not in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the [x] mightie, and the holy people.

25 And through his [y] policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by [z] peace shall destroy many: hee shall also stand vp against the [a] prince of princes, but hee shall bee broken downe [b] without hand.

26 And the vision of the euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken & sicke [c] certaine dayes: but when I rose vp, I did the kings businesse, & I was astonished at the vision, but none vnderstood it.

h Alexander ouercame Darius in two seuerall battels, and so had the whole kingdomes of the Medes and Persians, i Alexanders great power was broken for when he had ouercome all the East, he chose his corner, toward Greece, to subdue them that there had rebelled and so died of the wasp. k That is, which were famous. for almost in the space of fifteene yeere there. there fifteene diuers successours before this Daniel can be ordered to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia, he lesse, Ptolomeus Egypt. l Which was Antiochus Epiphanes who was of a feruile and flattering nature. m also there were other betweene him and the kingdome, and therfore is here called the same beyonde because neither ynner by continuance, nor any other thing was in him, why he should obtaine this kingdome more than those toward Egypt. n Which by his pride & cruelty did ouerthrow & destroy many. o That is, God who gouerneth & mainteineth his Church. p He abolished the daily sacrifice out of the Temple which God had chosen as a peculiar place from all the rest of the world to haue his name recorded and worshipped in. q This was the cause of the horrible desolation and persecution to follow, in that he appointed that tyrant a time, wherin he should fulfill the measure of his wickednes. r That holy host that should fall at the time of persecution. s Or, trampled vnder foote. t Meaning by the mouth one of the Angels asking this question of Christ, who is called a certaine one & a secret one & a maruelous one. u That is the Iewes sinnes, which were cause of the destruction. That is when oppression of Gods religion and his people. x Christ and his true ministers of his Church. y That is, small & many natural parts be put which make seuen yeeres, three months and an halfe. for so long vnder Antiochus was the Temple prophaned.

z Or, calling to him Christ himself, that is, after declared himselfe to be God. a Christ who is worshipped God manifested in flesh. b This power is not done by man but by God. c Or, feared that he was God. The effect of this. Non shall not yet appeare, but a long time after.

d Meaning that great rage which Antiochus shewed against the Church.

e That is, out of Grecia. f Shall not haue like power as had Alexander. g Meaning that that Anti. of whō was more cruell and cruel, and also craftie than he could not be preserued. That is not like Alexanders strength. h Or by the Gentiles craft ouer whom he shall haue power, and also the Iewes. i Which former he got by craft, he shall bring it to passe. k That is vnder pretence of peace, or as it were in sport. l Meaning against God, o Or, God would destroy him with a miserable plague, and so confound his Church. m Dan. 9. 24. n Reade verse 14. o For feare and astonishment.

## CHAP. IX.

3 Daniel desireth to haue the performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weeks. 24 The anoynting of Christ. 25 The building againe of Ierusalē. 26 The death of Christ.

visions of mine head made me afrayd.

16 Therefore I came vnto one of the that stood by, and asked him the truth of all this. So he told mee and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth,

18 And they shal take the kingdome of the Saints of the most high and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would knowe the truth of the fourth beast, which was so vnlyke to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse, which deuoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to knowe of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose looke was more stoute then his fellowes.

21 I beheld, and the same horne made battell against the Saints, yea, and preuailed against them,

22 Vntil the Ancient of dayes came, and iudgement was giuē to the Saints of the most high: and the time approched, that the Saintes possessed the kingdome.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee vnlike to all the kingdomes and shal deuoure the whole earth, and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that shall rise: and another shall rise after them, and he shalbe vnlike to the first, and he shal subdue three kings,

25 And shall speake wordes against the most high, and shall consume the Saintes of the most high, & think that hee may change times and lawes, and they shall be giuen into his hande, vntill a time, and times and the deuiding of time.

26 But the iudgement shall sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of the most high, whose kingdome is an euerlasting kingdome and all powers shall serue and obey him.

28 Euen this is the ende of the matter. I Daniel had many cogitations which troubled me, & my countenance changed in mee: but I kept the matter in mine heart.

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a Meaning of the vision, and beeke

b Verse 2. Shushan was appointed there to bee the seate of the kingdome, and all the rulers, therefore the kingdome: therefore Shushan, by right, which these foure beasts or kingdomes should vnderstand vnderstand, were like vnto, or were figured by Christ: and this was to confirme them that were in trouble, that their affliction should bring them to glorie

c Verse 8. of the nine high things

d Verse 9. Those vnder the throne should looke vp to the heauens, whereas all other hope depended

e For the other three Monarchies were gouerned by a King, and the Romane empire by Consuls: the Romanes therefore changed their forme of gouernment before, and when other Monarchies rebelled against them, they were not able to withstand them: and therefore the Romanes of all the other were neuer ruled among themselues

f Vnderstand the fourth beast which was more terrible then the other

g Because the Romane Emperours, and were most cruell against Christ and his people

h Iehoiakim of the Chaldees

i The Lord shewed his power in the person of Christ, and in the publishing of his Gospel, and vnto his comforte, and to obtaine heauen, and in the ende and euer are called one, vnder of God or the kingdome of God

k Meaning the reprobate heretofore

l That is, shall make warre against and persecute me and all Gods people and shall through out the whole world

m Shall ouercome all that do professe

n That is, shall thinke in power of God by the help of man, or in power

o Or nature, as appeareth

p Caligula, Nero, Domitianus, &c.

1 God shall suffer them thus to rage & commit this Saints for a long time, but in the meane time he will alwayes helpe his children and shorten the dayes

2 Or, at Shushan: for although he will alwayes helpe his children and shorten the dayes, yet he will not alwayes suffer them to be oppressed

3 Meaning, Elam, 2. Chron. 14. 9. which is here named by the reason of the beginning of time.

4 God by this power shall reuenge his saints that were out of order and so

5 Of the horne where-of he shall thou shalt vnderstand

6 Thus the Lord marketh and describeth the beginning of the Grecians, which is meete by these two beastes

7 And therefore he here speaketh of the beginning of the battles

8 Or, in the yeere

9 Thus he sayeth, because he would not be thought to speake of any matter of warre or that he were cruell

10 Though he had many troubles and heart burnings in his body and soule to seeke out this matter curiously, yet he was contented with that which God reuealed, and kept it in memorie and wrote it for the vse of the Church.

## CHAP. VIII.

A vision of a battell between a ramme and a goate. 16 The interpretation of the vision.

IN the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto mee, euen vnto me Daniel, after that which appeared vnto me at the first.

1 After the generall vision, he commeth to certaine particular visions concerning the declaration of the gouernment of the Persians and Macedonians and for the same of the Babylonians was at hand and also of had all recitely spoken thereof.

2 And I saw in a vision, and when I sawe it, I was in the palace of Shushan, which is in the prouince of Elam, and in a vision me thought I was by the riuer of Vlai.

3 Then I looked vp and saw, and behold, there stood before the riuer a ram, which had two hornes: and these two hornes were hie: but one was hier then another, and the hiest came vp last.

4 I saw the ram pushing against the west, and against the North, & against the South: so that no beastes might stand before him, nor could deliuer out of his hand, but he did what he lusted, and became great.

5 And as I considered, behold, a goat came from the West ouer the whole earth, and touched not the ground: and this goat had an horne that appeared

6 That is, of Persia

7 Which betokeneth the kingdome of the Persians, and Medes, which were ioyned together

8 Meaning, Greece, which after certaine

9 Or, in power thro Darius his vncle and father in law,

10 That is, no kings or nations,

11 Meaning Alexander that came from Greece with great speede and expedition.

12 Though hee came in the name of all Greece, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which was the cause

betweene his eyes.

6 And he came vnto the ram that had the two hornes, whom I had seene stãding by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him, he smote the ram, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great and whē he was at the strongest, his great horne was broken: and for it came vp foure that *appeared towarde the foure winds of the heauen.

9 And out of one of them came forth a litle horne, which waxed very great towarde the South, and towarde the East, and towarde the pleasant land.

10 Yea, it grewe vp vnto the host of heauen, and it cast downe some of the hoste, and of the starres to the ground, and trode vpon them.

11 And exalted himselfe agaynst the prince of the hoste frō whom the dayly sacrifice was take away, and the place of his Sanctuarie was cast downe.

12 And a time shalbe giuen him ouer the dayly sacrifice for the vnquitie: and it shall cast downe the trueth to the grounde, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saintes spake vnto a certaine one, saying, Howe long shall endure the vision of the dayly sacrifice, & the vnquitie of the desolation to treade both the Sanctuarie and the armie vnder foote?

14 And he answered mee, Vnto the euening and the morning, two thousand and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me like the similitude of a man.

16 And I heard a mans voyce betweene the bankes of Vlai, which called and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afraide, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for in the last time shalbe the vision.

18 Now as hee was speaking vnto mee, I being a sleepe fell on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I will shewe thee what shalbe in the last wrath: for in the ende of the time appointed, it shall come.

20 The ram which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat [is] the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broke, and foure stoode vp for it, are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of fierce countenance, and vnderstanding darke sentences, shall stand vp.

24 And his power shalbe mightie, but not in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the mightie, and the holy people.

25 And through his policie also, hee shall cause craft to prosper in his hande, and he shall ertoll himselfe in his heart, and by peace shall destroy many: hee shall also stand vp against the prince of princes, but hee shall bee broken downe without hand.

26 And the vision of the euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken & sicke certaine dayes: but when I rose vp, I did the kings businesse, & I was astonished at the vision, but none vnderstood it.

## CHAP. IX.

3 Daniel desireth to haue that performed of God which he had promised concerning the returne of the people from their banishment in Babylon. 4 After confession 20 Daniels prayer is heard. 21 Gabriel the Angel expoūdeth vnto him the visiō of the seuentie weeks. 24 The beginning of Christ. 25 The building againe of Ierusalē. 26 The death of Christ.

In

a Alexander ouercame Darius in two sundrie battels and so had all the two kingdomes of the Medes and Persians.

b Alexanders great power was spoken of, when he had ouercome all the East: but they were not able to withstand his power.

c Which were famous for all nations of Affrica, whereof Carthage had Sparcedonia, Seleucia Syria, Antigonia Asia the lesse, Ptolomeus Egypt.

d Which was Antiochus Epiphanes, who being of a seruile and flattering nature, also there were other betweene him and the kingdome, and therfore is called the little horne, because neither prince by succession, nor any other thing was in him whereby he should obtaine this kingdome in Coasts toward Egypt.

e Which shalbe meaneth Jerusalem.

f Christ is Iudea [illegible] of God to rule his precious stone, which are so called because they are separated from the rest of the world.

g Christ is God and man, and therefore called the Sanctuarie.

h He appointed to abolish the religion, & therefore call Gods seruice but of his Temple where God had chosen as it were for a seruice of the world to haue his name there onely called vpon.

i Meaning that the ministers for the cause of their sinnes should be cast out, & their sacrifices abolished.

k That is, this tyranne shall for a time the true doctrine & so corrupt gods seruice.

l Meaning, that he heard one of the Angels asking a question of Christ, who is called a certaine one or a secret one or a marueilous one.

m That is, the Iewes sinnes, which were cause of their destruction.

n That is, that persecuteth Gods religion and his people.

o Christ answered not as the rest of the Church.

p That is, small to many natural dayes be put, which in the first verse, three monethes and an halfe: for so long vnder Antiochus was the Temple prophaned.

q Which was Cyrus, meaning this manner of declaring of the vision of the thirty weeke vnder the name of Daniel.

r Meaning that great rage which Antiochus should shewe against the Church.

s That is, out of Grecia.

t Who shall not haue like power as had Alexander.

u Meaning that this Antichrist shall vanquish and ouercome and also destroy that he could not be withstanded.

v That is not like Alexanders strength.

w Meaning the Gentiles that dwell about him, vnder the Iewes.

x That is not by his owne craft, but shall bring it to passe.

y That is, vnder pretence of peace to assaile vnwares the port, or Hauen.

z Meaning against God.

a For God would destroy him with a notable plague, and so on first had Church.

b Read verse 14.

c For feare and astonishment.

visions of mine head made me afrayd.

16 Therefore I came vnto one of them that stood by and asked him the truth of all this: so he told mee and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shall arise out of the earth,

18 And they shal take the kingdome of the Saints of the most high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I woulde knowe the truth of the fourth beast, which was so ᶠvnlyke to all the others, verie fearefull, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his feete.

20 Also to knowe of the ten hornes that were in his heade, and of the other which came vp, before whome three fell, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose ᵍlooke was more stoute then his felowes.

21 I beheld and the same ʰhorne made battell against the Saints, yea, and preuailed against them,

22 Until the Ancient of daies came, and iudgement was giuē to the Saints of the most high: and the time approched, that the Saintes possessed the kingdome.

23 Then he sayde, The fourth beast shall bee the fourth kingdome in the earth, which shall bee vnlike to all the kingdomes and shal deuoure the whole earth and shal treade it downe & breake it in pieces.

24 And the tenne hornes out of this kingdome are ten kings that shall rise: and another shall rise after them, and he shalbe vnlike to the first, and he shal subdue three Kings,

25 And shall speake wordes agaynst ᵏthe most high, and shall consume the Saintes of the most high, & thinke that hee may change times and lawes, and they shall be giuen into his hande, vntill a time, and times and the deuiding of time.

26 But the ˡiudgement shal sit, & they shall take away his dominion, to consume and destroy it vnto the end.

27 And the kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen shall be giuen to the holy people of ẏ most high, whose kingdome is an euerlasting kingdome and all ᵐpowers shall serue and obey him.

28 Euen this is the ende of the matter, I Daniel had many cogitations which troubled me, & my countenance changed in me: but I kept the matter in mine heart.

e Meaning of the [illegible] verse. f [illegible] was [illegible] the [illegible] the [illegible] all [illegible] there [illegible] kingdome [illegible] by right, which [illegible] foure [illegible] [illegible] were [illegible] by Christ and this was to comfort the [illegible] that were [illegible] troubled that their afflictions should haue [illegible] g That is, of the [illegible] things [illegible] that [illegible] those [illegible] out of [illegible] they should looke vp to the heauens, whereon all their hope depended. h For these other three Monarches were gouerned by a King, so the Romane empire [illegible] the [illegible] gouernours, whereof [illegible] the other Monarchies they neuer [illegible] k [illegible] of [illegible] beast which was more terrible then the other. i Meaning the Romane Emperours, who were most [illegible] the Church of God both of the Jewes and of the G[illegible] [illegible] God [illegible] power [illegible] the [illegible] of Christ and [illegible] preaching of the Gospel, came vnto his kingdome, and so [illegible] the [illegible] and [illegible] the Church of God or the kingdome of God. n Read the exposition hereof verse 8. o That is, shall make [illegible] decrees and proclam[illegible] against Gods word, and [illegible] out [illegible] destroy all that did prof[illegible] p These Emperours [illegible] power [illegible] God [illegible] power [illegible] of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c.

q God shall [illegible] to rage [illegible] his Saints for a long time, [illegible] r [illegible] which is here meant by the deuiding of time. [illegible] God by his power shal restore things that were out of order and so destroy this little horne, that it shall neuer rise vp againe. ſ The faithfull wherefore [illegible] beast shoulde be destroyed [illegible] that his Church [illegible] haue rest and quietnesse which though [illegible] not fully [illegible] yet they [illegible] hope, and by the preaching of the Gospel [illegible] beginning thereof, which is meant by these wordes [illegible] and therefore hee here speaketh of the beginning of Christes kingdome in this worlde [illegible] kingdome [illegible] faithful haue by the participation that they haue with Christ their head. t That is, some of euery [illegible] u Though hee had many motions in his heart [illegible] to and fro to seeke out this matter [illegible] yet hee was content with that which God reueiled, and kept it in memorie and wrote it for the vse of the Church.

## CHAP. VIII

A vision of a battell betweene a ramme and a goate. 20 The vnderstanding of the vision.

IN the thirde yeere of the reigne of king Belshazzar, a vision appeared vnto me, euen vnto me Daniel, ᵃafter that which appeared vnto me at the first.

2 And I sawe in a vision, and when I sawe it, I was in ẏ palace of Shushan, which is in the prouince ᵇof Elam, and in a vision me thought I was by the riuer of Ulai.

3 Then I looked vp and saw, and behold, there stood before the riuer a ᶜram, which had two hornes: and these two hornes were hie: but one was hier the another, and the hiest came vp last.

4 I saw the ram pushing against the West, and against the North, & against the South: so that no beastes might stand before him, nor could deliuer out of his hand, but he did what he listed, and became great.

5 And as I considered, behold, ᵈa goat came from the West ouer the whole earth, and touched not the ground: and this goat had an ᵉhorne that appeared

a After the general vision, he commeth to certaine perticular visions: as concerning the destruction of the [illegible] of the Persians and Grecians [illegible] for the [illegible] of the [illegible] [illegible] was at hand and also he had [illegible] spoken thereof. b That is, of Persia. c Wherby is ment the kingdome of the Persians, and Medes, which were ioyned together. d Meaning, [illegible] which after grewe greater in power then Darius his vncle and father in lawe. e That is no [illegible] tions [illegible] Meaning Alexander that came from Grecia with great speede and expedition. [illegible] Though hee came in the name of all Grecia, yet hee bare the title and dignitie of the generall captaine, so that the strength was attributed to him, which is ment by this horne.

betweene his eyes.

6 And he came vnto the ram that had the two hornes whom I had seene stãding by the riuer, and ran vnto him in his fierce rage.

7 And I saw him come vnto the ram, and being moued against him he smote the ram, and brake his two hornes: and there was no power in the ramme to stand against him, but he cast him down to the ground, and stamped vpon him, and there was none that could deliuer the ram out of his power.

8 Therfore the goat waxed exceeding great, and whē he was at the strongest, his great horne was broken: and for it came vp foure that appeared towarde the foure winds of the heauen.

9 And out of one of them came forth a litle horne, which waxed very great towarde the South, and towarde the East, and towarde the pleasant land.

10 Yea, it grew vp vnto the hoste of heauen, and it cast downe some of the hoste and of the starres to the ground, and trode vpon them,

11 And exalted himselfe agaynst the prince of the hoste fro whom the dayly sacrifice was take away, and the place of his Sanctuarie was cast downe.

12 And a time shalbe giuen him ouer the dayly sacrifice for the vnquitie: and it shall cast downe the trueth to the grounde, and thus shall it doe, and prosper.

13 Then I heard one of the Saints speaking, and one of the Saintes spake vnto a certaine one, saying, Howe long shall endure the vision of the dayly sacrifice, & the vnquitie of the desolation to treade both the Sanctuarie and the armie vnder foote?

14 And he answered mee, Vnto the euening and the morning, two thousand and three hundreth: then shall the Sanctuarie be cleansed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, beholde, there stoode before me like the similitude of a man.

16 And I heard a mans voyce between the bankes of Vlai, which called and said, Gabriel, make this man to vnderstand the vision.

17 So he came where I stoode: and when he came, I was afraide, and fell vpon my face: but he said vnto me, Vnderstand, O sonne of man: for in the last time shalbe the vision.

18 Now as hee was speaking vnto mee, I being a sleepe fell on my face to the ground: but he touched mee, and set me vp in my place.

19 And he said, Behold, I will shewe thee what shalbe in the last wrath: for in the ende of the time appointed, it shall come.

20 The ram which thou sawest hauing two hornes, are the kings of the Medes and Persians.

21 And the goat is the king of Grecia, and the great horne that is betweene his eyes, is the first king.

22 And that that is broke, and foure stoode vp for it are foure kingdomes, which shall stand vp of that nation, but not in his strength.

23 And in the end of their kingdome, when the rebellious shalbe consumed, a king of fierce countenance, and vnderstanding darke sentences, shall stand vp,

24 And his power shalbe mightie, but not in his strength: and he shall destroy wonderfully, and shall prosper, & practise, and shall destroy the mightie, and the holy people.

25 And through his policie also, hee shall cause craft to prosper in his hande, and he shall extoll himselfe in his heart, and by peace shall destroy many: hee shall also stand vp against the prince of princes, but hee shall bee broken downe without hand.

26 And the vision of the euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shalbe after many dayes.

27 And I Daniel was striken & sicke certaine dayes: but when I rose vp, I did the kings businesse, & I was astonished at the vision, but none vnderstood it.

## CHAP. IX.

Daniel wrestleth to haue that performed of God which he had promised concerning the returne of the people from their banishment in Babylon. A true confession. Daniels prayer is heard. Gabriel the Angel expoūdeth vnto him the vision of the seuentie weeks. The anointing of Christ. The building againe of Jerusalem. The death of Christ.



a Alexander ouercame Darius two seuerall battels and so had the two kingdomes of the Medes and Persians.

b Alexanders great power was shewed for when he had ouercome all the East, he shewed no mercie towards Grecia to subdue them that were rebelled and to bind vp the way.

c That is, which were famous for all nations the space of fiftene yeere: there were fiftene yeeres to fell from the time of this Dan. who was deuided to these foure, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, Ptolomeus Egypt.

d Christ, who was Alexandrus Epiphanes who was of a fierce and flattering nature, & also there were other betweene him and the kingdome and therfore is here called the litle horne, because another power by conditions, and any other thing was in him, why hee should obtaine this kingdome.

e That is, towarde Christ.

f Where by the meanes of Antiochus Epiphanes the seruice of God was troubled in the temple, which is called the Sanctuarie, because they are separated from the world.

g That is, God who ouerruleth all things for the Church.

h He alludeth to all such as come to call Gods seruice out of the Temple which God hath ordained, & so comes from all the rest of the world to haue his name there truly called vpon.

i He meaneth that their sinnes are the cause of the horrible afflictions and persecutions, wherewith they are appointed this tyrant a time, who he would not suffer them to abolish his religion.

k This horne that should for a time the true doctrine & to corrupt gods seruice.

l Meaning, he heard one of the Angels aske this question of Christ, who is called a certaine one or a secretarie or a marueilous one.

m That is the seuen Lames, which were cause of this destruction.

n That is, which suppresseth Gods reigne and his people.

o Christ and seuen more are counted of the Church.

p That is, vntill as many naturall dayes be past which make fiue yeeres, two months and an halfe, for so long were Antiochus and the Temple prophaned.

q Meaning that the vnrighteousnesse which Antiochus should shewe against the Church.

r That is, one of Grecia shall not haue like power as had Alexander.

s Meaning that this Antiochus was prudent and crafty, and also crafticr, that he could not be ouercome.

t That is not like Alexanders strength.

u Meaning that Antiochus should haue ben also the Iewes.

v Christ shall ouer he goeth about by his craft, he shall cause it to passe.

w That is, vnder pretence of peace, or as it were in sport.

x Meaning, against God.

y For God would destroy him with a marueilous plague, and so confound his Counsels.

z Psal. 7. 9.

a Reade verse 14.

b For feare and astonishment.

IN the first yeere of Darius
the sonne of a Ahashuerosh,
of the seede of the Medes,
which was made king ouer
the realme of the Caldeans,
2 b Euen in the first yeere of his reigne,
I Daniel vnderstood by c bookes the
nomber of the yeeres, whereof the Lord
had spokē vnto Ieremiah the Prophet,
that he would accomplish seuentie yeeres
in the desolation of Ierusalem.
3 And I turned my face vnto ye Lord
God and d sought by prayer and suppli-
cations with fasting and sackcloth and
ashes.
4 And I prayed vnto the Lorde my
God, and made my confession, saying,
Oh Lorde God, which art e great and
fearefull and keepest couenant and mer-
cie towarde them which loue thee, and
towarde them that keepe thy comman-
dements,
5 We haue sinned, & haue committed
iniquitie & haue done wickedly, yea, we
haue rebelled, and haue departed from
thy precepts, and from thy iudgements.
6 For we would not obey thy seruāts
the Prophets, which spake in thy name
to our Kings, to our princes, and to our
fathers, and to all the people of the land.
7 O Lord, f righteousnes belongeth
vnto thee, and vnto vs open shame, as
appeareth this day vnto euery man of
Iudah, and to the inhabitants of Ieru-
salem: yea, vnto all Israel, both neere
and farre off, through all the countreys,
whither thou hast driuen them, because
of their offences, that they haue com-
mitted agaynst thee.
8 O Lord, vnto vs apperteyneth o-
pen shame, to our kings, to our princes,
and to our fathers, because we haue sin-
ned agaynst thee.
9 Yet compassion and forgiuenes g is
in the Lord our God, albeit we haue re-
belled against him.
10 For we haue not obeyed the voice
of the Lorde our God, to walke in his
lawes, which hee had layde before vs
by the ministerie of his seruants the
Prophets.
11 Yea, all Israel haue transgressed
thy law, and are turned backe and haue
not heard thy voyce: therefore the curse
is powred vpon vs, and the othe that is
written in the law of Moses the seruant
of God, because we haue sinned against
him.
12 And he hath cōfirmed his words,
which he spake against vs, and against
our iudges that iudged vs, by bringing
vpon vs a great plague: for vnder the
whole heauen hath not bene the like, as
hath bene brought vpon Ierusalem.
13 All this plague is come vpon vs, as
it is written in the Lawe of Moses: yet
made we not our prayer before ye Lorde
our God, that we might turne from our
iniquities & vnderstand thy trueth.
14 Therefore hath the Lord i made
readie the plague, and brought it vpon
vs: for the Lord our God is righteous
in all his workes which he doeth: for we
would not heare his voyce.
15 * And now O Lorde our God,
that hast brought thy people out of the
lande of Egypt with a mightie hande,
and hast gotten thee renoume, as ap-
peareth this day we haue sinned, wee
haue done wickedly.
16 O Lord, according to al thy k righ-
teousnes, I beseech thee, let thine anger
and thy wrath bee turned away from
thy citie Ierusalem thine holy moun-
taine: for because of our sinnes, and for
the iniquities of our fathers, Ierusalem
and thy people are a reproch to al that
are about vs.
17 Now therfore, O our God, heare
the prayer of thy seruant, and his suppli-
cations, and cause thy face to shine vpon
thy Sanctuarie, that lieth waste for the
l Lordes sake.
18 O my God, encline thine eare and
heare: open thine eyes, and beholde our
desolations, and the citie whereupon thy
Name is called: for wee doe not present
our supplicatiōs before thee for our own
n righteousnes, but for thy great tender
mercies.
19 O Lord, heare, O Lord forgiue,
O Lord consider, and do it: deferre not,
for thine owne sake, O my God: for thy
Name is called vpon thy citie, and vpon
thy people.
20 ¶ And whiles I was speaking
and praying, and confessing my sinne,
and the sinne of my people Israel, and
did present my supplication before the
Lord my God, for the holy Mountaine
of my God,
21 Yea, while I was speaking in
prayer, euen the man * Gabriel, whome
I had seene before in the vision, came
flying, and touched me about the time of
the

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreis, and therefore Darius was the name of the kingdome, though Cyrus was king in effect.
c For though he was an excellent Prophet yet hee dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer which he vsed in his house thrice a day, but of a rare and vehement prayer least their sinnes should cause God to delay the time of their deliuerance prophesied by Ieremiah.
e That is, hast all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to comfort them which obey thy word and loue thee.
f [illegible]
g He sheweth that whensoeuer God punisheth, he doeth it for iust causes: and thus the godly neuer accuse him of rigour as the wicked do, but acknowledge that in them selues there is iust cause, why he would so [illegible]
[illegible] chiefly to [illegible] occasions [illegible] God which [illegible] commandement and worde.
* Deut.27.15. [illegible]

Or, gouerned vs.
i Or, watched vpon the euill.
* Exod.14.28. Baruc.2.11.
k That is, according to all thy mercifull promises and the performance thereof.
l Shewe thy selfe fauourable.
m That is, for thy Christs sake in whome thou wilt accept all our prayers.
n Declaring that the godly flee onely vnto gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus hee could not content himselfe with any vehemencie of wordes, for he was so led with a feruent zeale considering Gods promises, made to the citie in respect of his Church & for the aduancement of Gods glorie.
* Chap.8.16.

the euening oblation.

22 And he informed me, and talked with me & saide O Daniel, I am nowe come foorth to giue thee knowledge & p vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shewe thee, for thou art greatly beloued: therefore vnderstande the matter and consider the vision.

24 Seuentie weekes are determined vpō thy people, & vpon thine holy citie, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquitie, & to bring in euerlasting righteousnesse, and to seale vp the vision and prophesie, and to anoynt the most Holy.

25 Know therefore and vnderstand, that from the going foorth of the commandemēt to bring againe the people, and to builde Ierusalem, vnto Messiah the prince, shall be seuen weekes, and threescore and two weekes, and the streete shalbe built againe, and the wall euen in a troublous time.

26 And after threescore and two weekes, shal Messiah be slaine, and shal haue nothing, and the people of the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shalbe with a flood: and vnto the ende of the battel it shalbe destroyed by desolations.

27 And he shal confirme the couenāt with many for one weeke: & in the middes of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the cōsummatiō determined shalbe powred vpon the desolate.

p He alludeth to Ieremies prophecie who prophecied that their captiuitie shoulde be seuentie yeres but now Gods mercie shoulde seuen folde exceed his iudgement, which should be foure hundred and ninetie yeres, euen to the comming of Christ and so then it shoulde continue for euer. q Meaning Daniels nation, ouer whom he was carefull. r To shewe mercie & to put sinne out of remembrance. s That is from the time that Cyrus gaue them leaue to depart. t These weekes make 49 yere, whereof 46 are referred to the time of the building of the temple & 3 to the laying of the foundation. u Counting from the sixt yere of Darius who gaue the second commandement for the building of the Temple, are 62 weekes, which make 434 yeres, which comprehende the time from the building of the Temple vnto the baptisme of Christ. [illegible] x In this last weeke of the seuentie shall Christ come and preach and suffer death. y He shall come to haue no beautie nor to be of any estimation as Isaie [illegible] z Meaning Titus Vespasians sonne, who shoulde come and destroy both the Temple and the people without all hope of recouerie. a By the preaching of the Gospel he confirmed his promes first to the Iewes, and after to the Gentiles. b Christ accomplished this by his death and resurrection. c Meaning that Ierusalem and the Sanctuarie shoulde be vtterly destroyed for their rebellion against God and their idolatrie: or as some reade, that the plagues shall be so great, that they shall all be astonied at them.

## CHAP. X.

There appeareth vnto Daniel a man clothed in linen, 11 Which sheweth him wherefore he is sent.

1 In the a thirde yeere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Belteshazzar) and the worde was true, but the time appointed was long and he vnderstoode the thing, and had vnderstanding of the vision.

2 At the same time, I Daniel was in heauinesse for three weekes of dayes.

3 I ate no pleasant bread neither came flesh, nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure & twentieth day of the c first moneth, as I was by the side of that great riuer, euen Hiddekel,

5 And I lift vp mine eyes, & looked, and beholde there was a man clothed in linen, whose loines were girded with fine golde of Uphaz.

6 His bodie also was like ÿ Chrysolite, and his face (to looke vpon) like the lightening & his eyes as lampes of fire, & his armes & his feete were like in colour to polished brasse, & the voyce of his words, was like ÿ voyce of a multitude.

7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fel vpon them, so that they fled away and hid them selues.

8 Therefore I was left alone, and sawe this great vision, and there remained no strength in me: for my strength was turned in me into corruption, and I reteined no power.

9 Yet heard I ÿ voyce of his words: and when I heard the voyce of his words, I slept on my face: and my face was towarde the grounde.

10 And beholde, an hande touched me, which set me vp vpon my knees & vpon the palmes of mine handes,

11 And he saide vnto me, O Daniel, a man greatly beloued, vnderstande the wordes that I speake vnto thee & stand in thy place: for vnto thee am I nowe sent. And when he had saide this worde vnto me, I stoode trembling.

12 Then sayd he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstande, and to humble thy selfe before thy God, thy words were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Persia withstoode me one and twentie dayes, but lo, Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Nowe I am come to shewe thee what shall come to thy people in ÿ latter

a He noteth this third yere, because at this time the building of the Temple began to be hindered by Cambises Cyrus sonne when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

[illegible] till this to be [illegible] shoulde not be [illegible] but [illegible] the time of Gods promes. c Called Abib, [illegible] and part of April. [illegible] d Which was [illegible] Angel of God which was sent to assure Daniel [illegible] [illegible] I stated for the [illegible] God [illegible] double power, euen Michael that is, Christ [illegible] Angels.

dayes: for yet the vision is for many
dayes.
15 And when hee spake these wordes
vnto me, I set my face toward þ groũd,
and helde my tongue.
16 And behold, one like the similitude
of the sonnes of man touched my lippes:
then I opened my mouth, & spake, and
sayde vnto him that stoode before me. O
my Lorde, by the vision my sorowes
are returned vpõ me, and I haue retay-
ned no strength.
17 For howe can the seruant of this
my Lord talke with my Lorde being
such one? for as for mee, straightway
there remained no strength in mee, nei-
ther is there breath left in me.
18 Thẽ there came againe, & touched
me, one like the appearance of a man, &
he strengthened me,
19 And said, O man, greatly beloued,
feare not: peace be vnto thee: be strõg
and of good courage. And when he had
spoken vnto me I was strengthened,
and saide, Let my Lord speake: for thou
hast strengthened me.
20 Thẽ said he, Knowest thou wher-
fore I am come vnto thee? but now will
I returne to fight with þ prince of Per-
sia: and when I am gone forth, loe, the
prince of Grecia shall come.
21 But I wil shew thee that which is
decreed in the Scripture of trueth: and
there is none that holdeth with mee in
these things, but Michael your prince.

k For [illegible] the vision [illegible] Daniel should end and cease, yet his doctrine should continue till the comming of Christ for the comfort of his Church. l That was the same Angel [illegible] spake with him before in the similitude of a man. m I was ouercome with feare and sorowe when I sawe the vision. n He declareth hereby that God would be mercifull vnto the people of Israel. o Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once to power, the Angel had to rayse him twise but by litle and litle. p Meaning that he would not onely [illegible] selfe [illegible] the rage of [illegible] kings, but also the other kings of Persia. p Alexander the king of Macedonia. q For this Angel was appointed for the defence of the Church vnder Christ, who is the head thereof.

## CHAP. XI.

A prophesie of the kingdomes, which shoulde be enemies to the Church of God: as of Persia, 2 Of Grecia, 5 Of Egypt, [illegible] Syria, [illegible] And of the Romanes.

ALso I, in the first yere of Da-
rius of the Medes, euen I
stoode to incourage and to
strengthen him.
2 And now wil I shew thee þ trueth.
Behold, there shall stande vp yet three
Kings in Persia, and the fourth shall be
far richer then they al: & by his strength,
and by his riches he shall stirre vp all
against the realme of Grecia.
3 But a mightie king shall stand vp,
that shal rule with great dominion, and
do according to his pleasure.
4 And when he shall stande vp, his
kingdome shall be broken, and shall be
deuided towarde the foure windes of
heauen: and not to his posteritie, nor
according to his dominion which he ru
led: for his kingdome shalbe pluckt vp,
euen to be for others besides those.
5 And the King of the South shalbe
mightie, & one of his princes, and shal
preuaile against him, and beare rule: his
dominion shall be a great dominion.
6 And in the end of yeres they shalbe
ioyned together: for the Kings daugh
ter of the South shall come to the King
of the North to make an agreement,
but she shal not reteine the power of the
arme, neither shall he continue, nor
his arme: but she shall be deliuered to
death, and they that brought her, and
he that begate her, and he that com-
forted her in these times.
7 But out of the bud of her rootes
shall one stande vp in his steade, which
shall come with an armie, and shall en
ter into the fortresse of the King of the
North, and doe with them as he list,
and shall preuaile,
8 And shall also cary captiues into
Egypt their gods with their moltẽ ima
ges, and with their precious vessels of
siluer and of golde, and he shall continue
mo yeres then the King of the North.
9 So the King of the South shall
come into his kingdome, and shall re-
turne into his owne lande.
10 Wherefore his sonnes shalbe stir-
red vp, & shall assemble a mightie great
armie: and one shall come, and ouer-
flowe, and passe through: then shal he
returne, & be stirred vp at his fortresse.
11 And the King of the South shall
be angrie, and shall come foorth, and
fight with him, euen with the King
of the North: for he shall set foorth a
great multitude, and the multitude
shall be giuen into his hande.
12 Then the multitude shalbe proud,
and their heart shall be lifted vp: for he

a The Angel assureth Daniel that God hath giuen him power to performe these things, seeing he appointed him to assist Darius when he ouercame the Caldeans. b Whereof Cambyses that now reigned was the first, the second Smerdes the third Darius the sonne of Hystaspes, & the fourth Xerxes, which all were enemies to the people of God and stood against them. c For he raised vp all the East countrey to fight against the Grecians: albeit he had in his armie nine hundreth thousand men, yet in foure battels he was ouercome and fled away with shame. d That is, Alexander the great. e For [illegible] he died [illegible] being ouercome with drinke, and so fel into a disease, or as some write, was poysoned by Cassander.

f For his twelue chiefe princes first diuided his kingdome among themselues. g After this his Monarchie was diuided into foure, for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemeus Egypt. h Thus God reuenged Alexanders ambition & crueltie in causing his posteritie to be murthered, partly of the fathers chiefe friends & partly one of another. i None of these foure shall be able to be compared to the power of Alexander. k That is, his power being no part thereof. l To wit Ptolemeus King of Egypt. m That is, Antiochus the sonne of Seleucus and one of Alexanders princes shall be more mightie: for he should haue both Asia and Syria. n That is, Berenice the daughter of Ptolemeus Philadelphus shalbe giuen in mariage to Antiochus Theos thinking by this affinitie that Syria and Egypt should haue a continuall peace together. o That force and strength shall not continue: for soone after Berenice & her yong sonne after her husbandes death, was slaine of her stepsonne Seleucus Callinicus the sonne of Laodice the lawfull wife of Antiochus, but put away for this womans sake. p Neither Ptolemeus nor Antiochus. q Some reade seede meaning the childe begotten of Berenice. r Some reade she that begate her and then by vnderstande her nurce which brought her vp: so that all they that were occasion of this mariage were destroyed. s Meaning that Ptolemeus Euergetes after the death of his father Philadelphus should succeede in the kingdome being of the same stocke that Berenice was. t To reuenge his sisters death against Antiochus Callinicus King of Syria. u For this Ptolemeus reigned sixe and fourtie yeres. x Meaning Seleucus and Antiochus the Great, the sonnes of Callinicus that shal make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus [illegible] while the warres were preparing. z That is Philopater when he shall see Antiochus to take great dominions fro him in Syria [illegible] made Egypt. a For Antiochus had sixe thousand horsmen and [illegible] thousand footemen.

b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire.

c For not onely Antiochus came against him but also Philip king of Macedonia & these two brought great power with them.

d For under Onias which falsly alledged that place of Isa. 19, 19 certaine of the Jewes retyred with him into Egypt to fulfill this prophecie. Also the Angel sheweth that all these troubles which are in the Church are by the prouidence and counsell of God.

e The Egyptians were not able to resist Scopas Antiochus captaine.

f He sheweth that he shall not onely afflict the Egyptians, but also the Jewes, and shall enter into their countrie whereof he admonisheth the before that they may knowe that all these things come by Gods prouidence.

g This was the second battell that Antiochus fought against Ptolemeus Epiphanes.

shall cast downe thousands: but he shall
not still preuaile.

13 For the King of the North shall
returne, & shall set foorth a greater multitude
then afore, and shall come foorth
(after certaine yeeres) with a mightie
armie, and great riches.

14 And at the same time there shall
manie stand vp against the King of the
South: also the rebellious children of
thy people shall exalt themselues to establish
the vision, but they shall fall.

15 So the King of the North shall
come, and cast vp a mount, and take the
strong citie: and ye armies of the South
shall not resist, neither his chosen people
neither shall there be any strength
to withstande.

16 But he that shal come, shal do vnto
him as he list, & none shall stād against
him: & he shall stād in the pleasant land,
which by his hand shalbe consumed.

17 Againe he shall set his face to enter
wt the power of his whole kingdom,
and his cōfederates with him: thus shal
he do & he shall giue him the daughter
of women, to destroy her: but she shal
not stād on his side, neither be for him.

18 After this shall hee turne his face
vnto the yles, and shall take many, but
a prince shall cause his shame to light
vpon him, beside that hee shall cause his
owne shame to turne vpon him selfe.

19 For he shall turne his face toward
the fortes of his owne lād: but he shalbe
ouerthrowen & fal & be no more found.

20 Then shall stand vp in his place
in the glorie of the kingdome, one that
shall raise taxes: but after fewe dayes he
shalbe destroyed, neither in wrath, nor
in battell.

21 And in his place shall stande vp a
vile person, to whome they shall not
giue the honour of the kingdome: but he
shall come in peaceably, and obteine the
kingdome by flatteries.

22 And the armes shall bee ouer
throwen with a flood before him, and
shalbe broken: and also the prince of the
couenant.

23 And after the league made with
him, he shal work deceitfully: for he shal
come vp & ouercome wt a smal people.

24 Hee shall enter into the quiet and
plentifull prouince, and he shall doe that
which his fathers haue not done, nor
his fathers fathers: hee shall deuide a
mong thē the pray & the spoyle, and the
substance, yea, and hee shall forecast his
deuises against the strong holdes, euen
for a time.

25 Also he shall stirre vp his power
and his courage against the King of the
South with a great armie, and the king
of the South shalbe stirred vp to battel
with a verie great and mightie armie:
but hee shall not stand. for they shall
forecast and practise against him.

26 Yea they that feede of the portion
of his meate, shall destroy him: and his
armie shall ouerflowe: and many shal
fall, and be slaine.

27 And both these Kinges hearts
shalbe to do mischiefe, and they shall
talke of deceite at one table: but it shall
not auaile: for yet the ende shalbe at
the time appointed.

28 Then shall he returne into his lād
with great substance. for his heart shal
be against the holy couenant: so shall he
do and returne to his owne land.

29 At the time appointed he shall returne
and come toward the South: but
the last shall not be as the first.

30 For the ships of Chittim shall
come against him: therefore he shall be
sorie and returne, & freat against the holy
couenāt: so shal he do, he shall euen returne
and haue intelligence with them
that forsake the holy couenant.

31 And armes shall stande on his
part, and they shal pollute the Sanctuarie
of strength, and shall take away
the daily sacrifice, & they shal set vp the

h To wit, a beautiful woman which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the kingdome of Egypt. [illegible] that he shall touche her inheritance, [illegible] That is toward Asia, Greece and [illegible] For the Jewes called [illegible] For whereas Antiochus [illegible] to contemne the Romanes, and put their ambassadours [illegible] Attilius [illegible] Consul [illegible] Lucius Scipio put him to flight and caused his shame to turne on his owne head [illegible] of foolish counsell. For feare of the Romanes hee shall flee [illegible] For when as vnder the pretence of [illegible] he would haue robbed the Temple of Jupiter Dodoneus [illegible] Seleucus shall succeede his father Antiochus [illegible] by [illegible] reason. [illegible] Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brothers death and was of a vile, cruell and flattering nature, and defrauded [illegible] brothers sonne of the kingdome, and vsurped the kingdome without the consent of the people.

[illegible] that [illegible] helpe the yong [illegible]

For after the [illegible]

For he came vpon [illegible] Antiochus [illegible]

Meaning, in Egypt.

He will come [illegible]

[illegible] Declaring that [illegible] there shall be [illegible] of their prince.

take truce, and banket together [illegible] hearts [illegible] shal imagine [illegible] but one against another. [illegible] that [illegible] of God [illegible] that there cannot [illegible] is the Romanes power [illegible] appointed [illegible] long hee [illegible] the people of God [illegible] the crowne [illegible] Jewes which [illegible] and so beganne to corrupt the pure seruice of God.

abomi-

abominable desolation.

32 And such as wickedly breake the
couenant shall be caused to erre by flatte-
rie: but the people that do knowe their
God, shall preuaile and prosper.

33 And they that vnderstand among
the people, shall instruct many: yet
they shall fall by sword, and by flame, by
captiuitie and by spoyle many dayes.

34 Nowe when they shall fall, they
shalbe holpen with a litle helpe: but
many shall cleaue vnto them faynedly.

35 And some of them of vnderstan-
ding shall fall to trie them and to purge,
and to make them white till the time be
out: for there is a tyme appointed.

36 And the King shall do what him
list: he shall exalt himselfe, and magni-
fie himselfe against all that is God,
and shall speake marueilous things a-
gainst the God of gods, & shall prosper,
till the wrath be accomplished: for the
determination is made.

37 Neither shall he regarde the God
of his fathers nor the desires of women,
nor care for any God: for he shal magni-
fie himselfe aboue all.

38 But in his place shall hee honour
the god Mauzzim, and the god whom
his fathers knewe not shall hee honour
with golde and with siluer, and with
precious stones and pleasant things.

39 Thus shall he doe in the holdes of
Mauzzim with a strange god whom he
shall acknowledge: hee shall increase
his glorie and shall make them to rule
ouer many, and shall deuide the lande
for gaine.

40 And at the ende of time shall the
king of the South push at him, and the
King of the North shall come against
him like a whirlewinde with charets,
and with horsemen, and with many
shippes, and he shall enter into the coun-
treis, and shall ouerflowe and passe
through.

41 He shall enter also into the plea-
sant lande, and many countreis shall
be ouerthrowen: but these shall escape
out of his hande euen Edom and Mo-
ab, and the chiefe of the children of Am-
mon.

42 He shall stretche forth his hands
also vpon the countreis, and the land of
Egypt shall not escape.

43 But he shal haue power ouer the
treasures of gold and of siluer, and ouer
all the precious things of Egypt and of
the Lybians and of the blacke Moores
where he shall passe.

44 But the tidings out of the East &
the North shall trouble him: therefore
he shall go forth with great wrath to
destroy and roote out many.

45 And hee shall plant † tabernacles
of his palace betweene the seas in the
glorious and holy mountaine, yet hee
shall come to his ende, and none shall
helpe him.

The Angel to warneth the Iewes that when they should see the Romanes in the sanctuary and that the incense should cease, they should not escape their hands that the they should not thinke that all this was done by Gods prouidence, and much as he warned the Iewes long before of it, and gaue them warning to flie, yet would not beleeue him.

* Hearing that Egypt was subdued by Augustus Caesar, and recouered the which Antonius had lost.

† The Romanes after they conquered quietly throughout all countreis, and from sea to sea, and in Iudaea but at length for their cruelnesse God shall destroy them.

## CHAPTER XII.

1 Of the deliuerance of the Church by Christ.

AND at that * time shall Mi-
chael stand vp, ‡ great prince,
which standeth for the chil-
dren of thy people, and there
shalbe a time of trouble, such as neuer
was since there began to be a nation vn-
to that same time: and at that time thy
people shall be deliuered, euery one that
shalbe found written in the booke.

2 And many of them that sleepe in
the dust of the earth, shall awake, some
to euerlasting life, and some to shame &
perpetuall contempt.

3 And they that be wise shall shine,
as the brightnes of the firmament, and
they that turne many to righteousnes,
shall shine ‖ as ‡ starres, for euer & euer.

4 But thou, O Daniel, shut vp the
wordes, and seale the booke till the end
of the time: many shal runne to and fro,
and knowledge shalbe increased.

5 ¶ Then I Daniel looked, and be-
holde, there stoode other two, the one
on this side of the bancke of the riuer,

* The Angel here noteth two things: first that the Church shalbe in great affliction & trouble at Christes comming, and next that God will leade vs by Angel to deliuerance, whome here he calleth Michael meaning Christ, which is published by preaching of the Gospel.

‡ Shining, at shall rise at the generall resurrection, which thing is here annexed, because the faithfull should haue an eye & respect to that in the earth, that they liue so that they may rise to euerlasting comfort.

Here we see that the true seare of God and his religion. He chiefly meaneth the ministers of Gods word & sacraments, all the faithfull which instruct the ignorant, and bring them to the true knowledge of God. & Though the most part be persecuted & oppressed, yet keepe they still record & remembrance of Christ & of God, which hath a power to quicken & raise vp againe the dead, & to bring them from the graue to euerlasting life: so that they which teach the knowledge of the Gospell, & liue thereafter, shall not be forgotten, but shall shine as starres in the kingdome of God. & Which was to be proued.

and the other on that side of the brinke of the riuer.

6 And one ] said vnto the man clothed in linen, which was vpon the waters of the riuer, When ] shalbe the ende of these wonders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, when he held vp his right hand, and his left hand vnto heauē, and sware by him that liueth for euer, that it shall tarrie for a time, two times & an halfe: and when hee shall haue accomplished to scatter the power of the holie people, all these things shall be finished.

8 Then I heard it, but I vnderstood it not: then said I, O my Lorde, what shalbe the end of these things?

9 And he said, Go thy way, Daniel: for the wordes are closed vp, and sealed, till the end of the time.

10 Many shall bee purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the dayly sacrifice shall bee taken away, and the abominable desolation set vp, there shalbe a thousande, two hundreth ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousande, three hundreth and fiue and thirtie dayes.

13 But go thou thy way till the ende be: for thou shalt rest and stande vp in thy lot, at the ende of the dayes.

h Which was as it were a double oth, & did the more confirme the thing.

i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an ende.

k When the Church shalbe scattered and diminished in such sort as it shall seeme to haue no power.

l From the time that the dayly sacrifice shall be taken away the sacrifice and ceremonies of the Lawe in Signifying that for time shalbe long of Christes comming, and yet the children of God ought not to be discouraged, though it be deferred. m In this number hee adderh a moneth to the former number, signifying that not in vain to appoint the time of Christs comming: but that they are blessed that patiently abide his appearing. n The Angel warneth the Prophet patiently to abide, till the time appointed come, signifying that he should be part this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

# Hosea.

## The Argument.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grewe euer worse & worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah & Micah to them of Iudah) to condemne the[m] of their ingratitude, and where as they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in aduoutrie: and therefore sheweth them that God would take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeeres, though they remained still in their vices and wickednes, and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselues by the sweetenes of Gods promises, hee setteth before them the two principall parts of the Lawe, which are the promes of saluation, and the doctrine of life: for the first part he reciteth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the seconde hee vseth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two poynts, yet the Prophets moreouer more peculiarly both the time of Gods iudgements and the manet.

### CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THe worde of the Lorde that came vnto Hosea the sonne of Beeri, in the dayes a of Vzziah, Iotham, Ahaz, ] and b Hezekiah kings of Iudah, & in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lorde spake by Hosea, and the Lord said vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, and tooke d Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord said vnto him, Call his name Izreel: for yet a little, & I will visite the blood of Izreel vpō the house

a Called also Azariah, who being a leper was depriued from his kingdome.

b So that it may bee gathered by the reigne of these foure kings, that he prophecied about threescore yeere.

c That is, one that of long time hath accustomed to play the harlot: not that the prophet did otherwise in effect but he came then in a vision or else was commanded by God to see such vnder this parable or figure the idolatrie of the Synagogue, & of the people her children. d Gomer signifieth a consumption or corruption, and Diblaim a heape of figges, declaring that they were all one like rotten figges. e Meaning, that they should be no more called Israelites, of the worthy name they boasted, because Israel had preuailed with God: but that they were as bastardes, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel which was the chiefe citie of the tenne tribes vnder Ahab, where Iehu shewe so much blood, 2. King. 10. 8, 11.

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of Iehu I will cause to cease the kingdome of the house of Israel.

5 And at y day will I also breake ỹ bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter. ⁊ God said vnto him, Call her name Lo ruhamah: for I will no more haue pitie vpon ỹ house of Israel: but I will vtterly take them away.

7 Yet I will haue mercie vpon the house of Iudah and will saue them by the Lord their God, and will not saue them by bowe, nor by sworde nor by battel, by horses, nor by horsemen.

8 Now whē she had weaned Lo ruhamah she conceiued and bare a sonne.

9 Then said God, Call his name Lo ammi: for yee are not my people: therefore will I not be yours.

1 Yet the nomber of the children of Israel shalbe as the sande of the sea, which can not bee measured nor tolde: and in the place where it was said vnto them, Ye are not my people, it shall bee said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, ⁊ appointe themselues one head, and they shall come vp out of the land: for great is the day of Izreel.

2 Say vnto your brethren, Ammi, ⁊ to your sisters, Ruhamah,

2 Plead with your mother: plead with her: for she is not my wife, neither am I her husband: but let her take away her fornications out of her sight, ⁊ her adulteries from betweene her breastes.

3 Least I strip her naked, ⁊ set her as in ỹ day that she was borne ⁊ make her as a wildernesse and leaue her like a drie land and slay her for thirst.

4 And I will haue no pitie vpon her children: for they bee the children of fornications.

5 For their mother hath played the harlot: shee that conceiued them, hath done shamefully: for she said I will goe after my louers that giue me my bread and my water, my woolle and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will stoppe thy way w thornes, ⁊ make an hedge, that she shall not finde her paths.

7 Though shee folowe after her louers, yet shall shee not come at them: though she seeke them, yet shall she not finde them: then shall she say, I will go ⁊ returne to my first husbande: for at that time was I better then now.

8 Now she did not knowe ỹ I gaue her corne and wine, and oyle and multiplied her siluer and golde, which they bestowed vpon Baal.

9 Therefore will I returne and take away my corne in the time thereof and my wine in the season therof and will recouer my woolle and my flaxe, lent, to couer her shame.

10 And now will I discouer her lewdnes in the sight of her louers and no mā shall deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast daies, her newe moones, and her Sabbaths, and all her solemne feastes.

12 And I will destroy her vines and her figge trees, whereof shee hath saide, These are my rewards that my louers haue giuen me: ⁊ I will make them as a foreste, ⁊ the wilde beasts shal eate them.

13 And I will visite vpon her the dayes of Baalim, wherein shee burnt incense to them: and she decked her selfe with her earings and her iewels, and she folowed her louers, and forgate me, saith the Lord.

14 Therefore behold, I will allure her, and bring her into the wildernes, ⁊ speake friendly vnto her.

15 And I will giue her her vineyardes from thence, and the valley of Achor for the doore of hope, and she shall sing there as in the dayes of her youth, and as in the day when she came vp out of the land of Egypt.

16 And at that day, saith the Lorde, thou shalt call me Ishi, ⁊ shalt call me

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1 I will bee mercifull vnto Iehu. to the blood that he shed in Izreel for Iehu God threatned him vp to execute his vengeance vpon, yet not to haue him vtterly destroyed, but onely for the sinne of God: so the end declared, for he did not vtterly root out Idolatry, which he had destroyed. 2 Either the multitude of them vpon the earth. 3 And I shall haue compassion vpon her that was not pitied. 4 Or, I will haue compassion vpon her that was not pitied. 5 That is, not my people. 6 Because they should not be vtterly cast off, but receiued vnto the promise except they repented. 7 For after their captiuitie they were called the children of the liuing God, which name belongeth vnto the Gentiles, vnto vs. 8 That is, after the sparcing of Baal vp vnto the Iewes by our Lord but chiefly, as is referred to the time of Christ and the Apostles. 9 Or, Iezreel. The valley and hill, as on ỹ Iezreel be ouer-throwen, now shall it be as a miracle.

1 The people is called by the name of the mother and children, and therewith them ex cept they repent.

2 Heere ye that haue any sense of your vnnaturalnesse, it is time that you encourage one another to plead with the same, consider aright, ye are my people and mine I haue neuer I God is worth the while to seeke vnto that will look vnto him. 3 Or, I will make her as a wilderness. 4 That is, I will make her as barren as a wilderness. 5 Or, I will make her as a wilderness. 6 Or, I will make her as a wilderness. 7 That is, I will make her as a wilderness. 8 That is, I will make her as a wilderness. 9 That is, I will make her as a wilderness. 10 That is, I will make her as a wilderness. 11 That is, I will make her as a wilderness. 12 That is, I will make her as a wilderness. 13 That is, I will make her as a wilderness. 14 That is, I will make her as a wilderness. 15 That is, I will make her as a wilderness. 16 That is, I will make her as a wilderness.

Speaking, be idoles which they serued and by whome they thought they had meate and abundance. 2 I am punish them for their idolatrie. 3 Or, I will make her as a wilderness. 4 That is, I will make her as a wilderness. 5 That is, I will make her as a wilderness. 6 That is, I will make her as a wilderness. 7 That is, I will make her as a wilderness. 8 That is, I will make her as a wilderness. 9 That is, I will make her as a wilderness. 10 That is, I will make her as a wilderness. 11 That is, I will make her as a wilderness. 12 That is, I will make her as a wilderness. 13 That is, I will make her as a wilderness. 14 That is, I will make her as a wilderness. 15 That is, I will make her as a wilderness. 16 That is, I will make her as a wilderness.

c That is, my maister which name was applied to their idoles.

no more Baali.

17 For I will take away the names of Baalim out of her mouth, and they shall bee no more remembred by their names.

d No idolatrie shal once come into their mouth, but they shall serue me purely according to my worde

18 And in that day will I make a couenant for them, with the wilde beasts, and with the foules of the heauen, and with that that creepeth vpon the earth: and I will breake the bowe, & the sword and the battell out of the earth, and will make them to sleepe safely.

e Speaking, that he will so blesse the that all creatures shall fauour them.

19 And I will marie thee vnto me for euer: yea, I will marie thee vnto me in righteousnesse, and in iudgement, and in mercy and in compassion.

20 I will euen marie thee vnto me in f faithfulnesse, and thou shalt knowe the Lorde.

f With a covenant that neuer shalbe broken

21 And in that day I wil heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare þ corne, and the wine, and the oyle, and they shal heare Jzreel.

23 And I wil sowe her vnto me in the earth, and I will haue mercy vpon her, that was not pitied, & I wil say to them which were not my people, Thou art my people. And they shall say, [Thou art] my God.

Rom.9 25. 1.pet.2.10.

## CHAP. III.

1 The Jewes shall be scatred for their idolatrie. 5 Afterwarde they shall returne to the Lord.

Then said þ Lord to me, a Goe yet, and loue a woman beloued of her husbande, and which was an harlot, according to the loue of the Lord toward the children of Jsrael: yet they looked to other gods, and loued the Wine bottels.

a Herein the Prophet representeth the person of God, which loued his Church before he called her: and did not withdraw the same when she gaue her selfe to idoles

2 So I bought her to me for fiftene pieces of siluer, & for an homer of barley and an halfe homer of barly.

b That is, gaue them so much wholsome pleasures þ could not take vp so much that are giuen to drunkennesse.

3 And I said vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none, other man, and I will be so vnto thee.

c Yet I loued her and payde a small portion for her least she perceiuing the greatnes of my loue should haue abused me and not bene mooued vnto for sitterne pe-

4 For the children of Jsrael shall remaine many dayes without a king, and without a prince, & without an offring, and without an image, and without an Ephod and without Teraphim.

ces of siluer were but halfe the price of a slaue, Exod.21.32. d I will vse thee a long time as in the wooddoon wherein thou wilt be mine only no. e Meaning, not one of all the tyme of their captiuitie, but also vnto Christ. f That is, they shall want their home policie nor religion, & their idoles also wherein they put their confidence, shoulde be destroyed.

5 Afterward shall the children of Jsrael conuert, and seeke the Lorde their God, and d Dauid their king, and shall feare the Lord, and his goodnesse in the latter dayes.

This is properly of Christes kingdom vnderstand.

d Dauid was promised, & was Dauid to be eternall Psalme 72.17.

## CHAP. IIII.

A complaint against the people and the Priests of Jsrael.

Heare the worde of the Lord, ye children of Jsrael: for the Lord hath a controuersie with the inhabitants of the lande, because there is no trueth, nor mercie nor knowledge of God in the land.

a Because the people would not obey the worde of God, therefore he threatneth them destruction.

2 By swearing, & lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.

3 Therefore shall the lande mourne, and euery one that dwelleth therin, shall be cut off, with the beastes of the fielde, & with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet let none rebuke, nor reprooue another: for thy people are, as they that rebuke the Priest.

5 Therefore shalt thou fall in þ day, and the prophet shal fal with thee in the night, and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Lawe of thy God, I will also forget thy children.

7 As they were increased, so they sinned against me: therfore will I chaunge their glory into shame.

8 They eate vp the sinnes of my people, and lift vp their mindes in their iniquitie.

9 And there shall bee like people, like priest: for I will visite their wayes vpon them, and reward them their deedes.

k Like people, like priest.

10 For they shall eate, and not haue ynough: they shall commit adultery and shall not increase, because they haue left off to take heede to the Lord.

11 Whoredome and Wine, and new Wine take away their heart.

12 My people aske counsell at their stockes, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, & they haue gone a whoring from vnder their God.

13 They sacrifice vpon the tops of the

ple which were vnarie who hearing the worde of God 1 Thessa. 2. 13. receiued it not. To wit, the Priests seeke to eat the people sinnes, and flatter them in their sinnes. h Signifying, that as they haue sinned, so shall they be punished together. Shewing that there is no hope of repentance in them at all for euer, though their children by the mercie of God may escape: yet they shall be destroyed of their hope. i That is, they shall vse their horne policie nor religion, & their idoles also wherein they put their confidence, shoulde be destroyed. k They are rather to be compared vnto beastes then vnto men, for their sinnes they were not ashamed, but sought helpe of stockes and stones. l Shewing that they are

mountaines, and burne incense vpō the hilles vnder the okes, and the poplar tree, and the elme, because the shadowe thereof is good: therefore your daughters shall be [r] harlots, and your spouses shalbe whores.

14 I will not [s] visite your daughters when they are harlots, nor your spouses when they are whores: for they themselues are separated with harlots, and sacrifice with whores: therefore the people that doth not vnderstand, shal fall.

15 Though [t] Israel, play the harlot, [yet] let not Iudah sinne: come not yee vnto Gilgal, neither go ye vp to [u] Beth-auen, nor sweare, The Lord liueth.

16 For Israel is rebellious as an vnruly heyfer. Nowe the Lord will feede them as a [x] lambe in a large place.

17 Ephraim [is] ioyned to idoles: let him alone.

18 Their drunkennesse stinketh: they haue cōmitted whoredome: their rulers loue to say [with] shame, [y] Bring ye.

19 The wind hath bounde them vp in her wings, and they shall be ashamed of their sacrifices.

r Yee muste chose another God then the Lord, or else ye shall be vnmarried, or giue ouer the seruice of idoles, that be the same thing vnto him.

s That is, I will not correct your shame to bring you to amendement: but let your shame be a bridle to your vnmercifulnesse, your vnmercifulnesse, your shame, your damnation.

t God complaineth that Iudah is infected and enticed them to learne by their example to commit the same sinne.

u For albeit the Lord had honoured them in time past by his presence yet because it was abused by their

idolatrie, he would not y two people should resort thither. x He called Beth-el, that is, the house of God, Beth-auen, that is, the house of iniquitie because of their abominations set vp there signifying y no place is holy where God is not purely worshipped.

y God will so disperse them that they shall not remaine in any certaine place. z They are so impudent in receiuing bribes, that they will commande men to bring them vnto them. y To carry them suddenly away.

## CHAP. V.

1 Against the Priestes and rulers of Israel. 13 The helpe of man is in vaine.

a The Priestes and Princes catcheth the poore people in their snares as the fowlers do the birdes, in these two hatefull considerationes: For thereby hauing their Gremers to be gluttons altogether to holines, to sacrifices, which were the cause of their slaughter in contempt.

b Though I haue admonished them continually by my Prophets.

c They haue defiled their liues not onely to be Idolaters, but also Sodomites: because there is no remorse left of that crime.

HEare ye Priestes, heare this, and hearken yee, O house of Israel, & giue ye eare, O house of the King: for iudgement [is] towarde you, because you haue bene a [a] snare on Mispah, and a net spred vpon Tabor.

2 Yet they were profound, to decline to [b] slaughter, though I haue bene a [c] rebuker of them all.

3 I know [d] Ephraim, & Israel is not hid frō me: for nowe, O Ephraim y art become an harlot, & Israel is defiled.

4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, and they haue not knowen the Lord.

5 And the [e] pride of Israel doth testifie to his face: therefore shall Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.

6 They shall goe with their sheepe, & with their bullockes to seeke the Lorde: but they shall not find him: for [f] he hath withdrawen himselfe from them.

7 They haue trāsgressed against the Lord: for they haue begotten straunge children: nowe shall a moneth deuoure them with their portions.

8 Blowe yee the trumpet in Gibeah, [and] the shaume in Ramah: cry out at Beth-auen, after thee, O Beniamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel haue I [g] caused to knowe the truth.

10 The princes of Iudah were like them that [h] remoue the bounde: there fore will I powre out my wrath vpon them like water.

11 Ephraim is oppressed, [and] broke in iudgement, because he willingly walked after the commandement.

12 Therefore will I be vnto Ephraim as a moth, & to the house of Iudah as a rottennesse.

13 When Ephraim sawe his sickenes, & Iudah his wound, then went Ephraim vnto [i] Asshur, and sent vnto King [k] Jareb: yet couldest he not heale you, nor cure you of your wounde.

14 For I will be vnto Ephraim as a lion, & as a lions whelpe to y house of Iudah: I, [euen] I will spoyle, & go away: I will take away, & none shal rescue it.

15 I will go, & returne to my place, till they acknowledge their fault, & seeke me: in their affliction they will seeke me diligently.

d That is, their children are degenerate, so that there is no hope in them.

e Their destruction is not farre off.

f That is, all I can cōpare vnder this part signifying that the Lord by plagues doth so pursue them from place to place till they were destroyed.

g By sufferīg they shal know that I haue iustly determined of them.

h They haue turned vp side downe all politicall order, and all manner of religion.

i To wit, after King Jeroboams commandement, & did not rather forsake God.

k In steade of seeking for remedie at Gods hand.

l Who was King of the Assyrians.

## CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednesse of the Priestes

a Be hearty & people bowe they ought to turne to the Lord, that he might call backe his plagues.

b Though he correct vs sometime, yet his helpe [is] not be far off, if we returne to him.

c You seeme to haue a certaine holines and repentance, but it is vpon the sodden, & as a morning cloude.

d I haue still laboured by my Prophets, and as it were framed you to bring you to amendement.

COme, and let vs [a] returne to the Lord: for he hath spoiled, and he will heale vs: he hath wounded vs, and hee will binde vs vp.

2 After two dayes will [b] he reuiue vs, [and] in the thirde day hee will rayse vs vp, and we shall liue in his sight.

3 Then shall we haue knowledge, & endeuour our selues to knowe the Lord: his going forth is prepared as the morning, and hee shall come vnto vs as the rayne, and as the latter rayne vnto the earth.

4 O Ephraim, what shal I doe vnto thee? O Iudah, howe shall I intreate thee? for your goodnes is as a morning cloud, and as the morning dewe it goeth away.

5 Therefore haue I [d] cut downe by the prophets: I haue slaine them by the

but all was in vayne: for my worde was not meante to seeke them, but a meane to slay them.

words of my mouth, & thy iudgements were as the light that goeth forth.

6 For I desired mercy and not sacrifice, & the knowledge of God more then burnt offrings.

7 But they like men haue transgressed ᵇ couenant: there haue they trespassed against me.

8 Gilead is a citie of them that worke iniquitie and is polluted with blood.

9 And as theeues waite for a man, so the company of ᶜpriestes murther in the way by consent: for they worke mischeefe.

10 I haue seene vilenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.

11 Yea, Iudah hath set a plant for thee, whiles I woulde returne the captiuitie of my people.

a That is, idolatrie and hath taken grasse of the trees.

## CHAP. VII.

1 Of the vices and wantonnesse of the people. 12 Of their punishment.

When I would haue healed Israel, then the iniquitie of Ephraim was discouered, & the wickednes of Samaria: for they haue dealt falsly: & the theefe commeth in, and the robber spoyleth without.

2 And they cõsider not in their hearts, [that I remember all their wickednes: nowe their owne inuentions haue beset them about: they are in my sight.

3 They make the king glad with their wickednesse, and the princes with their lyes.

4 They are all adulterers, [and as a hote ouen heated by the baker, which ceaseth from raising vp and frõ kneading the dough vntill it be leauened.

5 This is the day of our king: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorners.

6 For they haue made readie their heart lyke an ouen whiles they lye in waite: their baker sleepeth all ᵈ night: in ᵈ morning it burneth as a flame of fire.

7 They are all hot as an ouen, and haue deuoured their iudges: all their kings are fallen: there is none among them that calleth vnto me.

8 Ephraim hath vnrt him selfe among the people. Ephraim is as a cake on the hearth not turned.

9 Straungers haue deuoured his strength, & he knoweth it not, yea, gray hearres are here and there vpon him, yet he knoweth not.

10 And the pride of Israel testifieth to his face, & they do not returne to ᵉ Lord their God, nor seeke him for all this.

11 Ephraim also is like a doue deceiued, without heart: they call to Egypt: they go to Assur.

12 But when they shall go, I will spread my net vpon them, and drawe them downe as the fowles of the heauē. I will chastise thē as their congregation hath heard.

13 Woe vnto them: for they haue fled away from mee: destruction shall bee vnto them, because they haue transgressed against mee: though I haue redeemed them, yet they haue spoken lyes against me.

14 And they haue not cryed vnto mee with their heartes, When they howled vpon their beds: they assemble themselues for corne & wine, and they rebell against me.

15 Though I haue bounde, and strengthened their armes, yet doe they imagine mischeefe against me.

16 They returne, but not to the most high. they are like a deceitfull bowe. their princes shall fall by the sworde, for the rage of their tongues: this shalbe their derision in the land of Egypt.

## CHAP. VIII.

1 The destruction of Iudah and Israel, because of their idolatrie.

Set ᶠ trumpet to thy mouth: hee shall come as an egle against the house of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.

2 Israel shal cry vnto me, My God, we knowe thee.

3 Israel hath cast off the thing that is good: the enemie shal pursue him.

4 They haue set vp a king, but not by mee: they haue made princes and I knewit not: of their siluer and their gold haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: howe long will they be without ᵍ innocencie.

6 For it came euen from Israel: the ʰ workeman made it, therefore it is not

b Which was ᵖ place where the Priestes dwelt, which shoulde haue been occupied in instructing my people.

c By doctrine which I taught them, was not contented.

d Or, he watcheth to what scope his doctrine tended, that they shoulde cõprehend the abhorrence of God, and the loue of their neighbour, with outward sacrifice.

e That is, the light & weake persons.

f Or, he compareth the rage of the people to a burning ouen, where the baker hasteth till his dough be leauened and raysed.

g They liued all riot and excesse in the courtes and tolleratiõs, whereby their king was ouercome with surfet, and brought into diseases and beliefe in flatteries.

h By these words God inueyeth them of all good rulers.

i That is, he counterfeiteth the religion of the Gentiles set vp but as a cake baked on the one side and raw on the other, neither ryght nor cleane, but partly a Iewe, and partly a Gentile.

a Meaning, that there was no one man of vse among them, but that they were subiect to all wickednesse, both secret & open.

b Then of some they were led by Ieroboam about God, and of the like but how to flatter and please him.

c He compareth the rage of the people to a burning ouen, where the baker hasteth till his dough be leauened and raysed.

d They liued all riot and excesse in the courtes and tolleratiõs, whereby their king was ouercome with surfet, and brought into diseases and beliefe in flatteries.

e By these words God inueyeth them of all good rulers.

f That is, he counterfeiteth the religion of the Gentiles set vp but as a cake baked on the one side and raw on the other, neither ryght nor cleane, but partly a Iewe, and partly a Gentile.

g Because they boast of their owne knowledge, and passe not what they speake against me & my seruants, Psal. 73 9.

h God reuoketh Ieroboam to remembrance the seperating of the enemie against Israel, which was done the people of God.

i They shall not take vpon them to make priests, as their brethren do here.

k That is Ieroboam by whom when he had set vp their owne libertie, and made no more to bow vnto Salem.

l Meaning, the calfe and

God: but the calfe of Samaria shall be broken in pieces.

f Shebuing that we are to looke for no helpe, but onely at God.

7 For they haue sowne the winde, and they shall reape the whirle winde: it hath no stalke, but the budde that bring forth no meale: if so be it bring forth, the straungers shall deuoure it.

g They neuer ceasse but runne to and fro to seeke helpe.

8 Israel is deuoured, now shall they be among y Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Assur: they are as a wilde asse alone by him selfe: Ephraim hath hired louers.

h That is, for the treasure which the king and the princes shall vp-pon them wish meanes of, are forced to bring them to repentance.

10 Yet though they haue hired among the nations, now will I gather them, and they shal forsome a litle for the burden of the king, and the princes.

i Idolaters count the vse, or ô God as ydlye to be kept or their owne inuentions.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

12 I haue written to them the great things of my law: but they were counted as a strange thing.

k Shewing that they offer not to the Lorde but he accepteth no seruice which he hath not appointed

13 They sacrifice flesh for the sacrifices of mine offrings, and eate it: but the Lord accepteth them not: now will he remember their iniquite, & visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Judah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

## CHAP. IX.

Of the hunger and captiuitie of Israel.

a For though at other seasons they shoulde reioyce, yet now they were punished.

b Their sinne was the greater, because they had receiued the knowledge of the truth, and yet did not bring forth the fruites thereof.

c Their ioye was but vanitie.

d Shewing that they were not worthie to be numbred among the people of God.

e Ephraim is but a fole, and a mad man, that will not feele his owne miserie.

f Though they shunne to offer sacrifice by flying into desolation, yet shall they be pursued of the plagues, whereof they flee to saue them.

g That they shall not inioye their owne, nor yet were ordained for the vse of the tabernacle of God, but to be a reproche and spoile vnto the Gentiles.

h Ephraim, that is to bring me to God and not to be a snare to pull them from God.

i This people is so rooted in their wickednes, that they will neuer leaue their idolatrie.

k Whereas it was the office of the Prophets to reproue the people of their sinnes, he was mocked and counted a foole.

l Shaming, that he did foreshew them and prouide for it.

m They were as abominable vnto me as their louers the deuils.

n By gouernour.

o God would be reuenged of their children by cruell captiuitie and so consume them by little and little.

p As they kept render plaints in their houses in Tophet to procure them from the rod or ire of the lord, so shall Ephraim be at the first vnto me but now I shall run to the slaughter

q The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children. r The cheefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

O Reioyce not, O Israel for ioye as other people: for thou hast gone a whoring frō thy God: thou hast loued a rewarde vpon euery corne floore.

2 The floore, & the wine presse shall not feede them, and the newe wine shall fayle in her.

3 They shall not dwel in y Lords land, but Ephraim shall returne to Egypt, and they shall eat vncleane things in Assur.

4 They shall not offer wine to the Lorde, neither shall their sacrifices bee pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eate thereof, shall be polluted: for their bread for their soules shall not come into the house of the Lord.

5 What will ye doe then in the solemne day, and in the day of the feast of the Lorde?

6 For lo, they are gone from destruction: but Egypt shall gather them vp and Memphis shall bury them: the net tle shall possesse the pleasant places of their siluer, and the thorne shalbe in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come Israel shall knowe it: the Prophet is a foole: the spirituall man is mad for the multitude of thine iniquitie: therfore the hatred is great.

8 The watchmā of Ephraim should be with my God, but the Prophet is the snare of a fouler in all his wayes, and hatred in the house of his God.

9 They are deepely set: they are corrupt as in y dayes of Gibeah: therfore he will remember their iniquite, he will visite their sinnes.

10 I found Israel like grapes in the wilderne: I sawe your fathers as the first ripe in y figge tree at her first time: but they went to Baal Peor, and separated themselues vnto that shame, and their abominations were according to their louers.

11 Ephraim their glory shal flee away like a bird: from the birth and from the wombe, and from the conception.

12 Though they bring vp their children yet I will depriue them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I sawe, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring foorth his children to the murtherer.

14 O Lorde, giue them: what wilt thou giue thē: giue thē a barren wombe and dry breastes.

15 All their wickednes is in Gilgal: for there doe I hate thē: for the wickednes of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their rootes is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their bodie.

17 My God will cast them away, because they did not obey him: & they shall wander among the nations.

## CHAP. X.

1 Against Israel and his vices. 14 His destruction for the same.

ISrael is a emptie vine, yet hath it brought forth fruit vnto it selfe, and according to the multitude of the fruite thereof he hath increased the altars: according to the b goodnesse of their lande they haue made fayre images.

2 Their heart is deuided: now shall they bee founde faultie: hee shall breake downe their altars: hee shall destroy their images.

3 For nowe they shal say, We haue no c King because we feared not the Lord: and what should a King do to vs?

4 They haue spoke words, sweering falsly in making a couenant: thus iudgement groweth as wormewood in the furrowes of the field.

5 The inhabitants of Samaria shall feare because of the calfe of Beth-auen: for the people thereof shall mourne ouer it, and the d Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present vnto king Jareb: Ephraim shall receiue shame, and Israel shall bee ashamed of his owne counsell.

7 Of Samaria, the King thereof is destroied, as the fome vpon the water.

8 The hie places also of Auen shalbe destroyed, euen the sinne of Israel: the thorne and the thistle shall growe vpon their altars, and they shall say to the mountains, Couer vs, and to the hilles, Fall vpon vs.

9 O Israel, thou hast sinned from the dayes of Gibeah: there they stoode: the battell in Gibeah against the children of iniquitie did not e touch them.

10 It is my desire that I should chastice them, & the people shalbe gathered against them, when they shall gather themselues in their two f furrowes.

11 And Ephraim is as an heiffer vsed to delite in threshing: but I will passe by her faire necke: I wil make Ephraim to ride: Iudah shall plowe, & Iaakob shall breake his cloddes.

12 Sowe to your selues in righteousnes: reape after the measure of mercie: breake vp your fallow ground: for it is time to seeke the Lord, till hee come and rayne righteousnesse vpon you.

13 But you haue plowed wickednes: ye haue reaped iniquitie: you haue eate the fruite of lies: because thou didest trust in thine owne wayes, and in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people and all thy munitions shalbe destroied, as Shalman destroyed Beth arbel in the day of battell: the mother with the children was dashed in pieces.

15 So shall Beth el doe vnto you, because of your malicious wickednes: in a morning shall the King of Israel be destroyed.

a Whereof though the grapes were gathered, yet euer as it gathered more strength it increased more wickednes, so that the correction hereof should haue brought them to obedience, and but breed their stubbornnesse.

b As they were rich and had abundance.

c To wit from God.

d The day that euer that God shall take away their King, and then they shall feele the want of their sinnes, and how they deceiued in him in whom, 2. King. 17 6, 7.

e In promising to be faithfull toward God.

f Thus their intergrete and sinceire which they pretended, was nothing but bitternes and griefe.

g When the calfe shalbe caried away.

h Chemarims were certaine idolatrous priests which did weare blacke apparell in their sacrifices, and cried hath o Ioaine vnto their supersticion Stubborded, 1 Sam. 28 17 reade 2 King 23 5.

i This he speaketh in generall of Beth el, as Chap. 4 15. Isa 2 19. Luke 23 30. Reuel. 6 16 and 9 6.

k In these dayes well thou as wicked as the Gibeonites as God there partly declared for they seale could not bee good in executing Gods iudgements, seeing there owne deedes bore as wicked as theirs. To wit, to slay of the Israelites remayned in that abhominable from that time. m The Israelites were not moued by their example to cease from their sinnes. n Because they are so desperate. I will delight to destroy them. o That is, when they haue gathered all their strength together. p Whereon is pleasure, as in plowing is labour and payne. q I will lay my yoke vpon her fat necke. r Reade Iere. 4 4.

CHAP. XI.

1 The benefites of the Lord toward Israel. 5 Their ingratitude and punishment.

WHen Israel [was a childe, then I loued him, and called my sonne out of Egypt.

2 They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

3 I led them also, [as one should beare the] in his armes: but they knewe not that I healed them.

4 I led them with cordes of a man, [euen] with bands of loue, and I was to them, as hee that taketh off the yoke from their iawes, and I layd the meate vnto them.

5 He shall no more returne into the land of Egypt: but Asshur shall be his king, because they refused to conuert.

6 And the sworde shall fall on his cities, and shall consume his barres, and deuoure them, because of their owne counsels.

7 And my people are bent to rebellion against mee: though they called them to the most hie, yet none at all would exalt him.

8 How shall I giue thee vp, Ephraim? howe shall I deliuer thee, Israel? howe shall I make thee, as Admah? howe shall I set thee, as Zeboim? mine heart is turned within me: my repentings are rolled together.

9 I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, & I will not enter into the citie.

1 Whiles the Israelites were in Egypt and vnder the yoke of their maister and vngratitude.

2 They rebelled and went a contrarie way when the prophets called them to repentance.

That is, friendly and not as beastes in stalles.

a Meaning thereby all their wickednes, for though he left vngraue into Assyria.

To wit, the Prophets.

b God confounded with his iudgements and that with a certaine griefe, how to punish him.

c Which were two of the cities that were destroyed with Sodom, Deu. 29 23.

d Meaning, that his loue wherewith he first loued the, made him determine to saue his seruant Israel, and assurance to bee and therein agrees with the scripture, that God is merciful, though he correct vs in loue.

e To consume them but will cause them to prosper and to receiue them to mercy and this is meant of the small number who shall walke after the Lord.

10 They shal walke after the Lord: he shal roare like a lion: whe he shal roare, then the children of the west shall feare.

11 [h] They shal feare as a sparrow out of Egypt, and as a doue out of the lande of Assur: and I will place them in their houses (saith the Lord.

12 Ephraim cõpasseth me about with lies, and the house of Israel with deceit: but Iudah yet ruleth with God, and is faithfull with the Saints.

h The Assyrians shall be afraide when the Lord maintaineth his people.

i Souereth the Israelites to Gods worde, and both not degenerate.

## CHAP. XII.

*He admonisheth by Iacobs example to trust in God, and not in man.*

EPhraim is fedde [a] with the wind, and followeth after the East wind: he euercreaseth dayly lies and destruction, & they do make a couenant with Assur, and oyle is caried into Egypt.

2 The Lord hath also a controuersie with Iudah, and will visite Iaakob, according to his wayes: according to his workes will he recompence him.

3 He tooke his brother by the heele in the wombe, and by his strength he had power with God.

4 And had power ouer the Angel, & preuailed: he wept and praied vnto him: [b] he found him in Bethel, and there hee spake with vs.

5 Yea the Lorde God of hostes, the Lord is himselfe his memoriall.

6 Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

7 [c] He is Canaan: [d] ballãces of deceit are in his hand: he loueth to oppresse.

8 And Ephraim said, Notwithstãding I am rich, I haue found me out riches in all my labours: they shal find none in me, that were wicked dues.

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwel in the tabernacles, as in the dayes of the solemne feast.

10 I haue also spoken by [e] Prophets, & I haue multiplied visions, & vsed similitudes by the ministerie of the Prophets.

11 Is there [f] iniquitie in Gilead? surely they are vanitie: they sacrifice bullocks in Gilgal, & their altars are as heapes in the furrowes of the field.

12 And Iaakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

a That is, flattereth himselfe with vaine confidence, & preuenteth to get friendship.

b Which in these points haue like to Gods people, but not in manners.

c Shewing that God beholdeth his practise. Iaakob therefore, although he was borne to be a seruant, is not to be ashamed.

d Read Gen. 32. 31.

e God found Iaakob at Bethel sleeping in Bethel. Gen. 28, 19. and so spake with him there, that the fruite of that speach appeareth to the whole body of the people vnder whom we are.

a As for Ephraim, it is euen like the hunted Canaanites: there can goodly Apparitors of Iaakob.

b Christ is verily God and man: for Gods anoynted & appointed Prophet & Sauiour.

c Because thou hast not acknowledged my benefites & shalt giue thee a grauisome ouerthrow, as well as to the rest of the Canaanites.

13 And by a Prophet [g] the Lord brought Israel out of Egypt, and by a Prophet was he reserued.

14 But Ephraim prouoked him [h] in the places: therefore shall his blood be powred vpon him, and his reproch shall his Lord reward him.

g The abomination of Israel.

h And cause of their destruction.

## CHAP. XIII.

WHen Ephraim spake, there was trẽbling: he exalted himselfe in Israel, but he hath sinned in Baal, and is dead.

2 And now they sinne more & more, & haue made them molten images of their siluer, & idoles according to their owne vnderstanding: they were all the worke of the craftesmẽ: they say one to another whiles they sacrifice a man, Let them kisse the calues.

3 Therefore they shalbe as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirlewinde out of the floore, and as the smoke that goeth out of the chimney.

4 Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: for there is no Sauiour beside me.

5 I did know thee in the wildernes, in the land of drought.

6 As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

7 And I will bee vnto them as a bery lyon, and as a leopard in the way of Assur.

8 I will meete them, as a beare that is robbed of her whelpes, and I will breake the hall of their heart, and there will I deuoure them like a lyon: the wilde beaste shall teare them.

9 O Israel one hath destroyed thee, but in me is thine helpe.

10 Where is thy King, that should helpe thee in all thy cities? and thy iudges of whom thou saydest, Giue me a King, and princes?

11 I gaue thee a king in mine anger, & I tooke him away in my wrath.

12 The iniquitie of Ephraim [i] is bounde vp: his sinne is hid.

13 The sorowes of a trauailing Woman shall come vpon him: he is an vnwise sonne, else would he not stand still at the time, euen at the breaking foorth of the children.

14 I

f Shewing that God beholdeth the excellencies, and ambitions that the tribe had aboue all the rest.

g He made a king of that tribe.

h The Ephraimites are not farre from destruction and haue left their owne.

i The false prophets perswaded the idolaters to offer their children after the example of Abrahã, and he shewth how they would exhort one another to the same, and to kisse and worship these calues which were their idoles.

k He calleth them to repentance and reproueth them, ingratitude.

l Thy destruction is certain, and my benefites toward thee declare it: therefore thou shalt be desolate & thine confidence in men must needes be the cause thereof.

m I am all one saith. 1. 17.

n It is surely laid vp to be punished, as Jerem. 17. 1.

o But would come out of the wombe, that is, out of this danger wherein he is, and not carry to be stifled.

14 I wil redeeme them from the power of the graue: I will deliuer them from death: O death, I will bee thy death: O graue, I will be thy destruction: repentance is hid from mine eyes.

15 Though he grewe vp among his brethren, an East wynde shall come, euen the wynde of the Lorde shall come vp from the wildernesse, and drie vp his veyne, and his fountaine shall bee dried vp: he shal spoyle the treasure of all pleasant vessels.

k Meaning, that no power shall resist God when he wil deliuer his: but euen in death shall he giue them life.

l Because they will not turne to me I will not chaunge my purpose.

## CHAP. XIIII.

1 The destruction of Samaria. 2 Her exhortyth Israel to turne to God, who requireth praise and thankes.

SAmaria shall be desolate: for she hath rebelled against her God: they shall fall by the swoorde: their infants shall be dashed in pieces, and their women with childe shalbe rypt.

a He exhortyth them to repentance, to auoyd all these plagues, telling them co declare by moyen their obedience and repentance.

b He sheweth them howe they ought to confesse their sinnes

c Declaring that they in the true sacrifice, that the faithfull can offer, euen thankes and prayse. Heb. 13. 15.

2 O Israel, a returne vnto the Lord thy God: for thou hast fallen by thine vnquitie.

3 Take vnto you wordes, and turne to the Lorde, and say vnto him, b Take away all vnquitie, and receiue vs graciously: so will we render the calues of our lippes.

4 Asshur shall not saue vs, neyther will we ride vpon horses, neither will we say any more to the worke of our handes, Ye are our gods: for in thee the fatherlesse findeth mercie.

5 I will heale their rebellion: I will loue them freely: for mine anger is turned away from him.

6 I will be as the dewe vnto Israel: he shall growe as the lilie and fasten his rootes, as the trees of Lebanon.

7 His branches shall spreade, and his beautie shall be as the olyue tree, and his smell as Lebanon.

8 They that dwell vnder his shadowe, shall returne: they shall reuiue as the corne, and flourish as the vine: the sent thereof, shalbe as the wine of Lebanon.

9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruite found.

10 Who is wise, and he shall vnder stand these things? [and prudent, and he shall knowe them? for the wayes of the Lorde are righteous, and the iust shall walke in them: but the wicked shall fall therein.

# Ioel.

## The Argument.

THe Prophet Ioel first rebuketh the sin of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe dayly to more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, and proceede from the heart because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will sende Christ who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

## CHAP. I.

1 A mysterie against the Lewes. 2 He exhorteth the people to prayer, and telling of the miserie that was at hand.

THe worde of the Lorde that came to Ioel the sonne of Pethuel.

2 Heare ye this, O Elders, and hearken ye all inhabitants of the lande. Whether such a thing hath bene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children shewe to their children, and their children to another generatiō.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, & the residue of the canker worme hath caterpiller eaten.

a Signifying, the Princes, the Priestes, and the gouernours.

b He calleth the Iewes to the consideration of Gods iudgements, who had some plagued the fruites of the ground for the space of foure yeere, which thing for their sinnes, and to call them to repentance.

5 Awake ye drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shall be pulled from your mouth.

6 For a nation commeth vpon my land, mighty, & without nomber, whose teeth are like the teeth of a lyon, and he hath the tawes of a great lyon.

7 He maketh my vine waste, and pilleth of the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackecloth for the husbande of her youth.

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9 The meate offring, and the drinke

offrings is ' cut off from the house of the Lord: the Priestes the Lords ministers mourne.

10 The fielde is wasted: the lande mourneth: for the corne is destroyed: the newe wine is dried vp, and the oyle is decayed.

11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for ỹ wheate, and for the barly, because the haruest of the fielde is perished.

12 The vine is dryed vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, [euen] all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 'Girde your selues and lament, ye Priests: howle ye ministers of the altar: come, and lie all night in sackecloth, ye ministers of my God: for the meate offering, and the drinke offring is taken away from the house of your God.

14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, [and] all the inhabitantes of the lande into the house of the Lorde your God, and crye vnto the Lord,

15 Alas: for the day, for 'the' day of the Lorde is at hande, and it commeth as a destruction from the Almightie.

16 Is not the meat cut off before our eyes? and ioy, and gladnesse from the house of our God?

17 The seede is rotten vnder their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 Howe did the beastes mourne? the herdes of cattel pine away, because they haue no pasture, ỹ the flockes of sheepe are destroyed.

19 O Lord, to thee will I crye: for the fire hath deuoured the pastures of the wildernesse, and the flame hath burnte vp all the trees of the fielde.

20 The beastes of the fielde cryed also vnto thee: for ỹ riuers of waters are dryed vp, ỹ the fire hath deuoured the pastures of the wildernesse.

## CAP. II.

Her people flesheth of the comming and cruelte of their enemies. 11 An exhortation to moue them to conuert. 18 The loue of God toward his people.

BLowe the trumpet in Zion, ỹ shout in mine holy Mountaine: let all the inhabitants of the land tremble: for ỹ day of the Lord is come: for it is at hand.

2 A day of darkenes, and of blacknesse, a day of cloudes, and obscuritie, as the morning spredde vpon the mountaines, so is there a great people, and a mightie: there was none like it frō the beginning, neither shalbe any more after it, vnto the yeeres of many generations.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the land is as the garden of 'Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charets in the tops of the mountaines shal they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shall the people treble: all faces 'shall gather blackenesse.

7 They shall runne like strong men, and go vp to the wal like men of warre, and euery man shall go forwarde in his waies, and they shall not stay in their paths.

8 Neither shall one 'thrust another, [but] euery one shall walke in his path: and when they fal vpon the sword, th[ey] shall not be wounded.

9 They shall runne to and fro in the citie: they shall run vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shall treble before him, the heauens shall shake, the 'sunne and the moone shalbe darke, and the starres shall withdraw their shining,

11 And the Lorde shall 'vtter his voyce before his hoste: for his hoste is very great: for he is strong ỹ doeth his word: for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefore also now the Lorde saith, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And rent your heart, and not your clothes: and turne vnto the Lorde your God, for he is gracious, and mercifull, slowe to anger, and of great kindnesse, and repenteth him of the euil.

14 Who knoweth, if he will 'returne and repēt and leaue a blessing behinde him, euē a meat offring, & a drinke offring vnto the Lorde your God?

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assemblie.

16 Gather the people: sanctifie the congre-

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a The tokens of Gods wrath, and appearing in his Temple, in whom has Gods Image wrought in it.

b A comforte and substance for, none liuing is taken away.

b He sheweth that the onely meanes to auoide Gods wrath, and to haue all things well, is to returne vnto repentance.

1 We see by these great plagues that better destruction is at hand.

b That is, drought.

a Ye sheweth ỹ great vengeaunce of God which are at hand, except they repent

b Of sickenes and trouble.

c Meaning, the Assyrians.

d The enemie destroyeth our plent, for countrie where he commeth.

e They shall be pale and blacke for feare, as Nahum 2, 10.

f For none shalbe able to resist them.

g Reade Ieremie 2, 31, & Isa. 13, 10. Ezech. 32, 7 chap. 3, 15 mat. 24, 29.

h The Lord shall stirre vp the Assirians to execute his iudgements. Ieremy 30 7. amos 5, 18. zephi. 1, 15.

i Shewth his pure affections and seruice of God with purenesse of heart and not with ceremonies.

k He sheweth this to stir vp more vehemētlie, & not that he mocketh of Gods mercies, if they did repent. Howe God repenteth, reade Ieremy. 18, 8.

congregation gather the elders: assemble the children and those that sucke the breastes: let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Priestes, the ministers of the Lorde weepe betweene the porche and the altar, and let them say, Spare thy people O Lorde, and giue not thine heritage into reproche that the heathen shoulde rule ouer them. Wherefore shoulde they say among the people, Where is their God?

18 Then will the Lorde be zelous ouer his lande and spare his people.

19 Yea, the Lorde will answere and say vnto his people, Beholde, I will sende you corne and wine and oyle, and you shall be satisfied therewith: and I will no more make you a reproch among the heathen.

20 But I will remoue farre off from you the Northren armie, and I will drive him into a lande, barren and desolate with his face toward the East sea, and his ende to the vtmost sea, and his stinke shall come vp, and his corruption shall ascende, because he hath exalted himselfe to doe this.

21 Feare not, O lande, but be glad, and reioyce: for the Lorde will doe great things.

22 Be not afraid, ye beasts of the fielde: for the pastures of the wildernesse are greene: for the tree beareth her frute: the fig tree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lorde your God: for he hath giuen you the raine of righteousnesse, and he will cause to come downe for you the raine, euen the first raine, and the latter raine in y first moneth.

24 And the barnes shall be full of wheate, and the presses shall abounde with wine and oyle.

25 And I will render you the yeeres that the grashopper hath eaten the canker worme and the caterpiller and the palmer worme, my great hoste which I sent among you.

26 So you shall eate and be satisfied, & praise the Name of the Lord your God, that hath delt marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the middes of Israel, and that I am the Lorde your God and none other, and my people shall neuer be ashamed.

28 And afterwarde will I powre out my Spirit vpon all flesh, and your sonnes & your daughters shall prophecie: your old men shall dreame dreames, and your young men shall see visions.

29 And also vpon the seruantes, and vpon the maides in those dayes will I powre my Spirit.

30 And I will shewe wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The sunne shall be turned into darkenesse, and the moone into blood, before the great and terrible day of the Lorde come.

32 But whosoeuer shall call vpon the Name of the Lord, shalbe saued: for in mount Zion, and in Jerusalem shall be deliuerance, as the Lorde hath said, euen the remnant, whom the Lord shal call.

## Of the vengeance of God against the enemies of his people.

3 For beholde, in those dayes, and in that time, when I shall bring againe the captiuitie of Judah and Jerusalem,

2 I will also gather all nations, and will bring them downe into the valley of Jehoshaphat, and will pleade with them there for my people, and for mine heritage Israel, whom they haue scattered among the nations, & parted my lande.

3 And they haue cast lottes for my people and haue giuen the childe for the harlot, and solde the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus and Zidon and all the coastes of Palestina: will ye render me a recompence: and if ye recompence me, swiftly and speedily will I render your recompence vpon your head:

5 For ye haue taken my siluer and my golde, and haue caryed into your temples my goodly and pleasant things.

6 The children also of Judah and the children of Jerusalem haue you solde vnto the Grecians that ye might sende them farre from their border.

7 Beholde, I will raise them out of the place where ye haue solde them, and will render your reward vpon your owne head.

8 And I will sell your sonnes and

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your daughters vnto the hande of the children of Iudah, and they ſhall ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe neere and come vp.

10 Breake your plowſhares into ſwordes, and your ſiethes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, and come all ye heathen and gather your ſelues together rounde about: there ſhal the Lord cauſe downe thy mightie men.

12 Let the heathen be wakened, and come vp to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen rounde about.

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# Amos.

## The Argvment.

AMong many other Prophets that God raiſed vp to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatrie, eſtimed vp Amos, who was an heardman or ſhepherd & a poore towne, and gaue him ſuch knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods moſt iuſt iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the elect Iſraelites for their ſinnes, who had indeede ſinned not in ignorance of God, neyther did them, but for their more ſpeciall priuiledges could looke for nothing, but an horrible deſtruction, except they turned vnto him by vnfeigned repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whome they ſhould haue perfect deliuerance and ſaluation.

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of Aram shall goe into captiuitie vnto
h Kir, saith the Lorde.
h Egilath Pileser led the Syrians captiue, & brought them to Cyrene, which he called heere Kir
6 Thus sayeth the Lorde, For three transgressions of Azzah, and for foure, I will not turne to it, because they caried away prisoners the whole captiuitie to shut them vp in Edom.
i They stopped them selues with the Edomites their enemies, which caried them away captiues.
7 Therefore will I send a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.
8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, & the remant of the Philistims shall perish, saith the Lord God.
9 ¶ Thus saith the Lord, For three transgressions of Tyrus, & for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembred the k brotherly couenant.
k For Edom (of whome came the Edomites and Idumees) were brethren: therefore they ought to haue done vnto them all their brotherly friendship, and not to haue pursued them to battell, & be cause he was a continuall enemie vnto him.
10 Therefore will I send a fire vpon the walles of Tyrus, & it shall deuoure the palaces thereof.
11 ¶ Thus saith the Lord, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sworde, and did l cast off all pitie, and his anger spoyled him euermore, and his wrath watched him l alway.
l Or, Selah.
12 Therefore wil I sende a fire vpon Teman, and it shall deuoure the palaces of Bozrah.
13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they m haue ript vp the women with childe of Gilead, that they might enlarge their border.
m He meeteth the great crueltie of the Ammonites that spared not the wombe, but most cruelly committed them, and yet the Ammonites came of Lot who was of the bosome of Abraham.
14 Therefore will I kindle a fire in the wall of Rabbah, and it shal deuoure the palaces therof, with shouting in the day of battell, and with a tempest in the day of the whirle winde.
15 And their King shall goe into captiuitie, he and his princes together, saith the Lorde.

## CHAP. II.

Against Moab, Iuda, and Israel.

Thus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the n bones of the King of Edom vnto lime.
n For the Moabites were so cruel against the king of Edom, they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge them selues of the dead.
2 Therefore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sounde of a trumpet.
3 And I will cut off the iudge out of the middes thereof and will slay all the princes thereof with him, saith o the Lorde.
o Seeing the Gentiles (that had no such knowledge nor instruction as the Iewes had) shall be punished, what shall become of the Iewes, if they shall not repent?
4 ¶ Thus saith the Lorde, for three transgressions of Iudah, and for foure, I will not turne to it, because they haue cast away the Lawe of the Lorde, and haue not kept his commaundements, and their lies caused them to erre after the which their fathers haue walked.
p If the seare not Iudah who to whom his promises were made, much more shall not I sure this degenerate kingdome.
5 Therefore will I sende a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.
6 ¶ Thus saith the Lorde, For three transgressions of Israel, and for foure, I will not turne to it, because they solde the righteous for siluer and the poore for shoes.
q Thus extreme and vnnatural behauiour is vsed of Lords, that they should haue them for brethren.
7 They gape ouer the head of the poore, in the dust of the earth, and peruert the wayes of the meeke: and a man and his father will goe in to a mayde to dishonour mine holy Name.
r Another point to the grounder sort of sinne for his life.
8 And they lie downe vpon clothes layde to pledge by euery altar: and they s drinke the Wine of the condemned in the house of their God.
s Drinking by these ceremonies there, by sacrificing, & being neere mine altar, they may recule all these other wickednesse.
9 Yet destroyed I the t Amorite before them, whose height was like the height of the cedars, and he was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.
t Or, Amorites.
10 Also I brought you vp from the lande of Egypt, and ledde you fourtie yeeres thorowe the wildernesse, to possesse the lande of the Amorite.
11 And I raised vp of your sonnes for Prophets, and of your yong men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lorde?
u The deliuerance of their enemies and chastisement toward them should haue caused their hearts to melt for loue towarde him.
12 But ye gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophecie not.
13 Beholde, I am x pressed vnder you as a cart is pressed that is full of sheaues.
x Or, shaken.
14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mightie saue his life.
15 Nor he that handleth the bowe, shall stand, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.
16 And he that is of mightie courage among the strong men, shall flee away naked in that day, saith the Lord.

CHAP.

CHAP. III.

He reproueth the house of Israel of ingratitude. 11 For the which God threatneth them.

HEare this worde that the LORDE pronounceth against you, O children of Israel, euen against the whole family which I brought vp from the land of Egypt, saying,

2 You onely haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be agreed?

4 Will a lyon roare in the forest, whe he hath no praye? or will a lyons whelpe crye out of his denne, if he haue taken nothing?

5 Can a birde fall in a snare vpon the earth, where no fouler is? or shal he take vp the snare from the earth, and haue taken nothing at all?

6 Or shall a trumpet be blowen in the citie, and the people be not afrayde? or shall there be euill in a citie, and the LORDE hath not done it?

7 Surely the Lord God will do nothing, but he reueileth his secrete vnto his seruants the Prophets.

8 The lyon hath roared: who will not be afrayde? the Lord God hath spoken: who can but prophesie?

9 Proclaime in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumultes in the midst thereof, and the oppressed in the middes thereof.

10 For they knowe not to doe right, saith the LORDE: they store vp violence, and robberie in their palaces.

11 Therefore thus saith the Lorde God, An aduersarie shall come euen round about the countrey, and shal bring downe thy strength from thee, and thy palaces shall be spoyled.

12 Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or a piece of an eare: so shal the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couch.

13 Heare & testifie in the house of Iaakob, saith the Lorde God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I will also visite the altars of Bethel, and the homes of the altar shall be broken off, and fall to the ground.

15 And I will smite the winter house with the sommer house, and the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

CHAP. IIII.

Against the gouernours of Samaria.

HEare this worde, ye kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the needie, and they say to their masters, Bring, and let vs drinke.

2 The Lord God hath sworne by his holinesse, that lo, the dayes shall come vpon you, that he will take you away with thornes, and your posterite with fish hookes.

3 And ye shall goe out at the breaches euery kow forward: & ye shal cast your selues out of the palace, saith the Lorde.

4 Come to Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, [and] your tithes after three yeeres.

5 And offer a thanksgiuing of leauen, publish and proclaime the free offrings: for this liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you cleannesse of teeth in all your cities, and scarcenesse of bread in all your places, yet haue ye not returned vnto me, saith the Lorde.

7 And also I haue withholden the raine from you, when there [were] yet three moneths to the harueste, & I caused it to raine vpon one citie, & haue not caused it to raine vpon an other citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lorde.

9 I haue smitten you with blasting and mildewe: your great gardens and your vineyardes, and your figge trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lorde.

10 Pestilence haue I sent among you, after the maner of Egypt: your young

a I haue onely chosen you to be mine among all other people, and yet you haue forsaken me.

b Hereby the Prophet signifieth, that he speaketh not of his owne wit, but as God guideth, and moueth him, which is called the agreement betweene God and his Prophets.

c Why God threaten by his Prophets, except there be some great occasion:

d Can any thing vex the without Gods prouidence

e Shal his threatnings be in vaine?

f Shal the Prophets threaten Gods iudgements and the people not be afrayde?

g Doth any aduersitie come without Gods appointment? Esay 7.

h God declareth not to the Israelites as he doeth vnto other people: for he euer warneth them before of his plagues by his Prophets.

i Because the people euer murmured against the Prophets, he sheweth that Gods Spirit moueth them so to speake as they do, he vseeth the professed opposition

k He calleth the strangers, as the Philistims and Captaines to be witnesses of Gods iudgements against the Israelites for their cruelte and

l The cause of their cruelte and theft appeareth by their great riches, wherby they haue filled their houses

m When the mouth, th sacrifice & his humors the shepherd snatcheth a legge or a piece of an eare to shew that the sheepe hath been wilde

n Where they thought to haue had a sure holdeand, to haue been in safetie.

a Thus he calleth the princes and gouernours, which being ouerwhelmed with the great abundance of Gods benefites, forgate God and therefore he calleth them by the name of beastes and not of men.

b They encourage such as haue authoritie ouer the people, to pouke them, so that they may haue pastes by it.

c He alludeth to fishers which catch fish by hookes and plomets.

d He speaketh this in contempt of them which reioyced in these places, thinking that their great deuotion & good intention had bene sufficient to haue bound God vnto them.

e Leuit. Deut. 14.28.

f As Leuit. 7.13.

g You onely delight in these outward ceremonies and haue none other respect.

h That is, lacke of breade and meate.

i I haue striken the raine till the fruites of the earth were destroyed with drought & yet you would not conuert it to

k They could not find water inough, where they had heard say it had rayned.

l As I plagued the Egyptians, Exodus 9.10.

men haue I slaine with the swoorde, and haue taken away your horses: and I haue made the stinke of your tentes to come vp euen into your nostrels: yet haue ye not returned vnto me, saith the Lorde.

m You were almost all consumed by a few of you wonderfully preserued. 1.King. 19.18.

11 I haue ouerthrowen you, as God ouerthrew Sodom and Gomorah: and ye were as a n fire brand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

n Turne to him by repentance.

12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to meete thy God, O Israel.

13 For loe, he that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, the Lorde God of hostes, is his Name.

## CHAP. V.

*A lamentation for the captiuitie of Israel.*

HEare ye this worde, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The virgin Israel is fallen, and shall no more rise: she is left vpon her land, and there is none to raise her vp.

a He so calleth them because they so boasted of them selues, or because they were giuen to wantonnes & dainesse.

3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an o hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

b Meaning, that the tenth part should be scarcely be saued.

4 For thus saith the Lorde vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and goe not to Beer-sheba: for Gilgal shall goe into captiuitie, and Beth-el shall come to nought.

c In these places they worshipped the golden calues, which alone true seruice for the true honor of God: therefore he saith that these shall not saue them.

6 Seeke the Lorde, and ye shall liue, least he breake out like fire in the house of Ioseph and deuoure it, and there be none to quench it in Beth-el.

7 They turne p iudgement to wormewood, and leaue off righteousnes in the earth.

d In stead of iudgement and equitie they procure cruelnes and oppression.

8 He q maketh Pleiades, and Orion, and he turneth the shadow of death into the morning, & he maketh the day darke as night: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

e Declareth the power of God, Iob. 9.9.

9 He strengtheneth the destroyer r against the mightie: and the destroyer shall come against the fortresse.

10 They haue hated him, that rebuked in the gate: and they abhorred him that speaketh vprightly.

f They hate the Prophets, which reprooue the in the open assemblies.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheate, ye haue built houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.

g Ye take both his money and also his goods wherewith he should liue.

12 For I know your manifolde transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, and they oppresse the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euill time.

h God will so plague them, that they shall not suffer the godly once to open their mouthes to admonish the of their faults.

14 Seeke good and not euill, that ye may liue: and the Lorde God of hostes shall be with you, as you haue spoken.

15 Hate the euill, and loue the good, and establish iudgement in the gate: it may be that the Lorde God of hostes will be merciful vnto the remnant of Ioseph.

16 Therefore ſ Lord God of hostes, the Lorde saith thus, Mourning shall be in all streetes: and they shall say in all the hie wayes, Alas, alas: and they shall call the husbandman to lamentation, and such as can mourne, to mourning.

i So that all degrees shall haue matter of lamentation for the great plagues.

17 And in all the vines [shall be] lamentation: for I will passe through thee, saith the Lorde.

18 Woe vnto you, that t desire the day of the Lord: What haue you to doe with it? the day of the Lord [is] darknes and not light.

k Thus here ſpeaketh he to the Iewes, who hoped vpon their outward profeſſion that they were Gods people, as the godly trembled and feare, Ier. 30. 7. Ioel. 2.11. Zeph. 1.15.

19 As if a man did flee from a lyon, and a beare met him: or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the Lorde be darknes, and not light? euen darknes and no light in it?

21 I hate [and abhorre your feast dayes, and I will not smell in your solemne assemblies.

l Because ye haue corrupt vnperfect seruices and ceremonies deuised of your owne braines, Ier. 7.21. Deut. 6.20.

22 Though ye offer mee burnt offrings and meate offrings, I will not accept them: neither will I regarde the peace offrings of your fat beasts.

m Doe none ſeruice to God vnleſſe it come of true repentance, and be ſuch ſeruice that pleaſeth God, and bring forth fruites worthy.

23 Take thou away from mee the multitude of thy songs, for I will not heare the melodie of thy violes.

24 And let iudgement runne downe as m waters, and righteousnesse as a mightie riuer.

25 Haue ye offered vnto me sacrifices

and offrings in the wildernesse fourtie
yeeres, O house of Israel?
26 But you haue borne [n] Sicuth
your King, & Chiun your images, and
the starre of your gods, which ye made
to your selues.
27 Therefore will I cause you to go
vnto captiuitie beyond Damascus, saith
the Lorde, whose Name is the God of
hostes.

CHAP. VI

Against the Princes of Iuda, liuing in pleasures,

[a] The prophet
threatneth the
rich by which
regarded not
Gods plagues
no, nor warres
by his Do
ctrine.

VNto [b] them that are at ease
in Zion, & trust in the mount
taine of Samaria, [c] which
were famous at the begin
ning of the nations: and the house of Is
rael came to them.
2 Go you vnto Calneh, and see: and
from thence go you to Hamath [d] great:
then goe downe to Gath of the Phil
thims: be they better then these kin
gdomes? or their border greater
then your border,
3 Ye that put farre away the [e] euill
day, and approch to the seate of vnquite
nesse.
4 They lye vpon beddes of yuorie,
and stretch themselues vpon their beds,
and eate the lambes of the flocke, and the
calues out of the stall.
5 They sing to the sound of the vio
le: they inuent to them selues instruments
of musicke like Dauid.
6 They drinke wine in bowles, and
annoint themselues with the chiefe oint
ments but no man is sory for the affli
ction of Ioseph.
7 Therefore nowe shall they go cap
tiue with the first that goe captiue, and
the sorow of them that stretched them
selues, is at hand.
8 The Lorde God hath sworne by
him selfe, saith the Lord God of hostes,
I abhorre the excellencie of Iaakob,
and hate his palaces: therefore will I de
liuer vp the cite with all that is therein.
9 And if there remaine ten men in one
house, they shall dye.
10 And his vncle [f] shall take him vp & [g]
burne him to carie out the bones out of
the house, and shall say vnto him, that is
by the sides of the house, Is there yet
any with thee? And he shall say, None.
Then shall he say, Holde thy tongue:
for we may not remember the Name of
the Lord.
11 For beholde, the Lorde commaun
deth, and he will smite the great house
with breaches, and the litle house with
clefts.
12 Shall horses [h] runne vpon the
rocke? or will one plowe there with
oxen? for ye haue turned iudgement in
to gall, and the fruite of righteousnes in
to wormewood.
13 Ye reioyce in a thing of nought: ye
say, Haue not We gotten vs [i] hornes by
our owne strength?
14 But beholde, I will raise vp a
gainst you a nation, O house of Israel,
saith the Lord God of hostes: and they
shall afflict you, from the entring in of
[k] Hamath vnto the riuer of the wilder
nesse.

[b] Reade Chap. 5. 7. [c] That is, power and glory. [d] nere of the countrey to another. [e]

CHAP. VII

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His traitrous counsel.

THus hath the Lorde God
shewed vnto me, and behold,
he formed [a] grashoppers in
the beginning of the shooting
vp of the latter grouth: and lo, it was
in the latter grouth [b] after the Kings
mowing.
2 And when they had made an ende
of eating the grasse of the land, then I
sayde, O Lorde God, spare, I beseech
thee: Who shall raise vp Iaakob? for he
is small.
3 So the Lorde [c] repented for this.
It shall not be, saith the Lord.
4 ¶ Thus also hath the Lord God
shewed vnto me, and beholde, the Lord
God called to iudgement by fire, [d] and it
deuoured the great deepe, and did eate
vp a part.
5 Then sayd I, O Lorde God, cease,
I beseech thee: Who shall raise vp Iaa
kob? for he is small.
6 So the Lorde repented for this.
This also shal not be, saith the Lord God.
7 ¶ Thus againe hee shewed me,
and behold, the Lord stood vpon a wall
made by line, with a line in his hand.
8 And the Lord said vnto me, Amos,
what seest thou? And I sayde, A line.
Then said the Lord, Beholde, I will set
a line in the midst of my people Israel,
and will passe by them no more.
9 And the hie places of Isaak shalbe
desolate,

[n] That Tooke
which made
strong and
your king, and
carried about,
as you did
Chiun, in the
in the hauing of
you thought
that there was
a certaine diui
nitie.

[f] Or kinsman.

[g] That is, the riches and pompe. [h] The de
struction shall be so great that one shall not be left to burie the dead: and
there shall be so few [i] that dwell in the house, that they shall scarce
[k] That is, to some neighbour, that dwelleth round about.

[a] To deuoure
the land: and
he alludeth to
the mowing of
the corne, &c.
[b] After the
publike com
mandement
for mowing
was giuen: or
as some reade,
when the kings
seruge were
hoyne.
[c] That is,
staied this
plague at my
prayer.
[d] Meaning,
that Gods iu
dgements tooke
influence a
gainst the Gods
inuentes of
this people.

[e] Signifying
that the small
ter sort shall
be left vnto
him to dwell
in, and no more.
From one cor
ner of the country to another.

[i] To shew
that they shall
boast no more
of the name of
God and that
they are his
people but
they shall be
hunted when
they care
Gods name,
and abhorre it,
as here it
are desperate
of all obtain.
[k] Or on pa
rentheses to
barre rockes
where you it
is in vain to
beflow labour
hewing that
Gods iudg
ments can haue no
place among
them.

desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sworde.

10 ¶ Then Amaziah the Priest of Beth el sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Jeroboam shall die by the sworde, and Israel shall be led away captive out of their owne land.

12 Also Amaziah sayde vnto Amos, O thou the Seer, go, flee thou away into the land of Judah, and there eate thy bread and prophecie there.

13 But prophecie no more at Beth el: for it is the Kings chappell, and it is the Kings court.

14 Then answered Amos, and sayd to Amaziah, I was no Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figges.

15 And the Lord tooke me as I followed the flocke, and the Lord sayd vnto me, Goe, prophecie vnto my people Israel.

16 Nowe therefore heare thou the worde of the Lorde. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lorde, Thy wife shalbe an harlot in the citie, and thy sonnes and thy daughters shall fall by the sworde, and thy land shall be deuided by line: and thou shalt die in a polluted land, and Israel shall surely go vnto captiuitie forth of his land.

That is, vnto whom he hath power to giue the dignitie of a Prophet.

a Which signifie the ripenes of their sinne: therefore Gods iudgements.

b There shall be none left to mourne for them.

## CHAP. VIII

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the worde of God.

THus hath the Lorde God shewed vnto me, and behold, a basket of sommer fruite.

2 And he sayd, Amos, what seest thou? And I sayd, A basket of sommer fruite. Then sayd the Lorde vnto me, The ende is come vpon my people of Israel. I will passe by them no more.

3 And the songes of the Temple shall be howlings in that day, saith the Lord God: many dead bodies shall be in euery place: they shall cast them forth with silence.

4 Heare this, Oye that swallowe vp the poore that ye may make the nedie of the land to faile,

5 Saying When will the newe moneth be gone, that we may sell corne? and the Sabbath, that we may set forth wheate, and make the Ephah small, and the shekel great, and falsifie the weightes by deceit?

6 That we may bye the poore for siluer, and the needie for shoes: yea, and sell the refuse of the wheat.

7 The Lord hath sworne by the excellencie of Iaakob Surely I will neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne, that dwelleth therein? and it shall rise vp wholy as a flood, and it shall be cast out, and drowned as by the flood of Egypt.

9 And in that day, saith the Lorde God, I will cause the sunne to go downe at noone: and I will darken the earth in the cleare day.

10 And I will turne your feastes into mourning, and all your songes into lamentation: and I will bring sackecloth vpon all loines, and baldnes vpon euery head: and I will make it as the mourning of an onely sonne, & the end thereof as a bitter day.

11 Beholde, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the worde of the Lorde, and shall not finde it.

13 In that day shall the fayre virgins and the yong men perish for thirst.

14 They that sweare by the sinne of Samaria, and that say, Thy God, O Dan, liueth, and the maner of Beersheba liueth, euen they shall fall, and neuer rise vp againe.

b Whereby he sheweth that they shall not only get skil of bodie, but also an horor for lacke of Gods worde which is the soule thereof.

c By sparing a life of some a time here vpon the earth which notwithstanding is but a short time, and a vengeance for vs to prouide against that time that is to come.

d Which is already to be seene, vse to become poore slaues.

e When the bear is was once come, they vse is greedy of gaine that they thought the to pray to be in quietnesse vnconuenient.

f That is to the necessarie small, and the price great.

g Tokens, the vnsatisfiednes of the soule shall be spoyled, as Micha 3. 6. saith many when it is too late.

h In the midst of the prosperitie, I shall send great affliction.

i Whereby he sheweth that they shall not only get skil of bodie, but also an horor for lacke of Gods worde which is the soule thereof.

k For the vnderstanding hereof see Iere. 2. 13 and 29. 21, 25. as they may be worthy against them that persecute the ministers of the Gospel.

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## CHAP. IX.

1 Threatnings against the Temple. 5 And against Israel. 11 The restoring of the Church.

SAwe the Lorde standing vpon the altar, and he sayd, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the heads

a Which maketh a fearfull ruine for the appointed vengeance vpon the prophaned places of Israel. b Both the chiefe of them and also the common people.

desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Jeroboam with the sworde.

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of them all, and I will slay the last of them with the sworde: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be delivered.

2 Though they digge into the hell, thence shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the [c] serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commaund the sworde, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] spheres in the heauen, and hath laid the fundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the sinfull kingdome, & I will destroy it cleane out of the earth. Neuertheles I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For lo, I will commaund and I will sifte the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

10 [i] But all the sinners of my people shall dye by the sworde, which say, The euill shall not come, nor hasten for vs.

11 In that day will I raise vp the [k] tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

12 That they may possesse the remnant of [l] Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

13 Beholde, the dayes come, saith the Lorde, that the ploughman shall touch the mower, and the treader of grapes him that soweth seede: and the mountaines shall [m] drop sweete wine, and all the hilles shall melt.

14 [n] And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shall plant vineyardes, and drinke the wine thereof: they shall also make gardens, and eate the frutes of them.

15 And I will plant them vpon their land, and they shal no more be pulled vp againe out of their land, which I haue giuen them, saith the Lord thy God.

c Forbeleeth that God will declare himself enemie vnto them in all places, & that his elements and all creatures shalbe enemies to destroy them.
d He declareth by the worke of all power of God by the making of the heauens and the elements that it is not possible for man to escape his iudgements when he punisheth.
e Am. 9. 7.
f Read Iere. 47.4.
g Though he destroy rebellious nations, yet he will euer reserue a remnant his Church to call vpō his Name.
h Meaning, none of his shall perish in his wrath.
i I will sende the Messiah promised & restore by him spiritual Israel, Act. 15. 16.
k Meaning, that by the ruine of the Monarkes & others shall be ouerō with the Iewes in one society and body, whereof Christ shall be the head.
l Signifying that there shall be great plenty of all things, so that when one kinde of fruite is ripe, another shall follow and euery one in course, Leuit. 26. 5.
m Reade Ioel 3. 18.
n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

# Obadiah.

## The Argument.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundrie kindes of cruelnes, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, for as much as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to sende them such as should deliuer them, and set vp the kingdome of Messiah, which hee had promised.

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2 Beholde, I haue made thee small among the heathen: thou art vtterly despised.

3 The [c] pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation

a God hath certainly vttered his Prophets that he will raise vp the heathen to destroy the Edom ites, whereof the rumour is nowe published, Ieremi. 49. 14.
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of them all, and I will slay the last of them with the sworde: he that fleeth of them, shall not flee away: and he that escapeth of them, shall not be delivered.

2 Though they digge into the hell, thence shall mine hande take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide themselues in the top of Carmel, I will search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the [c] serpent, and he shall bite them.

4 And though they go into captiuitie before their enemies, thence will I commaund the sworde, and it shall slay them: and I will set mine eyes vpon them for euill, and not for good.

5 And the Lorde God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholy like a flood, and shall be drowned as by the flood of Egypt.

6 Hee buildeth his [d] spheres in the heauen, and hath laid the fundation of his globe of elements in the earth: hee calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians [e] vnto me, O children of Israel, saith the Lorde? haue not I brought vp Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God [are] vpon the sinfull kingdome, & I will destroy it cleane out of the earth. Neuertheles I will not vtterly [g] destroy the house of Iaakob, saith the Lord.

9 For lo, I will commaund and I will sifte the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the [h] least stone fall vpon the earth.

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6 How are the things of Eſau ſought vp, and his treaſures ſearched?

7 All the men of thy confederate haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed againſt thee: they that eat thy bread, haue layed a wound vnder thee: there is none vnderſtanding in him.

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15 For the day [i] of the Lord is neere, vpon all the heathen: as thou haſt done, it ſhall be done to thee: thy reward ſhall returne vpon thine head.

16 For as ye haue drunke vpon mine holy Mountaine, ſo ſhall all the heathen drinke continually: yea, they ſhall drinke and ſwallowe vp, and they ſhall be as though they had not bene.

17 But vpon mount Zion ſhalbe deliuerance, and it ſhall be holy, and the houſe of Iaakob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Iaakob ſhall be a fire, and the houſe of Ioſeph a flame, and the houſe of Eſau as ſtubble, and they ſhall kindle in them and deuoure them: and there ſhall be no remnant of the houſe of Eſau: for the Lorde hath ſpoken it.

19 And they ſhall poſſeſſe the South ſide of the mount of Eſau, and the plaine of the Philiſtims: and they ſhall poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Beniamin ſhall haue Gilead.

20 And the captiuitie of this hoſte of the children of Iſrael, which were among the Cananites, ſhall poſſeſſe vnto Zarephath, and the captiuitie of Ieruſalem, which is in Sepharad, ſhall poſſeſſe the cities of the South.

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CHAP. I.

1 Ionah fled when he was sent to preache. 4 A tempest ariseth, and he is cast out of the ship into the deepe water.

THe worde of the Lorde came also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to Nineueh, that great citie, & crie against it: for their wickednesse is come vp before me.

3 But Ionah rose vp to flee vnto Tarshish from the presence of the Lord, and went downe to Iapho: and hee founde a shippe going to Tarshish: so he payed the fare thereof, and went downe into it, that hee might goe with them vnto Tarshish, from the presence of the Lorde.

4 But the Lord sent out a great winde vnto the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afrayde, and cryed euery man vnto his god, and cast the wares that were in the shippe, vnto the sea to lighten it of them: but Ionah was gone downe into the sides of the shippe, and he lay downe, and was fast a sleepe.

6 So the shipmaster came to him, and saide vnto him, What meanest thou, O sleeper? Arise, call vpon thy God, if so be that God will thinke vpon vs, that we perish not.

7 And they saide euery one to his fellowe, Come, and let vs cast lottes, that we may know, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Ionah.

8 Then saide they vnto him, Tell vs, for whose cause this euill is vpon vs? What is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And hee answered them, I am an Ebrew, and I feare the Lorde God of heauen, which hath made the sea, and the drie land.

10 Then were the men exceedingly afraide, and said vnto him, Why hast thou done this? for the men knew, that he fled from the presence of the Lorde, because he had tolde them.

11 Then saide they vnto him, What shall we doe vnto thee, that the sea may be calme vnto vs? for the sea wrought and was troublous.

12 And he saide vnto them, Take me, and cast me into the sea, so shall the sea be calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the lande, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cried vnto the Lord, and said, We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men feared the Lorde exceedingly, and offred a sacrifice vnto the Lord and made vowes.

17 Nowe the Lorde had prepared a great fish to swallow vp Ionah: and Ionah was in the belly of the fish three dayes, and three nights.

a After that he had preached a long time there and so forth, as I haue said, that he had promised in Iudea, he had Nineueh, Gen. 10. 11.

b Forsaking the great abundance of the Israelites, he sent a Prophet to the Gentiles that they might be moued thereby to repentance, and make them receiue able to the Iewes, that the Gentiles should be called vnto the faith, and be one with them of the Israelites, & so one shepherd and one folde to serue God in.

c Here we see how the men prayed and vsed the meanes that God commaunded them to vse, and yet they followed not the counsell of the prophet, but followed the Lords prouidence, and so cast Ionah into the sea.

d Here we see how God vseth the ministerie of the wicked to execute his iudgements vpon the wicked.

e This declareth that the very wicked cannot resist the power of God, saying, Lord, we haue not willed this to be done, but thou hast done it, as it pleased thee.

f Here we see how God worketh in the hearts of the wicked, and maketh them to feare, to loue, to hate, to reuerence, and to worke his iudgements, when and where he will, and yet he is not the author of sinne.

g Here we see how God vseth the ministerie of the wicked to worke his iudgements.

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i Here we see how God vseth the ministerie of the wicked to worke his iudgements.

k This declareth that the wicked are touched with a certaine feare, to the intent they may know, and confesse the true God, and worship him.

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CHAP. II.

1 Ionah in the fishes belly. 2 His prayer. 7 He is deliuered.

THen Ionah prayed vnto the Lorde his God out of the fishes belly,

2 And said, I cryed in mine affliction vnto the Lorde, and hee heard mee: out of the belly of hell cryed I, and thou heardest my voyce.

3 For thou haddest cast mee into the bottome in the middes of the sea, and the floods compassed me about: all thy surges and all thy waues passed ouer me.

4 Then I said, I am cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my life from the pit, O Lord my God.

a Being swallowed vp of death, and feeling no remedie, he calleth vnto God by faith, and vnto the Lorde, knowing that out of the deepe he was able to deliuer him.

b For he was lower in the sea then hell can be, as a figure of a place of darkenesse.

c This declareth what the prayers were, and how he laboured by earnest hope and desperate, considering the neglect of his vocation and Gods iudgements for the

7 When my soule fainted within mee, I remembred the Lorde: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying vanities, forsake their owne mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluation is of the Lord.

10 And the Lord spake vnto the fishe, and it cast out Jonah vpō the dry land.

c They that beleeue not Gods promises, and trust in their owne deuises, and their goodnesse, they shall be reiected of God.

CHAP. III.

1 Jonah is sent againe to Nineueh. 5 The repentance of the king of Nineueh.

AND the worde of the Lorde came vnto Jonah the second time, saying,

2 Arise, go vnto Nineueh that great citie and preache vnto it the preaching, which I bid thee.

3 So Jonah arose and went to Nineueh according to the word of the Lorde: nowe Nineueh was a great and excellent citie of three dayes iourney.

4 And Jonah began to enter into the citie a dayes iourney, and he cryed, and saide, Yet fourtie dayes, and Nineueh shall be ouerthrowen.

5 So the people of Nineueh beleeued God and proclaimed a fast and put on sackecloth from the greatest of them euen to the least of them.

6 For worde came vnto the King of Nineueh, and hee rose from his throne, and hee layed his robe from him, and couered him with sackecloth, and sate in ashes.

7 And hee proclaimed & said through Nineueh, By the counsell of the King and his nobles, saying, Let neither man, nor beast, bullocke nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackecloth and crie mightily vnto God: yea, let euery man turne from his euill way, and from the wickednes that is in their handes.

9 Who can tell if God will turne, and repent and turne away from his fierce wrath that we perish not?

10 And God sawe their workes that they turned from their euill wayes: and God repented of the euill that hee had saide that he would doe vnto them, and he did it not.

a This is a great declaration of Gods mercie, that he receiueth him againe and repenteth him of the euill, so as he purposed to doe, for a time, vnto great nations, as here Chap. 2. c. 9.

b He went forward one day in the citie, no preaching to the contrary, vntill the citie was conuerted. c For he declareth in the worke was a Prophet sent to them from God to denounce his iudgements against the sinne that the Lord God is ready to repent him of the euill that he hath spoken against them, if they repent of their sinnes.

CHAP. IIII.

The great goodnesse of God to man, and his mercifulnesse.

THerefore it displeased Jonah exceedingly, and he was angrie.

2 And he prayed vnto the Lorde, and saide, I pray thee O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto Tarshish, for I knewe that thou art a gracious God and mercifull, slowe to anger and of great kindenesse, and repentest thee of the euill.

3 Therefore nowe, O Lord, take I beseech thee, my life from me: for it is better for me to die then to liue.

4 Then saide the Lorde, Doest thou well to be angrie?

5 So Jonah went out of the citie and sate on the East side of the citie, and there made him a boothe, and sate vnder it in the shadowe, till hee might see what should be done in the citie.

6 And the Lorde God prepared a gourde, and made it to come vp ouer Jonah, that it might be a shadowe ouer his head and deliuer him from his griefe. So Jonah was exceeding glad of the gourde.

7 But God prepared a Worme when the morning rose the next daye, and it smote the gourde, that it withered.

8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne beat vpon the head of Jonah, that he fainted, and wished in his heart to die, and said, It is better for me to die, then to liue.

9 And God saide vnto Jonah, Doest thou well to be angrie for the gourde? And he said, I do well to be angrie vnto the death.

10 Then saide the Lorde, Thou hast had pitie on the gourde for the which thou hast not laboured neither madest it growe, which came vp in a night, and perished in a night,

11 And should not I spare Nineueh that great citie, wherein are fiue score thousand persons, that cannot discerne betweene their right hand and their left hand, and also much cattell?

a Because he threatned them, and did not performe it, he feared that they would take occasion to sinne more, and not feare God, therefore he desired to die. Read Chap. 2. 3.

b Thus the Prophet of griefe fainting and dying, God quickeneth him by this fatherly meane to shame him for his ouermuch griefe for the losse of the gourde, and to admonish him of his rashnesse in asking to die.

c For he doubted as yet whether God would destroy the citie or not, and therefore he went out of the same, and when he saw that God would not destroy it, he returned home to his house, and there remained, vntill the time that he saw the euent of the matter.

d Whereby was figured the returne of the Gentiles to the knowledge of the true God, as is declared in the Gospell of Matthew.

Subbaum. Micah.

# Micah.

## The Argvment.

Micah the Prophet of the tribe of Iudah serued in the worke of the Lord concerning Iudah and Israel, at the least the nine yeeres at what time Hoah prophesied. He declareth the destruction of both the kingdomes, and then of the latter, because the rulers and Idolaters both of the one and of the other did corrupt the true doctrine. And so this order doeth the wicked exaction of the people, the cruelty of the princes, and gouernours, and the permission of the false Prophets, and the reiecting of them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reuiled Ahab, and all his false prophets, as 1. King. 22. 8. but another of the same name.

### CHAP. I.

1 The destruction of Iudah & Israel because of their idolatrie.

THe word of the Lorde, that came vnto Micah the a Morasthite in the dayes of Iotham, Ahaz, & Hezekiah kings of Iudah, which hee saw concerning Samaria & Ierusalem.

2 Heare, all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come downe, and treade vpon the hie places of the earth.

4 And the mountaines shall melt vnder him, so shall the valleys cleaue, as waxe before the fire and as the waters that are powred downeward.

5 For the wickednes of Iaakob is all this, and for the sinnes of the house of Israel: What is the wickednes of Iaakob? Is not Samaria? and which are the hie places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I will cause the stones thereof to tumble downe into the valley, and I will discouer the foundations thereof.

7 And all the grauen images thereof shall be broken, and all the gifts thereof shalbe burnt with the fire, and all the idoles thereof will I destroy: for she gathered it of the hyre of an harlot, & they shal returne to the wages of an harlot.

8 Therefore I will mourne & howle: I will go without clothes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grieuous: for it is come vnto Iudah: the enemie is come vnto the gate of my people, vnto Ierusalem.

10 Declare ye it not at b Gath, neither weepe ye: for the house of Aphrah roule thy selfe in the dust.

11 Thou that dwellest at c Shaphir, go together naked with shame: she that dwelleth at Zaanan, shall not come forth in the mourning of Beth ezel: the enemie shall receiue of you for his standing.

12 For the inhabitant of Maroth waited for good, but euill came from the Lord vnto the gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the beasts of price: she is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou giue presents to Moresheth Gath, the houses of Achzib shalbe as a lie to d kings of Israel.

15 Yet will I bring an heire vnto thee, O inhabitant of Mareshah, he shall come vnto Adullam, e glorie of Israel.

16 Make thee bald: and shaue thee for thy delicate children: enlarge thy baldenesse as the egle, for they are gone into captiuitie from thee.

a Vnto in Mareshah a citie of Iudah. b Because of the malice, and obstinacie of the people vnlesse he had so ofte vrged to repentance, he pronounceth euen to Gods iudgements taking all creatures, and God himselfe to witnesse that the prophets, which they haue abused, haue reuenged. c Meaning here by that God will come to take vengeance against the idolatrous cities and holdes. d Samaria, which should haue been an example to all Israel of true religion and true worship of God, and a myrrour of all idolatrie and confusion, is and boasteth the pleasures of their father Iaakob. e That is the idolatrie and superstition. f Which they gathered by rapine, pilfaries, and whome the Chaldeans idols had consumed them there vnto them. g The gaine that came by their idols. h Let it be counted as a thing of nought, for as the wages of riches of harlots are luckely gotten, so are they wickedly and speedily spent.

h Lest the Philistims our enemies reioyce at our destruction. i Which was a citie neere to Ierusalem, Ios. 15. 33. there to ioyne Ophrah and signifieth, but I charge the inhabitants thereof to mourne, and roule themselues in the dust for their owne sake. k These were cities wherein the enemie should passe as he came to Iudah. l He shall not depart before he hath ouercome you, & so you that pay for his tarrying. m Ie. Israel. n Of Ierusalem, that they could not send to succour them. o To flee away so shamefully and base. p Which is by the Philistims commanded and ouerthrowen as well as they of Ierusalem. q Keepe a better watch against all aduentures, and be valiant. r Meaning the false prophets. s Foy so they thought chronicles for the records of their cure.

### CHAP. II.

1 The cruelnings against the poore and needie people. 6 They would reuile the Prophets to preache.

WO vnto them, that imagine iniquitie, & worke wickednes vpon their beds: & when the morning is light they practise it because their hand hath power.

2 And they couet fieldes, & take them by violence, and houses, and take them away: so they oppresse a man and his house, euen man and his heritage.

3 Therefore thus saith the Lord. Behold against this familie haue I deuised a plague, whereout ye shall not plucke your neckes, and ye shall not goe so proudely

t Because as they rise, they exercise their wicked deuises of the night, and according to their power hurt others. u Haue an power.

proudly, for this time is euill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and say, We be vtterly wasted: he hath changed the portion of my people: howe hath he taken it away to restore it vnto me? hee hath deuided our fields.

5 Therefore thou shalt haue none that shall cast a corde by lot in the Congregation of the Lord.

6 They that prophesied, Prophesie ye not. They shall not prophesie to them, neyther shall they take shame.

7 O thou that art named the house of Iaakob, is ᵖ Spirit of the Lord shortned: are these his workes? are not my wordes good vnto him, that walketh vprightly?

8 But he that was ᵏ yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people haue ye cast out from their pleasant houses, from their children haue ye taken away my glory continually.

10 Arise ᵍ depart, for this is not your rest: because it is polluted, it shall destroy [you, euen with a sore destruction.

11 If a man walke in the Spirit, and would lie falsely, saying, I will prophesie vnto thee of wine, and of strong drinke, he shall euen be the prophet of this people.

12 I will surely gather ʳ thee wholy, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, euen as the flocke in the middes of their fold: the cities shalbe full of mẽ: the men.

13 The breaker vp shall come vp before them: they shall breake out, ᵗ passe by the gate, and go out by it, and their king shall go before them, and the Lord ſshalbe vpon their heads.

ᵖ Herewith what Prophets they be he meaneth, that is, in flatterers which tell them pleasant tales and speake of peace continually. To destroy their ᵠ The enemie shall breake their gates, and walles and leaue them desolate. ᵍ To passe them forward, and to helpe their enemies.

## CHAP. III.

1 Against the crueltie of princes and false prophets.

AND I sayde, Heare, I pray you, O heads of Iaakob, ᵗ ye princes of the house of Israel: shoulde not ye knowe ſiudgement?

2 [But they hate the good, and loue the euil: they plucke off their skins from them, and their flesh from their bones.

3 And they eate also the flesh of my people, and flaye off their skinne from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they crie vnto ᵗ Lord, but he will not heare them: he will euen hide his face from them at that time, because they haue done wickedly in their workes.

5 Thus sayth the Lord, Concerning the prophets that deceiue my people, ᵗ bite them with their teeth, & crie peace, but if a man put not into their mouthes, they prepare warre against him.

6 Therefore ˣ night shalbe vnto you for a vision, and darkenes shalbe vnto you for a diuination, and the sunne shall go downe ouer the Prophets, and ᵗ day shalbe darke ouer them.

7 Then shal the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lord, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heades of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with ᵇ blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the priests thereof teach for hire, and the Prophets thereof prophesie for money: yet will they leane vpon the Lord, and say, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake be ᵇ plowed as a field, and Ierusalem shall be an heape, and the mountaine of the house, as the places of ᵗ forest.

God. ᵗ That the Prophet being allured of his diuination by ᵗ Spirit of God, which is meere alone amongst all a number, he wrongfully both of God both power to make habitable, and knowledge to discerne betweene good & euil, and also condemneth and reproue the sinnes of the people and princes of flatterers. h Ezec. saith the houses of the Lord which he calleth o God and an idole. ᵗ They will say that they are the people of God and abide his Name as a pretence to make their hypocrisie. k Reade Ieremie xxvi. 18.

## CHAP. IIII.

1 Of the kingdome of Christ, and felicitie of the Church.

BUT in the ˣ last dayes it shall come to passe, that the mountaine of the house of ᵗ Lorde shalbe prepared in the top of the

b Or, the Lord hath ordained and say that there is no hope of restauration, seeing they be possessed of, deuided among the enemies. c Shall there none remaine vnto vs to deuide, as pertaining to the couenant, and as pertaining to the promise of them in the Gospell? d Through prophesying the Prophets vtterly breake to the ground: for they cannot abide their threatnings. e God saith, that they shall not prophesie, nor receiue no more of their rebukes nor taunts. f Are these your workes according to his Lawe? g Do not the gods speake no more vnto vs? h That is, a sore plague. i The poore can haue no commoditie by them that they spoyle them, as vpon their enemies. k That is, their substance and liuing, which is good bread, and as it were a part of the glorie. l For saying shall not be your safegard: but the cause of your destruction. m That is, the vse vnto it to be a Prophet. n Herewith he reproueth their pleasant vices and spoyles of their commonalties. To destroy their p The enemie shall breake their gates, and walles and leaue them desolate. q To passe them forward, and to helpe their enemies.

a That thing which is still a lawful both to gouerne my people aright, and also to do all charge vpon them effectu-

The Prophecie commeth within warre, because of couetousnes, and vnmercifulnes, and not because they were not commanded to reproue vices and sinnes of all estates, Ezec. xxxiij. 2. Ieremie vi. 27. 1 Peter iv. 11. They do not take all these admonitions, and take them for promising thē all good welfare, therefore from their heades, they threatned vengeance, & plagues vpon them. a And so haue learned to walke in darkenes & to prophecie lies. So God shall send vnto you grosse blindnesse and ignorance for so much as all others shall receiue light & brightnes of Gods graces, he shall also shew more rage against them. Seeing God shall not answer them to the end for they shall be afraid to speake for all shall know their sinnes were not for the prayers and good deeds of any of them. b Ezech. saith the houses of the Lord which he calleth o God and an idole. ᵗ They will say that they are the people of God and abide his Name as a pretence to make their hypocrisie. k Reade Ieremie xxvi. 18.

x Christ shall come, and the Temple shall be builded.

the mountaines, and it shall be exalted
aboue the [b] hilles, and people shall flow
vnto it.

2 Yea, many nations shall come and
say, Come, and let vs go vp to the moun-
taine of the Lorde, and to the house of
the God of Iaakob, and he will teache
vs his wayes, and we will walke in his
paths: for the Law shall go forth of Zi-
on, and the worde of the Lord from Ie-
rusalem.

3 And hee shall iudge among many
people, and rebuke mightie nations a
farre off, [c] they shall breake their swords
into mattocks, and their speares into
sithes: nation shall not lift vp a sword
against nation, neither shall they learne
to fight any more.

4 But they shall sit euery man vnder
his vine, and vnder his fig tree, and none
shall make them afraide: for the mouth
of the Lord of hostes hath spoken it.

5 For all people will walke [d] euery
one in the name of his god, and wee
will walke in the Name of the Lord our
God, for euer and euer.

6 At the same day, (sayth the Lorde,
will I gather her that halteth, and I
will gather her that is cast out, and her
that I haue afflicted.

7 And I will make her that halted,
[e] a remnant, and her that was cast farre
off, a mightie nation: and the Lord shal
reigne ouer them in mount Zion, from
hence forth euen for euer.

8 And thou, O towre of the flocke,
the strong holde of the daughter Zion,
vnto thee shall it come, euen [f] the first do-
minion, and kingdome shall come to
the daughter Ierusalem.

9 Now why doest thou crie out with
lamentation? is there no king in thee?
is thy counseller perished? for sorowe
hath taken thee, as a woman in trauaile.

10 Sorow and mourne, O daughter
Zion, like a woman in trauaile: for now
shalt thou go forth of the citie, and dwell
in the fielde, & shalt go into Babel, but
there shalt thou be deliuered: there the
Lord shall redeeme thee from the hand
of thine enemies.

11 Now also many nations are gathe-
red against thee, saying, Zion shalbe
condemned and our eye shall looke vp-
on Zion.

12 But they [g] know not the thoughts
of the Lorde: they vnderstand not his
counsell, for he shall gather them as the
sheaues in the barne.

13 Arise, and thresh, [h] O daughter Zi-
on: for I will make thine horne yron,
and I will make thine hoones brasse,
and thou shalt breake in pieces many
people: and I will consecrate their ri-
ches vnto the Lord, and their substance
vnto the ruler of the whole world.

## CHAP. V.

1 The destruction of Ierusalem. 1 The excellencie of Bethlehem.

NOw assemble thy garisons, O daughter of garisons: he
[a] hath layed siege against vs: they shall smite the iudge of
Israel with a rod vpon the cheeke.

2 And thou Beth-leem Ephrathah
art [b] lute to be among the thousands of
Iudah, yet out of thee shall hee come
forth vnto me, that shalbe the ruler in
Israel: whose goings forth haue bin
from the beginning, and [c] from euer-
lasting.

3 Therefore will he giue them vp, vn-
till the time that she which shall beare,
shall trauaile: then the remnant of their
brethren shall returne vnto the children
of Israel.

4 And he shall [d] stand, and feede in
the strength of the Lorde, and in the
maiestie of the Name of the Lord his
God, and they shall dwell still: for now
shall he be magnified vnto the endes of
the world.

5 And he [e] shalbe [our] peace when
Asshur shall come into our land: when
he shall treade in our palaces, then shall
we rayse against him seuen shepherds,
and eight principall men.

6 And they shall destroy [f] Asshur
with the sworde, and [g] land of Nimrod
with their swordes: thus shall he deli-
uer vs from Asshur, whē he commeth
into our land, and when he shall treade
within our borders.

7 And the remnant of Iaakob shall
be among many people, as a dewe from
the Lorde, and as the showres vpon
the grasse, that tarieth not for man, nor

a God guieth his Church this because so oft as he ouercommeth their enemies: but the accomplishment hereof is made at the last comming of Christ.

b Reade Isa. 2.2.

c He sheweth that there is not a cessation but where as the people are taught by Gods pure worde.

d By his protestations and threatnings he willeth the people into faith: vnto which we are in the like manner conuers of the two last.

e They shall abhorre from all euil doing, and exercise themselues in godlines and in well doing to others.

f Reade Isa. 2.4.

g He sheweth that the people of God ought to remaine constant in their religion, albeit all the worlde shoulde goe from them to their superstition and idolatry.

h Israel shall now no more be cast out, and growe into a great people.

i Speaking to Ierusalem, where the Lords flocke was gathered.

k The first kingdome that of the kingdome, as it was vnder Dauid & Salomon, which thing was accomplished vnto the Church in the comming of Christ.

l Ierusalem meane shalome of the enemies: he should endure great troubles and temptations when he should be in the captiuitie being no counsell.

a He forewarneth vs of the dangers that shall come, to haue vs the more circumspect among the enemies: and to assure vs that Ierusalem shall recouer her ancient dignitie, and ouercome her enemies.

b Or, to the Iewes brused their countrey, that for euery thousand there was a chiefe captaine and Bethlehemite: Beth-leem is as not able to make a thousand, her calling is little, but yet God hath of her a captaine and gouernour therein: and thus it is not the least by reason of this benefite, as Iustin. 36.

c He sheweth that the comming of Christ and all his workes were appointed of God from all eternitie.

d He compareth the Iewes to women with childe who for a time should haue great sorowes but at length they should haue comfortable deliuerance. Iohn 16.21. e Christ is Gods kingdome double and euerlasting, and his people, as well the Gentiles as the Iewes shall still increase. f This is Paul shadow a sufficient saluation for vs, and though the enemie inuade vs for a time, yet shall God three by many waies shalbe able to deliuer vs. g That is, when God shall lift vp for the deliuerance of his Church. h He doeth as it were prouoke her, of which agreement here by the Assirians & Babylonians shall be a perfect patterne. i By these mountaines he meaneth the enemies, which shall be ouercome by the power of God.

hopeth

hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles in the middes of many people, as the lyon among the beastes of the forest, and as the lyons whelpe among the flockes of sheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, and all thine enemies shalbe cut off.

10 And it shall come to passe in that day, sayth the Lord, that I will cut off thine horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: and thou shalt haue no more soothsayers.

13 Thine idoles also will I cut off, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in [my] wrath and indignation vpon the heathen, which they haue not heard.

b I will destroy all things wherein thou puttest thy confidence, as thy horse, charet, armour and fortresse, and so will helpe thee.

1 It shalbe so terrible that the like hath not beene heard of.

## CHAP. VI

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices do please God.

HEarken ye nowe what the Lord sayth, Aryse thou, [and] contend before the mountaines, & let the hilles heare thy voyce.

a He taketh the the mountaines and hard rockes to witnes against the obstinacie of his people.

2 Heare ye, O mountaines, þ Lords quarell, and ye mightie fundations of the earth: for the Lord hath a quarell against his people, and hee will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

b I haue not hurt thee but bestowed vnfainte benefites vpon thee.

4 Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

c That is, remember my benefites from the beginning, how I deliuered you from Balaams curse, and also sparred you from Shittim, where was the plaine of Moab, till I brought you into the land promised.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam the sonne of Beor answered him, from Shittim vnto Gilgal, that ye may know the [a] righteousnes of the Lord.

a The truth of his promises and how good he is vnto the vnthankefull.

6 Wherewith shall I come before the Lord, and bowe my selfe before the hie God? Shal I come before him with burnt offrings, and with calues of a yeere olde?

b Thus the people by hypocrisie alike byleue to please God, & dare content to offer sacrifices but not to change their liues.

7 Will þ Lord be pleased with thousands of rammes, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, euen the fruite of my body, for the sinne of my soule?

c There is nothing to deare to vs that the hypocrites will offer it vnto God, if they thinke thereby to atteine his grace: but they shall neuer be brought to confesse their owne offences and to giue themselues willingly to serue God in her commandements.

8 Hee hath shewed thee, O man, what is good, and what the Lord requireth of thee: is surely to do iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

d The Lord reuealeth his will vnto vs by his word, wherein he commandeth, & forbiddeth, obey God accordingly, or no, saying that God hath pretended to do vs good, whether we will receiue it or no.

9 The Lords voyce cryeth vnto the [e] citie, and the man of wisedome shall see thy name: heare the rod, and who hath appointed it.

e Or, and the man of wisedome shall feare thy name.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof are full of cruelty, and þ inhabitants thereof haue spoken lies, and their tongue [is] deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, [and] in making [thee] desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and [k] thy casting downe [shalbe] in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sword.

k Or, thy vomit.

15 Thou shalt sowe, but not reape: thou shalt treade the olues, but thou shalt not anoynt thee with oyle, and make [sweete] wine, but shalt not drinke wine.

16 For the [l] statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproche of my people.

l That is, the lawes and ordinances of Omri and Ahab.

## CHAP. VII

1 A complaint for the small number of the righteous. 4 The wickednes of those times. 14 The punishment of þ Church.

a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone: to that end, to let her know, that there is no good man remaining: for all are giuen to cruelte and deceit, so that none is worth the owne bowelles.

b By the multitude of the people, the rulers and the rich men are vnderstanded to gether, al to doe euil: and to make the doings one of another.

c That is, the rich man that is vniuersall gouernour, abhorreth from no vnclenlines nor euil.

d These men agree among themselues to conspire with one consent to do euil.

e They that are of most reputation and are counted most honest among them, are like thornes and briers to pricke

f Meaning, of the Prophets gouernours.

g The Prophet sheweth that the only remedie is to the godly in aduersitie is to call to God for succour.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

WO is me, for I am as a the sommer gathermigs, [and] as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, and there is none righteous among men: they all lye in wayte for blood: euery man hunteth his brother with a net.

3 To make good for the euil of [their] hands, the prince asked, and the iudge iudgeth for a reward: therefore the great man he speaketh out the corruption of his soule: so they wrap it vp.

4 The best of them is as b a brier, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen, and thy visitation commeth: then shalbe their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For c the sonne reuileth the father: the daughter riseth vp against her mother: the daughter in law against her mother in lawe, and a mans enemies [are] the men of his owne house.

7 Therefore d I will looke vnto the Lord: I will wayte for God my Sauiour: my God will heare me.

8 Reioyce not against me, e O mine enemie: though I fall, I shal arise: when I shal sit in darknes, the Lord [shalbe] a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned against him, vntil he pleade my cause and execute iudgement for me: then will he bring me forth to the light, [and] I shall see his righteousnes.

10 Then she that is mine enemie, shal looke vpon it, and shame shal couer her, which said vnto me, Where is the Lord thy God? mine eyes shall beholde her: nowe shall she be troden downe as the myre of the streetes.

11 [This is] the day, that thy walles shalbe built: this day shall diue farre away f the decree.

12 In this day also they shall come vnto thee from Assur, and from the strong cities, and from g strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, h and for the fruites of i their inuentions.

14 k Feede thy people with thy rod, the flocke of thine heritage (which) dwel solitarie in the wood as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 l According to the dayes of thy coming out of the land of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall m lay their hand vpon their mouth: n their eares shalbe deafe.

17 They shall licke the dust like a serpent: they shal moue out of their holes like wormes: they shalbe afraide of the Lord our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and o passeth by the transgression of the remnant of his heritage? he reteyneth not his wrath for euer, because mercie pleaseth him.

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20 Thou wilt performe [thy] q trueth to Iaakob, [and] mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

To wit, while God shal shew himselfe a reuenger of his Church, and a helper of his enemies.

k Meaning, the cruell enemie of the Babylonians.

l When the Church shalbe restored, they that were enemies to afore, shal come out of all the coasts of the world vnto her, so that neither bolnes, seas nor mountaines shall be able to let them.

m After they haue gotten grace appeare, see thereby howe grieuously the hypocrites themselues shalbe punished, seeing that the earth it selfe, which cannot sinne, shalbe made waste because of their wickednesse.

n The Prophet prayeth to God to be mercifull vnto his Church, when they should be scattered abroade as in seuerall places in Babylon, and to be beneficiall vnto them all in time past.

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aforetime. q They shalbe as dumme men, so dare they no more. r They shalbe affrighted, so afraid to heare men speake, lest they should be sure of their destruction. s They that fall flat on the ground for feare. t Meaning, of his elect. u The Church is assured, that God will declare the effect & truth of his mercifull promise, which he had made of olde to Abraham, and to all that should apprehende the promes by faith.

# Nahum.

## The Argument.

As they of Nineueh shewed themselues prompt and readie to receiue the word of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing themselues ouer to wicked meanes to encrease their dominion, then seeking to continue in the feare of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and

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and Merodachbaladan King of Babel or as some thinke Nebuchadnezzar ouercame the empire of the Assyrians. But because God hath a continuall care of his Church, yet neuertheles he prophesieth vnto the same the destruction of their enemies that lie before their eyes. And as Ieremy, he prophesied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

## CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Read Ios. 13.1.

THe burden of Nineueh. The booke of the vision of Nahum the Elkeshite.

b The vision of reuelation, which God commanded Nahum to write concerning the Ninenites.

2 God is ielous, and the Lorde reuengeth: the Lorde reuengeth: euen the Lord of c anger, the Lord will take vengeance on his aduersaries, & he reserueth wrath for his enemies.

c That is hote on a poore village or a tribe of Simeon.

3 The Lord is slowe to anger, but d great in power, and will not surely cleare the wicked: the Lorde hath his way in the whirlewinde, and in the stormie, and the cloudes are the dust of his feete.

d Meaning, of his glory.

4 He rebuketh the sea, and dryeth it, and he dryeth vp all the riuers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

e With this he worketh wonders to make Gods mercie an occasion to serue, but the Prophet willeth them to consider his force and mighte & that creatures be at Gods commandement and none is able to resist his wrath, shall men flatter themselues and thinke vp one anothers to escape when he prouoketh his God to anger? Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them: and that he hath care ouer them.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea, the world, and all that dwell therein.

6 f Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

f That creatures be at Gods commandement and none is able to resist his wrath, shall men flatter themselues and thinke vp one anothers to escape when he prouoketh his God to anger? Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies appertaine vnto them: and that he hath care ouer them.

7 The Lord is good, g as a strong holde in the day of trouble, and hee knoweth them that trust in him.

g Meaning, that God is not only good, but also strong to defend his.

8 But passing ouer as with a flood, he will vtterly destroy the place thereof, and darkenes shall pursue his enemies.

9 What doe ye h imagine against the Lorde? he will make an vtter destruction: affliction shal not rise vp the second time.

h Though they thinke them selues most safe, and of greatest strength, yet vnto God that is able to destroy euery one, they are nothing to be compared.

10 For he shal come as vnto i thornes folden one in another, and as vnto drunkards in their drunkennes: they shall be deuoured as stubble fully dried.

i Meaning, that though the Assyrians be as thornes that ryse one out of another to oppose against Gods people, yet they be k quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

k Though they be neuer so many, and ioyned one with another, yet shall they be vtterly destroyed.

11 There commeth one out of thee that imagineth euill against the Lorde, [euen a wicked counseller.

12 Thus saith the Lorde, Though they be l quiet, and also many, yet thus shall they be cut off when he shall passe by: though I haue afflicted thee, I will afflict thee no more.

l Meaning, prepared and ready to make an ende of punishing the mischiefe of the Assyrians.

13 For now I will breake his yoke frō thee, and will burst thy bonds in sunder.

14 And the Lorde hath giuen a commaundement concerning thee, that no more of thy name be sowen: out of the house of thy gods will I cut off the graue, and the molten image: I will make it thy graue for thee, for thou art vile.

m Meaning, Sancherib, who the Lord meaneth shall be slaine in the house of his gods.

15 m Beholde vpon the mountaines the feete of him that declareth and publisheth peace: O Iudah keepe thy solemne feastes, performe thy vowes: for the wicked shall no more passe through thee: he is vtterly cut off.

n 2. King 19.36,37. Iud. 12.7. o Which peace the Iewes should enioy by the death of Sancherib.

## CHAP. II.

He describeth the victories of the Caldeans against the Syrians.

THe p destroyer is come before thy face: keepe the munition, looke to the way: make thy loynes strong: increase thy strength mightily.

p That is, Nebuchadnezzar is in a readines to destroy the Assyrians: and the Prophet exhorteth the enemyes of the Assyrians what to prepare to resist him.

2 For the Lorde hath q turned away the glorie of Iaakob, as the glorie of Israel: for the empters haue emptied them out, and marred their vine braunches.

q Seeing God hath published his owne people Iudah and Israel, shall not we put to the enemies, by whome the scourge of them shall be executed.

3 The shield of his mightie men is made red: r the valiant men are in scarlet: the charets shall be as in the fire [and flames in the day of his preparation, and the firre trees shall tremble.

r Or purpure, that is, the Assyrians were decored, destroyed.

4 The charets shall rage in s the streets: they shall runne to and fro in the lyke wayes: they shall seeme like lamps: they shall shoot like the lightning.

s Vnder the figure of the enemies and of their fellowes he doth not so soone signifie one of another to succour and helpe.

5 t He shall remember his strong men: they shall stumble as they go: they shall make haste to the walles thereof, and the defence shall be prepared.

t Meaning, that prepared and ready to helpe one another, shall not be able to withstand the force of the Assyrians.

6 The gates of the riuers shall be opened, and the palace shall melt.

7 And huzzab the Queene shall be led away captiue, and her maydes shall leade her as with the voyce of doues, smiting vpon their breasts.

8 But Nineueh is u of old like a poole

u The Assyrians shall flatter themselues, saw that Nineueh was of old, and shall neuer perish, as a fishpoole whose waters they that walke on the banks cannot see, but they shall be scattered, and shall not looke backe, though men would returne.

of water: yet they shall flee away. Stand, stand, shall they crye: but none shall looke backe.

9 Spoyle ye the siluer, spoyle the golde: for there is none end of the store, and glorie of all the pleasant vessels.

10 She is emptie and voyde & waste, and the heart melteth, and the knees smite together, & sorowe is in all loynes, and the faces[b] of them all gather blacknesse.

11 Where is the dwelling of the lions, and the pasture of the lions whelpes: where the lion, and the lionesse walked, and the lions whelpe, and none made them afraide.

12 The lion did teare in pieces ynough for his whelpes, and wurged for his lionesse, and filled his holes with pray, and his dennes with spoyle.

13 Behold I come vnto thee, saith the Lorde of hostes, and I will burne her charets in the smoke, & the sworde shall deuoure thy yong lions, and I will cut off thy spoyle from the earth, and the voyce of thy messengers shall no more be heard.

b That is, the wife of the gunne teeth wherewith Nineueh was wont to byte the bones of the poore.

## CHAP. III.

1 Of the fall of Nineueh. 5 No power can escape the hand of God.

Bloodie citie, it is all full of lies, and robberie: the pray departeth not:

2 The noyse of a whip, and the noyse of the mooning of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horseman lifteth vp both the bright sworde, and the glittering speare, and a multitude is slaine, and the dead bodies are many: there is none ende of their corples: they stumble vpon their corples,

4 Because of the multitude of the fornications of the harlot that is beautifull, and is a mistresse of witchcraft and selleth the people through her whore dome & the nations through her witchcrafts.

5 Behold, I come vpon thee, saith the Lord of hostes, and will discouer thy skirts vpon thy face, and will shewe the nations thy filthines, & the kingdomes thy shame.

6 And I will cast filth vpon thee, and make thee vile, and will set thee as a gasing stocke.

7 And it shall come to passe, that all they that looke vpon thee shal flee from thee and say, Nineueh is destroied. Who will haue pitie vpon her? Where shall I seeke comforters for thee?

8 Art thou better then No, which was full of people? that lay in the riuers, and had the waters round about it? whose ditch was the sea, and her wall was from the sea?

9 Ethiopia and Egypt were her strength, and there was none end: Put and Lubim were her helpers.

10 Yet was she caried away, and went into captiuitie: her yong children also were dashed in pieces at the head of all the streetes: and they cast lottes for her noble men, and all her mightie men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke helpe because of the enemie.

12 All thy strong cities shall be like figge trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee are women: the gates of thy land shall be opened vnto thine enemies, and the fire shall deuoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holdes: goe into the clay, & temper the morter: make strong backe.

15 There shall the fire deuoure thee: the sword shall cut thee off: it shall eate thee vp like the locusts, though thou be multiplied like the locusts, and multiplied like the grashopper.

16 Thou hast multiplied thy marchants aboue the starres of heauen: the locust spoyleth and flyeth away.

17 Thy princes are as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the colde day: but when the sunne ariseth, they flee away and their place is not knowen where they are.

18 Thy shepherds doe sleepe, O king of Assur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth them.

19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee, shall clappe the hands ouer thee: for vpon whome hath not thy malice passed continually?

Habakkuk.

h God commaundeth the cruell spoyle Nineueh and promiseth them vtter destruction for their cruelties.

i Meaning, Alexandria, which was in those daies a mighty nation, and yet was now destroied.

k Read Ioel 2.6.

l Meaning Nineueh to be as cruell like the lyons, and warn to all oppression, and shared no tenderer or pytyfull then do fox, her wiues, and children.

m That is, as soone as my wrath begynneth to kindle.

n Signifying the Israelites, which were accustomed to

a It neuer ceaseth to spoyle and robbe.

b He threwerly bids Babylon and Assur battle, and bowe courageous their bowes shall be in bearing the ground when they come against the Assyrians.

c He compareth Nineueh to an harlot, which by her beautie and lasciuious enticements

d Signifying, that Gods iudgements should suddenly destroy the Assyrians, as caterpillers commonly are wearing or change of weather.

e Thy princes and counsellers.

f Meaning, that there was no people to whom the Assyrians had not done hurt.

# Habakkuk.

## The Argvment.

THe Prophet complaineth vnto God, consideryng the great felicitie of the wicked, and the miserable oppression of the good, which endure all kinde of affliction and iniurie, and yet can see no ende.

Therefore he hath it reuealed vnto him of God, that the Caldeans shall become and take vengeance vpon them, to the end they should learne to repent of their troubles as set, because of their blasphemies and rebellion against the Lorde. And last of all, he willeth the godly to depart, seyng that the wicked continue, he comforteth them by this, that God will plant the Caldeans for an enemie, when the appointed time shall come: he exhorteth to patience by his owne example, & howe to frame a forme of prayer, wherewith they should comfort themselues.

### CHAP. I.

1 A complaint against the wicked that persecute the iust.

THe burden, which Habakkuk the Prophete did see.

2 O Lord, how long shall I crie, & thou wilt not heare? euen crye out vnto thee for violence, and thou wilt not helpe?

3 Why doest thou shewe me iniquitie, and cause me to beholde sorowe: for spoyling & violence are before me: and there are that raise vp strife and contention.

4 Therefore the Lawe is dissolued, and iudgement doeth neuer go forth: for the wicked doeth compasse about the righteous: therefore wrong iudgement proceedeth.

5 Behold among the heathen, and regarde, and wonder, & marueile: for I will worke a worke in your dayes: ye will not beleeue it though it be tolde you.

6 For lo I raise vp the Caldeans, that bitter and furious nation, which shal go vpon the breadth of the land to possesse the dwelling places that are not theirs.

7 They are terrible and fearefull: their iudgement and their dignitie shal proceede of themselues.

8 Their horses also are swifter then the leopards, and are more fierce then the wolues in the euening: and their horsemen are many, and their horsemen shall come from farre: they shall flie as the egle hasting to meate.

9 They come all to spoyle: before their faces shalbe an Eastwinde, and they shall gather the captiuitie, as the sand.

10 And they shal mocke the kings, and the princes shall be a scorne vnto them: they shall deride euery strong holde: for they shall gather dust, and take it.

11 Then shall they take a courage, and transgresse & doe wickedly, imputing this their power vnto their god.

12 Art not thou of olde, O Lorde my God, mine holy one? we shall not die: O Lorde, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not beholde wickednes: wherefore doest thou looke vpon the transgressours, and holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the fishes of the sea, and as the creeping thinges, that haue no ruler ouer them.

15 They take vp all with the angle: they catch it in their net, and gather it in their yarne, wherof they reioyce and are glad.

16 Therefore they sacrifice vnto their net & burne incense vnto their yarne, because by them their portion is fat and their meate plenteous.

17 Shall they therefore stretch out their nette and not spare continually to slay the nations?

### CHAP. II

1 A vision, 5 Against pride, couetousnes, drunkennes and idolatrie.

I Will stand vpon my watch, and set me vpon the towre, and will looke and see what he would say vnto me, and what I shall answere to him that rebuketh me.

2 And the Lord answered me, & said, Write the vision, & make it plaine vpon tables, that he may run that readeth it.

3 For the vision is yet for an appointed time, but at the last it shall speake, and not lye: though it tarie, waite: for it shall surely come, and shall not stay.

4 Behold, he that lifteth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith.

5 Yea, in deede the proude man is as

a The Prophet complaineth vnto God and beseecheth, that among the Iewes is left none equall nor brother spirite vnto him to withstand their wickednes, that the contrarie and strife b encreaseth, whereby should appeare how benefite zealous of Gods cause.

c Because the iudges vnrighteously should redresse this euill, are as euil as the rest.

d As in times past you would not beleeue Gods worde, so shall ye not beleeue the strange plagues which are at hand.

e They themselues shall be your iudges in their cause, and none shall haue authoritie ouer them to controll them.

f For the Iewes most feared the Assyrians, because it deuoured their frontiers.

g They shalbe so many in number.

h They shall cast vp mounts against it.

i The Prophet comforteth the faithfull with this, that God will at length destroy the Babylonians, because they abuse his power and become proude and insolent, attributing the praise thereof to their idoles.

k The assurance of Gods protection, in seeing that the enemie can doe no more then God appointeth and also to chastise the wicked enemie ere long to lurke a sharpe rod.

God that the great deuourer of the whale and the Caldean, and destroy all the worlde.

m Spearing, that the enemies flatter themselues, and ascribe to their owne power, and wit.

Drawing, that they should not.

a I will remaine in my place, and not runne about to seeke helpe, but will waite vpon God to know his will, and what I shall answere against all temptations.

b Commeth in time appointed.

c Shall liue and continue in the feare of God, and the onely rest is to hope vpon God by faith, Rom. 1. Gala. 3. Heb. 10.

c He that transgresseth by wine: therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.

6 Shall not all these take vp a parable against him, and a taunting prouerb against him, & say, Ho, he that increaseth [that which is not his: how long? and he that ladeth himselfe with thicke clay?

7 Shall they not rise vp suddenly, that shall bite thee? and awake, that shall terre thee? and thou shalt be their praye?

8 Because thou hast spoyled many nations all the remnant of the people shall spoyle thee, because of mens blood, & for the wrong done in the land, in the citie, and vnto all that dwell therein.

9 Ho, he that coueteth an euill couetousnesse to his house, that he may set his nest on hie, to escape from the power of euill.

10 Thou h hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the stone shall crye out of the wall, and the beame out of the timber shall answere it.

12 Wo vnto him that buildeth a towne with blood, & erecteth a citie by iniquitie.

13 Beholde, is it not of the l Lorde of hostes that the people shall labour in the very fire? the people shall euen weare themselues for very vanitie.

14 For the earth shall be filled with the knowledge of the glorie of the Lord, as the waters couer the sea.

15 Wo vnto him that giueth his neighbour drinke: thou pourest thine heate, and makest him drunken also, that thou mayest see their priuities.

16 Thou art filled with shame n for glorie: drinke thou also, and be made naked: the cup of the Lordes right hand shalbe turned vnto thee, and shamefull spuing shalbe for thy glorie.

17 For the crueltie of Lebanon shall couer thee: so shall the spoyle of the beastes, which made them afraide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.

18 What profiteth the o image? for the maker thereof hath made it an image, and a teacher of lyes, though hee that made it, trust therein, when he maketh dumme idoles.

19 Wo vnto him that saieth to the wood, Awake ‡ to the dumme stone, Rise vp, it shall teach thee: beholde, it is laide ouer with golde and siluer, and there is no breath in it.

20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

## CHAP. III.

1 A prayer for the faythfull.

A Prayer of Habakkuk ‡ Prophet for the ignorances.

2 O Lord, I haue heard thy voyce, and was afrayd: O Lord, reuiue thy worke in p midst of the people, in p midst of the yeeres make it knowne: in wrath remember mercie.

3 God commeth from Teman, and the holy one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his praysle,

4 And his brightnes was as the light: q he had hornes coming out of his hands, and there was the hiding of his power.

5 Before him went the pestilence, and burning coles went forth before his feet.

6 He stoode and measured the earth: he beheld and dissolued the nations and the euerlasting mountaines were bro ken, and the ancient hilles did bowe: his r wayes are euerlasting.

7 For his iniquitie I saw the tents of Cushan, and the curtaines of the land of Midian did tremble.

8 Was the Lorde angrie against the s riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou dydest ride vpon thine horses? thy charets brought saluation.

9 Thy t bowe was manifestly reuealed, [and the othes of the tribes were] a sure worde. Selah. thou u dydest cleaue the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water

a The prophet ministreth his prayer to God not onely for their great sinnes, but also for faults they vnderstand not of ignorance. b Thus the people were afrayd when they heard Gods threatnings, and prayed. c That is the state of the Church when it is neuer ready to perish, before it come to a perfect age, which should be euer Christ. d Teman and Paran were neere to that where the Lawe was giuen, where the glorie of God did appeare as present, neere as it was then. e Whereby is ment a power that was ioyned with his righteousnesse, which was like to the rest of the worke, but was reuealed in mount Sinai to his people, Psal. 77. 16. f Signifying that God hath wonderfull meanes and euer had a miraculous power when he would deliuer his Church. g The iniquitie of the king of Egypt in vsing the people was made manifest by the vnpermitted ease & comfort of the Church, Iudg. 1. and also of the Ethiopians, which destroyed themselues Iudg. 7. 22. h Meaning that God was not angrie to the waters, but that by them as meanes he would destroy his enemies & deliuer his Church. i And so did he all ‡ elements as instruments for the destruction of those enemies. k That is, his power. l For he had not only made a couenant w Abraham, but renued it with his posteritie m Read Hab. 2. 10, 17.

n passed

o He sheweth that the Babylonians could nothing auaile them to, euen were but blocks of stones, trade Ier. 10. 8.

p Although wee consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

q The hornes of the Lambe, Reuel. 5. 6. r Signifying that God hath neuer ceased to worke for the saluation of his people, and that his counsels are euerlasting. s Meaning the Red sea, and Iordane, Psal. 114. 3. t Signifying that God was not angrie with the riuers, but that by them as meanes he would deliuer his people. u Meaning the Red sea, and Iordane, Psal. 114. 3.

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11 The sunne and moone stood still in their habitation: at the light of thine arrowes they went, and at the bright shining of thy speares.

12 Thou trodest downe the lande in anger, and didest thresh the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine Anointed: thou hast wounded the head of the house of the wicked, and discouredst the foundations vnto the necke, Selah.

14 Thou didest strike thorowe with his owne staues the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.

15 Thou didest walke in the sea with thine horses vpon the heape of great waters.

16 When I heard, my belly trembled: my lippes shooke at the voyce: rottennes entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble: for when he commeth vp vnto the people, he shall destroy them.

17 For the figtree shall not flourish, neither shall fruite be in the vines: the labour of the olive shall faile, and the fieldes shall yeelde no meate: the sheepe shalbe cut off from the folde, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy in the God of my saluation.

19 The Lord God is my strength: he will make my feete like hindes feete, and hee will make me to walke vpon mine high places. To the chiefe singer on Neginothai.

wherein standeth the comfort and hope of the faithfull, though they see neuer so great afflictions prepared. z The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

n He alludeth to the red sea and Iordan, where Gode passed ouer Gods people, and by such figures of their deliuerance as it were by lifting vp of their handes.

o As appeareth, Iosh. 10. 12.

p According to the commandement the sunne was directed by the wrapping of the people, that fought in thy cause, as though it durst not go forward.

q Signifying that there is no saluation, but by Christ.

r From the coppe to the toe thou hast destroyed the enemies. s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

# Zephaniah.

## The Argument.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand, hewing that their countrey should be vtterly destroyed and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he professed of Gods vengeance against their enemies, as the Philistims, Moabites, Ammans & others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promes of God made vnto Abraham. And therefore quietly to abide till God should set them at the end of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

### CHAP. I.

a Threatnings against Iudah and Ierusalem, because of their idolatrie.

THe worde of the Lorde, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of b Iosiah, the sonne of c Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the d foules of the heauen, and the fishes of the sea, & e ruines shalbe to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretche out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, and f the name of the g Chemarims with the Priestes,

5 And them that worship the hoste of heauen vpon the house toppes, and them that worship and sweare by the Lorde, and sweare by h Malcham,

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lorde God: for the day of the Lord is at hand: for the Lorde hath prepared a sacrifice, [and hath sanctified his ghestes.

8 And it shalbe in the day of the Lords sacrifice, that I will visite the princes and the kings children, and all such as are clothed with strange apparell.

9 In the same day also will I visite all those that i vse vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

10 And in that day, saith the Lord, there

2 King. 22. 1.
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c He alludeth to their idole Moloch which was forbidden, Leuit. 20. yet they called him their king and made him as a god therefore he here nameth them that will both sweare by God, and not by him, & sweare by other, a great sinne which hindring as here is condemned, as Ezek. 20. 39.

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f Shewing that all the countries of the earth ſhall be ſmitten of God.

shalbe a noyſe, and cry from the fiſh gate, & an howling from the ſecond gate, and a great deſtruction from the hilles.

11 Howle ye inhabitants of the lowe place: for the companie of the marchants is deſtroyed: all they that beare ſiluer, are cut off.

12 And at that time will I ſearch Jeruſalem with lights and viſite the men that are froſen in their dregges, and ſay in their heartes, The Lord will neither do good nor do euill.

13 Therefore their goods ſhalbe ſpoyled, & their houſes waſte: they ſhall alſo builde houſes, but not inhabite them, and they ſhall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lorde is neere: it is neere, and haſteth greatly, euen the voyce of the day of the Lord: the ſtrong man ſhall cry there bitterly.

15 That day is a day of wrath, a day of trouble and heauines, a day of deſtruction and deſolation, a day of obſcuritie and darkenes, a day of cloudes and blackenes,

16 A day of the trumpet and alarme againſt the ſtrong cities, and againſt the hie towres.

17 And I will bring diſtreſſe vpon men, that they ſhall walke like blinde me, becauſe they haue ſinned againſt the Lorde, & their blood ſhalbe powred out as duſt, and their fleſh as the dongue.

Ezek.7.19.

18 Neither their ſiluer nor their gold ſhall be able to deliuer them in the day of the Lords wrath, but the whole lande ſhall be deuoured by the fire of his iealouſie: for he ſhall make euen a ſpeedie riddance of all them that dwell in the land.

Chap.3.8

## CHAP. II.

He moueth to returne to God, 5 Prophecying deſtruction againſt the Philiſtims Moabites and others.

a He exhorteth them to repentance and withdraweth to deſire them to chaſten themſelues and gather themſelues together leſt they be ſcattered like chaffe.

GAther your ſelues, euen gather you, O nation not worthie to be loued,

2 Before the decree come forth, and ye be as chaffe that paſſeth in a day, and before the fierce wrath of the Lord come vpon you, & before the day of the Lords anger come vpon you.

3 Seeke ye the Lorde all the meeke of the earth, which haue wrought his iudgement: ſeeke righteouſnes, ſeeke lowlines, if ſo be that ye may be hid in the day of the Lords wrath.

b Those, which haue lined vprightly and godly are comforted as not preiudiced by the euill.

4 For Azzah ſhalbe forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhalbe rooted vp.

5 Woe vnto the inhabitants of the ſea coaſt: the nation of the Cherethims, the worde of the Lorde is againſt you: O Canaan, the lande of the Philiſtims, I will euen deſtroy thee without an inhabitant.

c That is, Galilee by theſe nations bee meaned the people that dwell neere to the Iewes and in ſtrade of friendſhip were to be receiued to be ſellers, ſome Canaanites whome the Lord appointed to be ſtaine.

6 And the ſea coaſt ſhalbe dwellings and cottages for ſhepheards & ſheepefoldes.

7 And that coaſt ſhalbe for the remnant of the houſe of Judah, to feede there vpon: in the houſes of Aſhkelon ſhall they lodge toward night: for the Lorde their God ſhall viſite them, and turne a way their captiuitie.

d He declareth why God would deſtroy their enemies, becauſe their counter might be a reſting place for his Church.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and magnified themſelues againſt their borders.

e Theſe nations ſometimes to take from the Iewes that countrey which the Lord had giuen them.

9 Therefore, as I liue, ſaith the Lord of hoſtes, the God of Iſrael, ſurely Moab ſhal be as Sodom, and the children of Ammon as Gomorah, euen the breeding of nettels and ſalt pittes, and a perpetual deſolation: the reſidue of my folke ſhall ſpoyle them, and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, and magnified themſelues againſt the Lorde of hoſtes people.

11 The Lorde will be terrible vnto them: for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

g When he ſhall deliuer his people and deſtroy their enemies and idoles, his glorie ſhall ſhine throughout all the world.

12 Ye Moorians alſo ſhalbe ſlaine by my ſworde with them.

13 And he will ſtretche out his hande againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wilderne.

14 And flockes ſhall lie in the middes of her, and all the beaſtes of the nations, and the pellicane, and the owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhalbe vpon the poſtes: for the cedars are vncouered.

h Reade Iſa. 34.11.

i Or hedgehog

15 This is the reioycing citie that dwelt careleſſe, that ſaid in her heart, I am, and there is none beſides me: how is ſhe made waſte, and the lodging of the beaſtes! euery one that paſſeth by her, ſhall hiſſe and wagge his hand.

k Meaning, Nineueh, which reioyced ſo much of her ſtrength and proſperitie, that ſhe ſhould be thus made waſte & Gods people deliuered.

CHAP. iii.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthie and polluted to the robbing citie.
2 She heard not the voyce: she receiued not correction: she trusted not in the LORDE: she drewe not neere to her God.
3 Her princes within her [are] as roaring lions: her iudges are as wolues in the euening, which leaue not the bones till the morow.
4 Her prophets are light, [and] wicked persons: her priestes haue polluted the Sanctuarie: they haue wrested the Lawe.
5 The iust LORDE [is] in the middes thereof: he will do none iniquitie: euery morning doth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.
6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man [and] without inhabitant.
7 I sayde, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed howsoeuer I visited them, but they rose early [and] corrupted all their workes.
8 Therefore wait ye vpon me, saith the LORD, vntill the day that I rise vp to the praye: for I am determined to gather the nations and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fire of my iealousie.
9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of the LORDE, to serue him with one consent.
10 From beyond the riuers of Ethiopia, the daughter of my dispersed, prayng vnto me, shall bring me an offring.
11 In that day shalt thou not be ashamed for all thy workes, wherein thou hast transgressed against me: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou shalt no more be proude of mine holy Mountaine.
12 Then will I leaue in the middes of thee an humble and poore people: and they shal trust in the Name of the LORD.
13 The remnant of Israel shall doe none iniquitie nor speake lies: neither shall a deceitfull tongue be found in their mouth: for they shalbe fed, and lie downe, and none shall make them afraide.
14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with all thine heart, O daughter Ierusalem.
15 The LORDE hath taken away thy iudgements: he hath cast out thine enemie: the king of Israel, euen the LORD [is] in the middes of thee: thou shalt see no more euill.
16 In that day it shalbe said to Ierusalem, Feare thou not, O Zion: let not thine handes be faint.
17 The LORD thy God in the middes of thee [is] mightie: he will saue, he will reioyce ouer thee with ioy: he will quiet himselfe in his loue: he will reioyce ouer thee with ioy.
18 After a certaine time will I gather the afflicted that were of thee, [for] them that bare the reproche for it.
19 Beholde, at that time I will bruise all that afflict thee, and I will saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the landes of their shame.
20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a praise among all people of the earth, when I turne backe your captiuitie before your eyes, saith the LORD.

a That is, Ierusalem.
b They are so greeued that they gape vp hones and all.
c The wicked glorie in this that God was euer among them: for he neuer ceaseth by his Prophets and Seruants to call them to repentance but he preuailed nothing.
d Vnder the destruction of other nations he threatneth that the Iewes should not be destroyed howsoeuer they rebelled, but that they should be chastened to feare God.
e They were most carefull and readie to do wicked dilligently, saying yet they did not repent, nor feared God for any vengeance as well as other nations.
f Or, I say any [to make God should be established] that is, that God should be iustified.
g That is, the Iewes that came as well of the Gentiles which are to be vnder the time of the Gospel.
h For then shall vain superstitions and the hypocrites be vtterly rooted out of the Temple, and be taken also from the vaine pride, shall be taken from thee.
i That is, the punishment for thy sinne.
k As the Assyrians, Caldeans, Egyptians, and other nations.
l To deliuer thee, as by the same thou hast put here away and left thy false makers, as Deu.32.35. & Qualifying, that God beleeueth to shew his loue and great affection towarde his Church.
m That is, form that were bad in horred and counted for the Church and because of their religion.
n That brought the Church indeede now in affliction as Zech.14.6.
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Cccc iiij. CHAP.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

WO to her that is filthie and polluted to the robbing citie.
2 She heard not the voyce: she receiued not correction: she trusted not in the LORDE: she drewe not neere to her God.
3 Her princes within her [are] as roaring lions: her iudges are as wolues in the euening, which leaue not the bones till the morow.
4 Her prophets are light, [and] wicked persons: her priestes haue polluted the Sanctuarie: they haue wrested the Lawe.
5 The iust LORDE [is] in the middes thereof: he will do none iniquitie: euery morning doth he bring his iudgement to light, he faileth not: but the wicked will not learne to be ashamed.
6 I haue cut off the nations: their towres are desolate: I haue made their streetes waste, that none shall passe by: their cities are destroyed without man [and] without inhabitant.
7 I sayde, Surely thou wilt feare mee: thou wilt receiue instruction: so their dwelling should not be destroyed howsoeuer I visited them, but they rose early [and] corrupted all their workes.
8 Therefore wait ye vpon me, saith the LORD, vntill the day that I rise vp to the praye: for I am determined to gather the nations and that I will assemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fire of my iealousie.
9 Surely then will I turne to the people a pure language, that they may all call vpon the Name of the LORDE, to serue him with one consent.
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Cccc iiij. CHAP.

CHAP. I.

1 The time of the prophecie of Haggai. 8 An exhortation to build the Temple again.

IN the seconde yeere of
king Darius, in the first
moneth, the first day of the
moneth, came the word
of the Lord (by the mi-
nisterie of the Prophet
Haggai vnto Zerubbabel the sonne of
Shealtiel a prince of Judah, and to Je-
hoshua the sonne of Jehozadak the hie
Priest saying,

2 Thus speaketh the Lord of hostes,
saying, This people say, The time is not
yet come, that the Lords house should
be builded.

3 Then came the word of the Lorde
by the ministerie of the Prophet Hag-
gai, saying,

4 Is it time for you selues to dwell
in your ceiled houses, and this house
lie waste?

5 Now therefore thus saith the Lord
of hostes, Consider your owne wayes in
your heartes.

6 Ye haue sowne much, and bring in
little: ye eate, but ye haue not ynough: ye
drinke, but ye are not filled: ye clothe
you, but ye be not warme: and hee that
earneth wages, putteth the wages into
a broken bagge.

7 Thus saith the Lord of hosts, Con-
sider your owne wayes in your hearts.

8 Go vp to the mountaine, and bring
wood, and build this house, and I will
be fauourable in it, and I will be glori-
fied, saith the Lord.

9 Ye looked for much, and lo, it came
to little: and when ye brought it home, I
did blowe vpon it. And why, saith the
Lord of hostes? Because of mine house
that is waste, and ye runne euery man
vnto his owne house.

10 Therefore the heauen ouer you
stayed it selfe from dewe, and the earth
stayed her fruite.

11 And I called for a drought vpon the
land, and vpon the mountaines, and vpon
the corne, and vpon the wine, and vpon
the oyle, vpon all that the ground bring-
eth forth: both vpon men and vpon cat-
tel, and vpon all the labour of the hands.

12 Then Zerubbabel the sonne of
Shealtiel, and Jehoshua the sonne of Je-
hozadak the hie Priest with all the rem-
nant of the people, heard the voyce of
the Lord their God, and the wordes of
the prophet Haggai (as the Lord their
God had sent him, then the people did
feare before the Lord.

13 Then spake Haggai the Lords mes-
senger in the Lords message vnto the
people, saying, I am with you, saith the
Lord.

14 And the Lord stirred vp the spirit
of Zerubbabel, the sonne of Shealtiel
a prince of Judah, and the spirit of Je-
hoshua the sonne of Jehozadak the hie
Priest, and the spirit of all the remnant
of the people, and they came, and did the
worke in the house of the Lord of hostes
their God.

CHAP. II.

He sheweth that the glorie of the seconde Temple shall exceede the first.

IN the foure and twentieth
day of the first moneth in the
second yeere of king Darius,
2 In the seuenth mo-
neth, in the one and twentieth day of
the moneth, came the word of the Lord
by the ministerie of the Prophet Hag-
gai, saying,

3 Speake nowe to Zerubbabel the
sonne of Shealtiel prince of Judah, and
to Jehoshua the sonne of Jehozadak
the hie Priest, and to the residue of the
people, saying,

4 Who is left among you, that saw
this house in her first glorie, and how
do you see it now? Is it not in your eyes,
in comparison of it as nothing?

5 Yet nowe be of good courage, O Ze-
rubbabel, saith the Lord, and be of good
comfort, O Jehoshua sonne of Jehoza-
dak the hie Priest: and be strong, all ye
people of the land, saith the Lorde, and
do it: for I am with you, saith the Lord
of hostes,

6 According to the word that I co-
uenanted with you, when ye came out
of Egypt: so my Spirit shall remaine
among you, feare ye not.

7 For thus saith the Lorde of hostes,
Yet a little while, and I will shake the
heauens and the earth, and the sea, and
the drie land:

8 And I will moouе all nations, and
the desire of all nations shall come, and
I will fill this house with glorie, saith
the Lord of hostes.

9 The siluer is mine, and the golde
is mine, saith the Lord of hostes.

10 The glorie of this last house shalbe

a Who was the name of Ieshuiahs, and the meaning of it, and also of other as some think.

b Because the building of the Temple was gotten vnto by reason that the people were discouraged their enemies and therefore a notable man had neede to be stirred vp and animated of their duetie, what shall we thinke of other gouernours, whose doings are either against God, or deep colde in this cause?

c Not that they concerned the bare bilding thereof, but they preferred policie, and priuate profit, to religion, so long contenting themselues with small beginnings.

d Shewing that they sinne it not on ly in their neglect of further building their priuate houses before Gods house.

e Consider the causes of Gods wrath vpon you for preuenting your selues of a blessing, and therefore go forwarde on, and therein ye shall not lacke your reward.

f Meaning, that as all good things proceede of him, so he will haue all his house of God Temple and the seruice thereof to stande in such glorie as may declare his maiestie.

a For the people, according as Isa. 2.2. and Dan. 4.1. had prophecied that this Temple should haue bene more excellent then Salomons temple, which was destroyed by the Babylonians, but the Prophets ment the spirituall Temple the Church of Christ.

b That is, go forwarde in building the Temple.

c He encreaseth them to patience enough euery lee not as yet this Temple so glorious as the Prophets had declared for this should be accomplished in Christ by whome all things should be reuiued.

d Meaning, Christ whome all ought to looke for and desire: or by desire he may signifie all precious things, as riches and such like.

e Therefore when this came commonly he

f Not that God was the author of the doctrine, and that it was but the minister, as Deu. 24.31. Iudg. 7.20. Act. 15.28.

g Which declareth that men are vnapt and dull to serue the Lord, neither can they obey his worde or his messengers before God reforme their hearts and giue them new spirits, Ioh. 6.44.

greater then the first, sayth the Lorde of hostes: and in this place will I giue f peace, sayth the Lord of hostes.

f Meaning all spirituall blessings and felicitie purchased by Christ. Ioh.j.3.7.

g That is, the fruit of the Lacrifices whereby is signified that the thing, which of it selfe is good, cannot make an euyll thing fair and therefore they ought not to offende themselues by their sacrifices and ceremonies, but contrary be ashamed and not pure of heart, both corrupt those things and make them detestable vnto God, which els are good and godly.

h Consider how God did plague you with famine afore you began to builde the Temple.

i That is, before the building was begunne.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yeere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus sayth the Lorde of hostes, Aske nowe the Priests concerning the Lawe, and say,

13 If one beare g holy flesh in the skirt of his garment, and with his skirt doe touche the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? And the Priests answered and saide, No.

14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and said, It shalbe vncleane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, sayth the Lord: and so are all the workes of their hands, and that which they offer here, is vncleane.

16 And nowe, I pray you, consider in your mindes: from this h day, and afore, euen, afore a stone was laide vpon a stone in the Temple of the Lorde:

17 Before these things were, when one came to an heape of twenne measures, there were but ten: When one came to the wine presse for to drawe out fifte vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildewe, and with haile, in all the labours of your hands: yet you turned not to me, sayth the Lorde.

19 Consider, I pray you, in your mindes, from i this day, and afore from the foure and twentieth day of the ninth moneth, euen from the day that the fundation of the Lords Temple was layde: consider it in your mindes.

20 Is the k seede yet in the barne? as yet the vine, and the figtree, and the pomegranate, and the olive tree hath not brought foorth: from this day will I bleste you.

k From the time they began to builde the Temple, he promiseth that God would blesse them, and abate all yet the frute was not come to perfection.

21 And againe the worde of the Lorde came vnto Haggai in the foure & twentieth day of the moneth, saying,

22 Speake to Zerubbabel the prince of Iudah, and say, I l will shake the heauens and the earth,

l Or will make a change and remoue them as in Christ, of whom Zerubbabel here is a figure.

23 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the m kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.

m Hereby he meaneth that there shalbe no let or hinderance when God will make this wonderfull restauration of his Church.

24 In that day, sayth the Lorde of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, sayth the Lorde, and will make thee as a n signet: for I haue chosen thee, sayth the Lord of hostes.

n Signifieng that his Church should be most excellent which thing was accomplished in Christ.

# Zechariah.

## The Argument.

TWo moneths after that Haggai had begun to propheste, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefite of God in their deliverance, which was a figure of that true deliverance, that all the faithfull should have from death and sinne by Christ. But because they still remained in their wickednes, and coldnes to set foorth Gods glorie, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promes of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lorde.

### CHAP. I.

1 He exhorteth the people to returne to the Lorde, and to eschue the wickednes of their fathers. 16 He figureth the restitution of Jerusalem and the Temple.

IN the eight moneth of the second yeere of a Darius, came the worde of the Lorde vnto b Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

a Who was the sonne of Hystaspis.

b This was not that Zecharjah, whereof is mention, 2. Chro. 24. 21. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Iddo of Berechiah and Iddo.

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4 Be ye not as your fathers, vnto whom the former ᵃ Prophets haue cryed, saying, thus sayth the Lorde of hostes, Turne you nowe from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, sayth the Lord.

5 Your fathers, where are they? and do the Prophets liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the prophets, take holde of your fathers? and ᵇ they returned, and said, As the Lord of hostes hath determined to doe vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth Shebat, in the second yeere of Darius, came the worde of the Lorde vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I sawe by night, and beholde ᵏ a man riding vpon a red horse, and hee stoode among the murre trees, that were in a bottome, and behinde him were there ᶜ red horses speckled and white.

9 Then saide I, O my Lorde, what are these? And the Angel that talked with me, saide vnto me, I will shewe thee what these be.

10 And the man that stoode among the murre trees, answered and said, These are they whom the Lorde hath sent to go throwout the world.

11 And they answered the Angel of the Lorde, that stood among the murre trees, and saide, We haue gone throwout the worlde: and beholde, all the worlde sitteth still, and is at rest.

12 Then the Angel of the Lord answered and said, O Lord of hostes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased? nowe these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with me with good wordes and comfortable wordes.

14 So the Angel that communed with me, saide vnto me, Crie thou, and speake, Thus sayth the Lord of hostes, I am ᶜ iealous ouer Ierusalem and Zion with a great zeale,

15 And am greatly angrie against the careles heathen: for I was angrie but a little, and they helped forward the affliction.

16 Therefore thus sayth the Lord, I will returne vnto Ierusalem with tender mercie: mine house shalbe builded in it, sayth the Lord of hostes, and a line ᵈ shalbe stretched vpon Ierusalem.

17 Crie yet, and speake, Thus sayth the Lorde of hostes, My cities shall yet ᵉ be broken with plentie: the Lord shall yet comfort Zion, and shall yet chuse Ierusalem.

18 Then lift I vp mine eyes and sawe, and beholde, foure hornes.

19 And I said vnto the Angel that talked with me What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem.

20 And the Lorde shewed me foure ᶠ carpenters.

21 Then saide I, what come these to do? and he answered, and saide, These are ᵍ hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, and to cast out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah, to scatter it.

CHAP. II.

The restoring of Ierusalem and Iudah.

1 Lift vp mine eyes againe and looked, and beholde, ʰ a man with a measuring line in his hand.

2 Then saide I, Whither goest thou? And he saide vnto me, To measure Ierusalem, that I may see what is the breadth thereof, and what is the length thereof.

3 And beholde, the Angel that talked with me, went forth: and another Angel went out to meete him,

4 And said vnto him, Runne, speake to this ⁱ yong man, and say, ᵏ Ierusalem shalbe inhabited without walles, for ˡ the multitude of men and cattell therein.

5 For I, sayth the Lord will be vnto her a wall of ᵐ fire round about, and will

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ᵃ Though the fathers be dead yet God continueth vnchangeable in punishing them that liue after them, as they were ouercome: though the Prophets be dead, yet their doctrine remaineth to euer. 2 Pet. 3. 15.

ᵇ Seeing ye sawe the truth of the mouthes in punishing your fathers, how doe not ye feare the threatnings concerning this time and declared by my Prophets? Admonishe me by your amendements, and not that I should turne you vnto repentance by such extremities.

ᶜ Which containeth the state of Iudea and part of Persia.

ᵈ That is, the reedifying of the Church, but as yet should not appeare to many eyes, which is here vnderstand by the night: by the bottome, and by the murre trees. Which are bushes and grasse vnder the shadowe, yet be companies of men vnder a king, who hath his power and ministers at home, by whom he still worketh his purpose: and by these things he seemeth to rest.

ᵉ Though you be scattered, yet God will be merciful vnto you, and shew his power ouer your enemies.

ᶠ These signified the ouerthrowers of Gods Church, some God hath vsed for his purposes, and some neuer meant it, and in time both be broken in pieces.

ᵍ That is, the enemies of the Church, which by the ministerie of Gods Angels, and by the power of God, are ouerthrowen.

ʰ These signified the diligence of the builders of the Church, and the ministerie of Gods Angels.

ⁱ Though for a time God defer the helpe and comfort from his Church, yet thus he certifieth that he loue it, and will deale mercifully and fatherly with it when it is expedient for them, to helpe it and reuenge.

ᵏ In addressing their prophecie I beleeue we shall see but a little angrie towardes my Church, but the enemie should haue destroyed them also, and cause to ouerthrow the rode of my chastisements.

ˡ To measure out the buildings.

ᵐ The abundance shalbe so great that the places of store shall not be able to receiue these blessings that God will send, but shall euen breake for fulnes.

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ᵃ Which signified all assemblies of the Church, Est. West, North, South.

ᵇ These carpenters or smithes are Gods instruments which with their mattocks and hammers breake the hard and strong hornes, wherby the Church, and declare of all power enemies how weake so euer they be, to breake in pieces.

ᶜ Signifying himselfe Zechariah.

ᵈ Signifying the spirituall Ierusalem and Church vnder Christ, though it should be persecuted by the Gospell through all the world and

ᵉ be

c Ierusalem shall be called the holy citie and mount. d Vnto all such as feare the Lord. e Which are to them vnseen partly for feare and partly for their owne sake remained still in captiuitie, and had not yet returned vnto their owne priuate commodities. f According to the benefites of God promised in his Church. g Out of that Babylon. h Ye that feare the Lord. i Vpon the Gentiles whom he calleth by the Angel, and his Christ to be reconciled from your enemies, that they shall not hurt you, neither by the law nor by sinne. k Ye are to feare vnto God, that he can no more suffer your enemies to hurt you. l Or, a man can abide to go out of the eye. Psal.119.28. m Vpon the Gentiles your enemies. n That shall be your seruants as you haue bene theirs. This name is neuer giuen to be vnderstand of Christ who being God equall with his Father, was sent as he was Messias to dwell in his Church, and to gouerne them.

be the glorie in the middes of her.

6 Vo, ho, come forth, and flee from the land of the North, sayth the Lorde: for I haue scattered you into the foure windes of the heauen, sayth the Lord.

7 Saue thy selfe, O Zion, that dwellest with the daughter of Babel.

8 For thus sayth the Lorde of hostes, After this glorie hath he sent me vnto the nations, which spoyled you: for he that toucheth you, toucheth the k apple of his eye.

9 For beholde, I will lift vp mine hand vpon them: and they shall be a spoyle to those that serued them, and ye shall knowe, that the Lord of hostes hath sent me.

10 Reioyce, and be glad, O daughter Zion: for lo, I come and will dwell in the middes of thee, sayth the Lord.

11 And many nations shalbe ioyned to the Lorde in that day, and shalbe my people: and I will dwell in the middes of thee, and thou shalt knowe that the Lorde of hostes hath sent me vnto thee.

12 And the Lord shal inherite Iudah his portion in the holy land, and shall chuse Ierusalem againe.

13 Let all flesh be still before the Lord: for he is raised vp out of his holy place.

## CHAP. III.

*A prophesie of Christ and of his kingdome.*

a He prayed to Christ the Redeemer for the state of the Church. b Which be it neuer that the least soule should perish nor any be lost, saith God, but both he and we pray for the conuersion and preseruation of wicked ones. Ephes.6.12. c That is, Christ speaketh to God as the Aduocate of his Church that he would rebuke Satan: and to this end he setteth him before the eyes of the Church that he would not trouble it, but rather to be the continuall confessour of his Church. d Meaning that Iehoshua was wonderfully preserued in the captiuitie and would defend him when he was accused. e Or, of the plucked out stones, and prey out of the fire. f Vestures and wearie of the captiuitie and by the contemptible state of Iehoshua signifieth that the first beginnings should be more excellent when Christ shall make the full restauration of his Church.

AND hee shewed mee Iehoshua the Priest, standing before the Angel of the Lorde, and Satan stoode at his right hand to resist him.

2 And the Lorde saide vnto Satan, The Lorde reproue thee, O Satan: euen the Lord that hath chosen Ierusalem, reproue thee. Is not this a brand taken out of the fire?

3 Now Iehoshua was clothed with filthie garments, and stoode before the Angell.

4 And he answered and spake vnto those that stoode before him, saying, Take away the filthy garments from him. And vnto him he said, Beholde, I haue caused thine iniquitie to depart from thee, and I will clothe thee with change of rayment.

5 And I saide, Let them set a fayre diademe vpon his head. So they set a fayre diademe vpon his head, and clothed him with garments, and the Angel of the Lord stoode by.

6 And the Angel of the Lord testified vnto Iehoshua, saying,

7 Thus sayth the Lorde of hostes, If thou wilt walke in my wayes, and keepe my watch, thou shalt also iudge mine house, and shalt also keepe my courtes, and I will giue thee place among these that stand by.

8 Heare nowe, O Iehoshua the high Priest, thou and thy fellowes that sit before thee: for they are monstrous persons: but beholde, I will bring forth the Branch my seruant.

9 For loe the stone that I haue layde before Iehoshua: vpon one stone shall be seuen eyes: beholde, I will cut out the grauing thereof, sayth the Lorde of hostes, and I will take away the iniquitie of this land in one day.

10 In that day, sayth the Lorde of hostes, shall ye call euery man his neighbour vnder the vine, and vnder the figge tree.

d Ye shall be free vnto all the spirituall graces of Gods holy Spirit, and vnto all aboundance of all prosperitie, &c. which commeth onely vnto the Church.

And the Angel that talked with me, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? And I sayd, I haue looked, and behold, a candlestick all of golde with a bowle vpon the top of it, and his seuen lampes therein, and seuen pipes to the lampes, which were vpon the top thereof.

g Which was euer in the middes of the Temple signifying that euer the graces of Gods Spirit should abide in his Church and aboundance of all protection, &c. which commeth onely from the eyes into the lampes so that the light neuer failed: and this signifieth that God had sufficient power and light to keepe and to confirme the faithfull that God had sufficient power and light to keepe and to confirme the faithfull in the graces, and to bring his promise to passe, though he had no helpe of man.

3 And two olive trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of the Lord vnto Zerubbabel, saying, Neither by an armie nor strength, but by my Spirit, sayth the Lord of hostes.

7 Who art thou, O great mountaine, before Zerubbabel? thou shalt be a plaine, and he shall bring forth the head stone thereof, with shoutings, crying, Grace, grace vnto it.

8 Moreouer, the worde of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layde the fundation of this house: his hands shall also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the day of the small things? but they shal reioyce, and shall see the stone of tinne in the hand of Zerubbabel: these seuen are the eyes of the Lord, which go thorowe the whole world.

11 Then answered I, and saide vnto him, what are these two olive trees vpon the right hand vpon the left side thereof?

12 And I spake moreouer, and saide vnto him, what be these two olive branches, which thorowe the two golden pipes emptie themselues into the golde?

13 And he answered me, and saide, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two olive branches, that stand with the ruler of the whole earth.

c Who was a figure of Christ, and there on this portaine was turned to all the Church vnder a christian name, and membres.

d In the which that Gods power onely is left cleere to preserue his Church, though he vse not many helpe thereunto.

e Here impareth the power of the aduersaries to a great mountaine, with whom the Iewes nothing at all feare or them, and would haue hindered Zerubbabel, who reperfected Gods house whom the enemies daily labour to let in the building of his spirituall Temple, but all in vaine.

f Though the enemies thinke to stop this building, yet Zerubbabel shall lay the highest stone thereof and bring it to perfection for that all is godly that is proper, and pray vnto God, that he would continue his grace and fauour towarde the Temple,

g Reioycing, for why, but, that I am

h Gods seruant my father for the building and preseruation of my spirituall Temple. Signifying that all, were it neuer so small and poore beginning of the Temple. Whereby he signifieth the plainnes and mercifulnes, that Zerubbabel vnto whom he represented Christ, should go forward with his building to the ende and consumation of the good thing, that the world be against him, and though he should sometime be discouraged because there are not things pleasant to the eye.

i That is God hath seuen eyes, meaning a continuall prouidence, so that neither Satan nor any power in the world can go about to, hinder any thing to passe to further his worke.

k Which were euer greene and full of ioye, so that still they powred ioyfull people into the temples: signifying, that God will continually maintaine and preserue his Church, and indue it still with abundance and perfection of graces.

## CHAP. V.

a The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God. 6 By the vision of the measure is figured the bringing of Iudahs affections into Babylon.

THen I turned me, and lifted vp mine eyes & looked, and beholde, a flying booke.

2 And he saide vnto me, What seest thou? And I answered, I see a flying booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that stealeth, shall be cut off as well on this side, as on that: and euery one that sweareth, shall be cut off as well on this side, as on that.

4 I will bring it forth, saith the Lord of hostes, and it shall enter into the house of the theefe, and into the house of him, that falsely sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp nowe thine eyes, and see what is this that goeth forth.

6 And I said, what is it? And he said, This is an Ephah that goeth forth. He said moreouer, This is the sight of the, throughout all the earth.

7 And behold, there was lift vp a talent of lead: and this is a woman that sitteth in the middes of the Ephah.

8 And he said, This is wickednes, and he cast it into the middes of the Ephah, and he cast the weight of lead vpon the mouth thereof.

9 Then lift I vp mine eyes, and looked: & behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, whither do these beare the Ephah?

11 And he said vnto me, To builde it an house in the land of Shinar, & it shall be established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his worde, and casting off all repentance and conuersion, he shewed that Gods curses written in this booke should fall vpon them and their fathers houses, but none of her that would repent. God would send the same among the Caldeans there former enemies.

b That is, by seeth and inueieth toward his neighbour.

c Speaking, where soeuer he be in the worlde.

d He transgresseth the first table, and breaketh not Gods name, but abuseth Gods name.

e Which was a measure in the which an euerie thing concerning corne was poiseth.

f That is, all the workemans of the ingodly is in Gods sight, which he keepeth in a measure, and can shut it vp open it at his pleasure.

g To couer the measure.

h Which represented wickednes, as in the next verse.

i Signifying that Satan should not haue such power against the Iewes to their harme, as

## CHAP. VI.

By the foure charets he describeth the foure monarchies.

AGaine, I turned, and lift vp mine eyes, and looked: and beholde, there came foure charets out from betweene

k In measure as in a prison.

l Which declared that God would execute his iudgements by the meanes of meake and vile Kinges and affliction that came by the same from Iudah, to place it so cleere in Babylon.

a By charets here, as by horses aboue, he meaneth the swift messengers of God to execute his will,

two

b By the brasen mountaines he meaneth the eternall counsell and prouidence of God, whereby he hath before all tyme decreed what shal come to passe, and that which neither Satan nor all the worlde can alter.

c Which signified great cruelty and persecutions that God churche had endured vnder diuerse enemies.

d Signifying that they had endured great afflictions vnder the Babylonians.

e These reysed, stirred, or stirre vnder the Persians which restored them to libertie.

f Which signified that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh & Babylo, and other their enemies.

g Meaning all the actions and motions of Gods Spirit, which, according to his vnchangeable counsel he ceaseth to appeare through all the worlde.

h That is, toward Egypte, and other countreys there about.

i That is, they of diuers colours, which as he leame, to

b two mountaines, and the mountaines were mountaines of brasse.

2 In the first charet were c red horses, and in the second charet blacke horses,

3 And in the third charet white horses, and in the fourth charet, horses of d diuers colours, and reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, what are these, my Lord?

5 And the Angell answered, and sayd vnto me, These are the e foure spirits of the heauen, which goe forth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into the land of the North, and the white went out after them, and they of diuers colours went forth towarde the f South countrey.

7 And the g reddish went out, and required to goe, and passe through the worlde, and he sayde, Go passe through the worlde. So they went throwoute out the world.

8 Then cried he vpon me, and spake vnto me, saying, Beholde, these that go toward the North countrey, haue pacified my spirit in the North countrey.

9 And the word of the Lord came vnto me, saying,

10 Take of them of the captiuitie, [e]uen of Heldai, and of Tobiah, and Jedaiah, which are come from Babel, and come thou the same day, and go vnto the house h of Iohiah, the sonne of Zephaniah.

11 Take euen siluer and gold, & make crownes and set them vpon the i head of Iehoshua, the sonne of Jehozadak the hie Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hostes, and saith, Beholde the man whose name is the k Branch, and he shall grow vp out of his place, and he shall l build the Temple of the Lord.

13 Euen he shall build the Temple of the Lord, and he shall beare the glorie, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shalbe betweene them both.

14 And the crownes shalbe to m Helem, and to Tobiah, and to Jedaiah, and to n Hen the sonne of Zephaniah, for a memoriall in the Temple of the Lord.

15 And they that are o farre off, shall come & build in the Temple of the Lord, and ye shall knowe, that the Lorde of hostes hath sent me vnto you. And this shall come to passe, if ye will p obey the voyce of the Lord your God.

lege their inferiorite, which looked that all things should be reformed incontinently: and of this there is before these two crowners as tokens Act. 1. 6. k That is, the Gentiles by the preaching of the Gospell shall helpe toward the building of this spirituall Temple. l Ye will, believe and remaine in the obedience of faith.

## CHAP. VII

1 The true fasting. 11 The rebellion of the people is the cause of the captiuitie.

AND in the fourth yere of king Darius, the worde of the Lord came vnto Zecharjah in the fourth day, of the ninth moneth, euen in a Chilleu,

2 For b they had sent vnto the house of God Sharezer, and Regemmelech and their men to pray before the Lorde,

3 [And] to speake vnto the Priestes, which were in the house of the Lord of hostes, and to the Prophetes, saying, Should I weepe in the fift moneth, & separate my selfe as I haue done these so many yeeres?

4 Then came the word of the Lorde of hostes vnto me, saying,

5 Speake vnto all the people of the lande, and to the c Priestes, and say, when ye fasted, and mourned in the fift and seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? d do I appoynte it?

6 And when ye did eate, and when ye did drinke, did ye not eat for your selues, and drinke for your selues?

7 Should ye not heare e the wordes, which the Lord hath cried by the minysterie of the former Prophets when Jerusalem was inhabited, & in prosperitie, & the cities therof round about her, whē the South & the plaine was inhabited?

8 And the word of the Lord came vnto Zecharjah, saying,

l Which concerneth the first part of Nouember, & part of December.

m That is, the rest of the people that remained yet in Caldea, sent to the Church at Jerusalem, for the relaution of their fastes, because their fasts were ordeined vpon by the agreement of the whole Church, the one in the moneth & the Temple was destroyed, and the other, when Gedaliah was slain, Jer. 41. 2.

n By weeping and mourning appeare what exercises they were in their fastes.

o That is, prepare your selfe with all diligence to this fast.

p Which, was now vnder the time & Temple was destroyed.

a The two officers of the kings house, and priesthoode shall be ouerwent together, least they shall be mad more busie hearers.

b Who was also called Bethel.

c He also was called Sherezer.

d That they may acknowe how farre reuolted their remnant of the Gospell is from the true worship of God.

e Which commaunded them to leade their liues in all holinesse according to your owne necessities & not after the precept of my law. Hereby he condemneth their hypocrisie, which thought by their fasting to please God, & by sacrifices as they intended, and in the meane season would not serue him as he had commanded.

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, and shew mercy and compassion, euery man to his brother,

10 And oppresse not the widowe, nor the fatherles, the stráger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, & pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamãt stone, lest they should heare the law and the wordes which the Lord of hosts sent in his spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hostes.

13 Therfore it is come to passe, that as he cryed, and they would not heare, so they cryed and I would not heare, saith the Lord of hosts.

14 But I scattered them among all the nations whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land waste.

1. He sheweth that they did not fall with a sincere heart, but for an hypocrisie, and that it is not done of a pure religion, because that they lacked the offices of charitie, which should haue declared that they were godly. Iust 21.22
1 And would not haue the Lords burden, which was sweete & easie, but would beare their owne which was heauie and grieuous to the flesh, thinking to purge thereby which should be taken of from vs. b Mistake ye not the 2 Cor. 3. 16. which declareth that they rebelled not onely against the Prophets, but against the spirit of God that spake in them. c That whereby they were carried captive. d By their sinnes whereby they prouoked Gods anger.

## CHAP. VIII.

a Of the returne of the people into Ierusalem, and of the mercie of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

AGaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lorde of hosts, I was ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwel in the middes of Ierusalem: and Ierusalem shall bee called a citie of trueth, and the Mountaine of the Lorde of hostes, the holie Mountaine.

4 Thus sayth the Lorde of hostes, There shall yet olde men and olde women dwell in the streetes of Ierusalem, and euery man with his staffe in his hand for verie age.

5 And the streets of the citie shall bee full of boyes and girles, playing in the streets thereof.

6 Thus sayeth the Lorde of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, should it therefore bee vnpossible in my sight saith the Lord of hosts?

a I feare my citie with a singular loue, so that I could not abide that any should do her any iniurie. b Because she should faithfully and loyally obserue me. her husband. c Namely their enemies by whom they were afflicted. d God vseth seuere correction, and doeth reuenge them for so long as nature would suffer them to rule, and when they are in great abundance. e He sheweth wherein our felicitie standeth: that is to beleeue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Rom. 4. 21. Gen. 18. 14.

7 Thus saith the Lord of hosts, Behold, I will deliuer my people from the East countrey, and and from the west countrey.

8 And I will bring them, and they shall dwell in the middes of Ierusalem, and they shall be my people, and I will bee their God in trueth and in righteousnesse.

9 Thus saith the Lord of hosts, Let your handes be strong, ye that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the House of the Lord of hosts was laide, that the Temple might be builded.

10 For before these dayes there was no hire for man nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I will not intreat the residue of this people as afore time, sayeth the Lord of hostes.

12 For the seed shalbe prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, and I will cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shall be a blessing: feare not, but let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, when your fathers prouoked me vnto wrath, sayth the Lord of hosts, and repented not,

15 So againe haue I determined in these dayes to do well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the things that ye shall do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euil in your hearts against his neighbour, and loue no false othe: for all these are the things that I hate, saith the Lord.

18 And the word of the Lord of hosts came vnto me, saying,

19 Thus saith the Lord of hosts, The fast of the fourth moneth, and the fast of the fift, and the fast of the seuenth, and the fast of the tenth, shalbe to the house of Iudah ioy and gladnesse, and prospe

rous

Read Esth. 8, 10. which declareth that man cannot turne to God or be change mans heart but by his spirit, and to begin to do well, whereto no person hath power vnles he turne vnto his graces. b Although all was ouerrun when the citie was besieged, yet was the first fast of these fiue and here the Prophet shewth that if the Iewes will repent & turne vnto God, they shall haue no more occasion of such fasts as they do, for it shall be a time of ioy and gladnes.

rous he feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hosts That there shall yet come people, and the inhabitants of great cities.

21 And they that dwell in one, cite, shall go to another, saying, Vp, let vs go and pray before the Lorde, and seeke the Lord of hostes: I will go also.

22 Yea, great people and mighte nations shall come to seeke the Lorde of hostes in Jerusalem, and to pray before the Lord.

23 Thus sayth the Lord of hosts, In those dayes shall ten men take hold out of all languages of the nations, euen take holde of the skirt of him that is a Iewe, and say, Wee will goe with you: for wee haue heard, that God is with you.

1 He declareth the great scale of Gods holy grace the Gentiles to come to his Church, & to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ. Iza. 2. 2. micah. 4. 1.

## CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Christ.

THe burden of the word of the Lord in the land of Hadrach: and Damascus shall be his rest: when the eyes of man, euen of all the tribes of Israel shalbe toward the Lord.

2 And Hamath also shal border thereby: Tyrus also and Zidon, though they be very wise.

3 For Tyrus did buylde her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the streetes.

4 Behold, the Lord will spoile her, & he wil smite her power in the Sea, and she shalbe deuoured with fire.

5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall bee ashamed, and the king shall perish from Azzah, and Ashkelon shall not bee inhabited.

6 And the stranger shall dwell in Ashdod, and I will cut off the pryde of the Philistims.

7 And I will take away his blood out of his mouth and his abominations from betweene his teeth: but he that remaineth, euen he shall be for our God, & he shalbe as a prince in Iudah, but Ekron shalbe as a Iebusite.

8 And I will campe about mine house against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now haue I seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Jerusalem: behold, thy king commeth vnto thee: he is iust and saued, humble, and riding vpon an asse, and vpon a colt the fole of an asse.

10 And I will cut off the charets from Ephraim, and the horse from Jerusalem: the bowe of the battell shall be broken, and hee shall speake peace vnto the heathen, and his dominion shall be from sea vnto sea, and from the Riuer to the end of the land.

11 Thou also shalt be saued through the bloud of the couenant. I haue loosed thy prisoners out of the pit wherein is no water.

12 Turne you to the strong holde, ye prisoners of hope: euen to day do I declare, that I will render the double vnto thee.

13 For Judah haue I bent as a bow for me: Ephraim haue I filled, & I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants sword.

14 And the Lorde shall be seene ouer them, and his arrow shal go forth as the lightning: and the Lord God shall blow the trumpet, and shall come forth with the whirlewinds of the South.

15 The Lorde of hostes shall defend them, and they shall deuoure them, and subdue them with sling stones, and they shal drinke & make a noyse as through wine, and they shalbe filled like bowles, and as the hornes of the altar.

16 And the Lord their God shall deliuer them in that day as the flocke of his people: for they shalbe as the stones of the crowne lifted vp vpon his land.

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their cheefe cities, and not spare so much as that
c When the Iewes shall conuert and repent, then God will destroy their enemies.
d That is, by Damascus meaning that Hadrach or Jadrachus should be vnder the same kynd of plague,
e He scorneth the wit of their deuises, because they preferred all other by their craft & subtilte, vnto the riches of the same of Messias.
f Though they of Tyrus thinke themselues inuincible by reason of the sea, that compasseth them round about, yet they shall not escape God and his armies.
g Meaning, that all should be destroyed, and all the Iewes that should remaine as strangers. He promiseth to deliuer the Iewes when he shall haue ouercome their enemies, and to bring home to himself his owne people.
h That is, Iebusites should be destroyed, as well as Ekron and all the Philistims.
i That is, God will be so mercifull vnto his Church, as he will defend it against all aduersaries, but they neuer so cruell or allmoste their power neuer so often.

figure, and is here called the couenant of the Church, betweene God and his Church, & left it with them for the same cause. Zacharie saith that he will deliuer his Church out of all danger, euen then when
i That is, not the holy land only, but the whole Christian vniuersall Church.
k Meaning the Iewes, which then were to be in danger of enemies on euery side, and yet should hope that God would deliuer them.
l That is, double prosperitie, and prosperitie in respect of the former captiuitie.
m That is, the Christian Church and Christian people, against all persecutors, which is vnderstanded by the Grecians. He putteth that the Iewes should haue their enemies and their abundance, and consolation, and their possession on the altar, where the sacrifice was offered. That is, as it were a great bankette.
n The sense is, that the Iewes should ouercome them in their vnpenitence, but be sobre and watchfull against temptations.
o Meaning great abundance.
p The sense is, that the Iewes should ouercome all their enemies, as Iosephus declareth of Alexander the great, who ouercame Iaddus the high priest.

17 For how great is his goodnes' and howe great is his beaute? corne shall make the yong men cheare full, and new wine the maydes.

CHAP. X.

2 The vanitie of idolatrie. 3 The Lorde promiseth to visite and comfort the house of Israel

ASke yon of the a Lord rame in the time of the latter rame: so shall the Lorde make white cloudes, and giue you showres of rame, [& ] to euery one grasse in the field.

a The Prophet exciteth the Iewes becau e by their owne infelicitie they put backe Gods graces promised, and so famine came by Gods iust iudgement. therefore to auoide this plague he willeth them to turne to God, and to pray in faith to him, and so he shall giue them abundance.

2 Surely b the idoles haue spoken vanitie, and the soothsayers haue seene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

b He calleth to remembrance Gods punishments in times past because they trusted not in him, but in their idoles & sorcerers who euer deceiued them.

c That is, the Iewes were led into captiuitie.

3 My wrath was kindled against the shepheards, and I did visit the goates: but the Lorde of hostes will visite his flocke the house of Iudah, and will make them as d his beautiful horse in the battell.

d Speaking, the cruel gouernours vnder the type of proude horses. Esay. 31. 1. & 36. 8. will be ouer-cruell to his Church

4 Out e of him shall the corner come forth: out of him the naile, out of him the bowe of battell, and out of him euery f appointer of tribute also.

e Christ Iesus as a king & Prince

f Prince

5 And they shalbe as the mightie men, which treade downe their enemies in the myre of the streetes in the battel, and they shall fight, because the Lorde [is] with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Iudah, & I will preserue the house of Ioseph, and I will bring them againe, for I pity them: & they shalbe as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: and their heart shal reioyce in the Lord.

8 I will hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will g sowe them among the people, and they shall remember

Out of the gouernours

mee in farre countreys: and they shall liue with their children and turne again.

10 I will bring them againe also out of the land of Egypt, & gather them out of Assur: and I will bring them vnto the land of Gilead, and Lebanon, and [place shall not be found for them.

11 And he shall go into the sea with affliction, and shall smite the waues in the sea, and all the depthes of the riuer shall drie vp: and the pride of Assur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shal walke in his name, sayth the Lord.

That they shall returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.

h He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithful is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

OPen thy doores, O h Lebanon, & the fire shall deuoure thy cedars.

2 Houle, i fyrre trees: for the cedar is fallen, because all the mighties are destroyed: houle yee, O okes of Basshan, for the defenced forrest is cut downe.

3 There [is] the voyce of the houling of the shepherds: for their glorie is destroyed: the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lorde my God, Feede the sheepe of the k slaughter.

5 They that possesse them, slay them, l and smite not: and they that sell them, say, Blessed be the Lorde: for I am rich, and their owne shepheardes spare them not.

6 Surely I will no more spare those that dwell in the land, sayth the Lorde: but lo, m I wil deliuer the men euery one vnto his neighbours hand, and vnto the hand of his King: and they shall smite the land, and out of their hands I will not deliuer them.]

7 For I fed the sheepe of slaughter euen the n poore of the flock, and I tooke vnto me o two staues: the one I called

h Because the Iewes thought themselues so strong, by reason of their mountaines, that no enemie could come to hurt them, the Prophet threatneth the time when God sendeth the enemies, & shall throwe it cleane downe to the ground.

i Shewing, that of the strong men there be destroyed, the weaker were not able to resist.

k Meaning that Lebanon was destroyed, which was the strongest mansion: & weaker places could not chuse to holde out.

l That is, the gouernours of Iudah & Israel should perish.

m Which betokened no lesse, where he hateth as one of the lyons mouth.

n Their gouernours destroy them without any remorse of conscience, or yet thanking that they do euill.

o Of the words the hypocrites, vnbeleeuers haue the name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessing, which commeth of the fauour of their brethren.

p That is, the vnitie of remnant, who as yet though it were but a shadow, God shewed his great benefites toward the people to conserue them of greater ingratitude which would neither be ruled by his most beautiful order of gouernment neither content with the bandes of brotherly vnitie, and therefore, he broke it both the one and the other. Some reade, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed.

Beautie

Beautie, and the other I called Bands, and I fed the sheepe.

8 Three shepherds also I cut off in one moneth, and my soule lothed them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: & that that perisheth, let it perish: and let the remnant eat, euery one the flesh of his neighbour.

10 And I tooke my staffe, euē Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the poore of the sheepe that waited vpon me, knewe that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue me my wages: and if no, leaue of: so they weighed for my wages thirtie pieces of siluer.

13 And the Lord said vnto me, Cast it vnto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe, euē the Bands, that I might dissolue the brotherhoode betweene Judah and Israel.

15 And the Lord said vnto me, Take to thee yet the instruments of a foolish shepherde.

16 For lo, I will raise vp a shepherde in the lande, which shal not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shal eate the flesh of the fat, and teare their clawes in pieces.

17 O idole shepherd that leaueth the flocke: the sword shalbe vpō his arme, and vpon his right eie. His arme shalbe cleane dried vp, and his right eye shall be vtterly darkened.

m Whereby he sheweth his care and diligence that he would suffer them to haue no cruell rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge these great benefites of God.

o Or sheweth that the least part ouer passe by Gods iudgements.

p Besides their ingratitude God accuseth them of malice and wickednes, which did not onely forget his benefites, but ouercome them as things of nought.

q Shewing that it was too little to pay his wages, which could scarce suffice to make a few tyles for euen the Temple.

r Signifying, that they should haue a certaine kind of regiment, and outward shewe of gouernment: but in effect it should be nothing: for they should be wolues, and deuouring beasts in stead of shepherds.

s And is in health and sound.

t By the arme he signifieth strength, as he doth wisedome & iudgement by the eye: that is, the plagues of God shall take away both thy strength and iudgement.

## CHAP. XII.

Of the destruction and building againe of Jerusalem.

THe burden of the worde of the Lord vpon Israel, saith the Lorde, which spred the heauens, and laid the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Jerusalem a cup of poison vnto all the people round about: and also vnto Judah will he be, in the siege against Jerusalem.

3 And in that day will I make Jerusalem an heaue stone for all people: al that lift it vp shalbe rome, though al the people of the earth be gathered together against it.

4 In that day, saith the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Judah, & will smite euery horse of the people with blindnesse.

5 And the princes of Judah shall say in their heartes, The inhabitantes of Jerusalem shalbe my strength in the Lord of hostes their God.

6 In that day will I make the princes of Judah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hande, and on the left: and Jerusalem shalbe inhabited againe in her owne place, euen in Jerusalem.

7 The Lorde also shall preserue the tents of Judah as afore time: therefore the glorie of the house of Dauid shal not boast, nor the glorie of the inhabitants of Jerusalem against Judah.

8 In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid shalbe as Gods house, and as the Angell of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Jerusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Jerusalem the Spirit of grace and of compassion, and they shal looke vpon me, whom they haue pearced, and they shall lament for him, as one mourneth for his only sonne, and be sory for him as one is sory for his first borne.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall bewaile euery familie apart, the family of the house of Dauid apart, & their wiues apart: the

a That is, the ten tribes, which neglected Gods benefites in beleeuing their brethren, & had rather remaine in captiuitie, then to returne home, when God called them.

b Jerusalem shalbe defended against all her enemies: so shal God defend all Judah also, and shall destroy the enemies,

Curry captaines, that had manie vnder them, since shall now be ouer the chiefe power of Jerusalē shalbe sufficient to defend them against all enemies, because the Lord is among them.

d The people who are now as it were dissolued by the warres, & open to their enemies shalbe such, as cannot be ouercome, but by the power of the Lord.

e Dauid & his kingdom shall be as great both in house of Dauid & in their defended cities.

f They shall haue the feeling of my grace by faith, & know that I haue compassion on the.

g That is, whome they haue contemned & vsed with their old wickednes, and neuer vnderstood my Spirit, Iohn. 17. wherefore he is referred to Christ the holy, whatsoeuer is spoken to God, speaketh to Christ.

h They shall lament & turne to God by true repentance, whome before they had in great despite offended by their ingratitude.

i They shall lament and repent exceedingly for their offences against God.

k Which was a towne and place neere to Megiddo where Josiah was slaine, 2. Chro. 35. 22. l That is, in all places where the Iewes shall remaine. Signifying that this mourning or repentance should not be a bare ceremonie, but euery one touched with his owne grefe shall lament. m Vnder these seuerall families he comprehendeth all the tribes, and therwith, that both the Kings and the Priests had by their sinnes pierced Christ.

family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, & their wiues apart. the family of n Shemei apart, and their wiues apart:

14 All the families that remaine, euery family apart, and their wiues apart.

n Called also Shimei.

CHAP XIII.

1 Of the fountaine of grace. 2 Of the cleane ebidance of nature. 3 The zeale of the godly against false prophets.

IN that day there a shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ieruſalem, for ſinne and for vncleannes.

a Or ſhall.

2 And in that day, ſaith the Lord of hoſtes, I will cut off the b names of the idoles out of the land: and they ſhall no more bee remembred: and I will cauſe the prophets, and the vncleane ſpirit to depart out of the land.

b By name.

3 And when any ſhall yet c prophecie, his father and his mother that begate him, ſhall ſay vnto him, Thou ſhalt not liue: for thou ſpeakeſt lies in the Name of the Lord: and his father and his mother that begate him, d ſhall thruſt him through, when he prophecieth.

c Pretende the name of the Lord.

d Shall ſlay him.

4 And in that day that the Prophets be aſhamed euery one of his viſion, whē he hath prophecied: neither ſhall they weare a rough garment to deceyue.

5 But he ſhall ſay, I am no e Prophet: I am an huſbandman: for man taught me to be an huſbandman frō my youth vp.

e He denieth that he is a falſe prophet.

6 And one ſhall ſay vnto him, What are theſe wounds in thine handes? Then he ſhall anſwere, Thus was I wounded in the houſe of my friends.

7 ¶ Ariſe O ſworde vpon my ſhepheard, & vpō the man, that is my fellow, ſaith the Lord of hoſtes: ſmite the ſhepheard, & the ſheepe ſhalbe ſcattered: and I will turne mine hand vpō f little ones.

f Or, the weake.

8 And in all the land ſaith the Lord, g two partes therein ſhalbe cut off, and die: but the third ſhalbe left therein.

g Meaning the moſt part.

9 And I will bring that third part thorowe the fire, and will fine them as the ſiluer is fined, and will trie them as golde is tried: they ſhall call on my Name, and I will heare them: I will ſay, It is my people, and they ſhall ſay, The Lord is my God.

CHAP XIIII.

1 Of the horrible ſtate that ſhall proceede out of the Church, and of the reſidnant on thereof.

BEholde, the day of the Lord commeth, & thy ſpoyle ſhall be a deuided in the middes of thee.

a Or, deuided.

2 For I will gather all nations againſt Ieruſalem to battell, and the citie ſhalbe take, and the houſes ſpoiled, and the women defiled, and halfe of the citie ſhall goe into captiuitie, and the reſidue of the people ſhall not be cut off frō the citie.

3 Then ſhall the Lord goe forth, and fight againſt thoſe nations, as when he fought in the day of battell.

4 And his feete ſhal ſtand in that day vpon the mount of oliues, which is before Ieruſalem on the Eaſt ſide, and the mount of oliues ſhall cleaue in the midſt thereof: toward the Eaſt and toward the weſt there ſhalbe a very great valley, and halfe of the mountaine ſhall remoue toward the North, and halfe of the mountaine toward the South.

5 And ye ſhall flee vnto the valley of the mountaines: for the valley of the mountaines ſhall reach vnto Aſal: yea, ye ſhall flee like as ye fled from b the earthquake in the dayes of Vzziah King of Iudah: and the Lord my God ſhall come, and all the Saints with thee.

b Which was not long before.

6 And in that day ſhall there be no cleare light, but darke.

7 And there ſhalbe a day (it is knowen to the Lord) neither day nor night, but about the euening time it ſhalbe light.

8 And in that day ſhall there waters of life goe out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, and ſhalbe both in ſommer and winter.

9 And the Lord ſhalbe king ouer all the earth: in that day ſhall there be one c Lord, and his Name ſhalbe one.

c Onely God ſhall be worſhipped.

10 All the lande ſhalbe turned d as a

d Plaine

n Or, Sheweth what ſhalbe the fruit of their repentāce, to wit, remiſſion of ſinnes by the bloud of Chriſt, which ſhall be a continuall cunning fountain, & purge them from all vncleanes

o He ſheweth that God will alſo purge the from all ſuperſtition and that their religion ſhall be pure

p Meaning the falſe prophets & teachers, who were the corrupters of all religion whom the prophet here calleth vncleane ſpirits.

q He ſheweth what they ſhall do, to proue lies, and make God, Iudge in the authoure of truth, a cloke thereof.

r He ſheweth what cale the godly ſhall haue vnder the kingdome of Chriſt, Deut 13.5. & God ſhall make them a ſhame of their errors and lies & bring them to repentance, and they ſhall no more beare prophets apparell to make their doctrine ſeeme more holy.

s They ſhall confeſſe their former ignorance & be content to labour for their liuing

t Read Amos 1.1.

g Becauſe they did not receiue the Prophets wordes, he turneth to God and comforteth himſelf in that that he knewe that their enimies ſhould come, and ſaith, Then O God with thine Angels wilt come to performe that great thing

h Signifieth that there ſhould be great troubles in the Church, and that the time before is in the Lordes hande, yet at length when it ſeemeth by the euening God would ſende comfort. i That is, the ſpirituall graces of God, which ſhoulde euer continue in moſt abundance k All idolatrie and ſuperſtition ſhalbe aboliſhed and there ſhalbe one God, one faith & one religion. l That newe Ieruſalem ſhalbe ſeene through all the worlde, and ſhall excell the firſt in excellencie, wealth and greatnes.

playne from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: frō Benjamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananeel, vnto the Kinges wine presses.

11 And men shal dwell in it, and there shalbe no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shalbe the plague, wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpō their feete, and their eyes shal consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lord shall be among them, and euery one shall take [n] the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the armie of all the heathen shalbe gathered round about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shall bee the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that bee in these tents as this [p] plague.

16 But it shall come to passe that euery one that is left of all the nations which came against Ierusalem, shall go from yere to yere to worshippe the King the Lord of hostes, and to keepe the feast of tabernacles.

17 And who so wil not come vp of [al] the families of the earth vnto Ierusalē to worship the King the Lord of hosts, euen vpon them shall come no rayne.

18 And if the famile of [q] Egypt goe not vp, and come not, it shall not rayne vpon them. This shall bee the plague wherewith the Lord will smite all the nations that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there bee [written] vpon the [r] bridles of the horses, The holines vnto the Lord, and the [s] pots in the Lords house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem & Iudah shalbe holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, & seeth therein: and in that day there shall be no more [t] Canaanite in the house of the Lord of hostes.

10 God will not ouerip rashly by warre with vs, but feruently at home to pray them.

n To hurt, and oppresse him.

o The enemies are riche, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men shoulde be destroyed, verse. 12.

q By [ Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles, signifying, that to what seruice Ebru were put now whether to labour or to warre, they were neuer holy, because the Lord had reiected them.

r As pertaining the one as the other, because they shall be saued.

s But al shalbe pure & cleane, and there shall neither be hypocrisie or any thing that shal corrupt ẏ true seruice of God.

# Malachi.

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THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shoulde with more feruent desires looke for the comming of Messiah. He confirmeth the same doctrine, that the two former doe, but chiefly he reproueth the Priestes for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of Idolatrous and many wiues, murmurings against God, impacience, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto the fathers, but would send Christ his messenger, in whome the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

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3 And I [c] hated Esau, and made his mountaines waste, and his heritage a wildernesse for dragons.

4 Though Edom say, We are impouerished, but we will returne and build the desolate places, yet sayeth the Lorde of hostes, they shall build, but I will destroy it, and they shall call thē, The border of wickednesse, and the people, with

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b Which declareth their great ingratitude that did not acknowledge this loue inherit was so euident, in that of those Abraham fled out of all the world, and here chose Iaakob the younger brother of whome they came, and left Esau the elder.

c For besides that the figure of mine hatred appeareth not when he was made seruant vnto his youngere brother being yet vnborn neyther help, and also afterward in that he was put from his birthright, yet euen now before your eyes the figures hereof are euident, in that that his countrey lyeth waste and he shall neuer returne to inhabite it, where as ye my people whom the enemie hated more then them are by my grace and loue toward you deliuered, reade Rom. 9. 13.

playne from Geba to Rimmon, toward the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: frō Benjamins gate vnto the place of the first gate, vnto the corner gate, and from the tower of Hananeel, vnto the Kinges wine presses.

11 And men shal dwell in it, and there shalbe no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shalbe the plague, wherewith the Lord will smite all people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpō their feete, and their eyes shal consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lord shall be among them, and euery one shall take [n] the hand of his neighbour, and his hand shall rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the armie of all the heathen shalbe gathered round about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shall bee the plague of the horse, of the mule, of the camell and of the asse and of all the beastes that bee in these tents as this [p] plague.

16 But it shall come to passe that euery one that is left of all the nations which came against Ierusalem, shall go from yere to yere to worshippe the King the Lord of hostes, and to keepe the feast of tabernacles.

17 And who so wil not come vp of [al] the families of the earth vnto Ierusalē to worship the King the Lord of hosts, euen vpon them shall come no rayne.

18 And if the famile of [q] Egypt goe not vp, and come not, it shall not rayne vpon them. This shall bee the plague wherewith the Lord will smite all the nations that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there bee [written] vpon the [r] bridles of the horses, The holines vnto the Lord, and the [s] pots in the Lords house shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem & Iudah shalbe holy vnto the Lord of hosts, and all they that sacrifice, shall come and take of them, & seeth therein: and in that day there shall be no more [t] Canaanite in the house of the Lord of hostes.

10 God will not ouerip rashly by warre with vs, but feruently at home to pray them.

n To hurt, and oppresse him.

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whom the Lord is angry for euer.
5 And your eyes shall see it, & ye shall
say, The Lorde will be magnified vpon
the border of Israel.
6 A sonne honoureth his father, and
a seruant his master. If then I be a fa-
ther, where is mine honour? and if I be
a master, where is my feare, sayeth the
Lord of hosts vnto you, O priests, that
despise my Name? and ye say, Wherein
haue we despised thy Name?
7 Ye offer vncleane bread vpō mine
altar, and you say, Wherein haue we pol-
luted thee? In that yee say the table of
the Lord is not to be regarded.
8 And if yee offer the blinde for sacri-
fice, it is not euil: and if ye offer the lame
and sicke, it is not euill: offer it nowe vn-
to thy prince: will he be cōtent with thee,
or accept thy person, sayth the Lorde of
hostes?
9 And now, I pray you, pray before
God, that he may haue mercie vpon vs:
this hath bene by your meanes: will he
regarde your persons, sayth the Lorde
of hostes?
10 Who is there euē among you, that
woulde shut yͤ doores, & kindle not fire
on mine altar in vaine? I haue no plea-
sure in you, sayth the Lord of hosts, nei-
ther wil I accept an offring at your hād.
11 For from the rising of the sunne vn-
to yͤ going downe of the same, my name
is great among the Gentiles, and in e-
uery place incense shalbe offred vnto my
Name, & a pure offering: for my Name
is great among the heathen, sayeth the
Lord of hostes.
12 But ye haue polluted it, in that yee
say, The table of the Lord is polluted,
and the frute thereof, euen his meate
is not to be regarded.
13 Ye said also, Behold, it is a wea-
rines, and ye haue snuffed at it, saith the
Lord of hosts, and ye offred that which
was torne, and the lame, and the sicke:
thus ye offred an offring: shoulde I ac-
cept this of your hande, saith the Lord?
14 But cursed be the deceiuer, which
hath in his flocke [p] a male, and voweth,
and sacrificeth vnto the Lorde a corrupt
thing: for I am a great King, saith the
Lorde of hostes, and my Name is ter-
rible among the heathen.

## CHAP. II.

Threatnings against the Priests being seducers of the people.

AND nowe, O ye [a] Priestes,
this cōmandemēt is for you.
2 If ye will not heare it,
nor consider it in your heart,
to giue glorie [b] vnto my Name, saith the
Lorde of hostes, I wil euen send a curse
vpon you, & will curse your [c] blessings:
yea, I haue cursed thē alreadie because
ye doe not consider it in your heart.
3 Behold, I wil corrupt your seede,
and cast dongue vpon your faces, euen
the [e] dongue of your solemne feasts, and
you shall be like vnto it.
4 And ye shall knowe, that I haue
[f] sent this commandement vnto you, yͭ
my couenant, which I made wͭ Leui,
might stande, saith the Lorde of hostes.
5 My [g] couenant was with him of
life and peace, and I [h] gaue him feare,
and he feared me, and was afrayde be-
fore my Name.
6 The Lawe of [k] trueth was in his
mouth, and there was no iniquitie foūd
in his lippes: he walked with me in
peace and equitie, and did turne many a-
way from iniquitie.
7 For the Priests [l] lippes should pre-
serue knowledge, and they should seeke
the Lawe at his mouth: for he is the
[m] messenger of the Lorde of hostes.
8 But ye are gone out of the way: ye
haue caused many to fall by the Lawe:
ye haue broken the couenant of Leui,
saith the Lorde of hostes.
9 Therefore haue I also made you
to be despised, and vile before all the peo
ple, because ye kept not my wayes, but
haue bene partiall in the Law.
10 Haue we not all one father? hath
not one God made vs? why doe we
trāsgresse euery one against his brother,

d [illegible]

e He noteth their proude hypocrisie, which would not see their faultes, but most impudently couered them, and so were blynde guides.

f Ye receiue all maner offerings for your owne gaine or couetousnes, and do not examine whether they be according to my Lawe or no.

g Not that they said thus, but on their doings they declared no lesse.

h You make it no fault: whereby he condemneth them that thinke it sufficient to serue God partly as he hath commanded and partly after mans fantasie, and so come not to that purenesse of religion, which he requireth, and therefore in reproch he sheweth them that a mortal man would not be content to be so serued.

p That is hath abilitie to serue the Lorde according to his worde, and yet will serue him according to his couetous minde.

a He speaketh vnto them chiefly, but vnder them he conteineth the people also.

b To serue me according to my worde.

c That is, the abundance of Gods benefites.

d Your seede sowen shall come to no profite.

e You boast of your holines, sacrifices, and feastes, but they shall turne to your shame, and be as vile as dongue.

f The Priests obiected against the Prophet that he coulde not reproue them, but he must speake against the priesthood, and the office established of God by promise, but he sheweth that the office is nothing slandered, when their vilanies and dongue are called by their owne names.

g He sheweth what were the two conditions of the couenant made with the tribe of Leui: on Gods part, that he woulde giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word.

i He derideth the Priests who bare the people in hand, that they prayed for them, and sheweth that they were the occasion that these euils came vpon the people. k Will God consider your office & state, seeing you are so couetous & wicked? l Because the Leuites who kept the doores did not trie whether yͤ sacrifices that came in were according to the lawe, God wisheth yͭ they would rather shut the doores than to receiue such as were not perfect. m God sheweth yͭ their ingratitude & neglect of his true seruice shalbe a cause of the calling of the Gentiles [illegible] the people [illegible] spirituall seruice of God which should be vnder the Gospel, whē an ende should be made to all these legal ceremonies by Christs onely sacrifice. n Both the Priests & the people were infected with this errour, [illegible] not what was offred: for they thought yͭ God was as well content with the leane as with the fat: but [illegible] they beleeued not that obedience to God [illegible] omitted both impietie & also shewed their contempt of God & contemptes. o They, both Priests & people were both wearie [illegible] God, and passed not what maner of sacrifice & seruice they gaue to God, for that which was least profitable, was thought good inough for the Lord.

h I prescribed Leui a certaine lawe to serue me. i He serued me & set forth my glorie with all humilitie & submission. k He sheweth yͭ the Priest ought to haue knowledge to instruct others in the word of the Lorde. l He is as the treasure house of Gods word and ought to giue to euery one according to their neede, and not to reserue it for himselfe. m Shewing, that whosoeuer doeth not declare Gods wil is not his messenger and Priest. n The Prophet accuseth the ingratitude of the Iewes toward God & man: for seeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offende God nor their brethren.

and

and breake the couenāt of o our fathers?
11 Iudah hath transgressed, and an abominacion is committed in Israel & in Ierusalem: for Iudah hath defiled the holines of the Lord, which he loued, and hath married the p daughter of a strange god.
12 The Lord will cut off the man that doeth this: both the master & the seruant out of the Tabernacle of Iaakob, and him that offereth an offring vnto the Lord of hostes.
13 And this haue ye done againe, and couered the altar of the Lorde with teares, with weeping and with mourning: because the offring is no more regarded, neither receiued acceptably at your handes.
14 Yet ye say, q wherein? Because the Lord hath bene witnesse betwene thee and the wife of thy youth, against whome thou hast transgressed, yet is she thy companion, and the wife of thy couenant.
15 And did not he make one? yet had he abundance of spirit: and wherefore one? because hee sought a godly seede: therefore keepe your selues in your spirite, and let none transgresse against the wife of his youth.
16 If thou hatest her, put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, saieth the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.
17 Ye haue wearied the Lord with your wordes: yet ye say, wherein haue we wearied him? When ye say, euery one that doth euill, is good in the sight of the Lord, and he delyteth in them. Or where is the God of iudgement?

o Wherewith they had bound themselues to God to be an holy people
p They haue ioyned themselues in marriage with those that are of another religion
q That is the Priests
r Be cause the people to lament because that God doth not regarde their sacrifices, so that they seeme to sacrifice in vaine
s This is another fault, wherof he accuseth them, that is, that they brake the lawes of marriage.
t As the one half of the self is three that were ioyned to other by the former couenant: so by the institucion of Gods name.
x Did not God make man and woman as one flesh and not many?
y By his power and wisedome he could haue made many women to one man.
z Such as should be borne in lawfull and moderate marriage in respect of us no excesse of fleshe
a Contente your selues within your bounders, and be sober in minde, and bridle your affections.
b Not that he doth al mine be measurement, but of the two faultes he sheweth, which is the lesse. For though it be not meete to keepe the wife till albeit he take others and so as it were couereth his fault.
c Iniurie done against God, because he heard not you as soone as you cried.
d In thinking that God knowed the world, and perhaps no respect to them that serue him.
e Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

## CHAP. III.

1 Of the messenger of the Lord Iohn Baptist, & of Christs office.

BEholde, I will send my messenger, and hee shall prepare the way before mee: and the Lord whom ye seeke, shall spredily come to his Temple: euen the messenger of the couenāt whom ye desire: beholde, hee shall come, saith the Lord of hostes.

a Thus is meant of Iohn Baptist, as Christ expoundeth it, Luke. 7.27.
b Speaking of Messiah, as Psal. 40.8.7. Dan. 9.17,25.
c That is, Christ by whom the couenant was made and ratified, who is called the Angel or messenger of the couenant, because he rede all vs to his father and is Lord of king, because he hath the gouernment of his Church.

2 But who may abide the day of his comming? and who shall endure, when he appeareth? for he is like a purging fire and like fullers sope.
3 And he shall sit downe to trie & fine the siluer: he shall euen fine the sonnes of Leui, and purifie them as gold and siluer, that they may bring offerings vnto the Lord in righteousnes.
4 Then shall the offerings of Iudah and Ierusalem bee acceptable vnto the Lord, as in olde time and in the yeeres afore.
5 And I will come neere to you to iudgement, and I wil be a swift witnes against the soothsayers, and against the adulterers, and against false sweareres, and against those that wrogfully keepe backe the hirelings wages, and vexe the widow, and the fatherles, and oppresse the stranger, and feare not mee, saith the Lord of hostes.
6 For I am the Lord: I change not, and ye sonnes of Iaakob are not consumed.
7 From the dayes of your fathers, ye are gone away frō mine ordinances, and haue not kept them: returne vnto me, and I will returne vnto you, saith the Lord of hostes: but ye said, wherin shall we returne?
8 Will a man spoyle his gods? yet haue ye spoyled me: but ye say, wherein haue we spoyled thee? In tithes, and offrings.
9 Ye are cursed with a curse: for yee haue spoyled me, euen this whole nation.
10 Bring ye all the tithes into the store house that there may bee meate in mine house, and proue mee nowe herewith, saith the Lord of hostes, if I will not open the windowes of heauen vnto you, and powre you out a blessing without measure.
11 And I will rebuke the deuourer for your sakes, and he shall not destroye the fruite of your ground, neither shall your vine be barren in the field, saith the Lord of hostes.
12 And all nations shall call you blessed: for ye shalbe a pleasant lande, saith the Lord of hostes.
13 Your wordes haue bene stoute against mee, saith the Lorde, yet ye say, what haue we spoken against thee?
14 Ye haue saide, It is in vaine to serue God: and what profite is it that

d Hell mouth
e Not to be compared with the burnt offrings
f Deceiuing
g Theft
h Of their labour.
i Of their goods
k Sacrifices
l Of their goods
m Of their labour
n Hindering
o Not bearing reproche before men, or needy, but I haue giuen you in al abundance: so that we shall take place to put my blessings in.
p Deuouring, the caterpiller, and lobster
q Of Gods iustice and seuerity, come and trouble vs.
r The Prophet condemneth them of doublehartednes
s Blasphemy against God
t That they said that the wicked were

t But God had no respect to them that serueth him, and were that the wicked were more in his fauour then the godly.

We

we haue kept his commandement, and that we walked humbly before ỹ Lord of hostes?

15 Therefore wee count the proude blessed: euen they that worke wickednesse, are set vp, & they that tempt God, yea, they are ·deliuered.

16 Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrãce was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they shall be to me, saith the Lord of hostes, in that day· that I shal do this, for a flocke, and I will ·spare them, as a man spareth his owne sonne that serueth him.

18 Then shall you returne, and discerne betweene the righteous and wicked, betweene him that serueth God, & him that serueth him not.

n They are not onely pyerced to dishonour, but also deliuered from dangers

o After these admonitions of the Prophet some were brought to repentance, & encouraged others to feare God.

p Both because the thing was strange, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners.

q When I shall restore my Church according to my promes

r That is, forgiue their sinnes, and conserue them with my Spirit.

## CAP. IIII.

The day of the Lord before the which Eliah should come.

FOr behold, the day commeth that shall ·burne as an ouen, and all the proude, yea, and all that do wickedly, shall be stubble, and the day that commeth, shall burne them vp, saith ỹ Lorde of hostes, and shall leaue them neither roote nor branche.

s as fat calues.

2 But vnto you ỹ feare my Name, shall the ·sunne of righteousnes arise, & health shalbe vnder his wings, and ye shall go forth, & grow vp as fat calues.

3 And ye shall treade downe the wicked: for they shalbe dust vnder the soles of your feete in the day that I shall doe this, saith the Lord of hostes.

4 ·Remember the Lawe of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes and iudgements.

5 Beholde, I will sende you ·Eliah the Prophet before the comming of the great and ·fearefull day of the Lord.

6 And he shal s turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come ·and smite the earth with cursing.

a The prophecyes of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restauration of his Church.

b Meaning Christ, who with his wings of mercies of his grace shold lighten and comfort, ỹ his Church, Ephe. 5. 14. & he is called the sunne of righteousnes, because of himselfe he hath al perfection, & also the iustice of the Father dwelleth in him wherby he regenereteth vs into righteousnes, cleansed vs from the filthy of this world, and reformeth vs to ỹ image of God.

c He shall be sent at leisure

d Because the time was come ỹ the Iewes should be depriued of Prophets vntil the time of Christ, because they should with more feruẽt prayers desire it, as comming, the Prophet exhorte them to exercise themselues diligently in studying the Lawe of Moses in the meane season wherby they might continue in the true religion and also be armed against all tentations

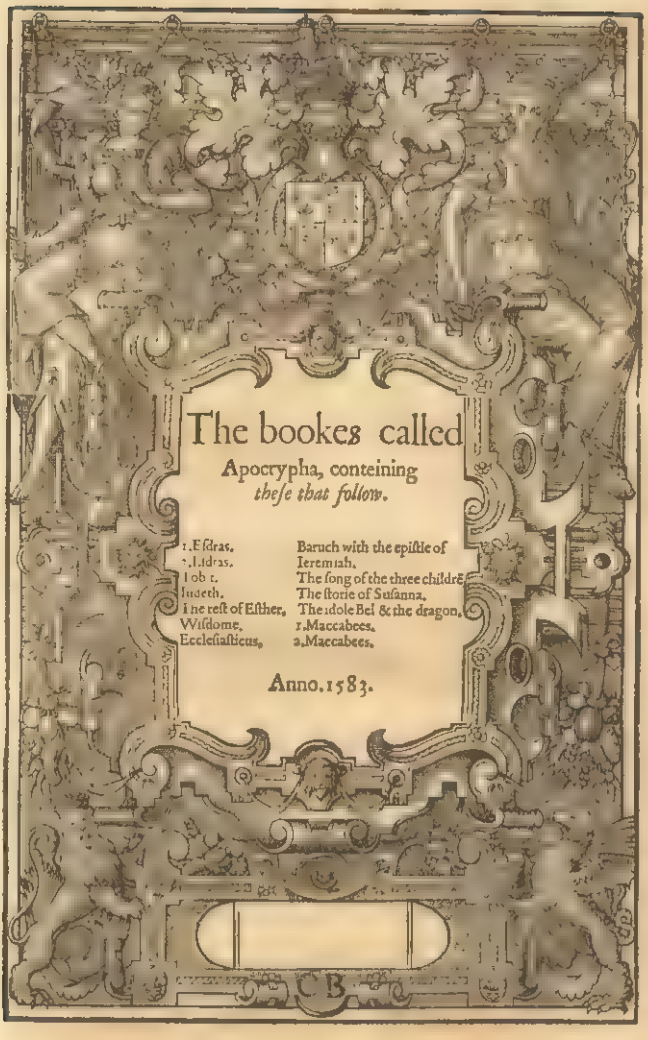
e This Christ expoundeth of Iohn Baptist, Matth. 11. 13. 14. who both for his vocatiõ and office is compared to Eliah

f Eliah was to come for the wicked, to destroy them with the godly and call them to repentance.

g He sheweth wherein Iohns office should stand in the turning of men to God and ioyning the fathers and children in one vnitie of faith: to that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall embrace the faith of the true fathers, Abraham, Isaak and Iaakob.

h The seconde poynt of his office was to denounce Gods iudgements against them that would not receiue Christ.

THE ENDE OF THE PROPHETS.


The bookes called
Apocrypha, conteining
these that follow.
1. Esdras.
2. Esdras.
Tobit.
Iudeth.
The rest of Esther.
Wisdome.
Ecclesiasticus.
Baruch with the epistle of
Ieremiah.
The song of the three childrē
The storie of Susanna.
The idole Bel & the dragon.
1. Maccabees.
2. Maccabees.
Anno. 1583.
C B

## The Argument.

THese bookes that follow in order after the Prophets vnto the Newe testament, are called Apocrypha, that is, bookes, which were not receiued by a common consent to bee read and expounded publikely in the Church, neither yet ioyned to prooue any poynt of Christian religion, saue in asmuch as they had the content of the other Scriptures called Canonicall to confirme the same, or rather wherein they were grounded: but as bookes proceeding from godly men, were receiued to bee read for the aduancement and furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especiall care of his Church, and left them not vtterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnesses that those calamities that God sente on his Church, were according to his prouidence, who had both so threatned by his Prophets, and so brought it to passe for the destruction of their enemies, and for the vtter all of his children.

# i. Esdras.

CHAP. 1.

1 Iosias appointeth Priests, and keepeth the passeouer. 7 Offrings for the Priests and the people. 21 The order of the Leuites. 22 The iust life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Ioachaz appointed king. 53 The destruction of Ierusalem.

a 2.King.23. 2.Chron. 35.1.

AND Iosias kept the *passeouer to his Lorde in Ierusalem, and offered the passeouer in the fourtenth day of the first moneth),

2 And appointed the Priests according to their dayly courses, being clothed with long garments in the temple of the Lord.

3 And hee spake to the Leuites the holy ministers of Israel, that they should sanctifie themselues to the Lorde, to set the holy Arke of the Lord in the house, which Salomon the sonne of King Dauid had built,

4 And sayde, Yee shall no more beare the Arke vpon your shoulders: nowe therefore serue the Lorde your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the Maiestie of Salomon his sonne, and stande in the Temple (according to the order of the dignitie of your fathers the Leuites) which were appointed before your brethren the children of Israel.

6 Offer in order the passeouer, and make readie the sacrifices for your brethren, and keepe the passeouer after the Lordes commandement giuen to Moyses.

7 And Iosias gaue to the people that was present, thirtie thousande lambes and kids with three thousand calues.

8 These were giuen of the Kinges possessions according to the promes, to the people, and to the Priestes, and to the Leuites. Then gaue Helkias and Zacharias and ‖ Syelus the gouernours of the Temple, to the Priestes for the passeouer two thousand fiue hundreth sheepe, and three hundreth calues.

‖ Or, Helciah. Or, Ieiel.

9 Furthermore Iechonias, and Samaias, and Nathanael his brother, and ‖ Sabias, and Chelius, and ‖ Iozam captaines gaue to the Leuites for the passeouer fiue thousande sheepe, and seuen hundreth calues.

‖ Or, Rasabias. Or, Iehiel. Or, Chenaz. &c.

10 And when these things were done, the Priests and the Leuites stoode in order, hauing vnleauened bread according to the tribes,

11 And after the order of the dignitie of their fathers, before the people to offer to the Lorde, as it is written in the bookes of Moyses: and thus they did in the morning.

12 And they rosted the passeouer with fire as *appertayned, and they sodde their offerings with perfumes in caldrons and pottes. Exod.12.

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offred the fat vnto the euening, and the Leuites did make readie for themselues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, † Eddinus, which was of the Kings appointment.

† Or, Ioan Aam.

16 And the porters were at euery gate, so that it was not lawfull, that any shoulde passe his ordinarie watch: for their brethren the Leuites made readie for them.

17 And in that day those things which appertayned to the sacrifice of the Lorde, were accomplished, that they might offer the passeouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that tyme, kept the passeouer and the feast of vnleauened bread seuen

Seuen.

uen dayes.

20 And there was not such a Passeouer kept in Israel sunce the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Passeouer, as did Josias, and the Priests, and the Leuites, & the Iewes, and all Israel, which were founde to remaine in Jerusalem.

22 In the eightenth yeere of the reigne of Josias was this Passeouer kept.

23 The workes of Josias were vpright before his Lorde with a heart full of godlinesse.

24 And concerning the things which came to passe in his time, they are written before, to wit of those that sinned and did wickedly against the Lord, aboue euery nation and kingdome, and grieued him with sensible things, so that the wordes of the Lord stoode vp against Israel.

25 ¶ Nowe after all these actes of Josias, it came to passe that whē Pharao king of Egypt came to moue warre at Carchamis vpon Euphrates, Josias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O king of Iudea?

27 I am not sent of the Lord God against thee: but my warre is vpon Euphrates, and nowe the Lord is with mee, and the Lorde hasteneth mee forward: depart from mee, and be not against the Lord.

28 But Josias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the words of Jeremias the Prophet by the mouth of the Lorde.

29 But he set himselfe in battell aray against him in the field of Megeddo, and the Princes came downe to King Josias.

3 And the King saide to his seruants, Conuey me out of the battell, for I am very weake. And by and by his seruants brought him out of the battell.

31 So hee gate vp on his seconde chariot, and being come againe to Jerusalem he changed his life, and was buryed in his fathers graue.

32 And in all Judea was Josias bewayled, yea Jeremias the Prophet did lament for Josias, and the gouernours and their wiues did lament him vnto this day: and this was ordeyned in all the kindred of Israel, to be done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the acts that Josias did, and his glorie, and his knowledge in the Lawe of the Lorde, and the things which he did before, and the things nowe rehersed, are registred in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke * Joachas the sonne of Josias, & made him King in stede of his father Josias, when he was three and twentie yeere olde. * 2 Kings 23. 30

35 And hee reigned in Iudea and in Jerusalem three moneths: for the King of Egypt deposed him from reigning in Jerusalem.

36 Hee taxed also the people of an hundreth talents of siluer, and one talent of golde.

37 And the King of Egypt made Joacim his brother King of Iudea and Jerusalem.

38 And hee bound Joachas and his gouernours: but when he had taken Zarates his brother, he led him away into Egypt.

39 Twentie and fiue yeere olde was Joacim, when hee reigned in Iudea and Jerusalem, and hee did euill in the sight of the Lorde.

4 Wherefore against him came vp Nabuchodonosor king of Babylon, who when hee had bound him with a chaine of brasse, lead him away into Babylon.

41 Then Nabuchodonosor tooke of the holy vessels of the Lord, and caried them away, & set them in his temple at Babylon.

42 But all his actes, and his prophanation and his reproch are written in the booke of the Chronicles of the kings.

43 And Joacim his sonne reigned for him: and when he was made king, hee was eightene yeere olde.

44 And hee reigned three moneths and ten dayes in Jerusalem, and hee did euill in the sight of the Lord.

45 ¶ So a yeere after Nabuchodonosor sent and brought him to Babylon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Jerusalem, when hee was one and twentie yeere olde, and hee reigned eleuen yeeres.

47 And hee did euill in the sight of the Lorde, neither did he feare the Wordes spoken * by Jeremias the Prophet from the mouth of the Lord. * Jere. 37. 22.

48 For after that he was sworne to king Nabuchodonosor, hee forsware himselfe by the Name of the Lorde and fell away, and hardened his necke and his heart, and transgressed the Lawes of the Lorde God of Israel.

49 Also

49 Also the gouernours of the people, and the Priests committed many things a gaynst the Lawes, and passed all the pollutions of all nations, and polluted the Temple of the Lorde, which was sanctified in Jerusalem.

50 Neuertheleſſe the God of their fathers sent his messengers to call them backe, because hee spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake vnto them, they mocked his Prophets,

52 So that hee, being moued to anger against his people for their great wickednes, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the sword round about their holy Temple, neither did they spare yong man, nor mayden, neither old man, nor child among them.

54 But he deliuered them all into their hands, and all the holy vessels of the Lord, both great and small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babylon.

55 And they set fire in the house of the Lord, & brake downe the walles of Jerusalem, and burnt their towers with fire.

56 They continued also all the precious things therof, and brought them to naught, and those that were left by the sworde, he caried away into Babylon.

57 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of Jeremias,

Iere.27. & 29.10.

58 And that the lande might inioy her Sabbaths all the time, that it was desolate, all seuentie yeres were accomplished.

## CHAP. II.

1 Cyrus gaue leaue to the Iewes to returne. 10 He lent the holy vessels. 13 The number of them that returned. 18 Their aduersaries hinder the building. 26 The Kings letters for the same.

2.Chron.36. Esdr.1.1.

NOw the first yeere of the reigne of Cyrus King of the Persians, to fulfill the worde of the Lorde by the mouth of Jeremias,

2 The Lord raised vp the spirit of Cyrus king of the Persians, and hee made proclamation throughout all his kingdome, euen by expresse letters,

3 Saying, Thus sayeth Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made mee King ouer the whole world,

4 And he hath commanded me to build him an house in Jerusalem, which is in Judea.

5 If there be any therefore of you of his people, let the Lord euen his Lord be with him, & let him go vp to Jerusalem, which is in Judea and builde the house of the Lord of Israel: he is the Lord which dwelleth in Jerusalem.

6 All they then that dwell in the places round about, those, I say that are in his place, let them helpe him with gold & siluer,

7 With giftes, with horses and cattell, & other things, which shalbe brought according to the vowes, into the Temple of the Lord, which is in Jerusalem.

8 ¶ Then arose the chiefe of the families of Judea, and of the tribe of Beniamin, and the Priestes and Leuites, and all whose minde the Lord had moued to goe vp, and buylde an house to the Lord in Jerusalem.

9 And those that were about them, helped them in all things with siluer and gold, horses and cattell, and with diuers vowes of many whose mindes were stirred vp.

10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caried out of Jerusalem, and had consecrated them in the Temple of his idoles.

11 Now when Cyrus King of the Persians had brought them out, hee deliuered them to Mithridates his treasurer,

12 By whom they were giuen to ‖ Abassar the gouernour of Judea.

‖ Or, Sheshbazar, or Sanabassar.

13 Whereof this was the number: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices, nine and twentie violes, of golde thirtie, and of siluer two thousand, foure hundreth and ten, and a thousand other vessels.

14 So all the vessels of golde and siluer, which they caried away, were fiue thousand, foure hundreth, three score and nine.

15 They were brought by Sanabassar with them of the captiuitie of Babylon to Jerusalem.

16 ¶ But in the time of Artaxerres king of the Persians Beelemus, and Mithridates, and Tabellius, and Rathumus and Beeltethmus, and ‖ Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote into him this epistle here following against them, that dwelt in Judea and Jerusalem, TO THE KING ARTAXERXES OVR LORD,

‖ Or, Shimshai.

17 Thy seruants, Rathumus the writer of things that come to passe, & Semellius the secretarie, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.

18 Be it nowe therefore knowen to our

lord the King, that the Jewes which came vp from you, are come to vs vnto Jerusalem, that rebellious and wicked citie, and buyld the market places, and make vp the walles thereof, and lay the foundations of the Temple.

19 Therefore if this citie be built, and the walles bee finished, they will not onely not indure to pay tribute, but will also resist Kings.

20 And because the things, perteining to the Temple, go forward, we thought it not meete to passe ouer such a thing,

21 But to declare it to our lord the King, that if it be thy pleasure, it may bee sought out in the bookes of thy fathers,

22 And thou shalt finde in the Chronicles the Writings concerning these things, and shalt know that this citie did alwaies rebel, and did trouble both Kings and cities,

23 And that the Jewes are rebellious, raysing alwayes warres therein: for the which cause also this citie was made desolate.

24 Now therefore, O lord the King, we declare it, that if this citie bee built and the walles thereof repaired, you shall haue no more passage vnto Coelosyria, nor Phemice.

25 ¶ Then the king wrote againe to Nathumus, that wrote the things that came to passe, and to Beeltethmus, and to Samellius the secretarie, and to the rest of those that were ioined with them, and to the dwellers of Samaria, Syria and Phemice, these things that followe.

26 I haue read the epistle, which ye sent to mee: therefore I commaunded, that it should bee sought out, and it was founde, that this citie hath alwaies practised against kings,

27 And that the men thereof were giuen to rebellion and warres, and howe that mightie Kinges and fierce haue reigned in Jerusalem, which tooke tribute of Coelosyria, and Phemice.

28 Now therefore I haue commanded to forbid these men to build vp the city, and that it be taken heede that no more be done,

29 And that those wicked things, which should molest the King, go not forward.

30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the things, which King Artarerres had written, they moued their tents with speede to Jerusalem with horses and men of ayay,

31 And began to let them which built. So that the building of the Temple in Jerusalem ceased vnto the second yere of the reigne of Darius King of the Persians.

CHAP. III.

1 The feast of Darius. 16 The three talk sentences.

NOw when Darius reigned, hee made a great feast to all his subiectes and to all those of his owne house, and to all the Princes of Media and Persia,

2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.

3 And when they had eaten and dronke, and were satisfied, they departed, and King Darius went into his chamber, and slept, till he wakened againe.

4 ¶ In the meane time three yong men of the garde, keepers of the kings body, said one to another,

5 Let euery one of vs speake a sentence, and he that shal ouercome, and whose sentence shall appeare wiser then the others, Darius the King shal giue him great gifts, and great things in token of victorie,

6 As to weare purple, and to drinke in golde, and to sleepe in golde, and a chariot with bridles of gold, and head tyre of fine linnen, and a chaine about his necke.

7 And he shall sit nert to Darius for his wisedome, and shalbe called Darius cousin.

8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,

9 And saide, when the King rose, they would giue him the writing, and whose sentence the King and the three Princes of Persia should iudge to be wisest, to him should the victorie be giuen, as it was appointed.

10 One wrote, The wine is strongest.

11 The other wrote, The King is strongest.

12 The other wrote, Women are strongest, but trueth ouercommeth all things.

13 ¶ And when the king rose, they tooke the writings and gaue them to him, and hee read them,

14 And sent and called all the noble men of Persia and of Medai, and the gouernours and the captaines, and lieutenants, and the consuls,

15 And sate him downe in the counsell, and the Writing was read before them.

16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.

17 Then he said vnto them, Declare vnto vs the Writings. So the first began, which had spoken of the strength of Wine,

18 And saide on this maner, O ye men, howe strong is Wyne! it deceiueth all men that

that drinke it.

19 It maketh the minde of the King and of the fatherlesse both one, of the bond man and of the free man, of the poore man and of the rich man.

20 It turneth also euerye thought into toy and gladnes, so that one remembreth no manne of sorowe, nor det.

21 It maketh euery heart riche, so that one remembreth neither King nor gouernour, and causeth to speake all thinges by talents.

22 When men haue dronke, they haue no minde to loue either frendes or brethren, and a litle after they drawe out swords.

23 But when they are from the wine, they doe not remember what they haue done.

24 O ye men, is not wine strongest, which compelleth to doe such thinges? and hee held his peace when hee had thus spoken.

## CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 14 Of the strength of truth, whose sentence is approued. 47 And his petition graunted.

Then the second which had spoke of the strength of the King, began to say,

2 O ye men, are not men strongest, which beare rule by lande & by sea, and ouer all things which are in them?

3 But the King is yet greater: for hee ruleth all thinges, and is Lord of them, so that they doe all thinges which he commandeth them.

4 If hee bid them make warre one against another, they doe it: if he sende them out against the enemies, they go and breake downe mountaines and walles & towers.

5 They kill and are killed, and doe not passe the commandement of the King: if they ouercome, they bring all to the King, as well the spoyles as all other things,

6 And those also which goe not to warre and battel, but til the earth: for when they haue sowen it againe, they reape it, & bring it to the King, and compell one another to pay tribute to the King.

7 Yet he is but one man: if he bid, Kill, they kill: if he say, Spare, they spare.

8 If he bid, Smite, they smite: if he bid them, Make desolate, they make desolate: if he bid, Build, they build.

9 If he bid, Cut off, they cut off: if he bid, Plant, they plant.

10 So all his people and all his armies obey one man: moreouer while he sitteth downe, he eateth, and drinketh & sleepeth.

11 For these keepe him rounde about: neither can any one goe and doe his owne busines, neither are they disobedient vnto him.

12 O ye men, howe should not the King be strongest, seeing he is thus obeyed? So he held his tongue.

13 Then the third which had spoken of Women and of the truth (this was Zorobabel) began to speake.

14 O ye men, neither the mightie King, nor many men nor wine is strongest: Who then ruleth them or hath dominion ouer them: are they not Women?

15 Women haue borne the King and all the people which beare rule by sea and by land.

16 Euen of them were they borne, & they nourished them, which planted the vines, of which the wine is made.

17 They also make mens garments and make men honorable, neither can men bee without Women.

18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman:

19 Do they not leaue all those things and giue them selues wholy vnto her, and gape, and gaze vpon her, and all men desire her more then golde, or siluer, or any precious thing?

20 A man leaueth his owne father which hath nourished him, & his owne countrey, and is ioyned with his wife.

21 And for the woman he leopardeth his life, & neither remembreth father nor mother nor countrey.

22 Therefore by this ye may know that the women beare rule ouer you: doe yee not labour and trauell, and giue and bring all to the women?

23 Yea, a man taketh his sword and goeth forth to kill and to steale, and to sayle vpon the sea, and vpon riuers,

24 And beholdeth a lion & goeth in darkenes, and when he hath stollen, rauished and spoyled, he bringeth it to his loue.

25 Wherefore a man loueth his owne wife more then father or mother.

26 Yea, many haue runne madde for women, and haue bene seruants for them.

27 Many also haue perished and haue erred and sinned for women.

28 Now therefore do you not beleue me: is not the King great in his power? doe not all regions feare to touch him?

29 Yet I saw him and Apame, the Kinges concubine, the daughter of the famous Zarracus, sitting on the right hand of the King.

30 And she tooke the crowne off the kings

head and put it vpon her owne, and strooke the king with her left hand.

31 Yet in the meane season the king gaped and gazed on her: and if she laughed at him, he laughed: & if she were angrie with him, he did flatter her that he might bee reconciled with her.

32 How then, O ye men, are not women more strong seeing they doe thus?

33 ¶ Then the king and the Princes looked one vpon another, & he began to speake of the trueth.

34 O yee men, are not women strong? great is the earth, and the heauē is hie, and the sunne is swift in his course: for hee turneth rounde about heauen in one daye, and runneth againe into his owne place.

35 Is not hee great that maketh these things? therefore the trueth is greater and stronger then all.

36 All the earth calleth for trueth, & the heauen blesseth it: and all things are shaken and tremble: neither is there any vnrust thing with it.

37 The wine [is] wicked, the king [is] wicked, women are wicked, & all the children of men are wicked, and all their wicked workes are such, and there is no trueth in them, and they perish in their vnquitie.

38 But trueth doeth abide, and is strong for euer, and liueth and reigneth for euer and euer.

39 With her there is no receiuing of persons nor difference: but she doth the things which are iust, and abstaineth from vnrust [and wicked thinges], and all men fauour her workes.

40 Neither is there any vnrust thing in her iudgement, and she is the strength & the kingdome and the power, and maiestie of all ages. Blessed be the God of trueth.

41 So he ceased to speake, and the all the people cryed and saide, Trueth is great and strongest.

42 Then the king sayd vnto him, Aske what thou wilt besides that which is appointed, and wee will giue it thee, because thou art founde the wisest, and thou shalt haue liberte to sit by me, and shalt be called my cousin.

43 ¶ Then he said to the king, Remember the vowe that thou hast vowed to build Jerusalem, in the day that thou tookest the kingdome.

44 And to send againe all the vessels that were taken out of Jerusalem, which Cyrus set apart when he made a vow to cut of Babylon, and vowed to send them thither.

45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt when Judea was destroyed by the Chaldeans.

46 And nowe, O lorde the king, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vowe which thou hast vowed with thine owne mouth to doe to the king of heauen.

47 Then king Darius rising vp, kissed him, and wrote him letters to all the stewardes and lieutenants, and captaines, and gouernours, that they shoulde bring on the way both him, and all that were with him, which went vp to buylde Jerusalem.

48 And he wrote letters to all the lieutenants in Coelosyria and Phenice, and to the that were in Libanus, that they shoulde bring ceder wood from Libanus to Jerusalem, and buylde the citie with him.

49 And he wrote for all the Jewes, which went vp out of his kingdome vnto Judea, concerning their libertie, that no Prince, nor lieutenant, nor gouernour, nor stewarde shoulde enter into their doores,

50 And that all the region which they kept, shoulde pay no tribute, and that the Idumeans shoulde let goe the villages of the Jewes which they held,

51 And that euery yeere there shoulde be giuen for the building of the Temple twentie talents vntill it were built,

52 And to maintaine the burnt offrings vpon the altar euery day (as they had a commandement to offer seuenteene) other ten talents euery yeere.

53 And that all they which went from Babylon to buylde the citie, shoulde haue liberte, as well they as their posteritie, and all the Priestes that went away.

54 He wrote also touching the charges and the Priestes garment, wherein they shoulde minister.

55 And he wrote that they shoulde giue the Leuites their charges vntill the house were finished, and Jerusalem built.

56 Also he wrote that they shoulde giue pensions and wages to them that kept the citie.

57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and what so euer Cyrus had commanded to do, he also commanded to doe it, and to send to Jerusalem.

58 And when the young man was gone forth, he lift vp his face to heauen towards Jerusalem, and gaue thankes to the king of heauen, *Iosephus lib. 11. cap. 4.*

59 Saying, Of thee is the victorie, and of

of thee is wisedome, and of thee is glorie, & I, am thy seruant.

60 Blessed be thou which hast giuen me wisedome: for vnto thee I acknowledge it, O Lord of our fathers.

61 ¶ So hee tooke the letters and went out and came to Babylon, and telled all his brethren.

62 And they blessed the God of their fathers, because he had giuen them freedome and libertie

63 To go vp and to build Jerusalem, & the Temple, where his Name is renowmed and they reioyced with instruments of musicke and ioy, seuen dayes.

## CHAP. V

1 The number of them that returne from the captiuitie. 42 Their bodies and sacrifices. 54 The Temple is begun to be built. 66 Their enemies would craft ly worke with them.

Esdras 2 AFter these things, the chefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruantes, and their maides, and their cattell.

2 And Darius sent with thē a thousand horsemen, till they were restored to Jerusalem in safetie, and with musicall instruments, with tabrets and flutes.

3 And all their brethren played: thus hee caused them to goe vp together with them.

4 ¶ And these are the names of the men that went vp after their families, by their tribes, and after the order of their ligniie.

5 The Priests. The sonnes of Phinees, the sonne of Aaron, Jesus sonne of Josedec, sonne of Saraias, and Joacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kinred of Phares, of the tribe of Juda.

6 Who spake wise words to Darius the Jos. Zorobabel. king of the Persians in the second yeere of his reigne, in the moneth Nisan, which is the first moneth.

7 ¶ And these are they of Judea, which came out of the captiuitie, where they dwelt, whome Nabuchodonosor King of Babylon had caried away into Babylon,

8 And returned vnto Jerusalem and to the rest of Judea, euery one into his owne citie: which came with Zorobabel, and Jesus, Nehemias, Zacharias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roumus, and Baana their guides.

9 The number of them of the nation and their gouernours: the sonnes of Phares two thousand an hundreth seuentie & two, the sonnes of Saphat foure hundreth, seuentie and two.

10 The sonnes of Ares seuen hundreth, Jos. Arah. fiftie and six.

11 The sonnes of Phaath Moab, two thousand, eight hundreth and twelue.

12 The sonnes of Elam a thousand, two hundreth, fiftie and foure: the sonnes of Zathui nine hundreth fourtie and fiue: the sonnes of Cozbe seuen hundreth and fiue: the sonnes of Bani six hundreth, fourtie and eight.

13 The sonnes of ‖ Bibe six hundreth, Jos. Bebai. twentie and three: the sonnes of Sadas Jos. Azgad. three thousande, two hundreth, twentie and two.

14 The sonnes of Adonikan, six hundreth, sixtie & seuen: the sonnes of Bagoi, two thousand, sixtie and six: the sonnes of Adinu, foure hundreth, fiftie and foure.

15 The sonnes of Aterisias, nintie and Jos. Ater-hezekias. two: the sonnes of Cetlan and Azotus, sixtie and seuen: the sonnes of Azucan foure hundreth, thirtie and two.

16 ‖ The sonnes of Ananias, an hundreth Or, The and one: the sonnes of Arom, and the sonnes of Balla, three hundreth, twentie & three: the sonnes of Arsiphurith, an hundreth and two.

17 The sonnes of Meterus, three thousand and fiue: the sonnes of Bethlomon, an hundreth, twentie and three.

18 They of ‖ Netophas, fiftie and fiue: they of Anaboth, an hundreth, fiftie & eight: they of Bethlamos, fourtie and two.

19 They of Cariathiarius, twentie and fiue: they of Caphiras and Beroth, seuen hundreth, fourtie and three: they of Piras, seuen hundreth.

20 They of Chadias and Ammidioi, fiue hundreth, twentie and two: they of Carama and Gabdes, six hundreth, twentie and one.

21 They of ‖ Macalon, an hundreth fiftie and two: they of Betolius, fiftie & two: the sonnes of Nephis, an hundreth, fiftie and six.

22 The sonnes of Calamolalus and Onus seuen hundreth, twentie and fiue: the sonnes of Jerechus, three hundreth, fourtie and fiue.

23 The sonnes of Annaas, three thou- Jos. Samaah. sand, three hundreth and thirtie.

24 The Priests, the sonnes of Jeddu, the sonne of Jesus, which are counted among ỹ sonnes of Samallid, nine hundreth, seuentie

ſeuentie and two: the ſonnes of Peruth, a thouſand fiftie and two.

25 The ſonnes of Phaſſaron, a thouſand, fourtie & ſeuen: the ſonnes of Carme, a thouſand, and ſeuentene.

26 ¶ The Leuites. The ſonnes of Jeſue, Cadmiel, Bannu and Suiu, ſeuentie & fourr.

27 ¶ The ſonnes which were holy ſingers. The ſonnes of Aſaph, an hundreth, fourtie and eight.

28 ¶ The porters. The ſonnes of Salum, the ſonnes of Jatal, & ſonnes of Tolman, the ſonnes of Dacobi, the ſonnes of Teta, the ſonnes of Sanu: all, were an hundreth, thirtie and nine.

29 The miniſters of the Temple. The ſonnes of Elau, the ſonnes of Aſpha, The ſonnes of Tabaoth, the ſonnes of Ceras, the ſonnes of Sud, the ſonnes of Phaleu, the ſonnes of Labana, the ſonnes of Agraba,

30 The ſonnes of Accua, the ſonnes of Outa, the ſonnes of Cetab, the ſonnes of Agaba, the ſonnes of Subai, the ſonnes of Anan, the ſonnes of Cathua, the ſonnes of Geddur.

31 The ſonnes of Airus, the ſonnes of Daſan, the ſonnes of Noeba, the ſonnes of Chaſeba, the ſonnes of Gazera, the ſonnes of Aſias, the ſonnes of Phinees, the ſonnes of Afara, the ſonnes of Baſtha, the ſonnes of Aſana, the ſonnes of Meam, the ſonnes of Naphiſi, the ſonnes of Acub the ſonnes of Acipha, & ſonnes of Aſur the ſonnes of Pharacim, & ſonnes of Baſaloth.

32 The ſonnes of Meeda, the ſonnes of Coutha, the ſonnes of Corea, the ſonnes of Charcus, the ſonnes of Aſerar, the ſonnes of Thomoi, the ſonnes of Naſith, the ſonnes of Atypha.

33 The ſonnes of the ſeruants of Salomon. The ſonnes of Aſaphion, the ſonnes of Pharira, the ſonnes of Jeeli, the ſonnes of Lozon, the ſonnes of Iſdael, the ſonnes of Sapheth.

34 The ſonnes of Agia, the ſonnes of Phachtireth, the ſonnes of Sabie, the ſonnes of Sarothie the ſonnes of Maſias, the ſonnes of Gar, the ſonnes of Addus, the ſonnes of Subas, the ſonnes of Apherra the ſonnes of Barodis, the ſonnes of Sabat, the ſonnes of Allom.

35 All the miniſters of the Temple, and the ſonnes of the ſeruantes of Salomon, were three hundreth, ſeuentie and two.

36 Theſe came vp from Thermeleth and Theleriſas: Caraathalat and Aalar leading them.

37 Neither could they ſhew their families nor their ſtocke howe they were of Iſrael, the ſonnes of Laban, ſonne of Ban, the ſonnes of Necodan, ſix hundreth fiftie and two.

38 And of the Prieſts thoſe which exerciſed the office of Prieſts, and were not found, the ſonnes of Obdia, the ſonnes of Accos, the ſonnes of Addus, which had taken for wife Augia, one of the daughters of Berzelaius,

39 And was called after his name: and when the deſcription of the kinred of theſe men had bene ſought in the regiſter, and could not be founde, they were ſet apart frō the office of Prieſts.

40 For Nehemias and Attharias ſaide to them, that they ſhould not be partakers of the holy things, till there aroſe an high Prieſt clothed with doctrine and trueth.

41 So all they of Iſrael from them of twelue yeere olde and litle children, were fourtie thouſand beſides men ſeruants and women ſeruants, two thouſand, three hundreth and ſixtie.

42 Their ſeruantes and handmaides were ſeuen thonſand, three hundreth, fourtie and ſeuen: the ſinging men and women, two hundreth, fourtie and fiue:

43 Camels, foure hundreth, thirtie and fiue: and horſes, ſeuen hundreth, thirtie and ſixe: mules, two hundreth, fourtie and fiue: beaſtes that bare the yoke, fiue thouſande, fiue hundreth, twentie and fiue.

44 And there were of the gouernours after their families, which whē they were come to the Temple in Jeruſalem, bowed to builde the houſe in his olde place accordīg to their power,

45 And to giue to the treaſure of the workes, a thouſand pound in golde, & fiue thouſand pound in ſiluer, and an hundreth prieſtly garmentes.

46 And the Prieſts and the Leuites and the people dwelt in Jeruſalem and in the countrey, and the holy ſingers and the porters and all Iſrael in their villages.

47 ¶ But when the ſeuenth moneth was nere, and when the children of Iſrael were euery one at home, they were all gathered together with one accorde into the open place of the firſt gate, which is toward the Eaſt.

48 Then Jeſus the ſonne of Joſedec and his brethren the Prieſts, with Zorobabel the ſonne of Salathiel and his brethren, riſing vp, made ready the altar of the

the God of Iſrael,

49 To offer burnt offerings vpon it according as it is written in the booke of Moyſes the man of God.

50 Whether alſo there were gathered againſt them of all nations of the lande: but they dreſſed the altar in his owne place, although all the nations of the lande were their enemies and vered them, and they offered ſacrifices according to the ſeaſon, and burnt offerings to the Lord, morning and euening.

Leuit.23. 34. 51 They kept alſo the feaſt of tabernacles, as it is * ordeined in the Lawe, and offred ſacrifices euery day, as was requiſite,

52 And after warde, the continuall oblations and offerings of the Sabbaths and of the newe moneths and of all holy feaſts.

Ezra.3.6. 53 ¶ And all * they which had made any wowe to God, began to offer ſacrifice vnto God in the firſt day of the ſeuenth moneth, although the Temple of God was not yet built.

54 They gaue alſo money to the maſons and to the workemen, and meate and drinke with gladnes,

55 And charets to the Sidonians and to thoſe of Tyrus to bring Ceder wood out of Libanus, which ſhould be brought by flots to the hauen of Joppe according to the commandemẽt giuen vnto them by Cyrus king of Perſia.

56 And in the ſeconde yeere and ſeconde moneth came vnto the Temple of God in Jeruſalem, Zorobabel the ſonne of Salathiel, and Jeſus the ſonne of Joſedec, and their brethren, and the Prieſts and Leuites, and all they that came out of captiuitie into Jeruſalem,

Ezechias. 12. 57 And * layed the foundation of ẏ houſe of God in the firſt day of the ſecond moneth of the ſecond yeere after their returne vnto Judea and Jeruſalem.

58 And they appointed the Leuites from twentie yeere olde ouer the Woorkes of the Lord, and Jeſus and his ſonne, and his brethren, and his brother Cadmiel, and the ſonnes of Madiabon with the ſonnes of Joda, the ſonne of Heliadun, with their ſonnes, and brethren, euen all the Leuites with one accord did followe after the worke, taking vpon the workes in the houſe of God: thus the Workemen built the Temple of the Lord.

59 And the Prieſts ſtoode clothed with their long garmentes with muſicall inſtruments and trumpets, and the Leuites the ſonnes of Aſaph with cymbales,

60 Singing and bleſſing the Lorde, according to the ordinance of Dauid king of Iſrael.

61 And they ſung with loud voyce ſongs to the praiſe of the Lord, becauſe his mercie and glorie is for euer in all Iſrael.

62 Then all the people blew trumpets, and cryed with loude voyce, praiſing the Lorde for the raiſing vp of the houſe of the Lord.

63 Alſo ſome of the Prieſts and Leuites, and chiefe men, to wit, the Auncients which had ſeene the former houſe,

64 Came to ſee the building of this with weeping and great crying, and many with trumpets and ioy cryed with loude voyce,

65 So that the people coulde not heare the trumpets, becauſe of the weeping of the people: yet there was a great multitude that blewe trumpets, ſo that they were heard farre of.

66 ¶ Wherefore when the enemies of the tribes of Juda and Beniamin heard it, they came to knowe what noyſe of trumpets it was,

67 And they knewe that they of the captiuitie built the Temple to the Lord God of Iſrael.

68 Wherefore they comming to Zorobabel, and Jeſus, and the chiefe of the families, ſaid vnto the, Let vs build alſo wyou.

69 For we obey your Lorde, as you doe, and ſacrifice vnto him ſince the dayes of Aſbaſareth king of ẏ Aſſyrians, which brought vs hither. Or, Aſaraddon, Aſſarhaddon.

70 Then Zorobabel, and Jeſus, and ẏ chiefe of the families of Iſrael ſaid to them, It doth not appertaine to vs, and to you to builde an houſe to the Lord our God.

71 For we alone will builde it to ẏ Lord God of Iſrael, as it becommeth vs, and as * Cyrus the king of the Perſians bade vs. Eſd.1.4.6.

72 Howbeit the people of the land made them ſluggiſh that were in Judea, & letted them to build the worke, & by their ambuſhments and ſeditions and conſpiracies hindred the finiſhing of the building.

73 All the time of king Cyrus life: ſo that they were let from the building two yeere, vntill the reigne of Darius.

## CHAP. VI

1 Of Aggeus and Zacharias. 2 The building of the Temple. 7 Siſinnes would let them. 7 His Epiſtle to Darius. 22 The kings anſwere commaundeth.

BVt * in the ſeconde yeere of the reigne of Darius, Aggeus and Zacharias the ſonne of Addo the Prophetes prophecied to the Jewes, euē vnto them that were in Judea & Jeruſalem, in the name of the Esdr.5.1. Zacha.1.

of the Lord God of Iſrael, which they tal-
‡Gre. vpon them. led vpon.

2 Then Zorobabel ſonne of Salathiel, and Jeſus the ſonne of Joſedec ſtoode vp, and began to build the houſe of the Lorde, which is in Jeruſalem, the Prophets of the Lord being with them, and helping them.

3 ¶ In that time Siſinnes the gouernour of Syria, and Phenice, and Sathrabouzanes with his companions came vnto them,

4 And ſaid vnto them, By whoſe commandement build you this houſe and this building, & enterpriſe all theſe other things: and who are the builders that enterpriſe ſuch things?

5 But the Ancients of the Jewes had grace of the Lord after that hee had viſited the captiuitie,

6 That they were not letted to builde, vntill it was ſignified vnto Darius of theſe matters, and an anſwere was returned.

7 ¶ The copie of the Epiſtle, which hee did write and ſende to Darius: SISINNES gouernour of Syria and of Phenice, and Sathrabouzanes, and their companions, preſidentes in Syria and Phenice, ſalute King Darius.

8 It may pleaſe the King our maſter plainely to vnderſtand, that when we came to the countrey of Judea, and entred into ỹ citie of Jeruſalem, we founde in the citie of Jeruſalem the Ancients of the Jewes that were of the captiuitie,

9 Building an houſe to the Lorde, great and neiu, of hewen ſtones, & of great price, and the timber all ready layde vpon the walles.

10 And theſe workes are done with great ſpeede, yea, and the worke hath good ſucceſſe in their hands ſo that it will be finiſhed with all glorie and diligence.

11 Then we aſked their Ancients, ſaying, By whoſe commandement build you this houſe, and lay the foundation of theſe workes?

12 We aſked them theſe things to the intent to notifie them to thee, and to write to thee the men that gouerned it: therefore we demanded the names of the gouernours in writing.

13 But they anſwered, ſaying, Wee are the ſeruants of the Lord, which hath created the heauen and the earth.

1 Kings.6. 14 And * this houſe was built vp many yeres ago by a king of Iſrael great & ſtrõg, and was finiſhed.

15 But when our fathers, prouoking God to wrath, ſinned againſt the Lord of Iſrael, which is in heauen, hee deliuered them vnto the handes of Nabuchodonoſor king of Babylon of the Chaldeans,

2 King. 24.25. 16 Who brake downe the houſe [and] burnt it, and caried the people captiue to Babylon.

17 But in the firſt yeere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this houſe ſhoulde bee built vp.

18 And the holy veſſels of golde and of ſiluer, which Nabuchodonoſor had caried out of the houſe at Jeruſalem, and had dedicated them in his owne temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to
Or Sanabaſſarus ruler. ‖Sanabaſſarus ruler.

19 And a commandement was giuen vnto him, that he ſhould cary away thoſe veſſels, and put them in the Temple at Jeruſalem, and that this Temple of the Lorde ſhould be built in this place.

20 Then the ſame Sanabaſſarus, being come hither, layed the foundations of the houſe of the Lord at Jeruſalem, and ſince that time till nowe, it is in building, and is not finiſhed.

21 Nowe therefore if it pleaſe the King, let it be ſought vp in the kings libraries concerning Cyrus.

22 And if it be founde that the building of the houſe of the Lord at Jeruſalem hath bene done by the conſent of king Cyrus, and if it ſeeme good to the lorde our King let him make vs anſwere concerning theſe things.

23 Then King Darius commanded to ſearche in the kings libraries, that were in Babylon, & there was founde in Ecbatane, which is a tolber in the region of Media, a place where ſuch things were layed vp for memorie.

24 In the firſt yeere of the reigne of Cyrus, King Cyrus commanded the houſe of the Lorde at Jeruſalem to bee builded, where they did ſacrifice with the continuall fyre.

25 Of the which the height [ſhould be] of threeſcore cubites ỹ breadth of threeſcore cubites with three rowes of hewen ſtones, and one rowe of newe wood of that countrie, and that the coſtes ſhould be payed out of the houſe of king Cyrus.

26 And that the holy veſſels of the houſe of the Lord, aſwell thoſe of golde as of ſiluer, which Nabuchodonoſor had caried out of the houſe in Jeruſalem, and brought vnto Babylon, ſhould bee reſtored to the houſe, which is in Jeruſalem, and ſet in the place

where

where they were [afore.]

27 Also hee commanded that Sisinnes, gouernour of Syria and Phenice, and Sathrabouzanes, and their companions, and those which were constitute captaines in Syria and Phenice, should take heed to refrayne from that place, and to suffer Zorobabel the seruant of the Lorde, and gouernour of Judea, and the Elders of the Jewes to builde that house of the Lorde in that place.

28 And I also haue commanded to build it cleane vp agayne, and that they bee diligent to helpe them of the captiuitie of the Jewes, till the house of the Lorde bee finished,

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rammes and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yere without fayle, as the Priests, which are in Jerusalem shal testifie to be spent euery day,

31 That offrings may be made to ϸ high God for the king, and his children, and that they may pray for their liues.

32 Furthermore hee commaunded that whosoeuer should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should bee taken out of his possession, and he be hanged theron, and that his goods should be the Kings.

33 And therefore let ϸ Lord whose name is there called vpon, destroy euery king and nation, which stretcheth out his hande to hinder or doe euill to that house of the Lord which is in Jerusalem.

Esdr. 6.12. 34 * I Darius the King haue ordeyned that it should bee diligently executed according to these things.

## CHAP. VII.

1 Sisinnes and his companions follow the kings commandement, and helpe the Jewes to builde the Temple. 5 The time that it was built. 10 They keepe the Passeouer.

Esdr. 6.13. Then Sisinnes the * gouernour of Coelosyria and Phenice, and Sathrabouzanes, and their companions, obeying king Darius commandements,

2 Assisted diligently the holy woorkes, working with the Ancientes ϸ gouernours of the Sanctuarie.

3 And the holy workes prospered by Aggeus and Zacharias the Prophetes which prophecied.

4 So they finished all thinges by the commandement of the Lorde God of Israel, and with the consent of Cyrus and Darius, and Artaxerres Kinges of the Persians.

5 Thus the holie house was finished in the three and twentieth daye of the moneth Adar in the sixt yere of Darius King of the Persians.

6 ¶ And the children of Israel, and the Priests and the Leuites, and the rest, which were of the captiuity, and had any charge, did according to the thinges [written] in the booke of Moyses.

7 And they offred for the dedication of the Temple of the Lorde, an hundreth bulles, two hundreth rammes, foure hundreth lambes,

8 And twelue goates for the sinne of all Israel, according to the number of the chiefe of the tribes of Israel.

9 And the Priests, and the Leuites stood according to their kindreds clothed with long robes in the Woorks of the Lord God of Israel, according to the booke of Moyses, and also the porters in euery gate.

10 And the children of Israel offered the Passeouer together with them of the captiuitie, in the fourteenth day of the first moneth, after that the Priests ϸ Leuites were sanctified.

11 But all the children of the captiuitie were not sanctified together, but all the Leuites were sanctified together.

12 And they offered the Passeouer for all the children of the captiuitie, and for their brethren the Priests and for themselues.

13 Then all the children of Israel which were of the captiuitie did eat, euen all they that had separated them selues from the abominations of the people of the lande, and sought the Lord.

14 And they kept the feast of vnleauened bread seuen dayes, reioycing before the Lorde,

15 Because he had turned the counsell of the King of the Assyrians toward them to strengthen their hands in the woorkes of the Lord God of Israel.

## CHAP. VIII.

1 Esdras commeth from Babylon to Jerusalem. 10 The copie of the commission, giuen by Artaxerres. 29 Esdras giueth thankes to the Lord. 32 The number of the heads of the people that came with him. 76 His prayer and confession.

And after these things when Artaxerres King of the Persians reigned, Esdras [the sonne of] Saraias, [the sonne of Ezerias, [the sonne] of Helcias, [the sonne of Salum,

2 [The sonne] of Sadoc, [the sonne] of Achitob, [the sonne of Amarias, the sonne] of Ezias, [the sonne of] Memeroth, [the sonne

sonne of Zaraias, the sonne of Sauias, the sonne of Boccas, the sonne of Abisum, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron was the high Priest.

3 This Esdras went out of Babylon, and was a lerned writer taught in the law of Moyses, giuen by the Lord God of Israel.

4 Also ꝑ king gaue him great honour, and he found grace in his sight in all his requestes.

5 With him also there departed some of the children of Israel, and of the Priestes and Leuites, and of the holy singers, and of the porters & of the ministers of the Temple vnto Jerusalem,

6 In the seuenth yeere of the reigne of Artarerres, and in the fifth moneth: this was the seuenth yeere of the king, for they went out of Babylon in the first day of the first moneth,

7 And came to Jerusalem according as the Lord gaue them speed in their iourney)

8 For Esdras had gotten great knowledge, so that hee would let nothing passe that was in the Lawe of the Lord, and in the commandements, and he taught all Israel all the ordinances and iudgements.

9 So the commission written by king Artarerres was giuē Esdras the Priest and reader of the Lawe of the Lorde: the copie thereof followeth.

10 King Artarerres to Esdras the Priest, and reader of the Lawe of the Lord, Saluation.

11 Forasmuch as I consider things with pitie, I haue commanded that they that will and desire of the nation of the Jewes, and of the Priestes and Leuites, which are in our kingdome, should goe with thee vnto Israel.

12 Therefore as many as bee willing, let them depart together, as it hath seemed good to me and my seuen frendes the counsellers,

13 That they may visite the things that are in Judea and Jerusalem diligently, as it is contained in the Lawe of the Lord,

14 And carie the gifts to the Lorde of Israel in Jerusalem, which I and my frendes haue vowed: also all the golde and siluer, which shall be found in the countrey of Babylon appertayning, to the Lorde in Jerusalem,

15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Jerusalem, as well siluer as golde, for bulles, and rammes, and lambes, and things thereunto pertaining,

16 That they may offer sacrifices to the Lord vpō the altar of the Lord their God, which is in Jerusalem.

17 And whatsoeuer thou and thy brethrē will do with the gold or siluer, accomplish it according to the will of thy God.

18 And ꝑ holy vessels of the Lord, which are giuen thee for the vse of the Temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem.

19 And what other thinges soeuer thou shalt remēber for the vse of the Temple of thy God, thou shalt giue it out of the kings treasure.

20 And I also king Artarerres haue commanded the treasurers of Syria & Phenice, that whatsoeuer Esdras, the Priest and reader of the Lawe of the hiest God, shall sende for, they shoulde giue it him with all speede, euen to the summe of an hundreth talents of siluer,

21 And likewise vnto an hundreth cores of corne, and an hundreth pieces of wine and other things in abundance.

22 Let all things be done to the hiest God according to ꝑ Lawe of God with diligence, that wrath come not vpon the kingdome of the king and of his sonnes.

23 Also to you it is commanded, ꝑ of none of the Priests or Leuites, or holy singers, or porters or ministers of the Temple, or of the woorkemen of this Temple, no tribute nor tare be taken, nor that any haue power to tare them in any thing.

24 Thou also, Esdras, according to the wisedome of God, ordeyne iudges and gouernours, that they may iudge in all Syria and Phenice all those which are well instructed in the Law of thy God, and teach those, which are not instructed.

25 And let all those which shal transgresse the Lawe of God and the king, be diligently punished, either with death, or other punishment, either with penaltie of money, or banishment.

26 ¶ Then Esdras the scribe saide, Blessed bee the onely Lorde God of my fathers, which hath put this in the heart of the king to glorifie his house which is in Jerusalem,

27 And hath honoured me before ꝑ king, and the counsellers, and all his frends, and gouernours.

28 ¶* Therefore I was incouraged by the helpe of the Lorde my God, and gathered men of Israel to go vp with me. Ezra.7.

29 These are the guides after their families and order of dignities, which came vp with me out of Babylon in the reigne of Artarerres the king.

30 Of

30 Of the sonnes of Phinees, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid, Lettus.

31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundreth and fifte men.

32 Of the sonnes of Salomon, Abeliænias the sonne of Zacharias, & with him two hundreth men.

33 Of the sonnes of Zathoe, Sechenias [the sonne] of Jezolus, and with him three hundreth men: of the sonnes of Adin, Obeth sonne of Jonathas, and with him two hundreth and fifte men.

34 Of the sonnes of Elam, Jesias [sonne of Gotholias, and with him seuentie men.

35 Of the sonnes of Saphatias, Zarias sonne of Mathael, and with him seuentie men.

36 Of the sonnes of Joab, Badias [sonne of Jezelus, and with him two hundreth and twelue men.

37 Of the sonnes of Bamd, Assalmoth [sonne of Jolaphias, & with him an hundreth and threescore men.

38 Of the sonnes of Badi, Zacharias [sonne of Bebai, and with him twentie and eight men.

39 Of the sonnes of Astath, Johannes [sonne of Atatan, and with him an hundreth and tenne.

40 Of the sonnes of Adonicam the last: and these are the names of them, Eliphalat, Jeouel and Mamas, and with them seuentie men: of the sonnes of Bagouchi [sonne of Jstacourus, and with him seuentie men.

41 And I gathered them together to the flood called Theras, and pitched our tents there three dayes, and numbred them.

42 But when I had found there none of the Priests nor Leuites,

43 I sent to Eleazar, and beholde, there came Maalman, and Almathan, and Samaian, and Jozdon, and Nathan, Ennatan, Zacharian, and Mosollamon the chief, and best learned.

44 And I bade them to goe to Daddeus the captaine, which was in the place of the treasurie,

45 With charge to bid Daddeus and his brethrē, and the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.

46 And they brought vnto vs by the mightie hande of our Lorde learned men of the sonnes of Moli, [the sonne] of Leui, [the sonne of Jsrael, [to wit, Esebebian and his sonnes, and his brethren being eightteene.

47 And Asebia and Amon, and Osaian his brethren of the sonnes of Canaueus with their sonnes twentie persons.

48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the worke of the Leuites, [to wit, ministers of the Temple, two hundreth and twentie, of whome all the names were registred.

49 And there I proclaimed a fast for the young men before the Lorde to aske of him a good iourney both for vs, and for thē that were with vs, for our children, and for our cattell.

50 For I was ashamed to aske the king footemen, or horsemen, or conduct for safegarde against our enemies,

51 Because wee had sayde to the King, that the power of our Lord should be with them that sought him, to direct them in all things.

52 Wherefore wee prayed our Lorde again, according to these things, whome we found fauourable.

53 Then I chose from among the chefe of the tribes, and of the Priests, twelue men, [to wit, Esebrias and Assanias, and with them ten of their brethren.

54 And I weighed them the siluer and the golde, and the holy vessels of the house of our Lord, which the King and his counsellers, and [his Princes, and all Jsrael had giuen.

55 And I weighed them, fiue hundreth and fifte talents of siluer, and siluer vessels of an hundreth talents, and an hundreth talents of golde,

56 And twentie golden basins, & twelue vessels of braſſe, of fine braſſe shining like golde.

57 And I saide to them, You are also holy to the Lord, and the vessels are holy, and the gold, and the siluer is a vow to the Lord of our fathers.

58 Watch and keepe [them, till that you giue them to the heads of the families of the Priestes, and Leuites, and captaines of the families of Jsrael in Jerusalē in the chambers of the house of our God.

59 So the Priestes and Leuites tooke the siluer and the golde, and the vessels, and caried them to Jerusalem to the Temple of the Lord.

60 And wee departed frō the flood Thera, in the twelfth day of the first moneth, and came to Jerusalem, according to the

mughtie power of our Lorde with vs: and the Lorde deliuered vs from the beginning of our iourney from all enemies. So we came to Jerusalem.

61 And three dayes being past there, in the fourth day the siluer & was weighed, & the golde was deliuered in the house of our Lord to Marmoth the Priest, the sonne of Iourt,

*Or, Marmoth the sonne of Iourim.*

62 And with him to Eleazar the sonne of Phinees: and there were with them, Iosabad the sonne of Jesus, and Moeth sonne of Sabbanus, Leuites: all was deliuered them by number and weight.

*1. Esdr. 8. 33. Iosabad sonne of Iesua.*

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lorde God of Israel, euen twelue bulles for all Israel, rams foure score and sixteene,

65 Lambes three score & twelue, twelue goates for saluation, all in sacrifice to the Lord.

66 And they presented the commaundements of the King to the Kings stewards, and to the gouernours of Coelosyria & Phenice who honoured the people, & the Temple of God.

*Ezra 9.*

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the Princes and the Priestes, and the Leuites haue not separated [from thē] the strange people of the land,

68 For the pollutions of the Gentiles, [to wit,] of the Canaanites, Chetites, and Pherezites, and Iebusites, and Moabites, and Egyptians and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holy seede is mixed with the strange people of the lande, and the gouernours and rulers haue bene partakers of this wickednes frō the beginning of the thing.

70 And assoone as I had heard these thinges, I rent my clothes, & the holy garment, and I pulled the heare of mine head, and of my beard, and sate me downe sorowfull, and very sadde.

71 Then also all they that were moued with the worde of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sate very sad till the euening sacrifice.

72 Then I rose from the fast with my clothes torne, & the holy garment, & bowed my knees and stretched forth [mine] hands to the Lord,

*Ezra 9.*

73 And said, "O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heads, and our ignorances are lifted vp to heauen.

75 Yea euē from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers we with our brethren, with our kings and Priests haue bene giuen vp to the kings of the earth, to the sword & to captiuitie, and for a pray with all shame vnto this day.

77 And now holde great hath thy mercie bene, O Lorde, that there shoulde bee left vs a roote, and name in the place of thine holinesse!

78 And that thou shouldest reueale to vs a light in ỹ house of the Lorde our God, and giue vs meate in the time of our seruitude!

79 For when wee were in bondage, wee were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meate,

80 And that they should honour ỹ Temple of our Lorde, and raise vp Sion that is desolate, & giue vs assurance in Judea and Jerusalem.

81 And nowe, O Lorde, what shall wee say hauing these things: for we haue transgressed thy commandementes, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 "Because the land, which ye go to inherit, is a land polluted by the pollutions of the strangers of the lande, which haue filled it with their filthinesse, *Deut 7.*

83 Therefore nowe yee shall not ioyne [their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shal you desire to haue peace with them for euer, that yee may bee made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lorde, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: [but] we againe haue turned backe to transgresse thy lawe, and to mixe vs with the vncleannesse of the people of the land.

87 Mightest thou not be angry with vs to destroy vs, so that thou shouldest neither leaue vs roote nor seede nor name?

88 But, O Lorde of Israel, thou art true: for there is a roote left, euen vnto this day.

89 Behold, we are nowe before thee with our iniquities, neither can we indure before thee for these thinges.

90 ¶ And "as Esdras prayed and confessed *Ezra 10.*

sed and wept, and lay vpon the ground before the Temple, a verie great multitude was gathered vnto him out of Jerusalem of men and women, and yong children: for there was great lamentation among the multitude.

91 Then Jechonias the sonne of Jeel of the sonnes of Jsrael crying out sayde, O Esdras, wee haue sinned against the Lorde God: wee haue taken in mariage strange women of the nations of the land.

92 And now all Jsrael is doubtfull: therefore let vs make an othe concerning this to the Lord to put away all our wiues, which are strangers, with their children.

93 Jf it seeme good to thee, & to all them that obey the law of the Lord, rise vp, and put it in execution.

94 For to thee doeth it appertaine, and we are with thee to make thee strong.

95 Then Esdras arose, and made al the chiefe of the families of the Priests and Leuites of all Jsrael to sweare, that they would do thus: and they sware.

## CHAP. IX.

1 After Esdras had read the Lawe for the strange wiues, 10 They promise to put them away.

Ezra.10.6. Then Esdras rose from the court of the Temple, and went to the chamber of Joannan, the sonne of Elasib,

2 And being lodged there, he did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.

3 And there was a proclamation in all Judea & Jerusalem, to all them that were of the captiuitie that they should bee gathered to Jerusalem,

4 And that all they which shoulde not mete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their cattell confiscate to the Temple, and he cast out from among them of the captiuitie.

5 Then all they which were of the tribe of Juda & Benjamin, came together within three dayes into Jerusalem: this was the ninth moneth, and twentieth [day] of the moneth.

6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.

7 Then Esdras arose and saide to them, Ye haue sinned, for ye haue married strange wiues, so that ye haue augmented the sinnes of Jsrael.

8 Now therefore confesse and glorifie the Lord God of our fathers,

9 And doe his will, and separate your selues from the people of the land, and from the strange wiues.

10 Then all the multitude cried out and said with a loude voyce, Wee will doe so as thou hast said.

11 But because the multitude is great, & the time is winter, so that we can not stande without, & the worke is not of one day nor of two, seeing that many of vs haue sinned in this matter,

12 Let the chiefe men of the multitude, & all they which haue straunge wiues of our families, tarie:

13 And let the Priests and Judges come out of all places at y day appointed, till they haue appeased the wrath of the Lorde against vs for this matter.

14 Then Jonathas Asaels sonne, and Ezechias sonne of Thecan were appointed concerning these things, and Mofollam and Sabbateus did helpe them.

15 And they which were of the captiuitie, did after all these things.

16 Esdras the Priest also chose him certaine mē chief of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.

17 And they made an ende of the things pertaining to them that had married strāge wiues in the first day of the first moneth.

18 And there were found of the Priests, which had married strange wiues,

19 Of the sonnes of Jesus, the sonne of Josedec, and of his brethren, Mathelas, and Eleazar and Joribus and Joiadan.

20 Who also gaue their hands to cast out their wiues, and offered a ram for their reconciliation in their purgation.

21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Samelus, and Jhereel and Azarias.

22 And of the sonnes of Phaisu, Elionas, Masias, Jsmaelus, and Nathanael, & Ocidelus, and Dalias.

23 And of the Leuites, Jozabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Oudas, and Jonas.

24 Of the holy singers, Eliazurus, Bacchurus.

25 Of the porters, Sallumus, and Tolbanes.

26 Of them of Jsrael, of the sonnes of Phoros Jhermas, and Eddias, and Melchias, and Maelus, and Eleazar, and Asibias and Banaias.

27 Of the sonnes of Ela, Matthanias, Zacharias, and Jhereelas, & Jheremoth, and Aedias.

28 And of the sonnes of ‖ Zamoth, Eliadas, Eliasimus Othonias, Jarimoth, and ‖ Sabatus and Sardeus.

29 Of the sonnes of ‖ Bebai, Joannes, & Ananias, and Jolabad and Ematheas.

30 Of the sonnes of Mani, Olamus, Mamuchus, Jedatas, Jasubus, Jasael, and Jeremoth.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Laccunus, and Naidus, and Mathanias, and Selchel, and Baluuus, and Manasseas.

32 And of the sonnes of Annas, Elionas, and Aseas, and Melchias, & Sabbeus, and Simon a Cholanite.

33 And of the sonnes of Asom, Altaneus, and Matthias, and Bannaias, Eliphalat, and Manasses, and Semei.

34 And of the sonnes of Maani, Jeremias, Momdis, Omarus, Juel, Mamai, and Pactias, and Amos, Carabalion and Enasibus, & Mammuna tanaus, Eliasis, Uanus, Eliali, Samis, Selemias, Nathanias, and of the sonnes of Ozoias, Sesis, Esril, Azalius, Samatas, Sambis, Josphus.

35 And of the sonnes of Ethma, Mazitias, Zabadias, Ethes, Juel, Banaias.

36 All these maried strange wiues, & put them away with their children.

37 And the Priests and the Leuites dwelt in Jerusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

Nehem. 8.1

38 ℭ Then all the multitude assembled together with one consent into the broade place before the gate of the Temple toward the East,

39 And spake to Esdras the Priest, and reader, that hee should bring the Lawe of Moyses, which had bene giuen by the Lord God of Israel.

40 The brought Esdras the chiefe Priest the law to all the multitude, both man and woman, and to all the Priestes, that they might heare the lawe the first day of the seuenth moneth.

41 And he read in the first broade place of the gate of the Temple, from morning to midday, before the men and the women, and all the multitude hearkened to the Lawe.

42 So Esdras the Priest and reader of ϸ Lawe, stood vpon a pulpet of wood that was prepared.

43 And there stood by him ‖ Matgathias, Sammus, Ananias, Azarias, Urias, Ezecias, Balasamus at his right hand,

44 And at his left hande Phaldaius, and Sael, Melthias, Aothalaphus, Nabarias.

45 Then Esdras tooke the booke of the Lawe before the multitude (for hee sate honourably before them all)

46 And they all stoode vpright When he expounded the Lawe, and Esdras blessed the Lord the most hie God, the most mightie God of hostes.

47 And the whole multitude cryed, Amen.

48 Then Jesus and ‖ Anus, and Sarabias, and Adinus, and Jacobus, Sabataias, Autamas, Maiamas and Calitas, Azarias, & Joazabdus, and Ananias, and ‖ Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshipped the Lord,

49 And taught the Lawe of the Lord, & stood also earnestly vpon the reading.

50 Then said ‖ Aththarates to Esdras the chiefe Priest and reader, and to the Leuites, that taught ϸ multitude in all things, This day is holy vnto the Lord, & all haue wept in hearing of the Lawe.

51 Go therefore and eate the fat meates, and drinke the sweete drinkes, and send presents to them that haue not.

52 For this day is holy to the Lord, and bee not sore: for the Lord God will glorifie you.

53 So the Leuites commanded all these things to the people, saying, This day is holy to the Lord: be not sad.

54 Then they departed all to eate, and drinke, and to reioyce, and to giue presents to them that had not, and to make good cheere.

55 For they were yet filled with ϸ words wherewith they were instructed, whē they were assembled together.

# ij. Esdras.

CHAP. 1

1 The people is reproued for their vnfaithfulnesse. 30 God will haue another people, if these will not be reformed.

Esdr. 7.1. THe seconde booke of the Prophet *Esdras, the sonne of Saraias, the sonne of Azarias, the sonne of Helcias, the sonne of Sadamas, the sonne of Sadoc, the sonne of Achitob,

2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Zorith, the sonne of Abiel, the sonne of Phinees, the sonne of Eleazar,

3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the land of Medes, in the reigne of Artaxerxes King of Persia,

Ezek.1.1. 4 *And the worde of the Lord came vnto me, saying,

5 Go, and shew my people their sinnes, and their children their wickednesse, which they haue committed against me, that they may tell their childrens children,

6 For the sinnes of their fathers are increased in them, because they haue forgotten mee, and haue offered vnto strange gods.

7 Haue not I brought them out of the lande of Egypt from the house of bondage? but they haue prouoked mee vnto wrath, & despised my counsels.

8 Pull thou off then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Lawe, but they are a rebellious people.

9 Howe long shall I forbeare them, vnto whom I haue done so much good?

Num.14.28. 10 *Many Kings haue I destroyed for their sakes: Pharao with his seruantes and all his armie haue I smitten downe.

11 All the nations haue I destroyed before them: * I haue destroyed the East, the people of the two countries Tyrus and Sidon, and haue slaine all their enemies.

Num.21 14.20.21. 22.

12 Speake thou therfore vnto them, saying, Thus saith the Lord,

Exod.14. 29. Ios.3.16. 13 * I haue led you through the sea, and haue giuen you a sure way, since the beginning: * I gaue you Moyses for a guide, and Aaron for a Priest.

Exod.13. 21. Exod.13.21. & 14.24.

14 *I gaue you light in a pillar of fyre, and great wonders haue I done among you: yet haue yee forgotten mee, sayeth the Lorde.

15 Thus sayeth the almightie Lord, The quailes were a token vnto you: I gaue you tentes for safegarde, wherein yee murmured: Exod.16.13. Num.11.4.

16 And yee triumphed not in my Name for the destruction of your enemies, but yee yet murmure still.

17 Where are the benefites that I haue done for you: when yee were hungry in the wildernesse, did ye not cry vnto me? Psalm 78.3

18 Saying, Why hast thou brought vs into this wildernes to kill vs: It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, & gaue you Manna to eate: so ye did eate Angels foode. Wisd.16.20.

20 *when yee were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees. Num.20.11. Psalm 105.41

21 And I gaue you fat countries: I cast out the Cananites, the Pherezites, & Philistims before you: * what shall I doe more for you, saith the Lord? Esa.5.4.

22 Thus saith the almightie Lord, *whē ye were in the wildernesse at the bitter waters, being a thirst, and blaspheming my Name, Exod.15.23.

23 I gaue you not fire for the blasphemies, but cast a tree vnto the water, & made the riuer sweete.

24 What shall I doe vnto thee, O Iacob thou Iuda wouldest not obey? I will turne me to other nations, & vnto those will I giue my Name, that they may keepe my Lawes. Esa.65.1.

25 Seeing yee haue forsaken mee, I will also forsake you: when ye aske mercie of me, I will not haue pitie vpon you.

26 *when yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murther, Esa.1.15.

27 Although ye haue not forsaken mee, but your owne selues saith the Lord,

28 Thus saith the almightie Lord haue I not prayed you, as a father his sonnes, & as a mother her daughters, and as a nurse her yong babes,

29 That ye would be my people, as I am your God, and that yee would bee my children, as I am your Father:

30 * I gathered you together as an

28 And of the sonnes of ‖ Zamoth, Eliadas, Eliasimus, Othomas, Jarimoth, and ‖ Sabatus, and Sardeus.

29 Of the sonnes of ‖ Bebai, Joannes, & Ananias, and Josabad, and Emathcas.

30 Of the sonnes of Mam, Olamus, Mamuchus, Jedaias, Jasubus, Jasael, and Jeremoth.

31 And of the sonnes of ‖ Addi, Naathus, Moosias, Lacunus, and Naidus, and Mathanias, and ‖ Sethel, and Baluuus, and Manasseas.

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33 And of the sonnes of ‖ Asom, Altaneus, and Matthias, and Zabanaias, Eliphalat, and Manasses, and Semei.

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36 All these maried strange wiues, & put them away with their children.

37 And the Priests and the Leuites dwelt in Jerusalem, and in the countrey, the first day of the seuenth moneth, and the children of Israel in their owne houses.

38 ¶ Then all the multitude assembled together with one consent into the broade place before the gate of the Temple toward the East,

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52 For this day is holy to the Lord, and bee not sorie: for the Lord God will glorifie you.

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17 Where are the benefites, that I haue done for you: when yee were hungry in the wilderneſſe, did ye not cry vnto me?

Psalm 78.

18 Saying, Why hast thou brought vs into this wildernes to kill vs? It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

19 I had pitie vpon your mournings, & gaue you Manna to eate: so ye did eate Angels foode.

Wisd. 16.20.

20 When yee were thirstie, did not I cleaue the stone, and waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countries: I cast out the Cananites, the Pherezites, & Philistims before you: what shall I doe more for you, saith the Lord?

Exod. 17. 4

22 Thus saith the almightie Lord, When ye were in the wildernesse at the bitter waters, being a thirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, & made the riuer sweete.

24 What shall I doe vnto thee, O Iacob: thou Iuda wouldest not obey? I will turne me to other nations, & vnto those will I giue my Name, that they may keepe my Lawes.

Deut. 28.15

25 Seeing yee haue forsaken mee, I will also forsake you: when ye aske mercie of me, I will not haue pitie vpon you.

Iere. 11.14

26 When yee call vpon mee, I will not heare you: for yee haue defiled your hands with blood, and your feete are swift to commit murther,

27 Although ye haue not forsaken mee, but your owne selues saith the Lord,

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, & as a mother her daughters, and as a nurse her yong babes,

29 That ye woulde be my people, as I am your God, and that yee woulde bee my children, as I am your Father:

30 I gathered you together as an

henne gathereth her chickens vnder her wings: but now what shall I do vnto you: I will cast you out from my sight.

Mat. 23. 31 When you bring gifts vnto me, I will turne my face from you: for your solemne feast dayes, your newe moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophets, whom ye haue taken and slayne, and torne their bodies in pieces, whose blood I will reuenge, saith the Lord.

33 Thus saith the almightie Lord, Your house shalbe desolate: I will cast you out as the winde doeth the stubble.

34 Your children shall not haue generation: for they haue despised my commaundement, and done the thing, that I hate, before me.

35 Your houses will I giue vnto a people to come, who shall beleeue mee though they heare me not, and they, vnto whom I neuer shewed miracle, shall doe the thinges that I command them.

36 Though they see no Prophets, yet shal they hate their iniquities.

37 ¶ I will declare the grace that I will do for the people to come, whose children reioyce in gladnes, and though they haue not seene me with bodily eyes, yet in heart they beleeue the things that I say.

38 Now therefore brother, behold what great glory, and see the people that come frō the East.

39 Unto whome I will giue for leaders, Abraham, Isaac, Jacob, Oseas, Amos, Micheas, Joel, Abdias, Jonas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias, which is called also the *messenger of the Lord.)

Malach. 3.1

## CHAP. II.

The Synagogue vnderly saieth with her owne children. 18 The Gentiles are called

Thus saith the Lorde, I brought this people out of bondage: I gaue them also my commandements by my seruantes the Prophetes, whome they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Goe you away, O children: for I am a widowe and forsaken.

3 I brought you vp with gladnesse, but with sorrowe and heauinesse haue I lost you: for yee haue sinned against the Lorde your God, and done the thing that displeaseth him.

4 But what shall I nowe doe vnto you? I am a widdowe and forsaken: goe yee, O my children, and aske mercie of the Lord.

5 And thee, O Father, I cal for a witnes for ỹ mother of these children, which would not keepe my couenant,

6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.

7 Let their names bee scattered among the heathen: let them bee put out of ỹ earth, for they haue despised my couenant.

8 Woe vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember *what I did vnto Sodom & Gomorrha, Genes. 19

9 Whose lande is mixed with cloudes of pitch and heapes of ashes: so will I doe vnto them, that heare mee not, saith ỹ almightie Lord.

10 ¶ Thus sayth the Lord vnto Esdras, Tell my people, that I will giue them the kingdome of Jerusalem, which I would haue giuen vnto Israel.

11 And I will get mee glory by them, and giue thē the euerlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of life, smelling of ointment: they shall neither labour nor be weare.

13 Go ye, and ye shall receiue it: pray that the time, which is long, may bee shortened: the kingdome is alreadie prepared for you: Watche.

14 Take heauen and earth to witnes: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, & bring them vp with gladnesse: make their feete as fast as a pillar: for I haue chosen thee: saith the Lord.

16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowen my name in Israel.

17 Feare not, thou mother of the children: for I haue chosen thee, sayth the Lorde.

18 I will send thee my seruantes Esaie and Jeremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites.

19 And as many fountaines, flowing with milke and hony, and seuen mightie mountaines, whereupon there growe roses and lilies, whereby I will fill thy children with ioy.

20 Execute iustice for the widdowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherlesse: clothe the naked.

21 Heale

21 Heale the wounded, and sicke: laugh not a lame man to scorne: defend the creeple, and let the blinde come into the light of my clearenesse.

22 Keepe the olde and the yong that are within thy walles.

Tob.1.17, 18. 23 *Whereseuer thou findest the dead, take them and bury them, and I will giue thee the first place in my resurrection.

24 Abide still, O my people, and rest: for thy quietnes shall come.

25 Nourishe thy children, O thou good nurse: stablish their feete.

26 None of the seruants that I haue giuen thee, shall perish: for I will seeke them from among thy number.

27 Bee not weary: for when the day of trouble and heauines commeth, other shall weepe and bee sorowfull, but thou shalt bee merie and haue abundance.

28 The heathen shall enuie thee, and shall doe nothing against thee, sayth the Lord.

29 Mine handes shall couer thee, so that thy children shall not see hell.

30 Bee ioyfull, O thou mother, with thy children: for I will deliuer thee, sayth the Lorde.

31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and will shewe mercie vnto them: for I am mercifull, sayth the Lord almightie.

32 Embrace thy children, vntill I come and shewe mercie vnto them: for my fountaines runne ouer, and my grace shall not fayle.

33 I Esdras receiued a charge of ye Lord vpon the mount Horeb, that I shoulde goe vnto them of Israel, but when I came to them, they cast me off, and despised the commandement of the Lord.

34 And therefore I say vnto you, O yee heathen, that heare and vnderstand, waite for your shepheard, who shal giue you euerlasting rest: for he is neere at hand, that shal come in the end of the world.

35 Bee ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadowe of this worlde: receiue the ioy of your glorie: I testifie my saiuour openly.

37 Receiue the gift that is giuen you, and be glad, giuing thankes vnto him, that hath called you to the heauenly kingdome.

38 Arise, and stande vp, and beholde the number of those that are sealed for the feast of the Lord,

39 Which are departed from the shadowe of the world, and haue receiued glorious garments of the Lord.

40 Take thy number, O Sion, and shut vp them that are clothed in white, which haue fulfilled the Law of the Lord.

41 The number of thy children whome thou longest for, is fulfilled: beseech the power of ye Lord, that thy people which haue bene called from the beginning, may bee sanctified.

42 *I Esdras saw vpon mount Sion a great people whome I coulde not number, and they all praised the Lord with songs. Reuel.7.

43 And in the middes of them there was a yong man hier in stature then them all, & vpō euery one of their heads he set crowns, & was hier then the others, which I much marueiled at.

44 So I asked the Angel, & saide, who are these, my Lord?

45 Who answered, and sayde vnto me, These be they, that haue put off the mortall clothing, and haue put on the immortall, and haue confessed the name of God: nowe are they crowned, and receiue the palmes.

46 Then said I vnto the Angel, what yong man is it, that setteth crownes on them, and giueth them the palmes in their handes?

47 And hee answered, and sayd vnto mee, It is the Sonne of God, whom they haue confessed in the worlde. Then began I greatly to commend thē, that had stande so strongly for the Name of the Lord.

48 Then the Angell said vnto me, Goe thy way, and tell my people, what, & howe great wonders of the Lorde God thou hast seene.

## CHAP. III.

4 The wonderous workes which God did for the people, are recited. 21 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people which yet are sinners also.

IN the thirtieth yeere after ye fall of the citie, as I was at Babylon, I lay troubled vpon my bed, & my thoughtes came vp to mine heart,

2 Because I saw ye desolation of Sion, & the welth of them that dwelt at Babylon.

3 So my spirite was sore moued, so that I began to speake fearefull wordes to the most high, and sayd,

4 O Lorde, Lorde, thou spakest at the beginning when thou alone plantedst the earth, and gauest commandement vnto the people,

5 *And a body vnto Adam, without Gen.2.7.

soule,

soule, who was also the workemanship of thine handes, and hast breathed in him the breath of life, so that he lived before thee,

6 And ledest him into Paradise, which thy right hand had planted, or euer þ earth was brought forth.

7 Euen then thou gauest him commandement to loue thy way: but he transgressed it, and immediatly thou appointedst death to him and his generation, of whome came nations, tribes, people and kinreds out of number.

Gen.6.12. 8 And euery people walked after their owne will, and did wonderfull thinges before thee, and despised thy commaundements.

Gene.9.10 9 But at the time appointed thou broughtest the flood vpon those that dwelt in the world, and destroyedst them,

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

1.Pet.3.20. 11 Yet thou lefte one, (euen) Noe, with his housholde, of whom came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and many nations were increased, they began to bee more vngodly then the first.

Gene.11.1 13 Nowe when they lived wickedly before thee, thou diddest choose thee a man Gene.17.5 from among them, whose name was Abraham.

14 Whom thou louedst, and vnto whom onely thou shewedst thy will,

15 And madest an euerlasting couenaunt with him, promising him that thou wouldest neuer forsake his seede.

Gene.21.2 Gene.25.26. Malach.1.2. Rom.9.13. 16 And vnto him thou gauest Isaac, vnto Isaac also thou gauest Iacob and Esau, and diddest choose Iacob, and cast off Esau, and so Iacob became a great multitude.

17 And when thou ledest his seede out of Exod.19 deut.4.10 Egypt, thou broughtest them vp to mount Sina,

18 And enclinedst the heauens and bowedst downe the earth, and diddest moue the ground, and cause the depths to shake, and diddest astonish the worlde.

19 And thy glorye went thorowe foure gates of fire, with earthquakes, winde and cold, that thou mightest giue the Law vnto the seede of Iacob, and that which the generation of Israel should diligently obserue.

20 Yet tookest thou not away from them the wicked heart, that thy law might bring forth fruite in them.

21 For Adam first hauing a wicked heart, Gen.3.6. was ouercome and vanquished, and all they that are borne of him.

22 Thus remained weakenes ioyned vnto the lawe in the hearres of the people, with the wickednes of the roote: so that the good departed away, and the euil abode still.

23 So the times passed away, and the yeres were brought to an end, 2 Sam.5.3 til thou diddest raise thee vp a seruant called Dauid,

24 Whom thou commaundedst to builde 1.Sam.5.1 a citie vnto thy name, to call vpon thee ther- &7.5.13. in with incense and sacrifice.

25 When this was done many yeres, the inhabitants forsooke thee,

26 Following the wayes of Adam and all his generation: for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer vnto the hands of thine enemies.

28 But do they that dwell at Babylon, any better, that they should haue the dominion of Sion?

29 For when I came thither, and sawe their wicked deedes without number (for this is the thirtieth yeere that I see many trespasing) I was discouraged.

30 For I sawe, howe thou sufferedst them that time, and sparedst the wicked doers, where as thou hast destroyed thine owne people, and preserued thine enemies, and thou hast not shewed it.

31 I can not perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion?

32 Or is there any other people þ knoweth thee besides Israel? or what generation hath so beleeued thy testimonies, as Iacob?

33 And yet their reward appeareth not, and their labour hath no fruite: for I haue gone here and there thorowe out the heathen, and I see them flourish, and thinke not vpon thy commandements.

34 Weigh thou therefore our wickednes nowe in the balance, & theirs also that dwell in the world, and no mention of thee shalbe found but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight? or what people hath so kept thy commaundements?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

## CHAP. IIII.

1 The angel reproueth Esdras, because he seemed to enter into the profound iudgements of God.

And

AND the Angell that was sent vnto me, whose name was Vriel, answered,

2 And said, Thine heart hath taken too much vpon it in this world, and thou thinkest to comprehende the wayes of the highest.

3 Then saide I, Yea, my Lorde. And he answered me, and said, I am sent to shewe thee three wayes, and to set forth three similitudes before thee,

4 whereof if thou canst declare me one, I will shewe thee also the way, that thou desirest to see, and I will shew thee from whence the wicked heart commeth.

5 And I said, Tell on, my Lorde. Then sayde he vnto me, Goe thy way: weigh me the weight of the fire, or measure me the blast of the winde, or call me againe the day that is past.

6 Then answered I, and said, what man is borne, that can doe that, which thou requirest me, concerning these things?

7 And he said vnto me If I should aske thee howe deepe dwellings are in the midst of the sea, or howe great springs are in the beginning of ỹ depth, or howe great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peraduenture thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, neither did I euer clime vp to heauen.

9 But nowe haue I asked thee but of fire and wind, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me none answere of them.

10 He saide moreouer vnto me, Thine owne things, and such as are growen vp with thee, canst thou not knowe:

11 howe shoulde thy vessell then be able to comprehende the wayes of the highest, and nowe outwardly in the corrupt world, to vnderstande the corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not at all, then that wee shoulde liue in wickednesse, and to suffer, and not to knowe wherefore.

Iudges 2. 2. chron. 25. 18. 13 And he answered me, and saide, "I came to a forest in ỹ plaine where the trees helde a counsell,

14 And saide, Come, let vs goe fight against the sea, that it may giue place to vs, and that we may make vs more woodes.

15 Likewise the floods of the sea tooke counsell and said, Come, let vs goe vp and fight against the trees of the wood, that we may get an other countrey for vs.

16 But the purpose of the wood was vaine: for the fire came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sande stoode vp and stopped them.

18 If thou were iudge betweene these two, whome wouldest thou iustifie? or whome wouldest thou condemne?

19 I answered and saide, Verely it is a foolish purpose, that they both haue deuised: for the grounde is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the grounde is appointed for the wood, & the sea for his floods, so they that dwell vpon earth, can vnderstande no thing, but that which is vpon earth: and they that are in the heauens, the thinges that are aboue the height of the heauens. Ecclesi. 3. 11. 12.

22 Then answered I, and sayde, I beseech thee, O Lorde, let vnderstanding bee giuen me.

23 For I did not purpose to inquire of thine high thinges, but of such as we daily meddle withall, namely wherefore Israel is made a reproche to the heathen, and for what cause the people, whome thou hast loued, is giuen ouer to wicked nations, and why the lawe of our fathers is abolished, and the written ceremonies are come to none effect,

24 Why we are tossed to & fro through the worlde as the grashoppers, and our life is a very feare, and we are not thought worthie to obteine mercie.

25 But what will he doe to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and said The more thou searchest the more thou shalt marueile: for the world hasteth fast to passe away,

27 And can not comprehend the things, that are promised to the righteous in time to come: for this worlde is full of vnrighteousnesse and wealenesse.

28 But to declare thee the things whereof thou askest, the euill is sowen, but the destruction thereof is not yet come.

29 If the euill seed that is sowen be not turned vpside down, and if the place where the euill is sowen, passe not away then can not ỹ thing come, that is sowen with good.

30 For the corne of euill seede hath bene sowen in the heart of Adam from the beginning,

gunning, and how much vngodines hath he brought vp vnto this time: and howe much shall he bring foorth vntill the harueſt come:

31 Ponder with thy ſelfe, howe much frute of wickednesse the corne of euill seede hath brought forth,

32 And when the stalkes shall bee cut downe, which are without number, howe great an haruest must be prepared.

33 Then I answered, and saide, howe, and when shall these thinges come to passe: wherefore are our yeeres few and euill:

34 And he answered me, saying, Haste not to be aboue the most high: for thou labourest in vaine to be aboue him, though thou mdeuour neuer so much.

35 Did not the soules also of the righteous aske question of these thinges in their chambers, saying, howe long shall I thus hope: and when commeth the frute of my barne and our wages:

36 And vpon this Jeremuel the Archangell answered, and saide, When the number of the seedes is filled in you: for he hath weighed the worlde in the balance.

37 The measure of the times is measured: the ages are counted by number, and they shall not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, and said, O Lord, Lorde, we are all euen full of sinne,

39 And for our sake peraduenture the harueſt of the righteous is not fulfilled, because of the sinne of them that dwell vpon earth.

40 So he answered me, and sayde, Goe, and aske a woman with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth any longer within her.

41 Then said I, No, Lorde, she can not. And he said vnto me, In the graue the places of soules are like the wombe.

42 For as she that is with childe, hasteth to escape the neceſſity of the trauaile, so doe these places haste to deliuer those thinges that are committed vnto them.

43 That which thou desirest to see, shall be shewed thee from the beginning.

44 Then answered I and saide, If I haue founde grace in thy sight, and if it bee possible, and if I be meete therefore,

45 Shewe me whether there be more to come then is past, or more things past, the are to come.

46 What is past, I knowe, but what is to come I knowe not.

47 And he saide vnto me, Stand on the right side, and I will expounde thee this by example.

48 So I stoode, and behold, a hote burning ouen passed before me: and when the flame was gone by, I looked, and beholde, the smoke had the vpper hande.

49 After this there passed before me a watrie cloude, and sent downe much raine with a storme: and when the stormie raine was past, the droppes came after.

50 Then said he vnto me, Consider with thy selfe, as the raine is more then droppes, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hande. And the droppes, and the smoke were much.

51 Then I prayed, and said, May I liue, thinkest thou vntill that time: or what shall come to passe in those dayes:

52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a part: but I am not sent to shewe thee of thy life: for I doe not knowe it.

## CHAP. V.

1 In the latter times truth shall be hid. 10 Vnrighteousnes and all wickednesse shall reigne in the mean. 23 Israel is corrected, and God deliuereth them. 24 God doeth all thing in season

NEuertheleſſe concerning the tokens, beholde, the times shall come, that they which dwell vpon earth, shalbe taken in a great number and the way of trueth shall be hid, and the lande shall be baren from faith,

2 And *vnquitie shall be increased more Matt.24.
then thou hast seene nowe, or hast heard in time past.

3 And it shall come to passe, that one shal set in foote, and thou shalt see the lande desolate, which nowe reigneth.

4 Yea, if God graunt thee to liue, thou shalt see after the thirde trumpet, that the sunne shall suddenly shine againe in the night, and the moone three times in a day.

5 Blood shall droppe out of the wood, and the stone shall giue his voyce, and the people shall be moued.

6 And he shall rule, of whom they hope not that dwell vpon earth, and the foules shall change place.

7 And the sea of Sodom shall cast out fish, and make a noyse in the night, which many shall not knowe, but they shall all heare the voyce thereof.

8 There shall be a confusion in many places, and the fire shall oft breake foorth, and the wilde beastes shall change their places, and menstruous women shal beare monsters.

9 And salt waters shall be founde in the sweete, and all friendes shall fight one against another: then shall wit hide it selfe, and vnderstanding depart vnto his secrete

chamber.

chamber.

10 Jt shalbe sought of many, & yet not be found: then shal our vnrighteousnes and vnpryuousnes haue the vpper hand vpon earth.

11 One land also shall aske another, and say, Is righteous iustice gone thyough thee? And it shall say, No.

12 At the same time shall men hope, but not obteine: they shall labour, but their enterpaises shall not prosper.

13 To shewe thee such tokens J haue leaue, and if thou wilt pray againe & weepe as now, & fast seuen dayes, thou shalt heare yet greater thyngs then these.

14 ¶ Then J awaked, and a feare fulnes went thyough all my bodie, and my minde was feeble and fainted.

15 But the Angel that was come to talke with me, helde me, comforted me, and set me vp vpon my feete.

16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauie?

17 Knowest thou not that Jsrael is committed vnto thee in the lande of their captiuitie?

18 Up then and eate, and forsake vs not, as the shepheard that leaueth his flocke in the hands of the cruell Wolues.

19 Then said J vnto him, Go thy wayes from me, and come not neere me: and when he heard it, he went from me.

20 And J fasted seuen dayes, mourning and weeping, as Uriel the Angell had commanded me.

21 And after seuen dayes the thoughts of mine heart were verie grieuous vnto me againe.

22 And J had a desire to reason againe, and J began to talke with the most high againe,

23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.

24 And of all lands of the world thou hast chosen thee one pit, & of all the flowres of the ground thou hast chosen thee one lilie.

25 And of all the depths of the sea thou hast filled thee one riuer, and of al builded cities thou hast sanctified Sion vnto thy selfe.

26 And of all the foules that are created, thou hast named thee one doue, and of al the cattell that are made, thou hast appointed thee one sheepe.

27 And among al the multitude of people thou hast gotten thee one people, and vnto this people whom thou loudst, thou gauest a law, that is proued of all.

28 And now, O Lord, why hast thou giuen this one people ouer vnto many? & vpō one roote thou hast set others, and hast scattered thine onely people among many.

29 They tread them downe which haue withstand thy promises, and beleeue not thy testimonies.

30 And if thou diddest so much hate thy people, they shoulde haue beene punished with thine owne handes.

31 ¶ Nowe when J had spoken these words, the Angel that came to me the night afore, was sent vnto me,

32 And saide vnto mee, Heare me and J will teach thee, and hearken that J may instruct thee further.

33 And J said, Speake on, my Lord. Then said he vnto me, Thou art sore vexed & troubled for Jsraels sake. Louest thou them better, then he doth that made them?

34 And J said, No, Lord, but of very sorow haue J spoken: for my reines paine me euerie houre, while J labor to comprehend the way of the most high, and to seeke out part of his iudgement.

35 And he said vnto me, Thou canst not. And J sayde, Wherefore, Lorde wherefore was J borne? or why was not my mothers wombe then my graue? so had J not seene the trouble of Jacob, and the griefe of the stocke of Jsrael.

36 And he said vnto mee, Number vnto me the thyngs that are not yet come, or gather me the drops that are scattred, or make me the withered flowers greene againe.

37 Open me the places that are closed, & bring me forth the windes, that are shut vp therein: shewe me the image of a voyce, and then will J declare thee the thyng, that thou askest and labourest to know.

38 And J sayde, O Lord Lord, who can know these thyngs, but he that hath not his dwelling with men?

39 But J that am ignorant, howe can J speake of these thyngs, whereof thou askest me?

40 Then said he vnto me, Like as thou canst do none of these thyngs, that J haue spoke of, so canst thou not find out my iudgement, nor the least benefite, that J haue promised vnto my people.

41 Then J said, Behold, O Lord, the last thyngs are present vnto thee, and what that they do that haue bene before me, or we that be now or they that shall come after vs?

42 And he said vnto me, J will compare my iudgement vnto a ring: as there is no slacknesse of the last, so is there no swiftnesse of the first.

43 Then I answered, and said, Couldest thou not make at once those that have bene, those that are nowe, and those that shall come, that thou mightest shewe thy iudgement the sooner?

44 Then answered he me. The creature, said he, can not preuent the Creator, neither can the world holde them at once, that shall be created therein.

45 And I said, As thou hast taught thy seruant, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, & hast sustened it, so might it now also contein all men at once.

46 And he said vnto me, Aske the wombe of a woman, and say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth ten at once.

47 And I said, Surely she cannot, but by distance of time.

48 Then said he vnto me, So haue I ordeined the number of the earth by times whē seede is sowen vpon it.

49 For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.

50 ¶ I asked againe, and said, Seeing thou hast now shewed me the way, I will proceede to speake before thee: for our mother, whome thou hast tolde mee is yong, draweth she neere vnto age?

51 He answered me, and said, Aske a woman that trauaileth, and she will tell thee.

52 Say vnto her, Wherefore are not they (whom thou hast nowe brought forth) like those which were before thee, but lesse of stature?

53 And shee shall answere thee, Some were borne in the flowre of youth, others were borne in the time of age, when the wombe fayled.

54 Consider now thy selfe, howe that yee are lesse of stature, then those that were before you,

55 And so are they that come after you, lesse then ye, as the creatures which nowe begunne to be olde, and haue passed ouer the strength of youth.

56 Then said I, Lord, I beseech thee, if I haue found fauour in thy sight, shew thy seruant, by whom thou doest gouerne thy workemanship?

## CHAP. VI.

God hath foreseene all things when secrete counsell, and is neither three of and hath created them for his children. 25 The ſelicitie of the age to come

AND he sayde vnto mee, In the beginning when the rounde worlde was made, and before the borders of the worlde were set, and before the windes blewe one against another:

2 Before the noyse of thunders sounded, before the braight lightning did shine forth, before the foundations of Paradise were layde:

3 Before the faire flowers did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:

4 Before the heightes of the aire were lifted vp, before the measures of the heauēs were named, before the chymnies in Sion were hote:

5 Before the present yeeres were sought out, and before the affections of them that nowe sinne, were turned away, and they that haue layde vp the treasure of fayth, were sealed,

6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shall be ended, and by none other.

7 Then answered I, and sayde, What shall be the diuision of times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he sayd vnto me, From Abraham vnto Isaac, when Jacob and Esau were borne of him, * Jacobs hande helde first the heele of Esau. * Gen. 25. 26

9 For Esau is the ende of this world, and Jacob is the beginning of it that followeth.

10 The hand of man is betwixt the heele and the hande. Other thing, Esdras, aske thou not.

11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,

12 I beseech thee, make an end to shewe thy seruant thy tokens, whereof thou shewedst me part the last night.

13 So he answered me, and sayd, Stand vp vpon thy feete, and heare a mighty sounding voyce.

14 There shall come as an earthquake, but the place where thou standest, shall not be moued.

15 And therefore when hee speaketh, bee not afraid: for of the ende shall be the word, and of the foundation of the earth shall it be vnderstande.

16 Therfore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the ende.

17 And when I had heard it, I stood vp vpon my feete, and hearkened, and beholde, there was a voyce that spake, and the sound of it was like the sound of many waters:

18 And it sayde, Behold, the dayes come, that I will come and enquire of them that dwell

dwell vpon the earth,

19 And when I began to inquire of them, who by their vnrighteousnesse haue hurt others, and when the affliction of Sion shall be fulfilled,

20 And the world, that shal vanish away, shalbe sealed, then wil I shew these signes: the bookes shall bee opened before the heauen, and they shall see all it together.

21 And the children of a yeere olde shall speake with their voyces: the women with childe shall bring forth vntimely children of three or foure moneths olde, and they shall liue that are raised vp.

22 Then suddenly shall the sowen places appeare as the vnsowen, and the full store houses shall suddenly be found emptie.

23 And the trumpet shall sound, and all they that heare it, shall be suddenly afrayed.

24 At that time shall friends fight with friends as with enemies and the earth shal feare with them: the springs of the welles shall stand stil, and in three houres they shal not runne.

25 Whosoeuer remayneth from all these things that I haue tolde thee, shall bee saued and see my saluation, and the ende of your worlde.

26 And the men that are receyued, shall see it: they that haue not tasted death from their birth, and the heart of the inhabitants shall bee changed, and turned to another meaning.

27 For euil shalbe put out, and deceit shal be quenched,

28 But fayth shall flourish: corruption shall bee ouercome, and the trueth which hath beene so long without fruit, shall come forth.

29 ¶ And when he talked with mee, behold, I looked a litle vpō him before whom I stoode.

30 And these wordes sayde he vnto mee, I am come to shewe thee the time of the night to come.

31 If thou wilt pray againe, and fast seuen dayes more, I will tel thee more things, and greater then these, which I haue heard in the day.

32 For thy voyce is heard before the Highest: surely the mightie hath seene thy righteous dealing: hee hath seene also thy chastity, which ye hast kept sure thy youth.

33 Therfore hath he sent me to shew thee all these things, and to say vnto thee, Be of good comfort, and feare not,

34 And haste not in the vaine consideration of the first times, nor make haste to the latter times.

35 And after this I wept againe and fasted seuen dayes in like maner, that I might fulfill the three weekes, which hee had appointed me.

36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most high.

37 For my spirit was greatly set on fire, and my soule was in distresse,

38 And I said O Lord, thou spakest expressly in the first creation, euen the first day) and commandedst * that the heauen and the earth should be made, and the worke followed thy worde. Genes. 1.

39 And then was there the spirit, and the darkenesse was on euery side with silence: there was no mans voyce as yet created of thee.

40 Then commaundedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.

41 Vpon the second day thou createdst the heauenly arc and commandedst it, that, going betweene, it should make a diuision betweene the waters, that the one part might remaine aboue, and the other beneath.

42 Vpon the third day thou cōmandedst, that ỹ waters should be gathered together in the seuenth part of the earth: fiue partes didst thou drie, and kept them to the intent that of these there should bee that should serue ther, being sowen of God and tilled.

43 Assoone as thy worde went forth, the worke was incontinently made.

44 For immediately great and innumerable fruite did spring vp, and many diuerse pleasures for the taste, and flowers of vnchangeable colour, and odours of a most wonderfull smell, and these things were created the third day.

45 *Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres, Genes. 1.

46 And gauest them a charge, to do *seruice euē vnto man that was for to be made. Genes. 1. Psal. 104. Iob 38.

47 And vpon the fift day thou saidest vnto the seuenth part *where the waters were gathered, that it should bring forth beastes, as fowles and fishes: and it was so. Genes. 1.

48 For the dounne waters, and without life brought forth liuing things at the commandement of God that the nations might praise thy wonderous workes.

49 Then didst thou prepare two liuing things: the one thou calledst Behemoth, & the other thou calledst Leuiathan, Iob. 40. Psal. 104.

50 And didst separate the one from the other: for the seuenth part where the water was gathered, could not hold them.

51 Unto Behemoth thou gauest one part, which was dried vp the third day, that hee should dwell in the same part, wherein are a thousand hilles.

52 But vnto Leuiathan thou gauest the seuenth part that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the first day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattell and creeping things.

54 And besides this Adam, whom thou madest lord ouer all the workes which thou hast created of him come we all, and the people also, whom thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the worlde for our sakes.

56 As for the other people, which also come of Adam, thou hast declared thē that they are nothing before thee, but be like vnto spittle, and hast compared their riches vnto a drop that falleth from a vessel.

57 And nowe, O Lorde, beholde, these heathen which haue beene reputed as nothing, haue begun to bee lords ouer vs, and to deuoure vs.

58 And we thy people (whom thou hast called the first borne, the onely begotten, and thy feruent louer) are giuen into their handes.

59 If the worlde then be created for our sakes, why haue wee not the inheritance thereof in possession? or how long shall wee suffer these things?

## CHAP. VII.

5 Without tribulation none can come to felicitie. 12 God abuerteth all vnto me. 28 The comming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodnes of God.

AND when I had made an end of these wordes, there was sent vnto mee an Angell, which had beene sent downe to mee the nights afore.

2 And hee sayde vnto mee, Vp, Esdras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then said hee vnto mee, The seats set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance therof were narowe, and like the riuers,

5 Who could goe into the sea to looke vpon it, and to rule it? If hee went not thorowe the narowe, howe could he come into the broade?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all good things:

7 The entraunce thereof is narowe and in a dangerous place to fall, that there is fire at the right hande, and a deepe water at the left,

8 And there is but one path betwixt them, euen betweene the fire & the water, so that there could but one man go there.

9 If this citie were giuen vnto a man for an inheritance, if he neuer went thorowe the perill before it, how could hee receiue his inheritance?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the worlde: and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the world made narow, full of sorowe and trauaile: they are but fewe and euil, and full of perils, and very painefull.

13 For the entrances of the fore worlde were wide and sure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by these straite & battle things, they can not attaine to those thinges that are hid.

15 Why then disquietest thou thy selfe, seeing thou art corruptible? and why art thou moued, seeing thou art mortall?

16 And why hast thou not cōsidered in thy minde the things to come, rather then them that are present?

17 Then said I, O Lord, Lord, *seeing thou hast ordeined in thy law, that the righteous should inherite these things, and that the vngodly should perish, Deut.32.

18 Should the righteous suffer straitnes in hoping for large things: yet they that haue liued vngodly and suffered straitnesse, shall not see the large things.

19 Then hee sayde vnto mee, There is no iudge more iust then God, and there is none more wise then the most high.

20 For many perish in this life, because they despise the Lawe of God that is appointed.

21 For God hath diligently admonished such as came, so oft as they came, what they should doe to haue life, & what they should obserue, to auoyd punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceyued themselues by their wicked deedes, and deemed the power of the most

most high, and regarded not his wayes.

24 But they despised his lawe, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the emptie are emptie things, and to the full, full things.

26 Behold, the time shal come, that these tokens which I haue told thee, shall come to passe, and the bride shall appeare, and she shall come forth, and bee seene that nowe is vnder the earth.

27 And whosoeuer shal escape these euils, he shall see my wonders.

28 For my sonne Iesus shall appeare with those that bee with him, and they that remaine, shall reioyce within foure hundreth yeeres.

29 After these same yeres shall my sonne Christ die, and all men that haue life.

30 And the world shall be turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet asleepe shalbe raised vp: and that shal die, that is corrupt.

32 Then the earth shal restore those, that haue slept in her, and so shall the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most high shal appeare vpon the seate of iudgement, and miseries shall vanish away, and long sufferyng shall haue an ende.

34 Iustice only shal continue: the trueth shall remaine, and faith shall be strong.

35 The worke shall followe, and the reward shalbe shewed: the good deedes shall be of force, and vnrighteousnes shall beare no more rule.

Gen.18.23. Exod.32. 33.cc

36 Then said I, *Abraham prayed first for the Sodomites, and *Moyses for the fathers that sinned in the wildernes,

37 And they that came after him, for Israel in the time of Achaz, and Samuel,

1.Sam.14. 17. 2.Chron.6 34.

38 And *Dauid for the destruction, *and Salomō for them that came into the Sanctuarie,

1 King.17 21.18.36. 4.Reg.4 2.Kyng.19. 35.

39 *And Elias for those that receiued rain, and for the dead that he raught liue,

40 And *Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seeing vice is increased, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect follow also now?

42 Then hee answered mee, and saide, This present life is not the ende: oft times honour is retained nie: therefore haue they prayed for the weake.

43 But the day of iudgement shalbe the end of this world, and the beginning of the immortalitie to come, wherein all corruptiō shall ceasse.

44 Intemperance shal passe away: infidelitie shalbe cut off: righteousnes shall growe vp, and the verite shall spring vp.

45 Then shall no man bee able to saue him that is destroyed nor oppresse him that hath gotten the victorie.

46 I answered then, and saide, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauines, & after death to feare punishment?

48 O Adam, what hast thou done? for Rom.5.18. in that that thou hast sinned, thou art not fallen alone, but the fall also redoundeth vnto vs that come of thee.

49 For what profite is it vnto vs, if there be promised an immortall life, when we doe the workes that bring death?

50 And that an euerlasting hope should be promised vs, seeing that wee bende our selues to deadly vanitie?

51 And that there should be appointed vs dwellings of health and safetie, if wee haue liued wickedly?

52 And that the glorie of the most high should be kept to defend them which haue lead a patient life, if we haue walked in the wicked wayes?

53 And that an eternall Paradise should be shewed, whose fruit remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of the, which haue abstained, should shine more then starres, if our faces be blacker then darknes?

56 For while we liued, we did not remember when wee did vnrighteously, that wee should suffer after death.

57 Then answered hee mee, and saide, This is the maner of the battell which man, that is borne in the earth shall fight,

58 That if hee be ouercome hee shoulde suffer as thou hast saide: but if hee get the victorie, he should receiue the thing that I saide.

59 For this is the life, whereof Moyses

spake vnto the people while he liued, saying, *Chuse thee life that thou mayst liue.

Deut. 30. 19.

60 Neuertheles, they beleeued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauines should not so be to their destruction, as ioy should come vnto them, to whom saluation is perswaded.

62 I answered then and said, I know we, Lord, that the most high is called mercyful, in that he hath mercy vpon them, which are not yet come to that world,

63 And that hee hath pitie on those that walke in his Lawe,

Rom. 4. 64 And that *he is patient: for hee long suffereth those that haue sinned as his creatures,

65 And that he is liberal: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercommeth in mercie those that are present, and that are past, and them which are to come.

67 For if hee were not aboundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnesse that they, which haue done euill, might be releued from their wickednesse, the ten thousand part of men should not remaine aliue.

69 And if hee, being iudge, forgaue not those that be healed with his worde, & tooke away the multitude of sinnes,

70 There should peraduenture be verie fewe left in an innumerable multitude.

## CHAP. VIII.

1 The number of the godly is small. 6 The works of God are excellent. 20 Esdras prayer for them and for his people. 37 The promes of saluation is to vertue. 44 The destruction of the wicked.

AND hee answered mee, saying, The most high made this world for many, but the world to come for fewe.

2 I will tell thee a similitude, O Esdras. As when thou askest the earth, it shall say vnto thee, that it giueth much earthly matter to make pots, but little dust that golde commeth of, so is it with the worke of this world.

Matth. 7. 3 *There be many created, but fewe shall be saued.

4 Then answered I, and sayde, Then aduaunce vp the wit, O my soule, and vnderstand vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruant, that we may entreat thee, that thou maiest giue seed vnto our heart, & prepare our vnderstanding, that there may come fruite of it, wherby euery one which is corrupt, may liue, who can set him selfe for man:

7 For thou art alone, and we all are one worke manship of thine handes, as thou hast said.

8 For when the body is fashioned now in the wombe, and thou hast giuen it members, thy creature is preserued by fire and water, & the worke, created by thee, doeth suffer nine moneths the creature, which is fashioned in it.

9 But the thing that contemneth, and that which is contemned, shall both be preserued, & when time is come, the wombe, being preserued, deliuereth those things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, till thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteousnes, nurturest it in thy Lawe, and reformest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seeing then that thou destroiest him, which with so great labours is fashioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preserued.

15 Now therefore, O Lorde I will speake (as touching men in generall) thou shalt rather prouide, but concerning thy people, for whose sake I am sore,

16 And for thine inheritance, for whose cause I mourne: for Israel, for whome I am wofull, and for Iacob, for whose sake I am grieued.

17 For them will I pray before thee, as well for my selfe, as for them: for I see our faultes that dwell in the land.

18 Now I haue heard the sudden coming of the iudge, which is to come.

19 Therfore heare my voyce, and vnderstand my wordes. Which I will speake before thee. The beginning of the wordes of Esdras, before he was taken vp:

20 O Lorde, that liuest for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is vnestimable, and his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 Whose keeping is turned in winde & fire, whose worde is true, and sayings stedfast, whose commandement is strong, & gouernement

uernement terrible,

23 Whose looke driueth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnesse.

24 Heare the prayer of thy seruant, and receiue into thine eares the petition of thy creature.

25 For while I liue, I will speake, and so long as I haue vnderstanding, I will answere.

26 Looke not vpon the sinnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto ỹ wicked deedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpō those that haue walked fainedly before thee, but remember thē that reuerence thy will.

29 Let it not be thy will to destroy them, which haue liued like beasts, but looke vpon them that haue clearly taught thy Lawe.

30 Take not displeasure with thē which appeare worse then beastes, but loue them, that allway put their trust in thy righteousnesse and glory.

31 For wee and our fathers haue all the same sickenesse: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou will haue mercie vpon vs, thou shalt bee called mercifull towards vs which haue no workes of righteousnesse.

33 For the righteous, which haue layde vp many good workes, let them receiue the reward of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him: or what is this mortall generation, that thou shouldest be so grieued towards it?

2 Esdr. 8. 46. Iohn 8. 32. 35 * For verely there is no man among thē that be borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Lorde, thy righteousnesse and thy goodnesse shall be praysed, if thou be merciful vnto them, which haue not the substance of good workes.

37 ¶ Thē answered he me & said, Some thinges hast thou spoken aright, and according vnto thy words it shalbe.

38 For I will not verely consider the workes of them, before the death, before the iudgement, before destruction:

Gen. 44. 39 But * I will reioyce in the wayes of the righteous, and I will remember ỹ pilgrimage, the saluation and the reward that they shall haue.

40 Like as I haue spoken nowe, so shall it come to passe.

41 For as the husbandman soweth much seede vpon ỹ ground, & planteth many trees, & yet allway the thing that is sowen cōmeth not vp in time, neither yet doeth all that is planted, take roote: so neither shall they all that are brought into the world be saued.

42 I answered then & said, If I haue found grace, let me speake.

43 Like as the husbandmans seede perisheth if it come not vp & receiue not raine in due season, or if it bee destroyed with too much raine:

44 So perisheth man, which is created with thine handes, & thou art called his paterne, because hee is created to thine image, for whose sake thou hast made all things, & likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people, and haue mercie vpō thine inheritance: for thou wilt bee mercifull vnto thy creature.

46 Then answered he me, and sayd, The things present are for the present, and the things to come for such as be to come.

47 For thou art far off, that thou shouldest loue my creature aboue me: but I haue oft times drawen neere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art marueilous before the highest.

49 In that thou hast humbled thy selfe, as it becommeth thee, and hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries and calamities remaine for them ỹ shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, & seeke out the glorie for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: ỹ time to come is prepared, plenteousnes made ready: the citie is builded, and rest is prepared, perfit goodnes and absolute wisedome.

53 The roote of euill is sealed vp from you: the weakenes and moth is destroyed from you, and vnto hell flieth corruption to be forgotten.

54 Sorowes are banished away, & in the end is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had liberte, they despised the most high: they contemned his Lawe and forsooke his wayes.

57 Moreouer, they haue troden downe his righteous,

58 * Saying in their heart, that there Psalm. 13. & 53.

was no God, though they knewe that they
shoulde die.

59 For as the thing that I haue spoken
of is made readie for you: so is the thirst & payne
prepared for them: for God would not that
man should perish:

60 But they, after that they were cre-
ated, haue defiled the name of him that made
them, and are vnthankfull vnto him, which
prepared life for them.

61 Therfore my iudgemẽt is now at hand.

62 These things haue I not shewed vn-
to all men, but vnto thee and to a fewe like
thee: then I answered, and saide,

63 Behold nowe, O Lord: thou hast she-
wed mee ꝑ many wonders, which thou art
determined to doe in y last time, but in what
time, thou hast not shewed me.

## CHAP. IX.

5 All things in this worlde haue a beginning and an ende. 10 Cõ-
mandeth to gather vnto him the rest. 17 The number of the wicked
is more then the good. 20 The Lord is angrie with vs. 26 There-
fore we perish. 38 The holy Ghost a woman lamenting.

AND answered me then, and sayde,
Measure the time with it selfe,
and whē thou seest that one part
of the tokēs come to passe, which
I haue tolde thee before,

2 Then shalt thou vnderstand, that it is
the time wherein the most high will begin
to visite the world which he made.

3 Therefore when there shall be seene an
Matt.24. earthquake in the worlde, and an vproare
of the people,

4 Then shalt thou vnderstande that the
most high spake of those thinges, from the
dayes that were before thee, euen from the
beginning.

5 For as all that is made in the worlde,
hath a beginning and an ende, and the ende
is manifest,

6 So ꝑ times also of the most high haue
playne beginnings in wonders and signes,
and ende in effect and miracles.

7 And euery one ꝑ shall escape safe, & shall
be deliuered by his workes, and by the faith
wherein ye haue beleued,

8 Shall be preserued from the said perils
and shall see my saluation in my lande, and
within my borders: for I haue kept me ho-
ly from the world.

9 Then shal they haue pitie of thēselues,
which nowe haue abused my wayes: and
they that haue cast thē out despitefully, shall
dwell in paynes.

10 For such as in their life haue receiued
benefites and haue not knowen me,

11 But haue abhorred my Lawe, while
they were yet in libertie, and when they had
yet leasure of amendment, and would not
vnderstand but despised it,

12 They must be taught it after death by
paine.

13 And therefore bee thou no more care-
full, to know how the vngodly shalbe pun-
shed, but inquire how the righteous shalbe
saued, and whose the world is, & for whome
it is, and when.

14 Then answered I, and said,

15 I haue afore saide that which I say
now: and will speake it hereafter, that there
be many mo of them which perish, then of
them that shalbe saued,

Chap. 8. ꝑ. 61. 62. 63.

16 As the flood is greater then a droppe.

17 And he answered mee, saying, As the
field is, so is also the seede: as the flowers be,
so are ꝑ colours also: such as the workeman
is, such is the worke: and as the husbandmã
is, so is his husbandrie: for it was the time of
the world.

18 Surely when I prepared the world,
which was not yet made for them to dwell
in: that now hue, no man spake against mee.

19 For then euery one obeyed, but nowe
the maners of them that are created in this
world, that is made, are corrupted by a per-
petual seede, and by a Lawe, whereout they
can not rid them selues.

20 So I considered the world, & behold,
there was perill, because of the deuises, that
were sprung vp vnto it.

21 Yet when I saw it, I spared it greatly,
& haue kept me one grape of the cluster,
and a plant out of a great people.

22 Let therefore the multitude perishe,
which are borne in vaine: and let my grape
bee kept, & my plant, which I haue dressed
with great labour.

23 Neuertheles, if thou wilt ceasse se-
uen dayes mo, but thou shalt not fast in thē,

24 But shalt go into a faire field, where
no house is builded, and shalt eate onely of
the flowers of the field, and eate no flesh, nor
drinke wine, but the flowers onely,

25 And pray vnto the most high continu-
ally, then will I come, and talke with thee.

26 So I went my way, as hee had com-
manded mee, into the fielde, which is called
Ardath, & there I sate among the flowers,
and did eate of the herbes of the field, and ꝑ
meate of the same satisfied me.

27 And after seuen dayes, as I sate vp-
on the grasse, and mine heart was vexed
within me as afore,

28 I opened my mouth, and began to
talke before the most high, and to say,

29 O Lord whē thou wouldest shew thy
selfe vnto vs, thou declaredst thy selfe vnto
our fathers in the wilderues, in a place
Where

Exod. 19 & 24 deut. 4. 10.

where no man dwelleth, in a baren place,
When they came out of Egypt,

30 And expressely spakest vnto them, (saying, Heare mee, O Israel, and marke my wordes, thou seede of Jacob.

31 For behold, I sowe my Lawe in you, that it may bring forth fruit in you, and that ye may be honoured by it for euer.

32 But our fathers, which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruit of the Lawe appeare, neither could it, for it was thine.

Ezech.33. 33 For they that receiued it, perished because they kept not the thing that was sowen in them.

34 And lo, it is a custome when the ground receiueth seede, or the sea a shippe, or a vessell meate and drinke, if that perishe wherein a thing is sowen, or wherein any thing is put,

35 Likewise the thing that is sowen, or is put therein, and the things that are receiued, must perish: so the things that are receiued, do not remaine with vs: but in vs it cõmeth not so to passe.

36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it.

37 But the Lawe perisheth not, but remaineth in his force.

38 ¶ And when I spake these things in mine heart, I looked about mee, and vpon
Chap.10. 44. the right side I saw a woman, which mourned sore, and lamented with a loude voyce, & was grieued in heart, and rent her clothes, and she had ashes vpon her head.

39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,

40 And said vnto her, wherefore weepest thou: why art thou so sore in minde?

41 And she said vnto me, Syr, let me alone, that I may bewayle my selfe, and increase sorowe: for I am sore vexed in my minde, and brought very lowe.

42 Then I said vnto her, what ayleth thee: tell me.

43 And she said vnto me, I thy seruant haue bene baren, and haue had no childe, hauing an husband thirtie yeeres.

44 And euery houre, & euery day these thirtie yeeres I pray to the most high day and night.

45 And after thirtie yeeres God heard me thine handmaide, and looked vpon my miserie, considered my trouble, and gaue me a sonne, and I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honor vnto the Almightie.

46 And I nourished him with great trauaile.

47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeared, vnto him, commune together

BUt when my sonne went into his chamber, he fell downe, and dyed.

2 Then we all ouerthrewe the lightes, & all my neighbours rose vp to comfort me: so I rested vntill the second day at night.

3 And when they had all left off to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field as thou seest,

4 And am not purposed to returne into the citie, but to remaine here, and neither to eate nor drinke, but continually to mourne & fast, vntil I die.

5 Then left I my purpose wherein I was, and spake to her angerly, and said,

6 Thou foolish woman aboue all other, seest thou not our heauines, and what commeth vnto vs?

7 For Sion our mother is al wofull and is sore afflicted, and mourneth extremely.

8 Seeing we be all nowe in heauines, & make our mone (for we be all sorowfull) art thou sore for one sonne?

9 Demande the earth, and shee shall tell thee that it is shee which ought to mourne for the fall of so many that grow vpon her.

10 For from the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shalbe destroyd.

11 Who should then rather mourne, shee that hath lost so great a multitude, or thou which art sore but for one?

12 But if thou wouldest say vnto me, My mourning is not like ye mourning of ye earth (for I haue lost the fruite of my wombe, which I brought forth with heauines, and bare with sorowes,

13 But the earth is according to the maner of the earth, and the prsent multitude returneth into her as it came)

14 Then say I vnto thee, As thou hast borne with trauaile, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.

15 Now therefore withhold thy sorow in thy selfe, and beare constantly that which commeth vnto thee.

16 For if thou allowest Gods purpose, & receiuest his counsell in time, thou shalt bee commended therein.

17 God

17 Go thy way then vnto the citie to thine husband.

18 ¶ Then she said vnto me, I will not, I will not go into the citie but here will I die.

19 So I continued to speake more with her, and said,

20 Do not so, but be counseled: for howe many sailes hath Sion? See of good comfort because of the sorow of Jerusalem.

21 For thou seest that our Sanctuarie is layed waste: our altar is broken down: our Temple is destroyed:

22 Our psalterion saunteth, and the song ceaseth, and our mirth is banished away, and the light of our candlestick is quenched, and the Arke of our couenant is taken away, and our holy things are defiled and the Name that is called vpon ouer vs, is almost dishonored, & our children are put to shame, and our Priests are burnt, and our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues rauished, & our righteous men sported, and our children destroyed and our yong men are brought in bondage, and our strong men are become weake,

23 And, which is the greatest of all, Sion the seale hath lost her worship: for she is deliuered into the hands of them that hate vs.

24 And therfore shake off thy great heauines, & put away ye multitude of sorowes, that the Almightie may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.

25 And when I was talking with her, her face and beautie shined suddenly, & her countenance was bright. so that I was afraid of her and mused what it might be.

26 And behold, immediatly shee cast out a great voyce, verie fearefull, so that ye earth shooke at the noyse of the woman.

27 And I looked, and beholde, the woman appeared vnto me no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraid, and cried with a loude voyce, and said,

28 Where is Vriel the Angel * which came to me at the first? for hee hath caused me to come into many and deepe considerations, and mine ende is turned into corruption, and my prayer to rebuke. Chap. 4.

29 And as I was speaking these words, beholde, hee came vnto me, and looked vpon me.

30 And lo, I lay as one dead and mine vnderstanding was altered, and hee tooke me by the right hand and comforted me, & set me vpon my feete, and said vnto me,

31 What ayleth thee? and why is thine vnderstanding troubled? and the vnderstanding of thine heart? and whereforе art thou sory?

32 And I said, Because thou hast forsaken me, and I haue done * according vnto thy words: I went into the field, and there haue I seene things, and see that I am not able to expresse. Chap. 5.10

33 Then said he vnto me, Stand vp manly, and I will giue thee exhortation.

34 Then said I, Speake vnto me, my Lord, and forsake me not, lest I die through rashnes.

35 For I haue seene that I knewe not, & heare that I do not knowe.

36 Or is mine vnderstanding deceiued, or doeth my minde, being haute, erre?

37 Nowe therefore I beseech thee that thou wilt shew thy seruant of this wonder.

38 Then he answered me, & said, Heare me and I will informe thee, and tell thee wherefore thou art afraied: for the most high hath reueiled many secret things vnto thee.

39 He hath seene thy good purpose, that thou art sore cõmually for thy people, and makest great lamentation for Sion.

40 This therefore is the vnderstanding of the vision, which appeared vnto thee a litle while ago.

41 Thou sawest a woman mourning, & thou begannest to comfort her:

42 But nowe seest thou the likenes of the woman no more, but there appeared vnto thee a citie builded.

43 And where as shee tolde thee of the death of her sonne, this is the solution.

44 This woman, which thou sawest, shee is Sion: and where as shee tolde thee (euen shee which thou seest nowe as a citie builded,

45 And as touching that shee said vnto thee, that she was baren thirtie yeeres, this was concerning that there was euen thirty yeeres wherein there was no offering offered in her.

46 But after thirtie yeeres, Salomon buylt the citie, and offred offrings: the bare the baren a sonne.

47 And where as she tolde thee, that she nourished him with labour, that was the inhabiting of Jerusalem.

48 But where as she tolde thee that her sonne, as his chance was, died when shee came into her chamber, that is the fall that is come to Jerusalem.

49 And when thou sawest her like one y mourned for her sonne, thou begannest to comfort

comfort her: of these things which haue chanced these are to be opened vnto thee.

50 For nowe the most high seeth, that thou art sore in thy minde, & because thou suffrest with all thine heart for her, he shewed thee the clerenes of her glore, & the fairenes of her beautie.

51 And therefore I bade thee remaine in the fielde where no house was built.

52 For I knew that ye most high would shewe these things vnto thee.

53 Therefore I commanded thee to go into the field, where no foundation nor building is.

54 For the worke of mans building can not stand in that place where the citie of the most high should be shewed.

55 And therefore feare not, neither let thine heart be afraid, but goe in, and see the beautie & greatnes of the building as much as thou art able to see with thine eyes.

56 And after this shalt thou heare, as much as thine eares may comprehende.

57 For thou art blessed aboue many and art called with the most high among ye few.

58 But to morowe at night thou shalt remaine here,

59 And the most high shall shewe thee visions of high things, which the most high will doe vnto them that dwell vpon earth, in the last dayes. So I slept the same night and an other, as he had commanded me.

## CHAP. XI

1 The vision of an egle comming forth of the sea, and of her feathers. 37 Vpon comming out o. for feyll.

1 Then sawe I a dreame, and behold, there came vp from the sea an egle, which had twelue feathered wings and three heads.

2 And I sawe and behold, shee spred her wings ouer all the earth, and all the windes of the ayre blew on her, and gathered them selues.

3 And I beheld, and out of her feathers greewe out other contrarie feathers, & they became litle feathers and small.

4 But her heads remained still, and the head in the middes was greater then the other heads, yet rested it with them.

5 Moreouer, I sawe that the egle flewe with his feathers and reigned vpon earth, and ouer them that dwell therein.

6 And I sawe that all things vnder heauen were subiect vnto her, and no man spake against her, no not one creature vpon earth.

7 I sawe also that the egle stoode vp vpon her clawes, and spake to her feathers, saying,

8 Watch not altogether: sleepe euery one in his owne place and watch by course.

9 But let the heads bee preserued for the last.

10 Neuertheles, I sawe that the voyce went not out of her heads, but from the middes of her body.

11 Then I numbred her contrarie feathers, & behold, there were eight of them.

12 And I looked, and beholde vpon the right side there arose one feather, and reigned ouer all the earth.

13 And when it had reigned, the end of it came, & the place thereof appeared no more. So the next stoode vp, and reigned: it continued a long time.

14 And when it had reigned, the ende of it came also, and as the first, so it appeared no more.

15 Then there came a voyce vnto it, & said,

16 Heare thou that hast kept the earth so long: this I say vnto thee, before thou begynnest to appeare no more,

17 There shall none after thee attayne vnto thy time, neither to the halfe thereof.

18 Then arose the third & reigned as the other afore, and it appeared no more also.

19 So came it to all the others one after another, so that euery one reigned, and then appeared no more.

20 Then I looked, & beholde in processe of time the feathers that followed, stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked and beholde, the twelue feathers appeared no more, nor the two winges.

23 And there was no more vpon the egles bodie, but two heads that rested, and sixe winges.

24 Then sawe I also that two winges deuided themselues from the sixe, & remained vnder the head, that was vpō the right side: for the foure continued in their place.

25 So I looked, and behold, the vnderwings thought to set vp themselues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were sooner gone then the first.

28 Then I beheld, and lo, the two that remained, thought also in them selues to reigne.

29 And when they so thought, beholde, there awaked one of the heads that were at rest,

at rest which was in the middes: for that was greater then the two.

30 And then I saw, that the two heads were ioyned therevnto.

31 And beholde, the head was turned with them, that were with it, and did eate vp the two vnderwinges that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, and it had the gouernance of the world, more then all the winges that had bene.

33 After this I looked, and beholde, the head that was in the middes, suddenly appeared no more, as did the wings.

34 But the two heads remained, which also ruled like wise vpon earth, & ouer those that dwelt therein.

35 And I beheld, and to the head vpon the right side deuoured it that was vpon the left side.

36 ¶ Then I heard a voyce which saide vnto me. Looke before thee, and consider ỹ thing that thou seest.

37 So I saw, and beholde as it were a lyon that roareth, running hastily out of ỹ wood: and I saw that he sent out a mans voyce vnto the egle, and spake and said,

38 Heare thou, I will talke with thee, & the most high shall say vnto thee,

39 Art not thou that that of the foure beastes remanest, whom I made to reigne in my world, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome all the beastes that were past, and hath power ouer ỹ world with great feare fulnes, and ouer the whole compasse of the earth with most wicked oppressiō, and that dwelleth so long time in all the worlde with deceit:

41 For thou hast not iudged the earth with trueth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peaceable, and thou hast loued lyars, and destroyed the dwellings of them that brought foorth fruite, and hast cast downe the walles of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp vnto the most high, and thy pryde vnto the Almightie.

44 The most high also hath looked vpō the proude times, and beholde, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou egle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vayne body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence & that shee may hope for the iudgement and mercie of him that made her.

## CHAP. XII.

The declaration of the former visions.

AND when the lyon spake these wordes to the egle, I saw,

2 And beholde, the head that had the vpper hand, appeared no more, neither did the foure winges appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and beholde, they appeared no more, and the whole body of the egle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trance of my minde, and from the great feare, and said vnto my spirit,

4 Lo, this hast thou done vnto mee in that thou searchest out the wayes of the most high.

5 Lo yet am I wearie in my minde, and very weake in my spirit, and little strength is there in me, for the great feare that I receiued this night.

6 Therefore now I will beseech the most high that he will comfort me vnto the end.

7 And I said, O Lord, Lord, if I haue founde grace before thy sight, and if I am iustified with thee before many other, and if my prayer in deede bee come vp before thy face,

8 Comfort me, and shew me thy seruant the interpretation and differēce of this horrible sight, that thou mayest perfectly comfort my soule.

9 Seeing thou hast iudged mee worthy to shew me the last tymes.

10 ¶ Then he said vnto mee, This is the interpretation of this vision,

11 The egle, whom thou sawest come vp from the sea, is the * kingdome which was seene in the vision of thy brother Daniel. Dan 7.

12 But it was not expounded vnto him: therefore now I declare it vnto thee.

13 Beholde, the dayes come, that there shall rise vp a kingdome vpon the earth and it shalbe feared aboue all kingdomes that were before it.

14 In it shall twelue kings reigne one after another.

15 Whereof the seconde shall beginne to reigne, and shall haue more time then the twelue.

16 And this do the twelue wings signifie which

which thou sawest.

17 As for the voyce that thou heardest speake, and that thou sawest not go out frō the heads, but from the middes of the bodie thereof, this is the interpretation,

18 That after the time of that kingdome there shall arise great strife, and it shall be in danger to fall, but it shall not then fall, but shalbe restored againe to his beginning.

19 Concerning the eight vnder winges, which thou sawest hang vnto her winges, this is the interpretation,

20 In him shall arise eight kings, whose time shalbe but small and their yeres swift, and two of them shall perish.

21 But when the middle time commeth, there shall be foure kept a time, vntil his time beginneth to come, that it may bee ended, but two shalbe kept vnto the ende.

22 And where as thou sawest three heads resting, this is the interpretation,

23 In his last dayes shall the most high raise vp three kingdomes, and shall call againe many things vnto them, and they shal haue the dominion of the earth,

24 And of those that dwell therein, with much griefe aboue all those that were before them: therefore are they called the heads of the eagle.

25 For they shall accomplish his wickednes, and shall finish his last end.

26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shall die vpon his bed, and yet with payne.

27 For the two that remaine, the sworde shall deuoure them.

28 For the sword of the one shal deuoure the other: but at the last shall he fall by the sword himselfe.

29 And where as thou sawest two vnder wings, that went off towarde the head, which was on the right side, this is the interpretation,

30 These are they whome the most high hath preserued for their ende, whose kingdom is little, & full of trouble as thou sawest.

31 And the lion whom thou sawest rising vp out of the wood and roaring, and speaking vnto the egle, and rebuking her for her vnrighteousnesse with all the wordes that thou hast heard,

32 This is the winde which ℣ most high hath kept for them, and for their wickednes vnto the end and he shal reproue them, and cast before them their spoyles.

33 For he shal set them alwe in the iudgement, and shall rebuke them and correct them.

34 For hee will deliuer the residue of my people by affliction, which are preserued vpon my borders, and hee shall make them ioyfull, vntil the cōming of the day of iudgement, whereof I haue spoken vnto thee frō the beginning.

35 This is the dreame that thou sawest, and these are the interpretations.

36 Thou onely hast bene meete to know this secret of the most high.

37 Therefore write all these things that thou hast seene, in a booke and hide them,

38 And teach them the wise of the people, whose heartes thou knowest may comprehende and keepe these secrets.

39 But waite thou here yet seuen dayes mo, that it may be shewed thee whatsoeuer it pleaseth ℣ most high to declare vnto thee: and with that he went his way.

40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto mee, and spake vnto me, saying,

41 What haue we offended thee? or what euill haue wee done against thee, that thou forsakest vs, and sittest in this place?

42 For of all the people thou onely art left vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preserued from the tempest.

43 Are not the euils which are come vnto vs, sufficient?

44 If thou then forsake vs, howe much better had it bene for vs, that wee had bene burnt also as Sion was burnt?

45 For wee are no better then they that died there: and they wept with a loud voice. Then Answered I them, and said,

46 Be of good comfort, O Israel, and be not heauie, thou house of Jacob.

47 For the most high hath you in remēbrance, and the Almightie hath not forgotten you in temptation.

48 As for mee I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolatiō of Sion, that I might seeke mercie for the lowe estate of your Sanctuarie.

49 And nowe go your way home euery man, and after these dayes will I come vnto you.

50 So the people went their way into the citie, as I commanded them:

51 But I remained still in the fielde seuen dayes, as hee had commanded mee and did eate only of the flowers of the field and had my meate of the herbes in those dayes.

CHAP. XIJ.

The viſion of a winde comming forth of the ſea: which breaketh man: & he is ſo perplexed with power againſt his enemies. The deſtruction of Babylon.

AND after the ſeuen dayes I dreamed a dreame by night.

2 And beholde, there aroſe a winde frō the ſea, and it moued all the waues thereof.

3 And I looked, and behold, there was a mightie man with the thouſandes of heauen: and whē he turned his countenance to looke, all the thinges trembled that were ſeene vnder him.

4 And when the voyce went out of his mouth all they burned that heard his voice, as the earth faileth when it feeleth the fire.

5 After theſe thinges I ſawe, and behold, there was gathered together a multitude of men out of number, from the foure Winds of the heauen, to fight againſt the man that came out from the ſea.

6 And I looked, & behold, he graued him ſelfe a great mountaine, & flewe vp vpon it.

7 But I would haue ſeene the countrey or place whereout the hill was grauen, and I could not.

8 I ſawe after theſe thinges, and behold, all they which came to fight againſt him, were ſore afraide, and yet they durſt fight.

9 Neuertheles, when he ſawe the fiercenes of the multitude that came, he lifted not vp his hand: for he held no ſword nor any inſtrument of warre,

10 But onely, as I ſaw, he ſent out of his mouth, as it had bene a blaſt of fire, & out of his lips the winde of the flame, & out of his tongue he caſt out ſparkes and ſtormes.

11 And they were all mixt together, euē this blaſt of fire, the winde of the flame, and the great ſtormie, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp al, ſo that of the innumerable multitude there was nothing ſeene, but onely duſt, and ſmell of ſmoke. When I ſawe this, I was afraide.

12 ¶ After warde ſawe I the ſame man come downe from the mountaine, & calling vnto him another peaceable multitude.

13 And there came many vnto him, ſome with ioyfull countenance, & ſome with ſad: ſome of thē were bounde, and ſome brought of them that were offered: and I was ſtirred through great feare, and awaked, and ſaide,

14 Thou haſt ſhewed thy ſeruant theſe Wonders frō the beginning, and haſt counted me worthy to receiue my prayer.

15 Shewe me nowe therefore the interpretation of this dreame.

16 For thus I conſider in mine vnderſtanding, Wo vnto them that ſhall be left in thoſe dayes, and much more Wo vnto them that are not left behinde.

17 For they that were not left, were in heauineſſe.

18 Nowe vnderſtand I the things that are layde vp in the latter dayes which ſhall come both vnto them, and to thoſe that are left behinde.

19 Therefore are they come into great perils & many neceſſities, as theſe dreames declare.

20 Yet is it eaſier, that hee that is in danger, ſhoulde fall into theſe, and forſee the things to come hereafter, thē to paſſe away as a cloude out of the World.

21 ¶ Then anſwered he mee, and ſayde, The interpretatiō of the viſion will I ſhew thee, and I will open to thee the thing that thou haſt required.

22 Where as thou haſt ſpoken of thē that are left behind this is the interpretation.

23 He that ſhall beare the danger in that time, he ſhall keepe him ſelfe. They that bee fallen into danger are ſuch as haue workes and faith toward the moſt Mighty.

24 Knowe therefore, that they which be left behinde, are more bleſſed then they that be dead.

25 Theſe are the meanings of the viſion, Where as thou ſaweſt a man comming vp from the middes of the ſea,

26 The ſame is he whom the moſt High hath kept a great ſeaſon, who by his owne ſelfe ſhall deliuer his creature, and hee ſhall order them that are left behinde.

27 ¶ And where as thou ſaweſt, that out of his mouth there came as a blaſt with fire and ſtorme,

28 And that he neither helde ſworde nor weapon, but that by his fierceneſſe hee deſtroyed the whole multitude, that came to fight againſt him, this is the interpretation,

29 Behold, the dayes come that the moſt High will begin to deliuer them that are vpon the earth:

30 And he ſhall aſtoniſh the hearts of thē that dwell vpon the earth:

31 And one ſhall prepare to fight againſt another, citie againſt citie, and place againſt place, * and nation againſt nation, & realme Matt. 24. againſt realme.

32 When this commeth to paſſe, thē ſhal the tokens come, that I ſhewed thee before, and then ſhall my Sonne bee reueiled, whom thou ſaweſt go vp as a man.

33 And when al the people heare his voyce, euery man ſhal in their owne land leaue the battell that they haue one againſt another.

34 And

34 And an vnnumerable multitude shall be gathered as one, as they that bee willing to come, and to fight against him.

35 But he shall stande vpon the toppe of mount Sion.

36 And Sion shall come, and shalbe shewed to all, being prepared and builded, as thou sawest the hill grauen forth without any hands.

37 And this my Sonne shall rebuke the wicked inuentions of those nations, which for their wicked life are falle vnto ỹ tempest,

38 And vnto torments like to flame, wherby they shalbe tormented: and without any labour wil he destroy them, euen by ỹ lawe, which is compared vnto the fire.

39 And where as thou sawest that he gathered another peaceable people vnto him,

40 Those are the ten tribes which were caryed away captiues out of their owne land, *in the time of Oseas the king, whom Salmanasar ỹ king of the Assyrians tooke captiue, and caried them beyonde the riuer: so were they brought into another land.

41 But they tooke this counsell to them selues, that they would leaue the multitude of the heathen, and goe forth into a further countrey where neuer mankinde dwelt,

42 That they might there keepe their statutes, which they neuer kept in their owne lande.

43 And they entred in at the narrowe passages of the riuer Euphrates.

44 For the most high then shewed them signes, *and staued the springes of the flood till they were passed ouer.

45 For thorowe the countrey there was a great iourney euen of a yere and a halfe, and the same region is called Arsareth.

46 Then dwelt they there vntill the latter time: and when they come forth againe,

47 The most high shall holde still the springs of the riuer againe, that they may go thorowe: therefore sawest thou the multitude peaceable.

48 But they that bee left behinde of thy people, are those that bee founde within my borders.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend ỹ people that remaine,

50 And then shall hee shewe great wonders vnto them.

51 Then saide I, O Lord, Lord, shewe me this, Wherefore haue I seene the man comming vp from the middes of the sea?

52 And he sayde vnto mee As thou canst neither seeke out, nor knowe these thinges, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that bee with him, but in the time of that day.

53 This is the interpretation of ỹ dreame which thou sawest, and wherby thou only art lightened.

54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.

55 Thy life hast thou ordred in Wisdome, and hast called vnderstanding thy mother.

56 Therefore haue I shewed thee the rewardes with the most high: and after three other dayes I will speake other things vnto thee, and will declare vnto thee great and wonderous things.

57 Then went I forth vnto the fielde, glorifying and praysing the most high for the wonders which he did in time,

58 Which he gouerneth, and such things as come in their seasons: and there I sate thee dayes.

## CHAP. XIIII.

1 Dobe God appeared to Moyses in the bush. 2 All things decline to age. 4 The latter times worse then the former. 17 The magnitude of Esdras heart. 18 Esdras instruction and admonition.

VPon ỹ thirde day I sate vnder an oke, and behold, there came forth a voyce vnto me out of the bush, & said, Esdras, Esdras.

2 And I said, Here am I, Lord, and stoode vp vpon my feete.

3 Then said he vnto me, *In the bush I reuealed my selfe, and spake vnto Moyses, when my people serued in Egypt: Exo. 3. 1.

4 And I sent him and led my people out of Egypt, and brought him vpon the mount Sinai, and I held him with me a long season,

5 And I tolde him many wonders, and shewed him the secrets of the times and the ende, and commanded him, saying,

6 These wordes shalt thou declare, and these shalt thou hide.

7 And nowe I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.

8 For thou shalt be taken away from all, and thou shalt remaine henceforth with my counsell, and with such as be like thee, vntill the times be ended.

9 For the world hath lost his youth, and the times begin to ware olde.

10 For the worlde is deuided into twelue parts, and ten partes of it are gone already, and halfe of the tenth part.

11 And there remaineth that which is after the halfe of the tenth part.

12 Therefore set thine house in order, and

reforme thy people, & comfort ſuch of them as be in trouble, and nowe renounce the corruption.

13 Let go from thee mortall thoughtes: caſt away frō thee the burdens of men, and put off nowe the weake nature,

14 And let alide thy moſt grieuous thoughts, and haſte thee to depart frō theſe times.

15 For greater euils thē thoſe, which thou haſt ſeene nowe, ſhall they commit.

16 For the weaker that the worlde is by reaſon of age, the more ſhall the euils be increaſed vpon them that dwell therein.

17 For the truethis fled farre alway, and lies are at hand: for nowe hasteth the vision to come, that thou haſt ſeene.

18 ¶ Then anſwered I, and ſaide before thee,

19 Beholde, O Lord, I will goe as thou haſt commanded mee, & reforme the people, which are preſent: but they ỏ ſhall be borne afterward, Who ſhall admoniſh them?

20 Thus the world is ſet in darknes, and they that dwell therein, are without light.

21 For thy Lawe is burnt, therefore no man knoweth the thinges that are done of thee, or the workes that ſhalbe done.

22 But if I haue found grace before thee, ſend the holy Ghoſt into me, & I will write al that hath bene done in the world ſince the beginning, which was written in thy lawe, that men may finde the path, and that they which will liue in the latter dayes, may liue.

23 And he anſwered me, ſaying, Go, and gather the people, and ſay vnto them, that they ſeeke thee not for fourtie dayes,

24 But prepare thee many bore tables, and take with thee theſe fiue, Sarea, Dabria, Selemia, Ecanus, & Aſiel, which are ready to write ſwiftly,

25 And come hither, & I will light a candle of vnderſtanding in thine heart, which ſhall not be put out till the thinge be performed which thou ſhalt begin to write.

26 And then ſhalt ỏ declare ſome thinges openly vnto the perfite men, & ſome things ſhalt thou ſhew ſecretly vnto ỏ wiſe: to morow this houre ſhalt thou begin to write.

27 Then went I forth, as he commanded mee, and gathered all the people together, and ſaide,

28 Heare theſe words, O Iſrael,

Deut. 4.6. 29 *Our fathers at the beginning were ſtrangers in Egypt, frō whence they were deliuered,

Exod. 19. 30 And receiued the Law of life, * which they kept not, Which ye alſo haue tranſgreſſed after them.

31 Then was the land, euen the lande of Sion parted among you by lot: but your fathers and ye alſo haue done vnrighteouſly, and haue not kept the wayes, Which the moſt high commanded you.

32 And for ſo much as hee is a righteous Iudge, he tooke from you in time the thing that he had giuen you.

33 And nowe are yee here, and your brethren among you.

34 Therefore if ſo be that ye will ſubdue your owne vnderſtanding, & reforme your heart, ye ſhall be kept aliue, and after death ſhall ye obteine mercie.

35 For after death ſhall the iudgement come, when we ſhall liue againe: & then ſhal the names of the righteous be manifeſt: and the workes of the vngodly ſhalbe declared.

36 Let no man therefore come nowe vnto me, nor ſeeke me theſe fourtie dayes.

37 So I tooke the fiue men, as hee commanded me, and we went into the field, and remained there.

38 The nexte day behoilde, a voyce called me, ſaying, Eſdras, * open thy mouth, and Ezech. 3. drinke that I giue thee to drinke.

39 Then opened I my mouth, and behold, he reached me a full cup, which was ful as it were with water: but the colour of it was like fire.

40 And I tooke it and dranke, and whē I had drunke it, mine heart had vnderſtanding, and wiſedome grewe in my breaſt: for my ſpirit was ſtrengthened in memorie.

41 And my mouth was opened, and ſhut no more.

42 The moſt high gaue vnderſtanding vnto ỏ fiue men, ỏ they wrote the hie things of the night, which they vnderſtoode not.

43 But in the night they did eate bread, but I ſpake by day, and held not my tongue by night.

44 In fourtie dayes, they wrote two hundreth and foure bookes.

45 And whē the fourtie dayes were fulfilled, the moſt high ſpake, ſaying, The firſt that thou haſt written, publiſh openly, that the worthie and vnworthie may reade it.

46 But keepe the ſeuentie laſt, that thou mayeſt giue them to the wiſe among thy people.

47 For in thē is the veine of vnderſtanding, and the fountaine of wiſdome, and the riuer of knowledge: and I did ſo.

¶ THE XV CHAP.

1 The prophecie of Eſdras is certaine. 5 The euil ſhall come on the world. 7 The Lord will auenge the innocent blood. 11 Egypt ſhall lament. 16 Babylon. 20 And puniſhment vpon the Kings of the earth. 24 Curſed are they that ſtaine. 29 Troubles and warres vpon the whole earth 53 God is the reuenger of his elect.

Behold,

BEholde, speake thou in the eares of my people the wordes of prophesie, which I will put in thy mouth, sayth the Lord:

2 And cause them to bee written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulnesse of the speakers trouble thee, that spake against thee.

4 For euery vnfaythfull shall die in his vnfaithfulnes.

5 Behold, saith the Lorde, I will bring plagues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, (sayeth the Lorde, I will holde my tongue no more for their wickednesse, (they doe vngodly) neither will I suffer them in the things, that they do wickedly.

Reuel.6. 10.Mary. 8 Behold, *the innocent and righteous blood crieth vnto me, and the soules of the iust crie continually.

9 I will surely auenge them, sayeth the Lorde, and receiue vnto me all the innocent blood from among them.

10 Behold, my people is led as a flocke to the slaughter: I will not suffer them nowe to dwell in the land of Egypt,

11 But I will bring them out with a mighty hand, and a stretched out arme, and smite it with plagues as afore, and will destroy all the land thereof.

12 Egypt shall mourne, and the foundations thereof shall bee smitten with the plague and punishment, that God shall bring vpon it.

13 The plowemen that till the grounde, shall mourne: for their seedes shall faile through the blasting and haile, and by an horrible sterre.

14 Woe to the worlde, and to them that dwell therein.

15 For the sworde, and their destruction draweth neere, and one people shal stand vp to fight against another with swordes in their handes.

16 For there shal be sedition among men, and one shall inuade another: they shall not regarde their King & the princes shall measure their doings by their power.

17 A man shal desire to go into a citie, and shall not be able.

18 Because of their pride the cities shalbe troubled, the houses shall be afrayed, men shall feare.

19 A man shall haue no pitie vpon his neighbour, but shall destroy their houses with the sworde, and their goods shalbe spoyled for lacke of bread, & because of great trouble.

20 Behold, saith God, I call together all the Kings of the earth to reuerence mee, which are from the East, and from the South, from the East, and from Libanus, to turne vpō them, and to repay the things that they haue done to them. *Iere.25.

21 As they doe yet this day vnto my chosen, so will I doe also, & recompense them in their bosome: thus saith the Lord God,

22 My right hande shall not spare ſ sinners, neither shall the sword cease from thē, that shead innocent blood vpon earth.

23 The fire is gone out from his wrath, and hath consumed the foundations of the earth and the sinners like the straw, that is kindled.

24 Woe to them that sinne, & keepe not my commandements, saith the Lord.

25 I will not spare them: depart, O children, from the power: defile not my Sanctuary.

26 For the Lord knoweth all them that sinne against him, and therefore deliuereth he them vnto death and destruction.

27 For now are the plagues come vpon the worlde, and yee shall remaine in them: for God will not deliuer you, because ye haue sinned against him.

28 Behold, an horrible billon commeth from the East,

29 Where generations of dragons of Arabia shall come out with many charets, & the multitude of them shalbe caried as the winde vpon the earth, that all they which heare them, may feare and tremble.

30 Euen ſ Carmanians raging in wrath, shall go forth as the boares of the forest & shall come with great power, and stande against them in battel, and shall destroy a portion of the land of the Assyrians.

31 But after this shall the dragons haue the vpper hand, & remember their nature, and shall turne about, and conspire to consume them with a great power.

32 Then these shalbe troubled, & keepe silence by their power, and shall flee.

33 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoste shalbe feare and dread, and strife among their kings.

34 Behold cloudes fro the East, & from the North vnto the South, and they are very horrible to looke vpon, full of wrath and storme.

35 They shall smite one vpon another:

and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, and the blood shalbe from the swoorde vnto the belie,

36 And the dongue of man vnto the Camels litter.

37 And there shall be great fearefulnes and trembling vpon earth, and they that see the wrath, shalbe afraid, and a trembling shall come vpon them.

38 And the there shal come great stormes from the South, and from the North, and part from the West.

39 And from the East shall windes arise and shall open it with the cloude, which hee raised vp in wrath, & the star, raised to feare the East and West wind, shalbe destroyed.

40 And the great and mighte cloudes shall be lift vp, full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, and that they may powre out ouer euerie hie place, and lifted vp, an horrible constellation,

41 As fire and haile, and flying swoordes, and many waters, that all fieldes may bee full, and all riuers with the abundante of great waters.

42 And they shall breake downe the cities, and walles, and mountaines, and hils, and the trees of the wood, and the grasse of the medowes, and their corne.

43 And they shall goe with a streight course vnto Babylon, and make it afrayd.

44 They shall come to her, & beseige her, and shall powre forth the constellation, and all the wrath agaynst her: then shal the dust and smoke go vp vnto the heauen, & all they that be abont her, shall bewaile her.

45 And they that remaine vnder her, shal doe seruice vnto them, that haue put her in feare.

46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her person,

47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast decked thy daughters in whoredome, that they might please and glorie in thy louers, which haue alway desired to commit whoredome with thee.

48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,

49 I will sende plagues vpon thee, wydowhed powertie, and famine, & the swoord, and pestilence, to waste thine houses with destruction and death.

50 And the glorie of thy power shall be dried vp, as a flowre when the heate riseth, that is sent vpon thee.

51 Thou shalt bee sicke as a poore wife that is plagued & beaten of women, so that the mightie and the louers shall not be able to receiue thee.

52 Would I thus hate thee, saith the Lord,

53 If thou haddest not alway slaine my chosen, exalting the stroke of thine handes, and laid ouer their death, when thou wast drunken,

54 Set forth the beautie of thy countenance:

55 The reward of thy whoredome shall be in thy bosome: therefore shalt thou receiue a reward.

56 As thou hast done vnto my chosen, saith the Lord, so will God do vnto thee, & will deliuer thee vnto the plague.

57 And thy children shall die of hunger, and thou shalt fall by the swoorde, and thy cities shalbe broken downe, and all thy men shall fall by the swoord in the field.

58 And they that be in the mountaines shal die of hunger, and eate their own flesh, and drinke their own blood for wāt of bread and thirst of water.

59 And thou, as vnhappy, shalt come thorowe the sea, and receiue plagues again.

60 In the passage they shall cast downe the flame ratie, and shall roote out one part of thy lande, and consume the portion of thy glorie, and shall returne to her that was destroyed.

61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalbe to thee as fyre.

62 And they shall destroy thee, and thy cities, thy land, and thy mountaines: all thy woods and all thy fruitefull trees shall they burne with fire.

63 Thy children shall they carie away captiue, and shall spoyle thy substance, and marre the beaune of thy face.

## CHAP. XVI.

1 Against Babylon, Asia, and Egypt and Syria 18. 38 Of the ruine that shall come vpon the world with admonition howe to gouerne the selues in afflictions 54 To acknowledge their sinnes, and to commit them selues to the Lord. 55 Whose mightie prouidence and nature is to be reuerenced.

WOe to thee, Babylon and Asia: woe to thee, Egypt and Syria.

2 Girde your selues with sacke and heare cloth, and mourne your children, and bee sone: for your destruction is at hand.

3 A swoord is sent vnto you, and who will turne it backe? a fyre is sent among you, and who will quenche it?

4 Plagues are sent vnto you, and who can

can driue them away:

5 May any man driue away an hungrie Lion in the Wood: or quench the fire in stubble when it hath once begun to burne: may one turne againe the arrowe, that is shot of a strong archer:

6 The mightie Lord sendeth ꝑ plagues, and who can driue thē away: the fire is gone forth in his wrath, and who can quench it:

7 He shall cast lightnings, and who shall not feare: he shall thunder, and who shall not be afrayed:

8 The Lord shal threaten, and who shal not bitterly bee broken in pieces at his presence: the earth quaketh and the foundation thereof: the sea ariseth vp with waues from the deepe, and the waues thereof are troubled, and the fishes thereof, before the Lord and the glory of his power.

9 For strong is his ryght hande, that bendeth the bowe: his arrowes that hee shooteth, are sharpe, and shall not misse, when they beginne to be shot into the endes of the worlde.

10 Behold, the plagues are sent, and shal not turne againe, till they come vpon earth.

11 The fire is kindled, and shal not be put out, till it consume the foundations of the earth.

12 As an arrowe which is shot of a mightie archer, returneth not backe warde, so the plagues that shall bee sent vpon earth, shall not turne againe.

13 Woe is me, woe is me: who will deliuer me in those dayes:

14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shall feare: the beginning of euils, and all shall tremble. What shall I doe in these things, when the plagues come:

15 Behold, famine and plague, and trouble, and anguish are sent as scourges for amendement.

16 But for all these thinges they will not turne from their wickednesse, nor be alway mindfull of the scourges.

17 Behold, victuales shalbe so good cheape vpon earth, that they shall thinke thē selues to be in good ease: but then shal the euils bud forth vpon earth, euen the sworde, the famine and great confusion.

18 For many of them that dwell vpon earth, shall perish with famine, & the other that escape the famine, shal ꝑ sword destroy.

19 And ꝑ dead shalbe cast out as dongue, and there shall bee no man to comfort them: for the earth shall be wasted, and the cities shall be cast downe.

20 There shall bee no man left to till the earth, & to sowe it: the trees shal giue fruite, but who shall gather them:

21 The grapes shalbe ripe, but who shal treade them: for all places shalbe desolate, so that one man shall desire to see another, or to heare his voyce.

22 For of one citie there shalbee ten left, and two of the field, which shall hide themselues in the thicke woods, and in the clefts of rockes.

23 As when there remaine three or foure olives in the place where Olives growe, or among other trees,

24 Or as when a vineyarde is gathered, there are left some grapes of them that diligently sought thorow the vineyarde:

25 So in those dayes there shalbe three or foure left by them that searche their houses with the sworde.

26 And the earth shalbe left waste, and the fieldes thereof shall ware olde, and her wayes and all her paths shall growe full of thornes, because no man shal trauaile therethrough.

27 The virgins shall mourne, hauing no bridegromes: the women shall make lamentation, hauing no husbands: their daughters shall mourne, hauing no helpers.

28 In the warres shall their bridegromes bee destroyed, and their husbandes shall perish with famine.

29 But, ye seruants of the Lorde, heare these things, and marke them.

30 Behold the word of the Lord, receiue it: beleeue not the gods of whom the Lorde speaketh: beholde the plagues draw neere, and are not slacke.

31 As a trauelling woman which in the ninth moneth dangeth forth her sonne, when the houre of birth is come, two or three houres afore the paines come vpon her bodie, & when the childe commeth to the birth, they tary not a whit:

32 So shall not the plagues bee slacke to come vpon the earth, and the worlde shall mourne, and sorowes shall come vpon it on euery side.

33 O my people, heare my worde: make you ready to the battell, and in the troubles be euen as strangers vpon earth.

34 He that selleth, let him be as hee that fleeth his way: & hee that byeth, as one that will lose.

35 Who so occupieth marchandise as hee that winneth not: and hee that buildeth, as he that shall not dwell therein.

36 Hee that soweth, as one that shal not

reape: hee that tilleth the vine, as hee that shall not gather the grapes:

37 They that marry, as they that shall get no children: and they that marry not, so as the widdowes.

38 Therefore they that labour, labour in vayne.

39 For straungers shall reape their fruits, and spoile their goods and ouerthrow their houses, and take their children captiue: for in captiuitie and famine shall they get their children.

40 And they that occupie their marchandise with couetousnesse, the more they decke their cities, their houses, their possessions, and their owne persons,

41 So much more will I bee angrie against them for their sinnes, saith the Lord.

42 As a whore enuieth an honest and vertuous woman,

43 So shall righteousnesse hate iniquitie when she decketh her selfe, and shall accuse her openly whē he shal come that shall iudge the author of all sinne vpon earth.

44 And therefore be ye not like thereunto, nor to the woorkes thereof: for ere it be long iniquitie shall be taken away out of the earth, and righteousnesse shall reigne among you.

45 Let not the sinner say, that hee hath not sinned: for coles of fyre shall burne vpon his head, which saith, I haue not sinned before the Lord God and his glory.

Luke 16.15 46 Beholde, the Lord knoweth all the woorkes of men, their imaginations, their thoughts and their hearts.

Genes. 1.1 47 For alsoone as hee sayde, Let the earth be made, it was made: let the heauen be made and it was created.

Psal. 147.4 48 By his word were the starres established, and he knoweth the number of them.

49 He searcheth the depth, and the treasures thereof. he hath measured the sea, and what it conteineth.

50 Hee hath shut the sea in the middes of the waters, and with his worde hath hee hanged the earth vpon the waters.

51 He spreadeth out the heauē like a vaulte: vpon the waters hath he founded it.

52 In the desert hath he made springs of water, and pooles vpō the top of the mountaines, to power out floods from the hie rockes to water the earth.

53 Hee made man, and put his heart in the midst of the bodie, and gaue him breath, life and vnderstanding.

54 And the spirite of the almightie God, which made all thinges, and hath searched all the hid things in the secrets of the earth,

55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne and would hide your sinnes.

56 Therefore hath the Lorde searched and sought out al your woorkes, and will put you all to shame.

57 And when your sinnes are brought forth before men, ye shalbe confounded, and your owne sinnes shall stand as your accusers in that day.

58 What will ye do, or how will yee hide your sinnes before God and his angels?

59 Beholde God him selfe is the iudge: feare him: cease from your sinnes, and forget your iniquities, and meddle no more from hence forth with them: so shal God lead you forth, and deliuer you from all trouble.

60 For behold, the heate of a great multitude is kindled against you, and they shall take away certaine of you, and shall slay you for meate to the idoles.

61 And they that consent vnto thē, shalbe had in derision and in reprochē, and troden vnder foote.

62 For in euery place and cities that are neere, there shalbe great insurrectiō against those that feare the Lord.

63 They shalbe like mad men: they shal spare none: they shall spoyle, and waste such as yet feare the Lord.

64 For they then shal waste and spoyle their goods, and cast them out of their houses.

65 Then shall the triall of my chosen appeare, as the gold is tryed by the fyre.

66 Heare, O ye my beloued, saith the Lord: beholde, the dayes of trouble are at hande, but I will deliuer you from them: bee not ye afraide: doubt not, for God is your captaine.

67 Who so keepeth my commandements and precepts, saith the Lord GOD, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.

68 Woe vnto them that are bounde with their sinnes and couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauaile: it is shut vp, and is appointed to be deuoured with fyre.

Tobit.

# Tobit.

CHAP. I.

1 Tobits parentage & godlines. 6 His equitie. 8 His charitie and prosperitie. 13 He flieth, and his goods are confiscate. 15 And after restored.

Tobias, being captiue amongst the Assyrians, did not leaue the way of trueth.

THE booke of the woordes of Tobit sonne of Tobiel, the sonne of Ananeel, the sonne of Aduel, the sonne of Gabael, of the seede of Asael, and of the tribe of Nephthalim,

2 Who in the time of Enemessar King of the Assyrians was led away captiue out of Thisbe which is at the right hand of the citie, which is called properly Nephthalim, in Galilee aboue Aser.

Tobias liues well.

3 I Tobit haue walked all my life long in the way of trueth and iustice, and I did many things liberally to the brethren, which were of my nation, and came with mee to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrie in the land of Israel, being but yong, all the tribe of Nephthalim my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all tribes should sacrifice there, where the Temple of the tabernacle of the most high was consecrated, and built vp for all ages.

1 King. 12. 30.

5 Now all the tribes, which fell from God, yea, and my father Nephthalims house offered to the heifer called Baal.

He flieth from Tobias. Ecclus. 49. 1. Mat. 24. 15.

6 But I alone was ordeined to all Israel by an euerlasting decree. Went alone often to Jerusalem, at the feastes bringing the first fruites, and the tenth of beastes, with that which was first shorne, & offered them at the altar to the Priestes the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Jerusalem: the other tenth part I solde, & came & bestowed it euery yeere at Jerusalem.

8 The thirde tenth part I gaue vnto them to whome it was meete, as Debora my fathers mother had commaunded mee: for my father left me as a pupil.

He marieth Anna, which beareth to him Tobiah. Num. 36. 6. Ephes. 5. 31.

9 Furthermore when I was come to the age of a man, I maried Anna of mine owne kinred, and of her I begate Tobias.

10 But when I was ledde captiue to Nineue, all my brethren, and those which were of my kinred, did eate of the bread of the Gentiles.

11 But I kept my selfe from eating,

12 Because I remembred God with all mine heart.

13 Therefore the most high gaue me grace and fauour before Enemessar, so I was his purueyer.

He seeth the light of Anna and Tobias. Enemessar.

14 And I went into Media, and I deliuered ten talents of siluer to Gabael the brother of Gabrias in the land of Media.

15 But when Enemessar was dead, Sacherib his sonne reigned in his steade: whose state because it was troubled, I could not go into Media.

Tobias restored to his goods.

16 In the time of Enemessar, I gaue many almes to my brethren and gaue my bread to them which were hungry,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if king Sennacherib had slaine any, when he was come and fled from Judea, I buried them priuily: for in his wrath hee killed many, but the bodies were not found: when they were sought for of the king.

Tobit flieth from the face of Sennacherib. Sennacherib. Tobias. 2. King. 19. 37. Esa. 37. 38.

19 Therefore when a certeine Ninenite had accused me to the king, because I did bury them, I hid my selfe: and because I knewe that I was sought to bee slaine, I withdrewe my selfe for feare.

Tobit restored to his wife and sonne.

20 Then al my goods were spoyled, neither was there any thing left mee besides my wife Anna and my sonne Tobias.

21 Neuertheles within fiue and fifte dayes, two of his sonnes killed him, & they fled into the mountaines of Ararath, and Sarchedonus his sonne reigned in his stead, who appointed ouer his fathers accompts and ouer all his domesticall affaires, Achiacharus my brother Anaels sonne.

Tobit returneth.

22 And when Achiacharus had made a request for mee, I came againe to Nineue: now Achiacharus was cupbearer & keeper of the signet, and stewarde, and ouerlawe the accompts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

2 Tobit calleth the fatherles, to his table. 3 He buryeth the dead. 10 Doth he becomes blinde. 13 His wife laboureth for her liuing. 15 She reproueth him bitterly.

Tobit buryeth the dead.

NOwe when I was come home againe, and my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the seuen weekes, there was a great dinner prepared me, in the which I sate downe to eate.

2 And when I sawe abundance of meat, I said to my sonne, Go, and bring what poore man soeuer

man soeuer thou shalt finde of our brethren which doth remember God, and lot I will tary for thee.

3 Then he came againe and said, Father, one of our nation is strangled, & is cast out in the market place.

Tobit teaching his gentle nature taketh up the dead bodie into his house to bury it. Amos. 8. 10. Iudith. 9. 11.

4 Then before I had tasted any meat, I start vp, & brought him into mine house vntil the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heauines,

6 Remembring that prophesie of Amos, which had said, Your solemne feastes shalbe turned into mourning, & your ioyes into wailing.

7 Therefore I wept, & after the going downe of the sunne I went & made a graue and buried him.

Tobit is rebuked of his neighbours.

8 But my neighbours mocked mee, and said, Doth he not feare to die for this cause, who fled away, and yet loe, hee buryeth the dead againe?

9 The same night also whē I returned from the buriall, I slept at the wall of mine house because I was polluted, and hauing my face vncouered,

Dyer is made blynde for the dropping of the dung of the swallowes into his eyes.

10 And I knewe not that sparrowes were in the wall, & as mine eyes were open, the sparrowes cast downe warme dongue into mine eies, and a whitenes came in mine eyes, & I went to the Physicions but they helped me not. Moreouer Achiacharus did nourish me vntill I went into Elimais.

11 And my wife Anna did take womens workes to do.

The wife of Tobit is reuiled for her working.

12 And when she had sent them home to the owners, they payed the wages, & gaue a kid,

13 Which when it was at mine house, & began to bleate, I said vnto her, Frō whēce is this kid? is it not stolen: render it to the owners: for it is not lawfull to eate any thing that is stolen.

14 But shee saide, It was giuen for a gift more then the wages: but I did not beleeue, and bade her to render it to the owners, and I did blushe, because of her. Furthermore & he said vnto me, Where are thine almes, and thy righteousnes: behold, they all now appeare in thee.

## CHAP. III.

The prayer of Tobit. 7 Sarra Raguels daughter. 8 The things that came vnto her. 12. Her prayer heard. 19 The Angel Raphael sent.

Then I being sorowful, did weepe, and in my sorowe prayed, saying,

O Lorde, thou art iust, and all thy Works, and all thy wayes are mercie and truth, & thou iudgest truely and iustly for euer.

3 Remember me, and looke on mee, neither punish mee according to my sinnes or mine ignorances or my fathers, which haue sinned before thee.

4 For they haue not obeyed thy commandements: wherefore thou hast deliuered vs for a spoyle and bondage, & to death, and for a prouerbe of a reproch to all them among whom we are dispersed, and nowe thou hast many and iust cause,

Deut. 28. 63.

The iudgements are iust, and righteous.

5 To do with me according to my sinnes, and my fathers, because wee haue not kept thy commandements, neither haue walked in truth before thee.

6 Nowe therefore deale with me as seemeth best vnto thee, and commaunde my spirite to be taken from me, that I may be dissolued, and become earth: for it is better for me to die then to liue, because I haue heard false reproches, and am very sorowful: commande therefore that I may be dissolued out of this distresse, and goe into the euerlasting place: turne not thy face away from mee.

Sarra is threatned of her fathers maydes.

7 ¶ It came to passe þ same day that in Ecbatane a citie of Media, Sarra þ daughter of Raguel was also reproched by her fathers maides,

8 Because she had bene maried to seuen husbands, whom Asmodeus the euill spirit had killed, before that they had lien with her. Doest thou not knowe, saide they, that thou hast strangled thine husbandes: thou hast had nowe seuen husbands, neither wast thou named after any of them.

Sarra reproued of her maydes.

9 Wherefore doest thou beate vs for thē, if they be dead, go thy wayes hence to them, that wee may neuer see of thee either sonne or daughter.

10 When she heard these things, she was verie sorowfull, so that she thought to haue strangled her selfe. And shee saide I am the onely daughter of my father, and if I doe this I shall slander him, and shal bring his age to the graue with sorowe.

Sarra prayeth, & asketh that she may be deliuered from blame.

11 Then she prayed toward the windowe, & said, Blessed art thou O Lord my God, & thine holy and glorious Name is blessed, & honorable for euer: let all thy workes praise thee for euer.

12 And nowe O Lord, I set mine eyes, and my face toward thee,

13 And say, Take mee out of the earth, that I may heare no more any reprochs.

The innocencie of Sara.

14 Thou knowest, O Lord, that I am pure from all sinne with man,

15 And that I haue neuer polluted my name, nor þ name of my father in the lande of

Her chastitie,

of my captiuite: I am the onely daughter of my father, neither hath hee any man childe to bee his heire, neither any neere kinsman or childe borne of him, to whom I may keepe my selfe for a wife: my seuē husbandes are now dead, and why should I liue? But if it please not thee that I should die commaund to looke on mee and to pitie me that I doe no more heare reproche.

1 Genes. neuer bro-ther.

16 So the prayers of them both were heard before the maiestie of the great God.

The prayers of Tobit and Sarra are heard both at a time.

17 And Raphael was sent to heale them both, that is, to take away the whitenes of Tobits eies, and to giue Sarra ye daughter of Raguel for a wife to Tobias ye sonne of Tobit and to bind Asmodeus the euil spirite, because thee belonged to Tobias by right. The selfe same time came Tobit home, and entred into his house, & Sarra the daughter of Raguel came downe from her chamber.

## CHAP. IIII.

Precepts and the reasons of Tobit to his sonne.

Chap.1.14

IN that day Tobit remembred the siluer, which he had deliuered to Gabael in Rages a citie of Media,

2 And sayd with him selfe, I haue wished for death. Wherefore doe I not call for my sonne Tobias that I may admonishe him before I die?

Tobits exhortation to his son, when he thought he should die.

3 And when he had called him, he sayde, My sonne after that I am dead burie mee, and despise not thy mother, but honour her all the dayes of thy life, and doe that which shall please her, and anger her not.

The mother is to be reuerenced. Exod. 20. Deut. 5. 16

4 Remember my sonne, howe many dangers shee sustemed when thou wast in her wombe,

5 And when she dieth, bury her by me in the same graue.

God must bee in our hearts.

6 My sonne, set our Lord God allwayes before thine eyes, and let not thy will bee set to sinne or to transgresse the commaundements of God. Do vprightly all thy life long, & follow not the wayes of vnrighteousnes: for if thou deale truely, thy doings shal prosperously succeede to thee, and to all them which liue iustly.

Almes. Prouerb. 3 verse. 27. & 14. 21. Ecclus. 3. 33. & 14. 13. & 29. 15.

7 Giue almes of thy substance: & when thou giuest almes, let not thine eye bee enuious, neither turne thy face from any poore, lest that God turne his face from thee.

Ecclus. 3. 33.

8 Giue almes according to thy substāce: if thou haue but a litle, be not afraide to giue a litle almes.

9 For thou layest vp a good store for thy selfe against the day of necessitie,

Ecclus. cap. 29. 13

10 Because that almes doeth deliuer frō death, & suffereth not to come into darknes.

11 For almes is a good gift before the most high to all them which deale.

Auoid

12 Beware of all whoredome, my sonne, and chiefely take a wife of the seede of thy fathers and take not a straunge woman to wife which is not of thy fathers stocke: for we are the children of the Prophets. Noe, Abraham, Isaac & Iacob are our fathers from the beginning. Remember my sonne that they married wiues of their owne kinred, and were blessed in their children and their seede shall inherite the land.

Bible.

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart thy brethren, the sonnes and daughters of thy people, in not taking a wife of them: for in pride is destruction, and much trouble, and in fierceness is scarcely and great power: for fiercenes is the mother of lust.

Iudges plainly pro-hibited vnlaw-full mari-age.

14 Let not the wages of any man which hath wrought for thee, tarie with thee, but giue him it out of hande: for if thou serue GOD, he will also pay thee: be circumspect, my sonne in all things that thou doest, and bee well instructed in all thy conuersation.

Note this.

15 Doe that to no man which thou hatest: drinke not wine to make thee drunken, neither let drunkennesse goe with thee in thy iourney.

Luke 11. 41.

16 Giue of thy bread to the hungry, and of thy garments to them that are naked, & of all thine aboundance giue almes, and let not thine eye bee enuious, when thou giuest almes.

17 Powre out thy bread on the burial of the iust, but giue nothing to the wicked.

18 Aske counsell allway of the wise and despise not any counsell that is profitable.

Counsell, Gods to bee blessed

19 Blesse thy Lord God allway, & desire of him ye thy wayes may bee made streight, and that all thy purposes and counsels may prosper. for euery nation hath not counsell: but the Lord giueth all good things and he humbleth whom he will as hee will: now therefore, my sonne remember my commaundements, neither let them at any time bee put out of thy mind.

Chap.1.14

20 Furthermore I signifie this to thee, that I deliuered ten talents to Gabael the sonne of Gabrias at Rages in Media.

Powers of the earth of God.

21 And feare not, my sonne for so much as we are made poore: for thou hast many thinges if thou feare God, and flee from all sinne and do that thing which is acceptable vnto him.

## CHAP. V.

1 Tobias sent to Rages. 9 He meeteth with the Angel Raphael, who is also conducted him.

Tobias

AND Obias then answered, and said, Father, I will doe all thinges which thou hast commaunded mee.

2 But how can I receiue the siluer, seeing I know him not?

Tobias sent by his father to Rages, seeketh a companion, and meeteth with Raphael whom he bringeth to his father.

3 Then he gaue him the hand writing, & saide vnto him, Seeke thee a man, which may goe with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But hee knewe not, and said vnto him, May I go with thee into ỹ land of Media? and knowest thou those places well?

6 To whom the Angel saide, I will go with thee: for I haue remained with our brother Gabael.

7 Then Tobias saide to him, Tarie for mee, till I tell my father.

8 Then he said vnto him, Goe, and tarie not: so he went in and said to his father, Behold, I haue found one, which will go with me. Then he said, Call him vnto me, that I may knowe of what tribe hee is, and whether he be faithfull to go with thee.

9 So he called him, and hee came in, and they saluted one another.

10 Then Tobit said vnto him, Brother, shew me of what tribe and familie thou art.

11 To whom he said, Doest thou seeke a tribe or familie, or an hired man to go with thy sonne? Then Tobit saide vnto him, I would knowe, brother, thy kynred and thy name.

12 Then he sayde, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

Tobias commendeth Azarias.

13 Then Tobit said, Thou art welcome, brother, bee not nowe angry with mee, because I haue enquired to know thy kinred, and thy family: for thou art my brother of an honest and good stocke: for I knowe Ananias and Jonathas, sonnes of that great Samaias: for wee went together to Jerusalem to worship, and offered the first borne, and the tenths of the fruites, and they were not deceiued with the errour of our brethrē: my brother, thou art of a great stocke.

14 But tell me, What wages shal I giue thee? wilt thou a groate a day and thinges necessarie, as to mine owne sonne?

15 Yea moreouer if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy selfe for the iourney, and goe you on Gods Name. And when his sonne had prepared all thinges for the iourney, his father sayd, Go thou with this man, and God which dwelleth in heauē, prosper your iourney, and the Angel of God keepe you company. So they went forth both and departed, & the dogge of the yong man with them.

Tobias goeth forth, the Angel keeping him company. His mother weepeth. Chap.10.

17 But Anna his mother wept, & sayd to Tobit, Why hast thou sent away our sonne? is he not the staffe of our hand to minister vnto vs?

18 Would to God We had not layde money vpon money, but that it had bene cast away in respect of our sonne.

19 For that which GOD hath giuen vs to liue with, doeth suffice vs.

20 Then said Tobit, Be not careful, my sister: hee shall returne in safetie, and thine eyes shall see him.

21 For the good Angell doeth keepe him company, and his iourney shalbee prosperous, and he shall returne safe.

22 Then shee made an ende of weeping.

## CHAP. VI.

1 Tobias deliuered from the fish. 9 Raphael directeth him to tarie with Raguel. 10 He marrieth him to Sara.

AND as they went on their iourney, they came at night to the flood Tygris, and there abode.

Tobias, minding to wash a fish, is deliuered by the gall.

2 And when the young man went to wash him selfe, a fishe leaped out of the riuer, and would haue deuoured him.

3 Then the Angell said vnto him, Take the fish. And the yong man tooke the fish, & drewe it to land.

4 To whom the Angel said, Cut the fish, and take the heart, and the liuer, & the gall, and put them vp surely.

5 So the young man did as the Angell commaunded him: & when they had rosted the fishe, they ate it: then they both went on their way, till they came to Ecbatane.

6 ¶ Then the yong man said to the Angell, Brother Azarias, What auaileth the heart, and the liuer, and the gall of the fishe?

7 And hee said vnto him, Touching the heart & the liuer, if a deuill or an euill spirite trouble any, wee must make a perfume of this before the man or the woman, and hee shalbe no more vexed.

8 As for the gall, anoynt a man that hath whitenes in his eyes, and hee shalbe healed.

9 ¶ And when they were come neere to Rages,

10 The Angel said to the yong man, Brother, to day wee shall lodge with Raguel, who is thy cousin: hee also hath one only daughter named Sarra: I will speake for her that she may be giuen thee for a wife.

For

Numbers 6. and 36.

11 For to thee doth ſ right of her pertеme, ſeeing ſ alone art the remnant of her kinred,

12 And the maide is faire and wiſe: now therefore heare mee, and I will ſpeake to her father, that wee may make the marriage when wee are returned from Rages: for I know that Raguel cannot marrie her to another according to the lawe of Moſes: els her ſhoulde deſerue death, becauſe the right doth rather appertеme to thee then to any other man.

13 Then the yong man anſwered the Angell, I haue heard, brother Azarias, that this maide hath beene giuen to ſeuen men, who all died in the mariage chamber:

14 And I am the onely begotten ſonne of my father, and I am afrayed, leaſt I goe in to her, and die as the other before: for a wicked ſpirit loueth her, which hurteth no bodie, but thoſe which come in to her: wherefore I alſo feare leaſt I die, and bring my fathers and my mothers life becauſe of mee to the graue with ſorowe: for they haue no other ſonne to burie them.

15 Then the Angell ſaid vnto him, Doeſt thou not remember the precepts which thy father gaue thee, that thou ſhouldeſt marrie a wife of thine owne kinred? Wherefore heare me, O my brother: for ſhe ſhalbe thy wife, neither be thou carefull of the euill ſpirit: for this ſame night ſhall ſhee bee giuen thee in marriage.

16 And when thou ſhalt go into the mariage chamber, thou ſhalt take of the hote coles for perfumes, and make a perfume of the heart and of the liuer of the fiſh,

17 Which if the ſpirit do ſmell, he will flee away, and neuer come againe any more: but when thou ſhalt come to her, riſe vp both of you, and pray to God which is mercifull, who will haue pitie on you, and ſaue you: feare not, for ſhee is appointed vnto thee from the beginning and thou ſhalt keepe her, and ſhe ſhall go with thee: moreouer I ſuppoſe that ſhe ſhal beare thee children: and when Tobias had heard theſe things, he loued her, and his heart was effectually ioyned to her.

## CHAP. VII.

Tobias marrieth Sarra Raguels daughter.

Raphael & Tobias come to Raguel.

AND when they were come to Ecbatane, they came to the houſe of Raguel: & Sarra met them, and after they had ſaluted one another, ſhe brought them into the houſe.

2 Then ſayde Raguel to Edna his wife, Howe like is this yong man to Tobit my couſin!

3 And Raguel aſked, whence are you, my brethren? To whom they ſaid, that they were of the tribe of Nephthalim, and of the captiues that dwelt at Ninеue.

4 Then he ſaid to thē Do ye know Tobit our kinſman? And they ſayd, We knowe him. Then ſayd he, Is he in good health?

5 And they ſayd, He is both aliue, and in good health: & Tobias ſaid, He is my father.

6 Then Raguel leaped, and kiſſed him, and wept,

7 And bleſſed him, and ſaide vnto him, Thou art the ſonne of an honeſt and good man: but when hee had heard that Tobit was blind, he was ſorowfull and wept.

8 And likewiſe Edna his wife, & Sarra his daughter wept. Moreouer they receyued them with a readie minde, and after that they had killed a rammе of the flocke, they ſet much meate on the table. Then ſayde Tobias to Raphael, Brother Azarias, put forth thoſe things whereof thou ſpakeſt in the way, that this buſines may be diſpatched. Tobias aſketh Sarra his daughter to wife.

9 So he communicated the matter with Raguel, and Raguel ſaide to Tobias, Eate, and drinke and make merrie.

10 For it is meete that thou ſhouldeſt marrie my daughter: neuertheleſſe, I will declare vnto thee the trueth.

11 I haue giuen my daughter in mariage to ſeuen men, who died that night which they came in vnto her: neuertheleſſe, be thou of a good courage and merrie. But Tobias ſaid, I will eate nothing here, vntill ye bring her hither, and betroth her to me.

12 Raguel ſaid thē, Marry her then according to the cuſtome: for thou art her couſin, & ſhe is thine. God which is mercifull, make this proſperous to you in all good things.

13 Then he called his daughter Sarra, and ſhe came to her father, and he tooke her by the hand, and gaue her for wife to Tobias, ſaying, Behold, take her after the Lawe of Moſes, and lead her away to thy father: and he bleſſed them. Raguel betroth-eth his daughter to Tobias. Numbers 36.

14 And called his wife Edna, & he tooke a booke and wrote a contract, and ſealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and ſaide vnto her, Siſter, prepare another chamber, and bring her in thither.

17 Which when ſhe had done, as he had bidden her, ſhee brought her thither: then Sarra wept, & her mother wiped away her daughters teares,

18 And ſaid vnto her Be of good comfort, my daughter: the Lord of heauen and earth giue thee ioy for this thy ſorow: bee of good comfort my daughter.

Iudith. CHAP.

Tobias and the angell cast out the euill spirit. 9 Raguel blesseth God with his wife and seruants. 15 Raguel prayeth for a good ende of his wife and seruants. 16 Raguel and Tobias talke.

AND when they had supped, they brought Tobias in vnto her.

2 And as he went, he remebred the wordes of Raphael, & tooke coles for perfumes, & put the heart & liuer of the fish thereupon, and made a perfume.

3 The which smell when the euill spirite had smelled, he fled into the vtmost partes of Egypt, whom the Angell bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou O God of our fathers, and blessed is thine holy and glorious Name for euer: let the heauens blesse thee & all thy creatures.

6 Thou madest Adam, and gauest him *Eua his wife for an helpe, and stay: of them came mankinde: thou hast said, It is not good, that a man should bee alone: let vs make vnto him an helpe like vnto himselfe.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore graunt me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel arose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He sayde to his wife Edna, Send one of the maides and let them see whether hee bee aliue: if not, that I may bury him, and none know it.

13 So the maid opened the doore, & went in, and found them both asleepe,

14 And came forth, and told them that he was aliue.

15 Then Raguel prayed God, and sayde, O God thou art worthie to be prayed with all pure and holy prayse: therefore let thy laude prayse thee with all thy creatures and let all thine Angels and thine elect prayse thee for euer.

16 Thou art to be praised, O Lorde: for thou hast made me ioyful, & that is not come to me which I [illegible] but thou hast dealt with [illegible] after thy great mercie.

[illegible] to bee prayed because thou [illegible] mercie of two that were the only [illegible] children of their fathers, [illegible] O Lorde, vouchsafe [illegible] with ioye and [illegible].

17 Then Raguel bade his seruants to fill the graue.

19 And hee kept the wedding feast fourteene dayes.

20 For Raguel had sayd vnto him by an othe, that hee should not depart before that the fourteene dayes of the mariage were expired,

21 And then he should take the halfe of his goods & returne in safetie to his father, and should haue the rest, when he and his wife were dead.

Tobias followes Raphael as he commaunded him.

Raguel sweareth to Tobias.

Raguel giueth halfe of his goods toward the mariage of his daughter to Tobias.

## CHAP. IX.

1 Raphael leadeth Gabael to Tobias mariage.

THen Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seruant and two camels, and go to Rages of the Medes to Gabael, and bring mee the money and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the dates: and if I tarie long, he will be verie sore.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bags which were sealed vp, and gaue them to him.

6 And in the morning they went forth, both together, & came to the wedding. And Tobias begate his wife with childe.

Tobias counteth his time.

The Angel goeth on Tobias message.

## CHAP. X.

1 Tobit, and his wife cry, make long for their sonne. 10 Raguel sendeth after Tobias and Sarra.

NOw Tobit his father counted euery day, and when the dayes of the iourney were expired, and they came not,

2 Tobit said Are they not mocked? or is not Gabael dead, & there is no man to giue him the money?

3 Therefore he was verie sore.

4 Then his wife saide to him, My sonne is dead seeing her tarieth: and she began to bewaile him, and said,

5 Now I care for nothing, my sonne, since I haue lost thee the light of mine eyes.

6 To whom Tobit said, Hold thy peace: be not careful for he is safe.

7 But she said, Holde thy peace, and deceiue mee not: my sonne is dead: and shee went out euery day by the way, which they went, neither did she eate meate on the day time and did continue whole nights in bewailing her sonne Tobias vntill the fourteene dayes of the wedding were expired, which Raguel had sworne, that he should tarie there. Then Tobias said to Raguel, Let me go: for my father and my mother

The father and mother are in great wines for Tobias tarying.

Chap. 5. 17.

looke

looke no more to see me.

8 But his father in lawe saide vnto him, Tary with me, & I will send to thy father, and they shall declare him some affaires.

9 But Tobias said, No, but let me goe to my father.

Raguel & Edna Tobias, and his wife leaue to depart.

10 Then Raguel arose, & gaue him Sarra his wife, and half his goods, as seruants, and cattell, and money,

11 And he blessed them, and sent them away, saying, The God of heauen make you, my children, to prosper before I die.

Edna instructed by her parents.

12 And he saide to his daughter, Honour thy father, and thy mother in lawe which are nowe thy parents, that I may heare good report of thee: and hee kissed them. Edna also saide to Tobias, The Lorde of heauen restore thee, my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lorde. Beholde now, I commit to thee my daughter, as a pledge: doe not entreate her euill.

## CHAP. XI.

1 The returne of Tobias to his father. 9 How hee was recouered. 15 Raphael hath making of God and praise of God.

AFter these things Tobias went his way, praysing God that hee had giuen him a prosperous iourney, and blessed Raguel and Edna his wife, & went on his way till he drewe neere to Nineue.

2 Then Raphael sayde to Tobias thou knowest, brother, howe thou diddest leaue thy father.

The Angels counsel to Tobias.

3 Let vs haste before thy wife, and prepare the house,

4 And take in thine hande the gall of the fish. So they went their way, and the dog followed them.

5 Now Anna sate in the way looking for her sonne,

6 Whom when she saw comming shee saide to his father, Beholde, thy sonne commeth and the man that went with him.

7 Then said Raphael, I know, Tobias, that thy father shall receiue his sight.

8 Therefore anoint his eyes with the gall, and being pricked therewith, hee shall rub and make the whitenes to fall away, and shall see thee.

9 ¶ Then Anna ranne forth, and fell on the necke of her sonne, and saide vnto him, Seeing I haue seene thee, my sonne, from hence forth I am content to die, and they wept both.

10 Tobit also went forth towarde the doore, and stumbled, but his sonne ranne vnto him,

11 And tooke holde of his father & sprinkled of the gall on his fathers eyes, saying, Be of good hope my father.

12 And when his eyes began to pricke, he rubbed them.

13 And the whitenes pilled away from the corners of his eyes and when he saw his sonne, he fell vpon his necke,

14 And he wept & said, Blessed art thou, O God, & blessed be thy Name for euer, and blessed be all thine holy Angels.

15 For thou hast scourged mee, and hast had pitie on me: for behold, I see my sonne Tobias: and his sonne, being glad went in, and tolde his father the great things that had come to passe in Media.

16 Then Tobit went out to meete his daughter in lawe, reioycing and praising God to the gate of Nineue: and they which saw him go, maruelled, because he had receiued his sight.

17 But Tobit confessed before them all that God had had pitie on him. And when hee came neere to Sarra his daughter in lawe, he blessed her, saying, Thou art welcome, daughter: God bee blessed which hath brought thee vnto vs, and blessed be thy father & there was great ioy among all his brethren which were at Nineue.

18 And Achiacharus & Nasbas his brothers sonne came.

19 And Tobias marriage was kept seuen dayes with great ioy.

## CHAP. XII.

1 Tobias declareth to his father how great things Raphael had done for him. 6 He willeth the money to be restored. 12 15 Raphael declareth that he is an Angell sent of God.

THen Tobit called his sonne Tobias, & said vnto him, Prouide, my sonne, wages for the man, which went with thee, and thou must giue him more.

2 And he said vnto him, O father, it shall not grieue mee to giue him halfe of those things which I haue brought.

3 For he hath brought me againe to thee in safetie, & hath made whole my wife and hath brought me the money, and hath likewise healed thee.

4 Then the olde man said, It is due vnto him.

5 So he called the Angell, and said vnto him, Take halfe of all that ye haue brought, and go away in safetie.

6 But he tooke them both apart, & said vnto them, Praise God, and confesse him, and giue him the glorie and praise him for the things which he hath done vnto you before all them that liue. It is good to praise God, & to exalt his Name and to shew [illegible]

his excellent Workes with honour: therefore be not weary to confesse him.

7 It is good to keepe close the secretes of a King: but it is honourable to reueale the Workes of God: Do that which is good, and no euill shall touch you.

8 Prayer is good with fasting, and almes, and righteousnesse. A little with righteousnesse is better then much with vnrighteousnesse: it is better to giue almes then to lay vp golde.

9 For almes doeth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shall be filled with life.

10 But they that sinne, are enemies to their owne life.

11 Surely I will keepe close nothing frō you: neuertheles, I said it was good to keepe close a secret of a king, but that it was honourable to reuerele the Workes of God.

12 Now therefore when thou didst pray, and Sarra thy daughter in law, I did bring to memorie your prayer before the holy one: and when thou didst burie the dead, I was with thee likewise.

He that will be accepted, must be proued with temptation.

13 And when thou wast not grieued to rise vp, + leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.

14 And nowe God hath sent me to heale thee, and Sarra thy daughter in law.

15 I am Raphael one of the seuē holy Angels which present y prayers of the Saints, and which go forth before his holy maieste.

16 Then they were both troubled, and fel vpon their face: for they feared.

17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.

18 For I came not of mine owne pleasure, but by the good will of your God: Wherfore prayse him in all ages.

Ge. 18. 8. 19 * All these dayes I did appeare vnto you, but I did neither eate nor drinke, but you saw it in vision.

20 Now therefore giue God thanks: for I go vp to him that sent me: but Write all things which are done in a booke.

21 And when they rose, they sawe him no more.

22 Then they confessed the great + wonderfull Workes of God, and how the Angel of the Lord had appeared to them.

## The thanksgiuing of Tobit, who reioyced, all to prayse the Lord

WHen Tobit wrote a prayer of reioycing, and said, Blessed be God that liueth for euer, and [blessed be his kingdome.

2 * For he doth scourge, and hath pitie: he leadeth to hell, and bringeth vp, neither is there any that can auoyd his hand.

3 Confesse him before the Gentiles, yee children of Israel: for he hath scattered you among them.

4 There declare his greatnes, and extoll him before all the liuing: for he is our Lord and our God and our Father for euer.

5 He hath scourged vs for our iniquities, and will haue mercie againe, and will gather vs out of all nations, among whom we are scattered.

6 If you turne to him with your whole heart, and with your whole minde, + deale vprightly before him, then will he turne vnto you, and will not hide his face from you, but ye shall see what hee will doe with you: therefore confesse him with your whole mouth, + prayse the Lorde of righteousnes, and extoll the euerlasting King. I will confesse him in the land of my captiuitie, + will declare his power, and greatnes to a sinfull nation. O ye sinners, turne and do iustice before him: Who can tell if he will receiue you to mercy, and haue pitie on you?

7 I will extoll my God, and my soule shall prayse the king of heauen, and shal reioyce in his greatnes.

8 Let all men speake, and let all prayse him for his righteousnes.

9 O Jerusalem the holy citie, hee will scourge thee for thy childrens Works, but he will haue pitie againe on the sonnes of righteous men.

10 Giue praise to the Lord duely, + prayse the euerlasting King, that his tabernacle may be builded in thee againe with ioy: and let him make ioyfull there in thee those that are captiues, and loue in thee for euer those that be miserable.

11 Many nations shall come from farre to the name of the Lord God, with gifts in their hands, euen gifts to the King of heauen: all generations shall prayse thee, and giue signes of ioy.

12 Cursed are all they, which hate thee: but blessed are they for euer which loue thee.

13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shall blesse the Lord of the iust.

14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue bene sorowfull for all thy sor[rowes]: for they shal reioyce for thee, when they shall see all [thy glorie] and shall reioyce for euer.

15 Let my soule [praise] God the great King.

16 For

16 For Jerusalem shall be built vp with
sapphires, & emerands, & thy walles with
precious stones, and thy towers, and thy
bulwarkes with pure golde.

17 And the streetes of Jerusalem shal be
paued with beral, and carbuncle, and stones
|| or, Sampher of || Ophir.

18 And all her streetes shall say, || Hal-
|| or, praise ye the Lord.
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|| Or, Iacob. Blessed bee God which hath exalted || it
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## CHAP. XIIII.

4 Lessons of Tobit to his sonne. 5 He prophesieth the destruction of Niniue. 7 And the restoring of Jerusalem and the Temple. 13 The death of Tobit and his wife. 15 Tobias age and death.

SO Tobit made an ende of prayse
ing God.

2 And hee was eight and fifte
yeere olde, when he lost his sight,
which was restored to him after eight yere,
and he gaue almes, and he cõtinued to feare
the Lord God, and to prayse him.

3 And when he was very aged, he called
his sonne, and sixe of his sonnes sonnes, and
said to him, My sonne take thy children for
behold I am aged, and am readie to depart
out of this life.

4 Go into Media, my sonne: for I sure-
ly beleeue those things which Jonas the
Prophet spake of Niniue, that it shalbe de-
stroyed, and, for a time peace shal rather be
in Media, and that our brethren shalbe scat-
tered in the earth from that good lande, and
Jerusalem shall be desolate, and the house
of God in it shall be burned, and shall be de-
solate for a time.

Ezra 3.8. and 6.14.

5 Yet againe God * will haue pitie on
them, and bring them againe into the lande
where they shall build a Temple, but not
like to the first, vntill the times of that age
be fulfilled, which being finished, they shall
returne from euerie place out of captiuitie,
and build vp Jerusalem gloriously, and the
house of God shall be built in it for euer with
a glorious building, as the Prophets haue
spoken thereof.

6 And all nations shall turne, & feare the
Lord God truly, and shall burie their idoles.

7 So shall all nations prayse the Lorde,
and his people shall confesse God, and the
Lorde shall exalt his people, and all those
which loue the Lorde in truth and iustice,
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8 And nowe, my sonne, depart out of
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9 But keepe thou the Law, and the com-
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nes, and how he rewarded him againe: yet
Achiacharus was saued, but the other had
his reward: for he went downe into darke-
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11 Wherefore nowe, my sonne, consider
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he gaue vp the ghost in the bedde, being an
hundreth and eight and fifte yeere olde, and
he buried him honorably.

12 And when Anna was dead, he buried
her with his father: but Tobias went with
his wife and children to Ecbatane to Raguel
his father in lawe.

13 Where he became olde with honour, &
he buried his father and mother in lawe ho-
norably, and he inherited their substance &
Tobits his father.

14 And hee died at Ecbatane in Media,
being an hundreth and seuen and twentie
yeere olde.

15 But before he died, he heard of the de-
struction of Niniue. Which was taken by
Nabuchodonosor and Assuerus, and before
his death he reioyced for Niniue.

# Iudeth.

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2 The building of Ecbatane. 5 Nabuchodonosor made warre a-
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would not helpe him.

IN the twelfth yeere of the
reigne of Nabuthodono-
sor, who reigned in Niniue
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ned ouer the Medes in Ec-
batane,

2 And built in Ecbatane the walles rou-
nd about, of hewen stone, three cubites broade,
and six cubites long, and made the height of
the wall seuentie cubites, and the breadth
thereof fiftie cubites,

3 And made the towers thereof in the gates
of it of an hundreth cubites, and the breadth
thereof in the foundation threescore cubites,

4 And made the gates thereof euen gates
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the breadth of them fourtie cubites, for the going forth of his mighte armes, and for the setting in aray of his footemen)

5 Euen in those dayes, King Nabuchodonosor made warre with king Arpharad in the great fielde, which is the field in the coastes of Ragau.

6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates and Tygris and Hydaspes, and the country of Arioch the king of the Elymeans, & very many nations assembled themselues to the battell of the sonnes of Chelod.

7 And Nabuchodonosor king of the Assyrians sent vnto all that dwelt in Persia, and to all that dwelt in the west, & to those that dwelt in Cilicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,

8 And to the people, that are in Carmel, and Galaad, and the hier Galile, & the great field of Esdrelam,

9 And to all that were in Samaria, and the cities thereof, and beyond Jorden vnto Jerusalem, and Betane, and Chelus, and Cades and the riuer of Egypt, & Taphnes, and Rameses and all the land of Gosen,

10 Vnto one come to Tanis, & Memphis, and to all the inhabitants of Egypt, and to one come to the mountaines of Ethiopia.

11 But all the inhabitants of this country did not passe for the commandement of Nabuchodonosor king of the Assyrians, neither would they come with him to the battell: for they did not feare him: yea, hee was before them as one man: therefore they sent away his ambassadours from them without effect, and with dishonour.

12 Therefore Nabuchodonosor was verie angrie with all this countrey, and sware by his throne and kingdome that he would surely bee auenged vpon all those coasts of Cilicia and Damascus, and Syria, and that he would slay with the sworde all the inhabitants of the lande of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till one come to the borders of the two seas.

13 Then hee marched in battell aray with his power against King Arpharad in the seuenteenth yeere, and hee preuailed in his battell: for he ouerthrewe all the power of Arpharad, and all his horsemen, and all his chariots.

14 And he wanne his cities, and came vnto Ecbatane, and tooke the towres, and spoiled the streetes thereof, and turned the beautie thereof into shame.

15 He tooke also Arpharad in the mountaines of Ragau, and smote him through with his dartes, and destroyed him vtterly that day.

16 So he returned afterward to Nineue, both hee and all his companie with a verie great multitude of men of warre, and there he passed the time, and banketed, both hee, and his armie an hundreth and twentie dayes.

## CHAP. II

1 Nabuchodonosor commaundeth presumptuously that all people them o be brought in subiection. 4 And to destroy those that disobeyed him. 15 The preparation of Holofernes armie. 22 The conquest of his enemies.

AND in the eightenth yeere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor king of the Assyrians, that hee shoulde auenge him selfe on all the earth, as hee had spoken.

2 So he called vnto him all his officers and all his nobles, and communicated with them his secrete counsel, and set before them with his owne mouth all the malice of the earth.

3 Then they decreed to destroy all flesh, that had not obeied the commandement of his mouth.

4 And when he had ended his counsell, Nabuchodonosor king of the Assyrians called Holofernes his chiefe captaine, & which was next vnto him, and said vnto him,

5 Thus saith the great King, the lorde of the whole earth, Beholde, thou shalt goe forth from my presence, and take with thee men that trust in their owne strength, of footemen, an hundreth and twentie thousand, and the number of horses with their riders, twelue thousand,

6 And thou shalt go against all the west countrey, because they disobeyed my commandement.

7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I will goe foorth in my wrath against them, and will couer the whole face of the earth with the feete of mine armie, and I will giue them as a spoyle vnto them,

8 So that their woumded shall fill their valleis, and their riuers, and the flood shall ouerflowe, being filled with their dead.

9 And I will bring their captiuitie to the vtmost parts of all the earth.

10 Thou therefore shalt depart hence, & take vp for me all their countrey: and if they yeeld vnto thee, thou shalt reserue them for me vntill the day that I rebuke them.

11 But concerning them that rebell, let not thine eye spare thē, but put thē to death,

and

and spoyle them wherefoeuer thou goest.

12 For as I liue, & the power of my kingdome, whatsoeuer I haue spoken, that will I do by mine hand.

13 And take thou heede that thou transgresse not any of the commandementes of thy lorde, but accomplish them fully, as I haue commanded thee, and deferre not to doe them.

14 ¶ Then Holofernes went forth from the presence of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,

15 And he mustred the chosen men for the battel, as his lord had commanded him, vnto an hundreth and twentie thousande, and twelue thousand archers on horsebacke.

16 And hee set them in aray according to the maner of setting a great armie in aray.

17 And hee tooke camels & asses for their burdens, a very great number, and sheepe, and oxen, and goates without number for their prouision,

18 And vitaile for euery man of the army, and very much golde and siluer out of the Kings house.

19 Then he went forth and al his power, to go before in the viage of King Nabuchodonosor, and to couer al the face of the earth Westwarde, with their charets, and horsemen, and chosen footemen.

20 A great multitude also of sundry sorts came with them like grashoppers, and like the grauell of the earth: for the multitude was without number.

21 And they went forth of Ninyue three dayes iourney toward the countrey of Bectileth, and pitched from Bectileth neere the mountaine which is at the left hande of the vpper Cilicia.

22 Then he tooke all his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,

23 And he destroied Phud and Lud, and spoyled all the children of Rasses, & the children of Ismael, which were toward the wildernes at the South of the Chelians.

24 Then hee went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntill one come to the sea.

25 And hee tooke the borders of Cilicia, and destroyed al that resisted him, and came to the borders of Japheth, which were toward the South and ouer against Arabia.

26 Hee compassed also all the children of Madian, and burnt vp their tabernacles, and spoyled their lodges.

27 Then he went downe into the countrey of Damascus, in the time of Wheat harueſt, and burnt vp al their fieldes, & destroyed their flockes and the herdes: hee robbed their cities, and spoyled their countrey, and smote all their yong men with the edge of the sworde.

28 Therefore feare and trembling fell vpon al the inhabitãts of the sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and al that dwelt in Jemnaan: & they that dwelt in Azotus, & Ascalon feared him greatly.

CHAP. VI.

The people subiect to Holofernes. 8 They destroyed their gods that Nabuchodonosor might onely be worshipped

SO they sent ambassadours to him with messages of peace, saying,

2 Behold, we are the seruants of Nabuchodonosor the great King: We lie downe before thee: vse vs as shalbe good in thy sight.

3 Behold, our houses and al our places, and al our fieldes of wheat, and our flockes, and our heards, and all our lodges and tabernacles lie before thy face: vse them as it pleaseth thee.

4 Behold, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.

5 ¶ So the men came to Holofernes, and declared vnto them after this maner.

6 Then came he downe toward the sea coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosē men for the warre.

7 So they and al the countrey round about receiued them, with crowdes, with dances, and with tymbrels.

8 Yet he brake downe all their borders, and cut downe their woods: for it was ordeyned him to destroy al the gods of the land, that all nations should worship Nabuchodonosor onely, and that all tongues & tribes should call vpon him as God.

9 Also hee came against Edraelon, neere vnto Judea, ouer against the great strait of Judea,

10 And he pitched betweene Geba, and a citie of the Scythians: and there hee taried a moneth, that hee might assemble all the baggage of his armie.

CHAP. VII.

The Israelites were afraid & defended their countrey. 6 Joacim the high priest writeth to Betulia to keep the passages. 9 They prepare to fight. 13 They serue the Lord and humble themselues before him.

NOwe the children of Israel that dwelt in Judea, heard all that Holofernes the chiefe captaine of Nabuchodonosor king of

Jud. viij. the

the Assyrians had done to the nations, and howe he had spoyled all their temples, and brought them to naught.

2 Therefore they feared greatly his presence, & were troubled for Jerusalem, and for the Temple of the Lord their God.

3 For they were newly returned from the captivitie, and of late all the people was assembled in Judea, and the vessels and the altar of the house had byn sanctified because of the pollution.

4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoro, and Belmen, and Jericho, and to Choba, and Eloza, and to the valley of Salem,

5 And tooke all the tops of the hie mountaines, and walled the villages that were in them, and put in vitailes for the provision of warre: for their fieldes were of late reaped.

6 Also Joacim the hie Priest which was in those dayes in Jerusalem, wrote to them that dwelt in Bethulia and Betomesthaim, which is over against Esdraelon towarde the open countrey neere to Dothaim,

7 Exhorting them to keepe the passages of the mountaines: for by thē there was an entrie into Judea, and it was easie to let thē that would come vp, because the passage was streit for two men at the most.

8 And the children of Israel did as Joacim the hie Priest had commanded thē with the Ancients of al ꝑ people of Israel, which dwelt at Jerusalem.

9 Thē cried every man of Israel to God with great fervencie, and their soules with great affection.

10 Both they, and their Wives, and their children and their cattell, and every stranger, and hireling, and their bought servants put sackecloth vpon their loynes.

11 Thus every man and woman, and the children, and the inhabitants of Jerusalem fell before the Temple and sprinkled ashes vpon their heads, and spred out their sackecloth before the face of the Lorde: also they put sackecloth about the altar,

12 And cried to the God of Israel, al with one consent most earnestly that hee would not giue their children for a praye, and their Wives for a spoyle, & the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, & looked vpon their affliction: for the people fasted many dayes in all Judea and Jerusalē before the Sanctuarie of the Lord almightie.

14 And Joacim the high Priest, & al the Priests that stoode before the Lord and ministred vnto the Lord had their loynes girt with sackecloth, and offred the continuall burnt offrng, with prayers and the free giftes of the people,

15 And had ashes on their mytres, and cryed vnto the Lorde with all their power for grace and that he would looke vpon all the house of Israel.

## CHAP. V.

Achior the Ammonite doeth declare to Olofernes of the matter of the Israelites.

THen was it declared to Olofernes the chiefe captaine of ꝑ armie of Assur, ꝑ the children of Israel had prepared for warre, and had shut the passages of the mountaines, & had walled all the toppes of the hie hilles, and had layde impediments in the champion countrey.

2 Wherewith hee was verie angrie, and called all the princes of Moab, and the captaines of Ammon, and all the governours of the sea coast.

3 And he said vnto thē, Shew me, O yee sonnes of Chanaan, Who is this people that dwelleth in the mountaines: and What are the cities that they inhabite: & What is the multitude of their armie: and Wherein is their strength, & their power: & What King or captaine is raised among them ouer their armie:

4 And Why haue they determined not to come to meete me, more then all the inhabitants of the West:

5 ¶ Then said Achior the captaine of all the sonnes of Ammon, Let my Lord heare the word of the mouth of his seruant, and I wil declare vnto thee the trueth concerning this people, that dwel in these mountaines, nere where thou remainest: and there shall no lie come out of the mouth of thy seruant. Chap.11. 7.

6 This people come of the stocke of the Chaldeans.

7 And *they dwelt before in Mesopotamia, because they would not followe ꝑ gods of their fathers, which were in the lande of Chaldea. *Gen.11.30

8 But they went out of the Way of their ancestors & worshipped the God of heauen, the God whom they knewe: so they cast thē out from the face of their gods, & they fled into Mesopotamia, & sojourned there many dayes.

9 Then *their God commanded them to depart from the place where they sojourned, and to goe into the lande of Chanaan, where they dwelt, and were increased with *Gen.12.1

gold

gold and siluer, and with very much cattel.

10 But when a famine couered all the land of Chanaan, they went downe into Egypt, and dwelt there til they returned and became there a great multitude, so that one could not number their liuage.

Exod.1.8. 11 *Therefore the king of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cried vnto their GOD, and he smote all the lande of Egypt with vnsearchable plagues: so the *Egyptians cast thē out of their sight.

Exod.12. 31.

Exod.14. 21

13 And *God dried the red seam their presence,

Exod.19. 2.

14 And *brought them into mount Sina and Cades barne, and cast foorth all that dwelt in the wilderues.

15 So they dwelt in the land of the Amorites and they destroied by their strength all them of Esebon, and passing ouer Jordan, they inherited all the mountaines.

Iosh.11.8. 16 And they *cast foorth before them the Chanaanites, and the Pherezites, and the Jebusites, and them of Sichem and all the Gergesites, and they dwelt in that countrey many dayes.

17 And whiles they sinned not before their God, they prospered because the God that hated iniquite, was with them.

Iosh.22. & 24. 18 But *when they departed from the way which he appointed them, they were destroyed in many battels after a wonder full sorte, *and were led captiues into a land that was not theirs: & the Temple of their God was cast to the ground, and their cities were taken by the enemies.

2.King.25. 3,11.

Baruch 2.13. 19 But *nowe they are turned to their GOD, and are come vp from the scattering where in they were scattered, and haue possessed Jerusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Nowe therfore, my lord & gouernour, if there be any faulte in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shall ouercome them.

21 But if there bee none iniquite in this people, let my lord passe by, least their Lord defend them, & their God be for them, & wee become a reproch before all the worlde.

22 ¶ And When Achior had finished these sayings, all the people, standing round about the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that hee shoulde kill him.

23 For, (say they,) We feare not to meete the children of Jsrael: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therfore go vp, O lord Olofernes, & then shalbe meat for thy whole armie.

Olofernes hastily mouued, God who in Achior confounded, 14 Achior is deliuered vnto the Bethulians of them of Bethulia 18 The Bethulians take their vnto their cite.

AND when the tumult of the mē that were at out the counsel, was ceassed Olofernes & chiefe captaine of the armie of Assur, said vnto Achior before all the people of the strangers, and before all the children of Moab, & of them that were hired of Ophiami,

2 Because thou hast prophesied among vs to day, and hast saide that the people of Jerusalem is able to fight, *because their God will defend them: and who is god but Nabuchodonosor: Chap.5.5.

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliuer them: but we his seruants will destroy them as one man: for they are not able to sustaine the power of our horses.

4 For wee will treade them vnder feete with them, and their mountaines shall bee drunken with their bloud, and their fieldes shalbe filled with their dead bodies, & their footesteppes shall not be able to stand before vs: but they shall vtterly perish.

5 The king Nabuchodonosor lord of all the earth hath said, euē he hath said, None of my wordes shalbe in vaine.

6 And thou Achior an hireling of Ammon, because thou hast spoken these words in the day of thine iniquite, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shal the yron of mine armie, and the multitude of them that serue mee, passe through thy sides, and thou shalt fall among their slaine, when I shall put them to flight.

8 And my seruants shall carie thee into the mountains, and they shall leaue thee at one of the hie cities: but thou shalt not perish, till thou be destroyed with them.

9 And if thou perswade thy selfe in thy mynde, that they shall not bee taken, let not thy countenance fall: I haue spoken it, and none of my words shalbe in vaine.

10 Then commanded Olofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Jsrael.

11 So

11 So his seruants tooke hym, & brought him out of the campe into the plaine: and they wēt out from the middes of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie sawe them from the toppe of the mountaine, they tooke their armour, and went forth of the citie vnto the toppe of the mountaine, euen all the throwers with slings, & kept them from comming vp, by casting stones against them.

13 But they went prudly vnder the hill, & bound Achior, and left him lying at ꝑ foote of the hill, and returned to their lord.

14 Then the Israelites came down frō their citie and stoode about him, and loosed him and brought him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in those dayes, Ozias the sonne of Micha, of the tribe of Sumeon and Chabris the sonne of Gothoniel, and Charmus the sonne of Melchiel.

16 And they called together all the Ancientes of the citie and all their youth came together, and their women to the assembly: and they set Achior in the middes of all their people. Then Ozias asked him of ꝑ which was done.

17 And he answered and declared vnto them the wordes of the counsell of Olofernes, and all the wordes that he had spoken in the midst of the princes of Assur, & whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fell downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, & haue mercie on the baseneſſe of our people, and behold this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, & prayſed him greatly.

21 And Ozias tooke him out of ꝑ assemblie vnto his house, and made a feast to the Elders, and they called on the God of Israel all that night for helpe.

CHAP. VI.

1 Olofernes doeth beliege Bethulia. 8 The counsell of the Tourmens and other against the Israelites 22 The Bethulians murmure as well ben gouernours for lacke of water.

ON the nexte day, Olofernes commanded all his armie and all his people, which were come to take his part, that they should remoue their campes against Bethulia, & that they should take all the streetes of the hill, and to make warre against the children of Israel.

2 Then their strong men remoued their campes in that daye, and the armie of the men of warre was an hundreth thousand and seuentie footemen, and twelue thousand horsemen, beside the baggage and other men that were afoote among them, a very great multitude.

3 And they camped in the plaine neere vnto Bethulia, by the fountaine, and they spred abroade toward Dothaim vnto Belbaim, and in length from Bethulia vnto Ciamon, which is ouer against Esdraelom.

4 Now the children of Israel, when they sawe the multitude, were greatly troubled, and said euery one to his neighbour, Nowe will they shut vp al ꝑ whole earth: for neither the hie mountaines nor the vallets, nor the hilles are able to abide their burden.

5 Then euery one tooke his weapons of warre, and burning fires in their towres, they remained and watched all that night.

6 But in the second daye, Olofernes brought forth all his horsemen in the sight of the children of Israel, which were in Bethulia,

7 And beheld the passages vp to their citie, and came to the fountaines of their waters, and tooke them and set garrisons of men of warre ouer them, and remoued toward his people.

8 Then came vnto him all the chiefe of the children of Esau, and all the gouernours of the people of Moab, and all the captaines of the sea coast, and said,

9 Let our captaine nowe heare a worde, least an inconuenience come in thine armie.

10 For this people of the children of Israel doe not trust in their speares, but in the height of the mountaines where they dwel, because it is not easie to come vp to ꝑ toppes of their mountaines.

11 Now therefore, my lorde, fight not against them in battell aray, and there shall not so much as one mā of thy people perish.

12 Remaine in thy campe, and keepe all the men of thine armie, & let thy men keepe stil the water of the countrey, that cometh forth at the foote of the mountaine.

13 For all the inhabitantes of Bethulia haue their water thereof: so shall thirst kill them, and they shall giue vp their citie: and we and our people will go vp to the toppes of the mountaines that are neere, and will campe vpon them, and watche that none go out of the citie.

14 So they and their wiues, and their children shalbe consumed with famine, and before the sworde come against them, they shall be ouerthrowen in the streetes where they dwell.

15 Thus shalt thou render them an euill reward,

reward, because they rebelled and obeied not thy person peaceably.

16 And these wordes pleased Olofernes and all his souldiers, and he appointed to do as they had spoken.

17 So the campe of the children of Ammon departed, & with them fiue thousand of the Assyrians, and they pitched in the valley, and tooke the waters, & the fountaines of the waters of the children of Israel.

18 Then the children of Esau went vp with ỹ children of Ammon, and camped in the mountains ouer against Dothaim, and they sent some of them selues toward the South, and toward the East, ouer against Rebel, which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of ỹ armie of the Assyrians ramped in the fielde, and couered the whole land: for their tentes and their baggage were pitched in a Wonderfull great place.

19 Then the children of Israel cried vnto the Lord their God, because their heart failed: for all their enemies had compassed them about, & there was no way to escape out from among them.

20 Thus all the compame of Assur remained about them, both their footemen, chariots and horsemé, foure & thirtie dayes: so that euen all the places of their waters failed all the inhabitantes of Bethulia.

21 And the cisternes were emptie, & they had not water enough to drinke for one day: for they gaue them to drinke by measure.

22 Therefore their children swooned, & their wiues and yong men failed for thirst, & fell downe in the streetes of the citie, and by the passages of the gates, and there was no strength in them.

23 Then all the people assembled to Ozias, & to the chiefe of the citie, both yong men and Women, and children, and cried with a loude voyce, and said before all the Elders,

Exod.5.21 24 The 'Lord iudge betweene vs and you: for you haue done vs great iniurie, in that ye haue not required peace of the children of Assur.

25 For now we haue no helper: but God hath solde vs into their hands, ỹ we should be throwen downe before them with thirst and great destruction.

26 Now therfore call them together and deliuer the whole citie for a spoile to the people of Olofernes, and to all his armie.

27 For it is better for vs to bee made a spoile vnto them, thé to die for thirst: for we will be his seruants that we may liue, & not see the death of our infants before our eyes, nor our wiues, nor our children to die.

28 We take to witnes against you ỹ heauen and the earth, and our God and Lorde of our fathers, which punisheth vs, according to our sinnes & the sins of our fathers, that he lay not these things to our charge.

29 Then there was a great crye of all with one consent in the midst of the assemblie, & they cried vnto the Lord God with a loude voyce.

30 Then said Ozias to them, Brethren, be of good courage: let vs wayte yet fiue dayes, in the which space ỹ Lord our God may turne his mercie toward vs: for he will not forsake vs in the end.

31 And if these dayes passe, & there come not helpe vnto vs, I will doe according to your word.

32 So he separated the people, euery one vnto their charge, and they went vnto the walles and towres of their citie, and sent their wiues and their children into their houses, and they were very lowe brought in the citie.

## CHAP. VIII

The parentage, life and conuersation of Iudeth. 11 She rebuketh the faintnes of the gouernours. 12 She forbeth that they should not tempt God: but waite vpon him for succour. 33 Her encouraging against the enemies.

NOw at that time, Judeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Joseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeon, the sonne of Raphaim, the sonne of Acito, the sonne of Elu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husband, of her stocke and kinred, who died in the barly harueft.

3 For as he was diligent ouer them that bownd sheaues in ỹ field, the heate came vpon his head, and he fell vpon his bed, and dyed in the citie of Bethulia, and they buried him with his fathers in the fielde betweene Dothaim and Balamo.

4 So Judeth was in her house a Widowe three yeeres and foure monethes.

5 And she made her a tent vpō her house, and put on sackecloth on her loynes, & ware her Widowes apparell.

6 And she fasted all the dayes of her Widowhode, saue the day before the Sabbath and the Sabbaths, and the daye before the newe moones, and in the feasts & solemne dayes of the house of Israel.

7 She was also of a goodly countenance and very beautifull to beholde: and her husbande Manasses had left her gold and siluer,

siluer, and men seruants, & maide seruants, and cattell, and possessions, where shee remained.

8 And there was none that could bring an euill report of her: for shee feared God greatly.

9 Nowe when she heard the euill words of the people against the gouernour, because they fainted for lacke of waters for Judeth had heard all the wordes that Ozias had spoken vnto them, and that he had * sworne vnto them to deliuer the citie vnto the Assyrians within fiue dayes) Chap. 7 ver. 11

10 Then she sent her maide, that had the gouernement of all things that she had, to call Ozias and Chabas and Charmis the Ancientes of the citie.

11 And they came vnto her, and she saide vnto them, Heare me, O ye gouernours of the inhabitantes of Bethulia: for your wordes that yee haue spoken before the people this day, are not right, touching this othe which ye made and pronounced betweene God & you, and haue promised to deliuer the citie to the enemies, vnlesse within these dayes the Lord turne to helpe you.

12 And nowe who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So nowe you seeke the Lord almighty, but you shall neuer know any thing.

14 For you can not finde out the depth of the heart of man, neither can ye perceiue the things that he thinketh: then how can you search out God, that hath made all these things and know his minde, or comprehende his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he will not helpe vs within these fiue dayes, he hath power to defend vs whē he will, euen euery day, or to destroy vs before our enemies.

16 Doe not you therefore binde the counsels of the Lord our God: for God is not as man that he may be threatned, neither as the sonne of man to be brought to indgement.

17 Therefore let vs waite for saluation of him and call vpon him to helpe vs, and he will heare our voyce if it please him.

18 For there appeareth none in our age, neither is there any now in these dayes, neither tribe, nor familie, nor people, nor citie among vs which worshippe gods made with hands, as hath bene afore time.

19 For the which cause our fathers were Iudith 6. 4. giuen to the sword and for a spoyle, and had a great fall before our enemies.

20 But we know none other God: therefore we trust that he will not despise vs, nor any of our linage.

21 Neither when we shalbe taken, shall Judea be so famous: for our Sanctuarie shalbe spoiled, and he will require the prophanation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, and the desolatiō of our inheritance will hee turne vpon our heads among the Gentiles whersoeuer we shalbe in bondage, and we shalbe an offence and a reproch to all them that possesse vs.

23 For our seruitude shall not be directed by fauour, but the Lord our God shal turne it to dishonour.

24 Nowe therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpō vs, & the Sanctuarie, & the house, and the Altar rest vpon vs.

25 Moreouer, let vs giue thankes to the Lord our God, which trieth vs euen as he did our fathers.

26 Remember what things hee did to * Abraham, and how he tried Isaac, and all Genes. 22. that he did to * Jacob in Mesopotamia of Genes. 29. Syria when he kept the sheepe of Laban his mothers brother.

27 For he hath not tried vs as he did thē to the examination of their hearts, neither doeth he take vengeāce on vs, but the Lord punisheth for instruction them that come nere to him.

28 ¶ Then said Ozias to her, All that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdome is knowen, but from the beginning of thy life all the people haue knowen thy wisedome: for the deuice of thyne heart is good.

30 But the people were verie thirstie, & compelled vs to do vnto them, as wee haue spoke and haue brought vs to an oth which we may not transgresse.

31 Therefore nowe pray for vs, because thou art an holy woman that the Lord may sende vs rayne to fill our cisternes, and that we may faint no more.

32 Then said Judeth vnto them, Heare me, and I will do a thing which shall be declared in all generations, to the children of our nation.

33 You shall stand this night in the gate, and I will go forth with mine handmaide: and within the dates that ye haue promised to deliuer the citie to our enemies, the Lord will visit Israel by mine hand.

34 But inquire not you of mine acte: for I will not declare it vnto you, til the things be finished that I do.

35 Then

35 Then saide Ozias and the princes vnto her, Goe in peace, and the Lorde God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

## CHAP. IX.

1 Judeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 9 Against the pride of the Assyrians. 11 God is the helper of the humble.

Then Judeth fell vpon her face, and put ashes vpon her head, and put off the sackecloth where with shee was clothed. And about the time that the incense of that euening was offered in Jerusalem in the House of the Lord, Judeth cryed with a loud voyce, and said,

Gene. 34. 25

2 O Lorde God of my father Simeon, to whom thou gauest a sworde to take vengeance of the strangers which opened the wombe of the mayde, and defiled her, and discouered the thigh with shame, and polluted the wombe to reproche: for thou haddest commanded that it should not so be,

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were defiled and washed their beds with blood, and hast stricken the seruantes with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a praye and their daughters to be captiues, and all their spoyles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, and called vpon thee for aide, O God, O my God, heare me also a widdowe.

5 For thou hast wrought the things afore, and these, and the things that shalbe after, and thou considerest the things that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, and say, Beholde, wee are here: for all thy waves are ready, and thy iudgements are foreknowen.

7 Beholde, the Assyrians are multiplied by their power: they haue exalted themselues with horses and horsemen: they glory in the strength of their footemen: they trust in shielde, speare and bowe, and sling, and do not know that thou art the Lord that breakest the battels, the Lord is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy Sanctuarie, and to pollute the Tabernacle where thy glorious Name resteth, and to cast downe with weapons the homes of the Altar.

9 Behold their pride, and send thy wrath vpon their heads: giue into mine hande which am a widdowe, the strength that I haue conceiued.

10 Smite by the deceit of my lippes the seruant with the prince, and the prince with the seruant: abate their height by the hande of a woman.

Iudg. 9. 53. 2. Sam. 11. 21.

11 For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lorde, art the helpe of the humble and little ones, the defender of the weake, and the protector of them that are forsaken, and the Sauiour of them that are without hope.

Iudg. 7. 2. 1. Sam. 14. 6. 2. Chro. 14. 11.

12 Surely, surely, thou art the God of my father, and the God of the inheritance of Israel, the Lorde of heauen and earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And graunt me words and craft, and a wound, and a stroke against them that enterprise cruell things against thy couenant, and against thine holy house, and against the top of Sion, and against the possession of thy children.

14 Shewe cuidently among all thy people, and all the tribes, that they may knowe that thou art the God of all power and strength, and that there is none other that defendeth the people of Israel, but thou.

## CHAP. X.

1 Judeth decketh her selfe and goeth forth of the tent. 11 She is taken of the watch of the Assyrians and brought to Holofernes.

Now after shee had ceased to crye vnto the God of Israel, and had made an ende of all these words,

2 She rose where she had fallen downe, and called her mayde, and went downe into the house, in the which shee abode in the Sabbath dayes and in the feast dayes,

3 And putting away the sackecloth wherewith shee was clad, and putting off the garments of her widowehode, she washed her body with water, and anointed it with much ointment, and dressed the heare of her head, and put attire vpon it, and put on her garments of gladnes, wherewith she was clad during the life of Manasses her husband.

4 And shee put slippers on her feete, and put on bracelets, and sleeues, and rings and earings and all her ornaments, and decked her selfe brauely to allure the eyes of all men that shoulde see her.

5 Then shee gaue her mayde a bottell of wine, and a pot of oyle, and filled a scrip with flowre, and with drye figges, and with fine bread: so she lapped vp all these things together and layde them vpon her.

6 Thus they went foorth to the gate of

the citie of Bethulia, and founde standing there Ozias, and the Ancients of the citie, Chabris and Charmis.

7 And when they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,

8 The God, the God of our fathers giue thee fauour, and accomplish thine enterprises to the glory of the children of Israel, and to the exaltation of Ierusalem. Then they worshipped God.

9 And she said vnto them, Command the gates of the citie to be opened vnto me, that I may goe forth to accomplish the things which you haue spoke to me. So they commanded the yong men to open vnto her, as she had spoken.

10 And when they had done so, Iudeth went out, shee and her mayde with her, and the men of the citie looked after her, vntill shee was gone downe the mountaine, and till shee had passed the valley, and could see her no more.

11 Thus they went streyght forth in the valley, and the first watch of the Assyrians met her,

12 And tooke her, & asked her, Of what people art thou: and whence commest thou: and whither goest thou? And she sayde, I am a woman of the Hebrewes, and am fled from them: for they shall be giuen you to be consumed.

13 And I come before Holofernes, the chiefe captaine of your armie, to declare him true things, and I will shewe before him the way whereby he shal goe and winne all the mountaines, without losing the bodie or life of any of his men.

14 Now when the men heard her wordes, and beheld her countenance, they wondred greatly at her beautie, and said vnto her,

15 Thou hast saued thy life, in that thou hast hasted to come downe to the presence of our lorde: nowe therefore come to his tent, and some of vs shall conduct thee vntil they haue deliuered thee into his hands.

16 And when thou standest before him, be not afraide in thine heart, but shewe vnto him according as thou hast to say, & hee will intreate thee well.

17 Then they chose out of them an hundreth men, & prepared a charet for her and her mayde, and brought her to the tent of Holofernes.

18 Then there was a running to and fro, throughout the campe: for her comming was buited among the tents: and they came and stoode rounde about her: for the stood without the tent of Holofernes vntil they had declared vnto him concerning her.

19 And they marueiled at her beautie, and wondred at the children of Israel because of her, and euery one said vnto his neighbour, Who woulde despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they shoulde remayne, they might deceiue the whole earth.

20 The Holofernes garde went out, and all his seruantes, and they brought her into the tent.

21 Nowe Holofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.

22 So they shewed him of her, and hee came forth vnto the entrie of his tent, & they caried lampes of siluer before him.

23 And when Iudeth was come before him and his seruants, they all marueiled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

## CHAP. XI.

1 Holofernes comforteth Iudeth, 3 And asketh the cause of her coming. 5 He is meruailed with her later wordes.

Then saide Holofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that woulde serue Nabuchodonosor the King of all the earth.

2 Now therefore if thy people that dwelleth in the mountaines, had not despised mee, I woulde not haue lifted vp my speare against them: but they haue procured these things to them selues.

3 But now tel me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegarde: bee of good comfort, thou shalt liue from this night, & hereafter.

4 For none shall hurt thee, but intreate thee well, as they doe the seruants of King Nabuchodonosor my lord.

5 Then Iudeth saide vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt followe the words of thine handmaide, God will bring the thing perfectly to passe by thee, and my lorde shall not faile of his purpose.

7 As Nabuchodonosor King of all the earth liueth, and as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beasts of the fieldes, and the cattell, and the foules of the heauen shal liue

liue by thy power vnder Nabuchodonosor and all his house.

8 For wee haue heard of thy wisedome and of thy prudent spirite, and it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in feates of warre marueilous.

Chap.5. 9 Now as concerning the matter which Achior did speake in thy counsell, wee haue heard his wordes: for the men of Bethulia did take him and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O lorde and gouernour, reiect not his worde, but set it in thine heart, for it is true: for there is no punishment against our people, neither can the sworde preuaile against them, except they sinne against their God.

11 Now therefore least my lorde shoulde be frustrate, and voyde of his purpose, and that death may fall vpon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, which is so oft times as they do that which is not beseeming,

12 (For because their victailes fayle, and all their water is wasted, they haue determined to take their cattell, and haue purposed to consume all thinges that God had forbidden them to eate by his lawes:

13 Yea, they haue purposed to consume the first fruites of the wheate, and the tithes of the wine, and of the oyle which they had reserued and sanctified for the Priests that serue in Jerusalem before the face of our God: the which things it is not lawfull for any of the people to touche with their hands.

14 Moreouer they haue sent to Jerusalem, because they also that dwell there, haue done the like, such as shoulde bring them licence from the Senate)

15 Now when they shall bring the word, they will do it, and they shalbe giuen thee to be destroyed the same day.

16 Wherefore I thine handmayde, knowing all this, am fledde from their presence, and GOD hath sent mee to worke a thing with thee, whereof all the earth shall wonder, and whosoeuer shall heare it.

17 For thy seruant feareth God, and worshippeth the God of heauen day and night, and now let me remaine with thee, my lord, and let thy seruant goe out in the night into the valley, and I will pray vnto God, that he may reuele vnto me when they shall cōmit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt go forth with all thine armie, and there shall be none of them that shall resist thee.

19 And I will leade thee through the middes of Judea, vntill thou come before Jerusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as sheepe that haue no shepheard, and a dogge shall not barke with his mouth against thee: for these things haue bene spoken vnto mee, and declared vnto mee according to my foreknowledge, and I am sent to shewe thee.

20 ¶ Then her wordes pleased Holofernes, and all his seruants, and they marueyled at her wisedome, and sayde,

21 There is not such a woman in all the worlde, both for beautie of face, and wisedome of wordes.

22 Likewise Holofernes sayde vnto her, God hath done this, to sende thee before the people, that strength might bee in our handes, and destruction vpon them that despise my lord. Or, hath done well.

23 And nowe thou art both beautifull in thy countenance, and wittie in thy wordes: surely if thou doe as thou hast spoken, thy God shall bee my God, and thou shalt dwell in the house of Nabuchodonosor, and shalt be renowmed throughout the whole earth.

## CHAP. XII.

2 Judeth wouldе not pollute her selfe with the meate of the Gentiles. 5 She maketh her request that her mayde goe out by nyght to prayer. 11 Holofernes calleth her to come to the banket.

THen he commanded to bring her in where his treasures were layde, and bade that they should prepare for her of his owne meates, and that shee shoulde drinke of his owne wine.

2 But Judeth sayde, * I may not eate of them, least there shoulde bee an offence, but I can suffice my selfe with the thinges that I haue brought. * Genes. 43. 11. Dan. 1.8. and 10.

3 Then Holofernes sayd vnto her, If the thinges that thou hast, shoulde fayle, howe shoulde wee giue thee the like: for there is none with vs of thy nation.

4 Then sayde Judeth vnto him, As thy soule liueth, my lord, thine handmaide shall not spende those thinges that I haue, before the Lord worke by mine hande the thinges that he hath determined.

5 Then the seruantes of Holofernes brought her into the tent, and shee slept

vntill mydnyght, and rose at the morning Watch.

6 And sent to Olofernes, saying, Let my lord commande that thyne handmaide may go forth vnto prayer.

7 Then Olofernes commanded his garde that they shoulde not stay her: thus she abode in the campe three dayes, & went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lorde God of Israel, that he woulde direct her waye to the exaltation of the children of her people.

9 So she returned, and remayned pure in the tent, vntill shee ate her meate at euening.

10 ¶ And in the fourth daye, Olofernes made a feast to his owne seruantes onely, and called none of them to the banket, that had the affaires in hand.

11 Then saide he to Bagoas the eunuche who had charge ouer all that hee had, Goe and perswade this Hebrew woman, which is with thee, that she come vnto vs and eate, and drinke with vs.

12 For it were a shame for vs, if wee shoulde let such a woman alone, & not talke with her, and if wee doe not allure her, shee will mocke vs.

13 Then went Bagoas from the presence of Olofernes, and came to her, and sayde, Let not this fayre mayde make difficultie to goe in to my lorde, and to bee honoured in his presence, and to drinke wine with vs ioyfully, and to bee entreated as one of the daughters of the children of Assur, which remayne in the house of Nabuchodonosor.

14 Then sayde Judeth vnto him, Who am I nowe, that I should gainsay my lorde? Surely whatsoeuer pleaseth him, I will doe speedily, and it shall be my ioye vnto the day of my death.

15 So shee arose and trimmed her with garmentes, and with all the ornamentes of women, and her mayde went, and spred forth her skinnes on the grounde ouer against Olofernes, which shee had receiued of Bagoas for her daily vse, that she might sit and eate vpon them.

16 Nowe when Judeth came and sate downe, Olofernes hart was rauished with her, and his spirite was moued, and he desired greatly her company, for he had waited for the time to deceiue her from the day that he had seene her.

17 Then sayde Olofernes vnto her, Drinke nowe, and be merry with vs.

18 So Judeth sayde, I drinke nowe, my lorde, because my state is exalted this daye more then euer it was since I was borne.

19 Then shee tooke, and ate and dranke before him the thinges, that her mayde had prepared.

20 And Olofernes reioyced because of her, and dranke much more wine then hee had dronken at any time in one day since hee was borne.

## CHAP. XIII.

1 Judeth prayeth for strength. 8 She smiteth off Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

NOwe when the euening was come, his seruantes made haste to depart, and Bagoas shut his tent without, and dismissed those that were present, from the presence of his lorde, and they went to their beddes: for they were all wearie, because the feast had bene long.

2 And Judeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with * wine. * Eccles. 31. 30, 35.

3 ¶ Nowe Judeth had commanded her mayde to stande without her chamber, and to waite for her comming forth as shee did daily: for she said, she would goe forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth of her presence, and none was left in the chamber, neither little nor great: then Judeth standing by his bed, said in her heart, O Lord God of all power, beholde at this present the woorkes of mine handes for the exaltation of Jerusalem.

5 For nowe is the time to helpe thine inheritance, and to execute mine enterprises, to the destruction of the enemies which are risen against vs.

6 Then she came to the post of the bedde which was at Olofernes head, and tooke downe his sworde from thence,

7 And approched to the bedde, and tooke holde of the heare of his head, and sayde, Strengthen mee, O Lorde God of Israel this day.

8 And shee smote twise vpon his necke with all her might, and she tooke away his head from him,

9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maide,

10 And she put it in her scrippe of meate: so they twayne went together according to their custome vnto prayer, and prayeng through

throughe the tentes, went about by that valley, and went by the mountaine of Bethulia, and came to the gates thereof.

11 ¶ Then saide Judeth a farre off to the watchmen at the gates, Open nowe the gate: God, euen our God is with vs to shew his power yet in Jerusalem, and his force agaynst his enemies, as hee hath euen done this day.

12 Now when the men of her citie heard her voyce, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.

13 And they ranne all together both small and great: for it was aboue their expectation, that shee shoulde come. So they opened the gate and receiued her and made a fire for a light, and stoode round about them that waine.

14 Then she saide to them with a loude voyce, Prayse God, prayse God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by mine handes this night.

15 So shee tooke the head out of the scrip and shewed it, and saide vnto them, Behold the head of Holofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkennesse, and the Lord hath smitten him by the hand of a woman.

16 As the Lord liueth, who hath kept me in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with mee by any pollution or vilenie.

17 Then all the people were wonderfully astonished, and bowed themselues, and worshipped God, and sayd with one accord, Blessed bee thou, O our God, which hast this day brought to naught the enemies of thy people.

18 Then said Ozias vnto her, O daughter, blessed art thou of the most hie God aboue all the women of the earth, and blessed be the Lorde God, which hath created the heauens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies.

19 Surely this thine hope shall neuer depart out of the hearts of men: for they shall remember the power of God for euer.

20 And God turne these things to thee for a perpetuall prayse, and visite thee with good things, because thou hast not spared thy life, because of the affliction of our nation, but thou hast holpen our ruine, walking a straight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1 Judeth causeth to hang vp the head of Holofernes. 11 Achior commeth to the people of God. 12 The Assirians go out to fight. 14 They flie.

Then saide Judeth vnto them, Heare me also, my brethren, and take this head, and hang it vpō (a) Vers. 6. the hiest place of your walles.

2 And so soone as the morning shall appeare and the sunne shall come forth vpon the earth, take you euery one his weapons, and goe forth euery valiant man out of the citie, and set you a captaine ouer them, as though you would go downe into the field, toward the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, and shall goe into their campe, and rayse vp the captaines of the armie of Assur, and they shall runne to the tent of Holofernes, but shall not finde him: then feare shall fall vpon them, and they shall flee before your face.

4 So you & all that inhabite the coastes of Israel, shal pursue them, and ouerthrow them as they goe.

5 But before you doe these things, cal me Achior the Ammonite, that he may see and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of ỹ house of Ozias, and when he was come and sawe the head of Holofernes in a certaine mans hand in the assemblie of the people, hee fell downe on his face, and his spirite failed.

7 But when they had taken him vp, hee fell at Judeths feete, and reuerenced her, & saide, Blessed art thou in all the tabernacle of Juda, and in all nations, which, hearing thy name, shalbe astonished.

8 Nowe therefore tell me all the things, that thou hast done in these dayes. Then Judeth declared vnto him in the middes of the people all that shee had done from the day that shee went forth, vntill that houre she spake vnto them.

9 And when she had left off speaking, the people reioyced with a great voyce, & made a noyse of gladnes through their citie.

10 And Achior, seeing all things that God had done for Israel, beleeued in God vnfainedly, and circumcised the foreskinne of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Assoone as the morning arose, they hanged the head of Holofernes out at the wall, and euery man tooke his weapons, & they went forth by bandes vnto the straites of the mountaine.

12 But when the Assyrians sawe them,

they sent to their captaines, which went to the gouernours and chiefe captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him, and had the charge of all his things, Waken our lorde: for the slaues haue bene bolde to come downe against vs to battell, that they may be destroyed for euer.

14 Then went in Bagoas, and knocked at the doore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cried with a loude voyce, with weeping and mourning, and a mighty crie and rent his garments.

17 After, he went into the tent of Judeth where she vsed to remaine, & found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednesse: one woman of the Hebrewes hath brought shame vpon the house of king Nabuchodonosor: for behold, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crie and a verie great noyse throughout the campe.

CAP. XV.

1 The Assyrians are afeared and flee. 3 The Israelites pursue them. 8 Ozias with the rest commeth to Bethulia to see Judeth, and to praise God for her.

AND when they that were in the tents, heard, they were astonished at the thing that was done. 2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fledde by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the children of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai and Chobai and Chola and to all the coastes of Israel, such as should declare vnto them the things that were done, and that all should rush forth vpō their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell vpō them together vnto Choba likewise also they that came from Jerusalem and from all the mountaines: for men had told them what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased them with a great slaughter vntill they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoiled them, and were greatly enriched.

7 And the children of Israel that returned from the slaughter, had the rest: and the villages and the cities that were in the mountaines and in the plaine, had a great bootie: for the abundance was very great.

8 Then Joacim the hie Priest, and the Ancients of the children of Israel that dwelt in Jerusalem, came to consider the benefits that God had shewed to Israel, and to see Judeth, and to salute her.

9 And when they came vnto her, they blessed her with one accord, & said vnto her, Thou art the exaltatiō of Jerusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith. blessed be thou of the almightie Lorde for euermore: and all the people said So be it.

11 And the people spoiled the campe the space of thirtie dayes, and they gaue vnto Judeth Olofernes tent, and all his siluer and beddes, and basins, and all his stuffe, and shee tooke it and layde it on her mules, and made ready her charets, and laied them thereon.

12 Then all the women of Israel came together to see her, and blessed her, & made a daunce among them for her, and she tooke branches in her hand, and gaue also to the women that were with her.

13 They also crowned her with olives, & her that was with her, and she went before the people in the daunce, leading all the women: and all the men of Israel followed in their armour, with crowns, & with songs in their mouthes.

CHAP. XVI.

Judeth praiseth God with a song. 19 & he offereth to the Lorde Olofernes stuffe. 23 Her continuance, life and death. 25 All Israel inricheth her.

THen Judeth began this cōfessiō in all Israel, & all the people sang this song with a loude voyce.

2 And Judeth saide, Begynne vnto my GOD with cymbels: sing to my Lorde with cymbals: tune vnto him a psalme: exalte his praise, and call vpon his Name.

3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.

4 Assur

4 Assur came frō the mountaines foorth of the North: hee came with thousandes in his armie, * whose multitude hath shut vp the riuers and their horsemen haue couered the valleis. Chap. 2.11.

5 He said that he would burne vp my borders and kill my young men with the sword, and dash the sucking children against the grounde, and make mine infants as a pray, and my virgins a spoyle.

6 But the almightie Lord hath brought them to naught by the hande of a woman.

7 For the mightie dyd not fall by the young men, neyther dyd the sonnes of Titan smite him, nor the hie giantes muade him, but Judeth the daughter of Merari dyd discomfite him by the beautie of her countenance.

8 For she put off the garment of her widowehoode, for the exaltation of those that were oppressed in Israel, and anoynted her face with oyntment, and bounde vp her heare in a coife, and tooke a linen garment to deceiue him.

9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the sawchin passed through his necke.

10 The Persians were astonished at her boldnesse, and the Medes were troubled with her hardinesse.

11 Then mine afflicted reioyced, and my feeble ones showted: then they feared, they lifted vp their voyce and turned backe.

12 The children of maydes pierced them, and wounded them as they fledde awaye like children: they perished by the battell of the Lord.

13 I will sing vnto the Lorde a song and prayse, O Lorde, thou art great and glorious, marueilous and vnmuable in power.

14 Let all thy creatures serue thee: * for thou hast spoken and they were made: thou hast sent thy Spirite, and hee made them vp: and there is none that can resist thy voyce. Genes. 1.24. psal. 33.9.

15 For the mountaines leape vp from their foundations with the waters: the rockes melt at thy presence like ware: yet thou art mercifull to them that feare thee.

16 For all sacrifice is too little for a sweete sauour, and all the fatte is too litle for thy burnt offring: but he that feareth the Lord, is great at all times.

17 Woe to the nations that ryse vp against my kinred: the Lorde almightie will take vengeance of them in the day of iudgement in sending fire and wormes vpō their flesh, and they shall feele them and weepe for euer.

18 ¶ After, when they went vnto Jerusalem, they worshipped the Lord, & assoone as the people were purified, they offered their burnt offrings, & their free offrings, & their giftes.

19 Judeth also offred all the stuffe of Holofernes, which the people had giuen her, & gaue the canopie which she had take off his bed, for an oblation to the Lord.

20 So the people reioyced in Jerusalem by the Sanctuarie for the space of three moneths, and Judeth remained with them.

21 After this time, euery one returned to his owne inheritance, and Judeth went to Bethulia, and remained in her owne possession, and was for her time honourable in all the countrey.

22 And many desired her, but none had her compasse all the dayes of her life after that Manasses her husband was dead, and was gathered to his people. Or, Joyn'd vnto.

23 But she increased more and more in honour, and waxed olde in her husbandes house, being an hundreth and fiue yere olde, and made her mayde free: so she died in Bethulia, and they buried her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen dayes, and before she died, she did distribute her goods to all them that were nerest of kinred to Manasses her husband, and to them that were the nerest of her kinred. Genes. 50.10

25 And there was none that made the children of Israel any more afraied in the dayes of Judeth, nor a long time after her death.

Esther.

# Esther.

*Certaine portions of the storie of Esther, which are founde in some Greeke and Latin translations.*

Which followe the tenth Chapter,

4 Then Mardocheus sayde, GOD hath done these thinges.

5 For I remember a dreame, which I salve cõcerning these matters, and there was nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, and as the sunne, and as much water, this flood was Esther whom the King married and made Queene.

7 And the two dragons are I & Aman.

8 And the people are they that are assembled to destroy the name of the Jewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from al these euils, & God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therfore hath he made two lots, one for the people of God, and an other for al the Gentiles.

11 And these two lots came before God for all nations, at the houre & time appoynted, and in the day of iudgement.

12 So God remembred his owne people, and iustified his inheritance.

13 Therefore these dayes shall bee vnto them in the moneth Adar the fourteenth, and fifteenth day of the same moneth, with an assemblie and ioy, and with gladnesse before God, according to the generations for euer among his people.

CHAP. XI

In the fourth yeere of the reigne of Ptolomeus & Cleopatra Dositheus, who said he was a priest and Leuite, and Ptolomeus his sonne, that brought the former letters of Phurai, which they said Lysimachus the sonne of Ptolomeus, which was at Jerusalem, interpreted,

1 Or, Judæa.

2 In the second yeere of the reigne of great Artaxerres in the first daye of the moneth Nisan, Mardocheus the sonne of Jarus, the sonne of Semei, the sonne of Cis of the tribe of Benamin had a dreame,

3 A Jew dwelling in the citie of Susis, a noble man, & bare office in the Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Jerusalem with Jechonias.

5 And this was his dreame, Beholde a noyse of a tempest with thunders, & earthquakes, & vprore in the land.

6 Behold two great dragons came forth ready to fight one against an other.

7 Their crye was great, whereby al the heathen were ready to fight against the righteous people.

8 And the same day was full of darkenes and obscuritie, & trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle well greewe into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose vp, and the lowly were exalted, and deuoured the glorious.

12 Nowe when Mardocheus had seene this dreame, hee awoke & rose vp & thought in his heart vntil the night, What God would doe, and so he desired to know all the matter.

CHAP. XII.

And the same time dwelt Mardocheus in the kinges court wt Bagathas & Thara, the kinges eunuches & keepers of the palace.

2 And when hee heard their purpose, and their imaginations, hee perceiued that they went about to lay their handes vpon the King Artaxereres, and so hee certified the king thereof. Esther ii. & vi.

3 Then caused the king to examine the two eunuches with torments, and when they had confessed it, they were put to death.

4 This the King caused to be put in the Chronicles. Mardocheus also wrote of same thing.

5 So the King commanded that Mardocheus should remaine in the court, & for the aduertisement, he gaue him a reward.

6 But Aman the sonne of Amadathus the Agagite, which was in great honour & reputation with the king, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP.

CHAP. XI.

1 The copie of the letters of Artaxerxes against the Iewes. 8 The prayer of Mardocheus.

Iudith. xvi. 24. 1. chap. 6.

THe copie of the letters was this, The great king Artaxerxes writeth these thinges to the princes & gouernours that are vnder him from Iudia vnto Ethiopia in an hundreth and seuen and twentie prouinces.

2 When I was made lorde ouer many people, & had subdued the whole earth vnto my dominion, I would not exalt my selfe by the reason of my power, but purposed vi equitie allway and gentlenes to gouerne my subiects, and wholy to set them in a peaceable life, and thereby to bring my kingdome vnto tranquilitie, that men might safely go thorowe on euery side, and to renewe peace againe, which all men desire.

3 Nowe when I asked my counselers howe these thinges might bee brought to passe, one that was conuersant with vs, of excellent wisedome, & constant in good will, and shewed him selfe to bee of sure fidelitie, which had the second place in the kingdom, euen Aman,

4 Declared vnto vs, that in all nations there was scattered abroade a rebellious people, that had lawes contrary vnto al people, and haue allway despised the commaundements of kinges, and so that this generall empire, that wee haue begonne, can not be gouerned without offence.

5 Seeing nowe we perceiue, þ this people alone are altogether contrary vnto euery man, vsing strange and other maner of lawes, & hauing an euill opinon of our doings, and goe about to stablish wicked matters, that our kingdome should not come to good estate,

6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, and is as our second father) shal al with their wiues and children be destroyed and rooted out with the sworde of their enemies without all merie, and that none bee spared the fourteenth day of the twelfth moneth Adar of this yere,

7 That they which of olde, and now also haue euer bin rebellious, may in one day with violence be thrust downe into the hell, to þ intent that after this time our affaires may bee without troubles, and well gouerned in all pointes.

8 Then Mardocheus thought vpon all the workes and of the Lorde, and made his prayer vnto him,

9 Saying, O Lord, Lorde, the King almightie, for al things are in thy power, and if thou hast appointed to saue Israel, there is no man that can withstande thee.

10 For thou hast made heauen & earth, & al the wonderous things vnder the heauē.

11 Thou art Lord of al things, and there is no man that can resist thee, which art the Lorde.

12 Thou knowest all thinges, and thou knowest, Lorde, that it was neither of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to proude Aman.

13 For I would haue bene content with good will for the saluation of Israel, to haue kist the sole of his foote.

14 But I did it, because I woulde not preferre the honour of a man aboue the glorie of God, and would not worship any but onely thee, my Lorde, and this haue I not done of pride.

15 And therefore, O Lord God & King, haue mercie vpon thy people: for they imagine howe they may bring vs to naught yea, they would destroy the inheritance, þ hath bene thine from the beginning.

16 Despise not the portion, which thou hast deliuered out of Egypt for thine owne selfe.

17 Heare my prayer, and be mercyful vnto thy portion: turne our sorowe into ioy, that wee may liue, O Lord, and prayse thy Name: shut not the mouthes of them that praise thee.

18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIIII.

The prayer of Esther for the deliuerance of her, and her people.

QVeene Esther also, being in danger of death, reflected vnto the Lord,

2 And laid allway her glorious apparell, & put on the garments of sighing, and mourning. Iu þ stead of precious ointment, she scattered ashes and dongue vpon her head: and she humbled her body greatly with fasting, and all the places of her ioy filled she with the heare that she pluckt off.

3 And she prayed vnto the Lord God of Israel, saying O my Lord, thou onely art our King. helpe me desolate woman, which haue no helper but thee.

4 For my danger is at hand.

5 From my youth vp I haue heard in þ kinred of my father, that thou, O Lorde, tookest Israel from among al people, & our fathers from their predecessours for a perpetuall inheritance, & thou hast performed

that

that which thou diddest promise them.

6 Now Lorde wee haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies,

7 Because wee worshipped their gods: O Lord, thou art righteous.

8 Neuertheless, it satisfieth them not, þ wee are in bitter captiuitie, but they haue stroken hands with their idoles,

9 That they will abolish the thing that thou with thy mouth hast ordeined, and destroy thine inheritance, to shut vp þ mouth of them that praise thee, and to quenche the glory of thy Temple, and of thine altar,

10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshly King for euer.

11 O Lord, giue not thy scepter vnto thē that be nothing, lest they laugh vs to scorne in our misery: but turne their deuice vpon themselues and make him an example, that hath begonne the same against vs.

12 Thinke vpon vs, O Lord, and shew thy selfe vnto vs in the time of our distresse, and strengthen mee, O King of gods, and Lorde of all power.

13 Giue mee an eloquent speach in my mouth before the Lyon: turne his heart to hate our enemie, to destroy him, & all such as consent vnto him.

14 But deliuer vs with thine hand, and helpe mee that am solitarie, which haue no defence but onely thee.

15 Thou knowest all thinges, O Lorde: thou knowest, that I hate the glory of the vnrighteous, & that I abhorre the bed of þ vncircumcised, and of all the heathen.

16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my selfe,

17 And that I thine handmaid haue not eaten at Amans table, and that I haue had no pleasure in the kinges feast, nor dronke þ wine of the drinke offrings,

18 And that I thine handmaide haue no ioy since þ day that I was brought hither, vntill this day, but in thee, O Lorde God of Abraham.

19 O thou mightie God aboue all, heare þ voyce of them that haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

## CHAP. XV.

1 Mardocheus moueth Esther to go in to the King and make intercession for her people. 5 And she performeth his request.

MArdocheus also bad Esther to go in vnto the king and pray for her people, and for her countrey.

2 Remember, saith he, þ dales of thy low estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.

3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.

4 And vpon the third day when she had ended her prayer, she layd away the mourning garments, and put on her glorious apparell,

5 And dressed her selfe goodly, after that she had called vpon God which is the beholder and sauiour of all thinges, and tooke two handmaides with her.

6 Vpon the one shee leaned her selfe, as one that was tender.

7 And the other followed her, and bare the traine of her vesture.

8 The shine of her beautie made her face rose coloured: and her fyce was chearefull and amiable, but her heart was sorowfull for great feare.

9 Then she went in thorow all þ doores, and stood before the King, & the King sate vpon his royall throne, and was clothed in his goodlie arayre, all glittering with golde and precious stones, and hee was very terrible.

10 Then he lift vp his face, that shone vp Maiestie, & looked fiercely vpon her: therefore the Queene fell downe, and was pale and faint and leaned her selfe vpon the head of the maide that went with her.

11 Neuertheless, God turned the kings minde that he was gentle, who being carefull, leaped out of his throne, and tooke her in his armes, till she came to her self againe: and comforted her with louing words, and said,

12 Ester, What is the matter? I am thy brother, be of good cheere,

13 Thou shalt not die: for our commandement toucheth the commons, & not thee. Come neere.

14 And so he held vp his golden scepter, and layd it vpon her necke,

15 And kissed her, and saide, Talke with mee.

16 Then said she, I saw thee, O lord, as an Angel of God, & mine heart was troubled for feare of thy Maiestie.

17 For wonderfull art thou, O lord, and thy face is full of grace.

18 And as she was thus speaking vnto him,

him, thee fel downe againe for faintnes.

19 Then the king was troubled, and all his seruants comforted her.

## CHAP. XVI.

The copie of the letters of Artaxerxes, wherewith he wrote both thofe which he first sent foorth.

Iosephi Antiq. 11 chapt.

THe great King Artaxerxes, (which reigneth) from India vnto Ethiopia, ouer an hundreth & seuen and twentie prouinces, sendeth vnto the princes & rulers & haue the charge of our affayres, salutatiō.

2 There be many that through ꝑ goodnesse & honour giuen vnto them, become verie proude,

3 And indeuour not onely to hurt our subiects, but not content to liue in welth, do also imagine destruction against those that doe them good,

4 And take not onely all thankefulnesse away from men, but in pride and presumption, as they that bee vnmindefull of benefites, they thinke to escape the vengeance of God, that seeth all thinges, and is contrary to euill.

5 And oft times many, which bee set in office, and vnto whom their friends causes are committed, by bane entisementes do wrap them in calamities, that can not be remedied: for they make them partakers of innocent blood,

6 And deceitfully abuse the simplicitie, & gentlenes of Princes with lying tales.

7 This may be proued not onely by olde histories, but also by those thinges that are before our eyes, and are wickedly committed of such pestilences as are not worthy to beare rule.

8 Therefore we must take heede hereafter, that we may make the kingdome peaceable for all men, what change so euer shall come,

9 And discerne the things that are before our eyes, to withstand thē with gentlenes.

10 For Aman, a Macedoman, the sonne of Amadathus, being in deede a stranger from the Persians blood, & farre from our goodnes, was receiued of vs,

11 And hath proued the friendship that we beare toward al nations, so that he was called our father, and was honoured of euery man, as the next person vnto the king.

12 But he could not bee him selfe soberly in this great dignitie, but went about to depriue vs of the kingdome, and of our life.

13 With manifolde deceite also hath hee desired to destroy Mardocheus our preseruer, which hath done vs good in all things, & innocent Esther the partaker of our kingdome, with all her nation.

14 For his minde was (when he had taken them out of the way) to lay waite for vs, & by this meanes to translate the kingdome of the Persians vnto them of Macedonia.

15 But we finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but vse most iust Lawes,

16 And that they be ꝑ children of the most high and almightie and euerliuing God, by whome the kingdome hath bene preserued vnto vs and our progenitours in very good order.

17 Wherefore ye shall do wel, if ye do not put in execution those letters, that Aman ꝑ sonne of Amadathus did write vnto you.

18 For he that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath al things in his power) hath speedily rewarded him after his deseruing.

19 Therefore ye shall publish the copie of this letter in al places, that the Iewes may freely liue after their owne Lawes.

20 And ye shall ayde them, that vpon the thirteenth day of the twelfth moneth Adar they may be auenged of them, which in the time of their trouble would haue oppressed them.

21 For almightie God hath turned to ioy the day, wherein the chosen people shoulde haue perished.

22 Moreouer, among other solemne days ye shall keepe this day with all gladnes,

23 That both nowe and in time to come this day may bee a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that bee seditious vnto vs.

24 Therefore al cities and countries that do not this, shall horribly be destroyed with sword & fire, and shal not onely not be inhabited of men, but be abhorred also of ꝑ wilde beasts and foules for euer.

The

# The wisedome of Salomon.

## CHAP. I.

1 Howe we ought to searche and enquire after God. 2 Who bee those that finde him. 5 The holy Ghost. 8 11. We ought to flee from backbiting and murmuring. 13 Whereof death commeth. 15 Righteousnesse is immortall.

LOue *righteousnes, ye that bee Iudges of the earth: thinke reuerently of the Lord, and seeke him in simplenesse of heart.

*1. King. 3. 9. Ma. 6. 8.

2 *For he will bee founde of them that tempt him not, and appeareth vnto such as bee not vnfaithfull vnto him.

Deut. 4. 29. 2. chron. 15. 2.

3 For wicked thoughtes separate from GOD: and his power when it is tryed, reproueth the vnwise,

4 Because wisedome can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.

5 For the holy *Spirit of discipline fleeth from deceit, & withdraweth him selfe from the thoughtes that are without vnderstanding, and is rebuked when wickednesse cõmeth.

Ieremy. 4. 10.

6 For the Spirite of wisedome *is louing, and will not absolue him, that blaspemeth with his lippes: for God is a witnesse of his reines, & a true beholder of his heart, and an hearer of the tongue.

Gala. 5. 22.

7 For the Spirit of the Lorde filleth all the worlde: and the same that maineteneth all thinges, hath knowledge of the voyce.

8 Therefore hee that speaketh vnrighteous things, can not be hid: neither shal the iudgement of reproche let him escape.

9 For inquisition shall bee made for the thoughts of the vngodly, and the sounde of his wordes shall come vnto God for the correction of his iniquities.

10 For the eare of iealousie heareth all things, and the noyse of the grudgings shall not be hid.

11 Therefore beware of murmuring, which profiteth nothing, and refraine your tongue from slander: for there is no worde so secrete, that shall go for nought, and the mouth that speaketh lies, slayeth the soule.

12 Seeke not death in the errour of your life: *destroy not your selues thorowe the workes of your owne hands.

Deut. 32. 39.

13 *For God hath not made death, neither hath hee pleasure in the destruction of the liuing.

Ecclus. 25. 24. 31. 11.

14 For he created all thinges, that they might haue their being: and the generations of the worlde are preserued, and there is no poyson of destruction in them, and the kingdome of hel is not vpon earth.

15 For righteousnesse is immortall, but vnrighteousnes bringeth death.

16 And the vngodly call it vnto them both with handes and wordes: and while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to bee partakers thereof.

*Ecclus. 14. 12. Esay. 28. 15.

## CHAP. II.

The imaginations and reasons of the wicked, and their counsell against the faithfull.

FOr [the vngodly] say, as they falsly imagine with them selues, *Our life is short and tedious: & in the death of a man there is no recouerie, neither was any knowen that hath returned from the graue.

*Iob. 7. 8. 14. 2. Psal. 89. 5. 9. 90. 5. 9. 102. 3. 12. 144. 4. 32.

2 For we are borne at al aduenture, and we shall be hereafter as though we had neuer bene: for the breath is a smoke in our nostrels, and the words as a sparke raised out of our heart,

3 which being extinguished, the body is turned into ashes, and the spirite vanisheth as the soft ayre.

4 Our life shall passe away as the trace of a cloude, and come to nought as the mist that is driuen away with the beames of the sunne, and cast downe with the heate thereof. Our name also shalbe forgotten in time, and no man shall haue our woorkes in remembrance.

5 *For our time is as a shadow that passeth away, and after our ende there is no returning: for it is fast sealed, so that no man commeth againe.

*1. Chron. 29. 15. chap. 5. 9.

6 *Come therefore, and let vs enioy the pleasures, that are present, and let vs therefully vse the creatures as in youth.

*Esay. 22. 13. & 56. 12. 1. Cor. 15. 32.

7 Let vs fill our selues with costly wine and oyntments, and let not the floure of life passe by vs.

8 Let vs crowne our selues with rose buddes afore they bee withered.

9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place: for that is our portion, & this is our lotte.

10 Let vs oppresse the poore, that is righteous: let vs not spare the widowe, nor reuerence the white heares of the aged, that haue liued many yeres.

11 Let our strength bee the Lawe of vnrighte-

righteousnes: for the thing that is feeble, is reproued as vnprofitable.

12 Therefore let vs defraude the righteous: for he is not for our profit, and he is contrarie to our doings: he chideth vs for offending against the Lawe, and blameth vs as transgressours of discipline.

13 He maketh his boast to haue the knowledge of God: and hee calleth himselfe the sonne of the Lord.

Ps.69.9. Ephes.5.3. Wisd.3.3. 14 He is made to reproue our thoughts.

15 It grieueth vs also to looke vpon him: for his life is not like other mens: his wayes are of an other fashion.

16 He counteth vs as bastards, and hee withdraweth himselfe from our wayes as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his Father.

17 Let vs see then if his words be true: let vs proue what end he shall haue.

Wisd.2.18. Matth.27.43. 18 For if the righteous man be the sonne of God, he will helpe him, and deliuer him from the hands of his enemies.

Iere.11.20. 19 Let vs examine him with rebukes & torments, that we may know his meekenes, and proue his patience.

20 Let vs condemne him vnto a shamefull death: for he shalbe preserued as he himselfe sayth.

21 Such things do they imagine, and go astray: for their owne wickednesse hath blinded them.

22 And they doe not vnderstand the mysteries of God, neither hope for the rewarde of righteousnes, nor can discerne the honour of the soules that are faultlesse.

23 For God created man without corruption, and made him after the Gen.1.27. 5.1. 9.6. 1 Cor.11.7. Iames 3.9. image of his owne likenesse.

24 Neuertheless, through enuie of the deuill came death into the world: and they that hold of his side, proue it.

## CHAP. III.

1 The conseruation and assurance of the righteous. 7 The rewarde of the faithfull. 11 Who are vnfortunate

Deut.33.3. BUt the soules of the righteous are in the handes of God, and no torment shall touch them.

Chap.5.4. 2 In the sight of the vnwise they appeared to die, and their ende was thought grieuous,

3 And their departing from vs, destruction, but they are in peace.

4 And though they suffer paine before men, yet is their hope full of immortalitie.

Rom.8.34. 2 Cor.5.1. 1 Pet.1.3. 5 They are punished but in fewe things, yet in many things shall they be well rewarded: Exod.16.4. Deut.8.2. for God proueth them, and findeth them meete for him selfe.

6 Hee trieth them as the golde in the fornace, and receyueth them as a perfect fruite offring.

Mat.13.43. 7 And in the time of their vision they shall shine, and runne thorow as the sparks among the stubble.

Mat.19.28. Luke 22.30. 8 They shall iudge the nations, and haue dominion ouer the people, and their Lorde shall reigne for euer.

9 They that trust in him, shal vnderstand the trueth, and the faythfull shall remaine with him in loue: for grace and mercie is among his Saintes, and hee regardeth his elect.

Matth.8.12. 10 But the vngodly shal be punished according to their imaginations: for they haue despised the righteous, and forsaken the Lorde.

11 Who so despiseth wisedome and discipline, is miserable, and their hope is vaine, and their labours are foolish, & their workes vnprofitable.

12 Their wiues are vndiscrete, and their children wicked. their offring is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinfull bed: she shall haue fruite in the visitation Wis.3.13. of the soules.

14 And the eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked things against God: for vnto him shalbe giuen the speciall gift of faith, & an acceptable portion in the Temple of the Lord.

15 For glorious is the fruite of good labours, and the roote of wisdome shall neuer fade away.

16 But the children of adulterers shal not be partakers of the holy things, the seede of the wicked bed shalbe rooted out.

17 And though they liue long, yet shall they be nothing regarded, and their last age shalbe without honour.

18 If they die hastily, they haue no hope, neither comfort in the day of triall.

19 For horrible is the ende of the wicked generation.

## CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

BEtter is barrennes with vertue: for the memorial thereof is immortall: for it is knowen with God and with men.

2 When it is present, men take example thereat, and if it goe away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewardes.

3 But the multitude of the vngodly which
abound in children, is vnprofitable: and the
bastard plants shall take no deepe roote, nor
lay any fast foundation.

4 For though they bud forth in the bran-
Matt. 13. ches for a time, * yet they shall bee shaken
with the winde: for they stand not fast, and
through the vehemence of the winde they
shall be rooted out.

5 For the vnperfect branches shal be bro-
ken, and their fruit shalbe vnprofitable and
sowre to eate, and meete for nothing.

6 For al the children that are borne of the
wicked bed, shall be witnesse of the wicked-
nesse against their parents when they bee
asked.

7 But though the righteous be preuen-
ted with death, yet shall he be in rest.

8 For the honorable age is not that which
is of long time, neither that which is mea-
sured by the number of yeeres.

9 But Wisdome is the gray heare, and an
vndefiled life is the olde age.

Gen. 5. 24. Hebr. 11. 5. 10 * He pleased God, and was beloued of
him, so that where as hee lued among sin-
ners, he translated him.

11 He was taken away, lest wickednesse
should alter his vnderstanding, or deceyt be-
guile his minde.

12 For wickednesse by bewitching obscu-
reth the things that are good, and the vn-
stedfastnes of concupiscence peruerteth the
simple minde.

13 Though he was soone dead, yet fulfil-
led he much time.

14 For his soule pleased God: therfore ha-
sted he to take him away from wickednes.

15 But the people see it and vnderstande it not, and consider no such things in their hearts, how that grace & mercie is vpō his Saints, and his prouidence ouer the elect.

16 Thus the righteous that is dead, con-
demneth the vngodly which are liuing: and
the youth that is soone brought to an ende,
the long life of the vnrighteous.

17 For they see the ende of the wise, but
they vnderstand not what God hath deui-
sed for him, and wherefore the Lorde hath
preserued him in safetie.

18 They see him and despise him, but the
Lord will laugh them to scorne,

19 So that they shall fall hereafter with-
out honour, and shall haue a shame among
the dead for euermore: for without any
voyce shall hee burst them and cast them
downe, and shake them from the foundati-
ons, so that they shall be vtterly wasted, and
they shall be in sorowe, and their memoriall
shall perish.

20 So they being afraid, shal remember
their sinnes, and their owne wickednes shal
come before them to conuince them.

## CHAP. V.

1 The constantnes of the righteous before their persecuters. 14 The hope of the vnfaythfull is vaine. 15 The blessednesse of the Saints and godly.

Then shall the righteous stand in
great boldnes before the face of
such as haue tormented him, and
taken away his labours.

2 When they see him, they shall be vexed
with horrible feare, and shall be amased for
his wonderfull deliuerance,

3 And shall change their mindes, and
sigh for griefe of minde, and say within
themselues, This is he whome wee some-
time had in derision, and in a parable of re-
proche.

4 * We fooles thought his life madnesse, Chap. 3. 2.
and his end without honour.

5 Howe is he counted among the chil-
dren of God, and his portion is among the
Saints!

6 Therfore we haue erred from the way
of trueth, and the light of righteousnes hath
not shined vnto vs, and the sunne of vnder-
standing rose not vpon vs.

7 We haue wearied our selues in the way
of wickednes and destruction, and we haue
gone through dangerous wayes: but wee
haue not knowen the way of the Lord.

8 What hath pride profited vs? or what
profite hath the pompe of riches brought
vs?

9 All those things are * passed away like 1 Chron. 29. 15. Iob. 8.
a shadowe, and as a poste that passeth by: 9.

10 As a ship that passeth ouer the waues
of the water, which when it is gone by, the
trace thereof cannot be found, neither the
path of it in the floods:

11 Or as * a birde that flieth through the Prou. 30.
the ayre, and no man can see any token of
her passage, but onely heare the noyse of
her winges, beating the light winde, par-
ting the aire through the vehemence of her
going, and flieth on shaking her winges,
whereas afterwarde no token of her way
can be found:

12 Or as when an arrowe is shotte at a
marke, it parteth the aire, which immediat-
ly commeth together againe, so that a man
cannot know where it went through.

13 Euen so we, assoone as we were borne,
wee began to drawe to our ende, and haue
shewed no token of vertue, but are consumed
in our owne wickednes.

14 For * the hope of the vngodly is like the Iob 8. 13. psal. 1. 4. & 103. 4. prou. 10. 28. & 11. 7. Esay. 40. 24. & 41. 12.
dust that is blowen away with the winde,
and like a thinne scome that is scattered a-
broade

broade with the stormе, and as the smoke, which is dispersed with the winde, and as the remembrance of him passeth, that tarrieth but for a day.

15 But the righteous shall liue for euer: their reward also is with the Lord, and the most high hath care of them.

16 Therefore shall they receiue a glorious kingdome and a beautifull crowne of the Lords hand: for with his right hande shall he couer them, and with his arme shall hee defend them.

17 Hee shall take his zelousie for armour, and shall arme the creatures to be reuenged of the enemies.

18 He shal put on righteousnes for a brestplate, and take true iudgement in stead of an helmet.

19 He will take holinesse for an inuincible shield.

20 He will sharpen his fierce wrath for a sworde, and the world shall fight with him against the vnwise.

21 Then shall the thunder boltes goe straight out of the lightnings, and shall flee to the marke as out of the bent bowe of the cloudes, and out of his anger that thicketh stones, shall thicke haile be cast, and the water of the sea shalbe wroth against them, and the flouds shall mightily ouerflowe.

22 And a mightie winde shall stand vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wildernes, & wickednes shall ouerthrow the thrones of the mightie.

## CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to feare, & to wisdome

HEare therefore, O yee Kings, & vnderstand: learne, ye that bee iudges of the ends of the earth.

2 Giue eare, ye that rule the multitudes and glorie in the multitude of people.

Rom.13. 3 For the rule is giuen you of the Lord, and power by the most high, which will trie your workes, and search out your imaginations.

4 Because that yee being officers of his kingdome haue not iudged aright, nor kept the Lawe, nor walked after the will of God,

5 Horribly and suddenly will he appeare vnto you: for an hard iudgement shall they haue that beare rule.

6 For hee that is most lowe, is worthie mercie, but the mightie shall bee mightily tormented.

7 For he that is Lord ouer all, will spare no person, neither shall he feare any greatnesse: for he hath made the small and great, and careth for all alike,

8 But for the mightie abideth the forer tryall.

9 Unto you therefore, O tyrants, doe I speake, that ye may learne wisedome, and not go amisse.

10 For they that keepe holinesse holily, shalbe holy and they that are learned there, shall find a defence.

11 Wherefore set your delite vpon my wordes and desire them, and ye shall bee instructed.

12 Wisdome shineth and neuer fadeth away, and is easily seene of them that loue her, and found of such as seeke her,

13 She preuenteth them that desire her, that she may first shewe her selfe vnto them.

14 Who so watcheth vnto her betimes shall haue no great trauaile: for he shall find her sitting at his doores.

15 To thinke vpon her then is perfit vnderstanding: and who so watcheth for her, shall be soone without care.

16 For shee goeth about, seeking such as are meete for her, and sheweth her selfe cheerefully vnto them in the wayes, and meeteth them in euery thought.

17 For the most true desire of discipline is her beginning: and the care of discipline is loue:

18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurãce of immortalitie:

19 And immortalitie maketh vs nere vnto God.

20 Therefore the delire of wisdome leadeth to the kingdome.

21 If your delite be then in thrones, and scepters, O Kings of the people, honour wisdome, that ye may reigne for euer.

22 Now I will tell you what wisdome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her nativitie, and bring the knowledge of her into light, and will not keepe backe the trueth.

23 Neither will I haue to doe with consuming enuie: for such a man shall not bee partaker of wisedome.

24 But the multitude of the wise is the preseruation of the world, and a wise king is the stay of the people.

25 Be therefore instructed by my words, and ye shall haue profite.

## CHAP. VII.

Wisdome ought to be preferred aboue all things.

Iob.10.10.

Ecclus.40.1.

1.Cor.15.47.

Iob.28.15.

1.Cor.1.24. & 2.7.

Hebr.1.3.

I Myselfe am also mortall and a man like al other, and am come of him that was first made of the earth.

2 And in my mothers wombe was I fashioned to bee flesh in ten moneths: I was * brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.

3 And when I was borne, I receyued the common aire, and fell vpon the earth, which is of like nature, crying and weeping at the first as all other do.

4 I was nourished in swadling clothes, and with cares.

5 For there is no king that had any other beginning of birth.

6 All * men then haue one entrance vnto life, and a like going out.

7 Wherefore I prayed, & vnderstanding was giuen me: I called, and the Spirite of Wisedome came vnto me.

8 I preferred her to scepters and thrones, and counted riches nothing in comparison of her.

9 * Neither did I cõpare precious stones vnto her: for all gold is but a litle grauell in respect of her, and siluer shalbe counted but clay before her.

10 I loued her aboue health and beautie, and purposed to take her for my light: for her light cannot be quenched.

11 All * good things therefore came to me together with her, and innumerable riches thorow her handes.

12 So I was glad in all: for Wisedome was the author thereof, and I knewe not that she was the mother of these things.

13 And I learned vnfainedly, and communicated without enuie, and I do not hide her riches.

14 For shee is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.

15 God hath granted me to speake according to my minde, & to iudge worthily of the things that are giuẽ me: for he is the leader vnto Wisedome, and the directer of the wise.

16 For in his hand are both wee and our wordes, and all Wisedome, and the knowledge of the workes.

17 For he hath giuen me the true knowledge of the things that are, so that I know how the world was made, and the powers of the elements,

18 The beginning and the ende, and the middes of the times: howe the times alter, and the change of the seasons,

19 The course of the yeere, the situation of the starres,

20 The nature of liuing things, & the furiousnes of beasts, the power of the winds, and the imaginations of mẽ, the diuersities of plants, and the vertues of roots.

21 And all things both secret and knowen do I know: for Wisdome the worker of all things, hath taught me it.

22 For in her is the spirit of vnderstanding, which is holy, the onely begotten, manifold, subtill, moueable, cleare, vndefiled, euident, not hurtful, louing the good, sharpe, which cannot be letted, doing good,

23 Courteous, stable, sure, without care, hauing all power, circumspect in all things, and passing through all intellectuall, pure and subtill spirits.

24 For Wisedome is nimbler then al nimble things: she goeth thorow and attayneth to all things, because of her pureness.

25 For she is the breath of the power of God, & a pure influence that floweth from the glorie of the Almightie: therefore can no defiled thing come vnto her.

26 For * shee is the brightnesse of the euerlasting light, the vnspotted mirrour of the maiestie of God, and the image of his goodnesse. Hebr.1.

27 And being one, she can doe all things, and remayning in her selfe, renueth all, and according to the ages shee entereth into the holy soules, and maketh them the friends of God and Prophets.

28 For God loueth none, if he dwell not with Wisdome.

29 For she is more beautiful thẽ the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednesse cannot ouercome Wisedome.

## CHAP. VIII.

The effects of Wisedome.

SHe also reacheth from one ende to another mightily, and louely doeth she order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In that shee is conuersant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For shee is the schoolemistres of the knowledge of God, and the chooser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then Wisdome, that worketh all things?

6 For if prudencie worketh, what is it among

among al things, & worketh better then she:

7 If a man loue righteousnesse, her labours are vertuous: for shee teacheth sobernes, and prudencie, righteousnesse and strength, which are the most profitable thinges that men can haue in this life.

8 If a man desire great experience, shee can tell the things that are past, & discerne things to come: she knoweth the subtilties of words, and the solutions of darke sentences: she foreseeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my company, knowing that shee would counsell me good things, and comfort me in cares and griefes.

10 For her sake shal I haue glory among the multitude, and honour among the Elders though I be yong.

11 I shall be found of sharpe iudgement, so that I shall be marueilous in the sight of great men.

12 When I hold my tongue, they shall abide my leasure: when I speake, they shall heare diligently, and if I talke much, they shall lay their hands vpon their mouth.

13 Moreouer, by her I shall obteine immortalitie, and leaue an euerlasting memoriall among them that come after me.

14 I shal gouerne the people, and the nations shall be subdued vnto me.

15 Horrible tyrants shall be afraied when they heare me: among the multitude I shal be counted good, and valiant in battell.

16 When I come home, I shall rest with her: for her company hath no bitternes, and her fellowship hath no tediousnes, but mirth and ioy.

17 Now when I cõsidered these things by my selfe, & pondered them in mine heart, how that to be ioyned vnto Wisdome is immortalitie,

18 And great pleasure is in her friendship, and that in the workes of her hands are infinite riches, and that in the exercise of talking with her is prudencie, and glorie by cõmuning with her, I went about, seeking how I might take her vnto me.

19 For I was a witte childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Neuertheles, whē I perceiued that I could not enioy her, except God gaue her, & that was a point of wisdome also, to knowe whose gift it was I went vnto the Lorde, and besought him, and with my whole heart I said,

## CHAP. IX.

A prayer of Salomon to obteine wisedome.

GOd of Fathers, and Lorde of mercie, which hast made all things with thy Word,

2 And ordeined man through thy wisedome, that hee should haue * dominion ouer the creatures which thou hast made, * Gen. 1.

3 And gouerne the world according to equitie and righteousnes, and execute iudgement with an vpright heart:

4 Giue * mee that wisedome, which sitteth by thy throne, and put me not out from among thy children. * 1. King. 3.

5 For I thy * seruant, and sonne of thine handmaide, am a feeble person, & of a short time, and yet lesse in the vnderstanding of iudgement and the lawes. * Psalm. 116.

6 And though a man bee neuer so perfite among the children of men, yet if thy Wisedome be not with him, hee shall be nothing regarded.

7 * Thou hast chosen me to be a king of thy people, and the iudge of thy sonnes and daughters. * 1. Chron. 28. 2. Sam. 7.

8 Thou hast commanded me to builde a temple vpon thine holy Mount, & an altar in the citie, wherein thou dwellest, a likenes of thine holy Tabernacle, which thou hast prepared from the beginning,

9 And thy * Wisedome with thee, which knoweth thy workes, which also was when thou madest the worlde, and which knewe what was acceptable in thy sight, and right in thy commandements. * Prou. 8. Iohn 1. 1. Cor. 1.

10 Send her out of thine holy heauens, & sende her from þ throne of thy maiestie that she may be with me, & labour, that I may know what is acceptable in thy sight.

11 For she knoweth and vnderstandeth all things, and she shall leade me soberly in my workes, and preserue me by her glorie.

12 So shall my workes be acceptable, & then shall I gouerne thy people righteously, and be meete for my fathers throne.

13 For * what man is hee that can knowe the counsell of God? or who can thinke what the will of God is? * Rom. 11. 1. Cor. 2.

14 For the thoughts of mortall men are fearefull, and our forecastes are vncertaine,

15 Because a corruptible bodie is heauie vnto the soule, & the earthly mansion keepeth downe the minde that is full of cares.

16 And hardly can we discerne the things that are vpon earth, and with great labour find we out the things which are before vs: who can then seeke out the things that are in heauen?

17 Who can knowe thy counsel, except thou gaue him wisedome, and sende thine holy Spirit from aboue?

18 For so the wayes of them which are vpon earth, are reformed, & men are taught the things that are pleasant vnto thee, and are preserued through wisdome.

## CHAP. X.

The deliuerance of the righteous & destruction of the enemies com-
mitted vnto wisdome.

SHe preserued the first father of the world, that was formed and kept him when hee was created alone, and brought him out of his offence,

Genes.xx. 2 And * gaue him power to rule all things,

Genes.4 3 But the vnrighteous in his wrath departed from her, and perished by killing his brother in his furie.

Gen.7.21 4 For whose cause the * earth was ouerflowen, but wisedome preserued it againe, gouerning the iust man by a little wood.

Gen.11. Iudith.5. 5 Moreouer, * when the nations were ioyned in their malicious confederacies, she knewe the righteous, & preserued him faultlesse vnto God, and kept him sure, because she loued him tenderly as a sonne.

For Abraham forsaking his kinsmen and countrie was called Gods friend. Genes.19.16 6 She preserued the righteous, * when the vngodly perished, who he fled from the fire that fell downe vpon the fiue cities.

7 Of whose wickednesse the waste land that smoketh, yet giueth testimonie, and the trees that beare fruite that neuer cõmeth to ripenes: & for a remembrance of the vnfaithfull soule, there standeth a pillar of salte.

8 For all such as regarded not wisdome, had not onely this hurt, that they knewe not ỹ things which were good, but also left behinde them vnto men a memorall of their foolishnesse, so that in the things wherein they sinned, they cannot lie hid.

9 But wisedome deliuered them, that serued her.

Genes.12 10 * When the righteous fledde because of his brothers wrath, shee led him the right way, shewed him the kingdome of God, gaue him knowledge of holy things, made him rich in his labors, and made his paines profitable.

11 Against the couetousnesse of such as defrauded him, she stoode by him and made him rich.

12 She saued him from the enemies, and defended him from them, that lay in wayt, & shee gaue him the pale in a mightie battell, that he might knowe that the feare of God is stronger then all things.

Genes.37 13 * When the righteous was solde, she forsooke him not, but deliuered him from sinne: shee went downe with him into the dungeon,

14 And failed him not in the bandes, till shee had brought him the scepter of the realme, and power against those that oppressed him, & them that had accused him, she declared to be liars, and gaue him perpetuall glorie.

Exod.1. & 14.15 15 * She deliuered the righteous people and faultles seede from the nations that oppressed them.

Exod.4. 16 She entred into the soule of the seruãt of the Lord, and stoode * by him in wonders and signes against the terrible kings.

17 She gaue the Saintes the reward of their labours, and led them foorth a maruelous way: on the day time shee was a shadowe vnto them, and a light of starres in the night.

Exod.14. 18 * She brought them thorowe the red sea, & caried them through the great water,

19 But she drowned their enemies, and brought them out of the bottome of ỹ deepe.

Exod.15. 20 So the righteous tooke the spoyles of the vngodly, * and praised thine holy Name, O Lord, & magnified thy victorious hande with one accord.

21 For Wisedome openeth the mouth of the dombe, & maketh the tongues of babes eloquent.

## CHAP. XI.

The miracles done for Israel. 1 The vengeance of sinners. 28
The great power and mercie of God.

SHe prospered their workes in the hands of thine holy Prophet.

Exod.16. 2 * They went through the wildernes that was not inhabited, and pitched their tentes in places where there lay no way.

Exod.17. 3 * They stoode against their enemies, & were auenged of their aduersaries.

Num.20. 4 * When they were thirstie, they called vpon thee, and water was giuen them out of the hie rocke, & their thirst was quenched out of the hard stone.

5 For by the things whereby their enemies were punished, by the same were the Israelites helped in their neede.

6 For in steade of a fountaine of running water, the enemies were troubled at the corrupt blood, which was to rebuke the cõmandement of the killing of the children, but thou gauest vnto thine owne abundãce of water vnlooked for,

Exod.7.14. 7 Declaring by the thirst that was at that time * how thou haddest punished thine aduersaries.

8 For when they were tried & chastised

With

with mercie, they knewe howe the vngodlie were iudged and punished in wrath.

9 For these hast thou exhorted as a father, and proued thē: but thou hast condemned the other as a righteous king, when thou diddest examine them.

10 Whether they were absent or present, their punishment was alike: for their griefe was double with mourning, and the remembrance of things past.

11 For when they perceiued that through their torments good came vnto them, they felt the Lord.

12 And seeing the thinges that came to passe at ỹ last they wondered at him, whom afore they had cast out, deuised and derided: for they had another thirst then the rest.

13 Because of the foolish deuises of their wickednes wherewith they were deceiued, and worshipped * serpents that had not the vse of reason and vile beasts, thou sendidst a multitude of vnreasonable beasts vpon thē for a vengeance: that they might know, that wherewith a man sinneth, by the same also shall he be punished.

Chap. 1 Rabbini 23

14 For vnto thine almightie hande, that made the worlde of * naught it was not vnpossible to sende among them a multitude of * beares, or fierce Lyons,

Genes. 1 Hebr. 3

Leuit. 26 Numer. 21 Deut. 32 Esay. 65 Chap. 16.2

15 Or furious beasts newely created, and vnknowē, which should breathe out blastes of fyre, and cast out smoke as a tempest, or shoote horrible sparkes like lightninges out of their eyes.

16 Which might not onely destroy them with hurting, but also kill them with their horrible sight.

17 Yea, without these might they haue bene cast downe with one winde, being persecuted by thy vengeance, and scattered a broad through the power of thy Spirit: but thou hast ordered all thinges in measure, number and weight.

18 For thou hast euer had great strength and myght, and who can withstand the power of thine arme?

19 For as the smal thing that the balance weigheth is to the worlde before thee, and as a droppe of the morning dewe, that falleth downe vpon the earth.

20 But thou hast mercy vpon all: for thou hast power of all thinges, and makest as though thou sawest not the sinnes of men, because they should amende.

21 For thou louest all the things that are, and hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou haddest hated.

22 And howe might any thing endure, if it were not thy will? or how could any thing be preserued except it were called of thee?

23 But thou sparest all: for they are thine, O Lord, which art the louer of soules.

## CHAP. XII

1 The mercie of God toward sinners. 11 The wicked, how God punisheth them. 19 God is righteous in all his workes.

FOr thine incorruptible spirit is in all things.

2 Therefore thou chastenest vs by measurable that go wrong, & warnest them by putting them in remembrance of the thinges wherein they haue offended, that leauing wickednes, they may beleeue in thee O Lord.

Deuteron. 9. & 18. & 20.

3 * As for those old inhabitants of the holy land, thou diddest hate them.

4 For they cōmitted abominable workes, as sorceries and wicked sacrifices,

5 And slaying of their owne children without mercie, & eating of the bowels of mans flesh in banketing, where ỹ raging Priestes shed abominable blood.

6 And the fathers were the chefe murtherers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,

7 That the lande which thou louest aboue all other, might be a meet dwelling for the children of God.

Iosu. 10 Iudic. 1

8 * Neuertheless, thou sparedst them also, as men, and sendedst the forerunners of thine host, euen hornets to destroy them by litle and litle,

9 Not that thou wast vnable to subdue the vngodly vnto the righteous in battel, or with cruel beastes, or with one rough word to destroy them together.

10 But in punishing them by litle & litle, thou gauest them space to repent, knowing well that it was an vnrighteous nation & wicked of nature, and that their thought could neuer be altered.

11 For it was a cursed seede from the beginning: yet hast thou not spared them whē they sinned, because thou fearedst any man.

Rom. 9. 20

12 For who dare say, * What hast thou done? or who dare stande against thy iudgement? or who dare accuse thee for the nations that perish, whom thou hast made? or who dare stand against thee to reuenge the wicked men?

13 For there is none other God but thou, * that carest for all things that thou mayest declare howe that thy iudgement is not vnright.

Psal. 82.

14 There dare neither King nor tyrant in thy sight require accounts of them whom thou hast punished.

15 For

15 For so much then as thou art righteous thy selfe, thou ordrest all thinges righteously, * thinking it not agreeable to thy power to condemne him, that hath not deserued to be punished. Iob.10.13

16 For thy power is ye beginning of righteousnes, and because thou art Lorde of all things, it causeth thee to spare all things.

17 When men thinke thee not to bee of a perfite power, thou declarest thy power, and reprouest the boldnes of the wise.

18 But thou ruling the power, iudgest with equitie, and gouernest vs with great fauour: for thou mayest shewe thy power when thou wilt.

19 By such workes hast thou taught thy people, that a man shoulde bee iust and louing, and hast made thy children to bee of a good hope: for thou giuest repentance to sinners.

20 For if thou hast punished the enemies of thy childre that had deserued death with so great consideration, and requesting vnto them, giuing the time and place that they might change from their wickednesse,

21 With howe great circumspection wilt thou punish thine owne children, vnto whose fathers thou hast sworne and made couenants of good promises?

22 So when thou doest chasten vs, thou punishest our enemies a thousande times more, to the intent that when we iudge, we should diligently consider thy goodnes, and when wee are iudged, we shoulde hope for mercie.

23 Wherefore thou hast tormented the wicked that haue lued a dissolute life by their owne imaginations.

24 * For they went astray very farre in the wayes of errour, & esteemed the beasts, which their enemies despised, for gods, being abused after the maner of children, that haue none vnderstanding. 4 Esdr.13. 51. Sap.12. 24.

25 Therefore hast thou sent this punishment that they should be in derision as children without reason.

26 But they that wil not be reformed by those fromefull rebukes, shall feele the worthy punishment of God.

27 For in those things when they suffered, they disdained: but in these whom they counted godly, when they saw them selues punished by them, they all acknowledged the true God whome afore they had denied to knowe. therefore came extreme damnation vpon them.

## CHAP. XIII.

1 All them be vaine except the knowledge of God. 10 Idolaters and their workes mocked.

SUrely all men are vaine by nature, and are ignorant of God, * & couldde not knowe him that is, by the good things ye are seene, neither consider by the workes, ye worke master. Rom.1.19.

2 * But they thought the fire, or the wind or the swift aire, or the course of the starres, or the raging water, or the lights of heauen to be gouernours of the world, and gods. Deut.4. 19.

3 Though they had such pleasure in their beautie that they thought them gods, yet should they haue knowen, howe much more excellent hee is that made them: for the first author of beautie hath created these things.

4 Or if they marueiled at the power, and operation of them, yet should they haue perceiued thereby, howe much hee that made these things, is mightier.

5 For by the greatnes of their beautie, & of the creatures, the Creator beeing compared with them, may be considered.

6 But yet the blame is lesse in these, that seeke God and would find him, and yet peraduenture do erre.

7 For * they go about by his woorkes to seeke him, and are perswaded by the sight, because the thinges are beautifull that are seene. Rom.1.21

8 Howbeit they are not to be excused.

9 For if they can knowe so much, that they can discerne the world, why do they not rather finde out the Lord thereof?

10 But miserable are they, and among ye dead is their hope, that call thē gods which are the woorkes of mens handes, gold, and siluer, and the thing that is inuented by arte, and the similitude of beastes, or any vaine stone that hath bene made by the hande of auntiquite.

11 * Or as whē a carpenter cutteth downe a tree meet for the worke, & pareth off al the barke thereof cunningly, & by arte maketh a vessel profitable for the vse of life. Esa.44.13 & 40.20

12 And the thinges that are cut off from his worke, he bestoweth to dresse his meate to fill him selfe,

13 And that which is left of these things, which is profitable for nothing for it is a crooked piece of wood and full of knobbes) he carueth it diligētly at his leasure, and according as he is expert in cunning, he giueth it a proportion, and fashioneth it after the similitude of a man,

14 Or maketh it like some vile beast, and stretcheth it ouer with red, and paynteth it, & couereth euery spotte that is in it.

15 And when hee hath made a conuenient tabernacle for it, hee setteth it in a wal, & maketh it fast with yron,

16 Prouiding

16 Pronounce so for it, lest it fall: for hee knoweth that it can not helpe it self, because it is an image, which hath neede of helpe.

17 Then he prayeth for his goods, & for his marriage and for children: he is not ashamed to speake unto it, that hath no life.

18 Hee calleth on him that is weake for health: he prayeth unto him that is dead for life: he requireth him of helpe that hath no experience at all.

19 And for his iourney, him that is not able to goe, and for gaine, and worke, and successe of his affaires he requireth further ace of him, that hath no maner of power.

CHAP. XIIII.

1 The deceitfulnes and abomination of images. 8 A curse of them, and of him that maketh them. 14 Whereof idolatrie proceeded. 22 What ruine come of idolatrie.

AGaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carrieth him.

2 For as for it, couetousnes of money hath found it out, and the craftesman made it by cunning.

3 But thy prouidence, O Father, gouerneth it: * for thou hast made a way, euen in the sea, and a sure path among the waues,

4 Declaring thereby, þ thou hast power to helpe in all things, yea, though a man went to the sea without meanes.

5 Neuerthelesse thou wouldest not, that the works of thy wisdome should be vaine, and therefore do men commit their liues to a small piece of wood, and passe ouer the stormie sea in a shippe, and are saued.

6 * For in the olde time also when the proude giants perished, þ hope of the world went into a shippe which was gouerned by thine hand, & so left seede of generation vnto the worlde.

7 For blessed is the tree whereby righteousnes commeth.

8 But that is cursed that is made with hands, both it, and he that made it: he because hee made it, and it being a corruptible thing, because it was called god.

9 * For the vngodly, & his vngodlinesse are both like hated of God: so truely the worke and he that made it, shalbe punished together.

10 Therefore shall there bee a visitation for the idoles of the nations: for of the creatures of God they are become abominable, * & stumbling blocks vnto the soules of men, and a snare for the feete of the vnwise.

11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

12 For they were not from the beginning, neither shall they continue for euer.

13 The vaine glorie of men brought them into the worlde: therefore shall they come shortly to an ende.

14 When a father mourned grieuously for his sonne that was taken away suddenly, he made an image for him that was once dead, whome now hee worshipped as a god, and ordained to his seruantes ceremonies and sacrifices.

15 Thus by proces of time this wicked custome preuailed, and was kept as a lawe, and idoles were worshipped by the commaundement of tyrants.

16 As for those that were so farre off þ men might not worship them presently, they did counterfet the visage that was farre off, and made a gorgeous image of a king, whō they would honour, that they might by all meanes flatter him þ was absent, as though he had bene present.

17 Againe the ambition of the craftesman thrust forward the ignorant to increase the superstition.

18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

19 And so through þ beautie of the worke the multitude was allured, & so tooke him now for a god, which a litle afore was but honoured as a man.

20 And this was the deceauing of mans life, when men, being in seruitude, through calamitie and tyrannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

21 Moreouer, this was not enough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

22 For either * they slew their own children in sacrifice, or vsed secrete ceremonies, or raging dissolutenes by strange rites,

23 And so kept neither life nor mariage cleane: but either one slew another by treason, or els vexed him by adulterie.

24 So where all ruled together, blood, & slaughter, theft and deceit, corruption, vnfaithfulnes, tumultes periurie,

25 Disquieting of good men, vnthankefulnesse, defiling of soules, chaging of birth, disorder in mariage, adulterie & vnchastities.

26 For the worshipping of idoles vnnought not to be named, is the beginning and the cause and the end of all euill.

27 For either they be mad when they be merry, or prophecie lyes, or liue vngodly, or els

Wisd. 13. 1. Ecclus. 30. 23. Exodus 14. 22. Wisd. 10. 4. Gen. 6. 8. 9. 10. Psal. 115. 8. Baruch. 6. Psal. 11. Ierem. 10. 8. Baruch. 26. Deut. 18. 10. Leuit. 18. 21. Deut. 12. 31. 2 King. 16. 3. Psal. 106. 37.

dis ightly for sweare them selues.

28 For vnto vnrighteous their trust is in the idoles, which haue no life, though they sweare falsely, yet they thinke to haue no hurt.

29 Therefore for two causes shall they iustly be punished because they haue an euil opinion of God assenting them selues vnto idols, and because they sweare vnrighteously to deceiue, and despise holiness.

30 For it is not the power of them by whō they sweare, but the vengeance of them that sinne, which punisheth alwayes the offence of the vngodly.

## CHAP. XV.

The happie estate of the faithfull, praysing the mercie of God, by whose grace they shall not be destroyed.

BVt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

2 Though we sinne yet are we thine, for we know thy power: but we sinne not, knowing that we are counted thine.

3 For to know thee, is perfit righteousnes, and to knowe thy power is the roote of immortalitie.

4 For neither hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.

5 Whose sight stirreth vp the desire of the ignorant: so that he coueteth the forme that hath no life of a dead image.

6 They that loue such wicked things, are worthy to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.

Rom. 9.21

7 The potter also tempereth soft earth, and fashioneth euery vessell with labour to our vse: but of the same clay he maketh both the vessels that serue to cleane vses, and the contrarie likewise: but whereto euery vessell serueth, the potter is the iudge.

8 So by his wicked labour he maketh a vaine god of the same clay: euen he, which a little afore was made of earth himselfe, and within a little while after goeth thither againe whence he was taken, when he shall make account for the loue of his life.

Isa. 44.

9 Notwithstanding he careth not for the labour: nor that his life is short, but wil striue with the goldsmithes, and siluersmithes, and counterfeiteth the coppersmithes, & taketh it for an honour to make deceiuable things.

10 His heart is ashes, & his hope is more vile then earth, and his life is lesse worthy of honour then clay.

11 For he knoweth not his owne maker, that gaue him his soule, that had power & breathed in him the breath of life.

12 But they count our life to be but a passetime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euery side, though it bee by euill meanes.

13 Now he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboue all other.

14 All the enemies of thy people, that holde them in subiection, are most vnwise, & more miserable then the very babes.

15 For they iudge all the idoles of the nations to bee gods, which neither haue eye sight to see, nor noses to smell, nor eares to heare nor fingers of hands to grope, & their feete are slowe to goe.

16 For man made them, and he that hath but a borowed spirite fashioned them: but no man can make a god like vnto himselfe.

17 For seeing he is but mortall himselfe, it is but mortall that hee maketh with vnrighteous hands: he himselfe is better then they whome he worshippeth: for hee liued, but they neuer liued.

18 Yea, they worshipped beastes also, which are their most enemies, and which are the worst, if they bee compared vnto others, because they haue none vnderstanding.

19 Neither haue they any beaute to bee desired in respect of other beasts: for they are destitute of Gods praise, & of his blessing.

## CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

THerefore by such things they are worthily punished and tormented by the multitude of beastes. Chap. 11. 14. compared.

2 In steade of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meat of a strange taste, euē quailes, Num. 11.

3 To the intent that they that desired meate, by the things which were shewed and sent among them, might turne away their necessarie desire, and that they, which had suffered penurie for a space, should also feele a new taste.

4 For it was requisite, that they which vsed tyrannie, should fall into extreeme penurie, and that to these only it should bee shewed how their enemies were tormēted.

5 For when the cruell fiercenes of the beasts came vpon them, and they were hurt with the stings of cruel serpents, Num. 21. 6. and 16.

6 Thy wrath endured not perpetually, but they were troubled for a litle season, that they

they might bee reformed, hauing a *signe of saluation, to remember the commandement of thy Lawe.

*The figure of the brasen serpent. Num.21.9

7 For he that turned toward it, was not healed by the thing that he saw, but by thee, O Sauiour of all.

8 So in this thou shewedst our enemies, that it is thou, which deliuerest from all euill.

Exod.8.24 & 10.6. Iesus 7. 9 *For the biting of grashoppers & flies killed them, and there was no remedy found for their life: for they were worthy to be punished by such.

10 But the teeth of the venemous dragons could not ouercome the children: for thy mercie came to helpe them, and healed them.

11 For they were pricked, because they should remember thy words, & were speedily healed, least they should fall into so deepe forgetfulnes, that they could not bee called backe by thy benefite.

12 For neither herbe nor plaister healed them, but thy worde, O Lorde, which healeth all things.

13 For thou hast the power of life and death, * and leadest down vnto the gates of hell, and bringest vp again.

Deut.32.39 1.sam.2.6 eccl.51.2.

14 A man in deede by his wickednes may slaye another: but when the spirite is gone forth, it turneth not again, neither can hee call again the soule that is taken away.

15 But it is not possible to escape thine hand.

Exod.23. 16 *For ye vngodly that would not know thee, were punished by the strength of thine arme, with strange raine and with haile, and were pursued with tempest, that they could not auoyde, and were consumed with fire.

17 For it was a wonderous thing that fire might doe more then water, which quencheth all things: but the world is the auenger of the righteous.

18 For sometime was the fyre so tame, that the beastes, which were sent against the vngodly, burnt not: and that, because they should see and knowe, that they were persecuted with the punishment of God.

19 And sometime burnt the fyre in the middes of the water aboue the power of fyre, that it might destroy the generation of the vnrust land.

Exod.16. 8.12.num. 11.7.psal. 78.25.ioan. 6.31. 20 *In the steade whereof thou hast fedde thine owne people with Angels foode, and sent them bread readie from heauen without their labour, which had aboundance of all pleasures in it and was meete for all tastes.

21 For thy sustenance declared thy sweetenesse vnto thy children, which serued to the appetite of him, that tooke it, and was meete to that that euery man would.

22 Moreouer the *snowe and yce abode Exod.9.1 the fyre and melted not, that they might knowe, that the fyre burning in the hayle, & sparkeling in the raine, destroyed the fruite of the enemies.

23 Againe it forgate his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee which art the maker, is fierce in punishing the vnrighteous: but it is easie to doe good vnto such as put their trust in thee.

25 Therfore was it changed at the same time vnto all fashions to serue thy grace, which nourisheth all things, according to the desire of them that had neede thereof,

26 That thy children whome thou louest, O Lord, might knowe, * that it is not Deut.8.3 mat.4.4 the encrease of fruites that feedeth men, but that it is thy worde, which preserueth them that trust in thee.

27 For that which could not be destroied with the fyre, being onely warmed a litle with the sunne beames, melted,

28 That it might bee knowen that wee ought to preuent the sunne rising to giue thankes vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankefull shall melte as the winter yce, and flowe away as vnprofitable waters.

## CHAP XVII.

### The iudgements of God against the wicked.

GReat thy iudgementes are great, and can not bee expressed: therefore men doe erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bounde with the bandes of darkenes, and long night, and being shut vp vnder the roofe, did lie there to escape the euerlasting prouidence.

3 And while they thought to bee hidde in their darke sinnes, they were scattered abroade in the darke couering of forgetfulnes, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible visions and sorowfull sights did appeare.

5 No power of the fire might giue light, neither might the cleare flames of the starres lighten

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5 No power of the fire might giue light, neither might the cleare flames of the starres lighten

lighten the horrible night.

6 For there appeared vnto them onely a sudden fire, very dreadfull: so that being afraide of this vision, Which they could not see, they thought the things, which they sawe, to be worse.

Exod.7.22. 8.7.

7 And the illusions of the magical artes were brought downe, and it was a most shamefull reproche for the boasting of their knowledge.

8 For they that promised to driue away feare & trouble from the sicke person, were sicke for feare, and worthy to be laughed at.

9 And though no fearfull thing did feare them, yet were they afraide at the beastes which passed by them, and at the hissing of the serpents: so that they died for feare, and fande they sawe not the aire, which by no meanes can be auoyded.

10 For it is a feareful thing, When malice is condemned by her owne testimonie: and a conscience that is touched, doeth euer forecast cruell things.

11 For feare is nothing els, but a betraying of the succours, which reason offereth.

12 And the lesse that the hope is within, the more doeth hee esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure þ night that was vnollerable, and that came out of the dunges of hell, which is vnsupportable, slept the same sleepe,

14 And sometimes were troubled with monstruous visions, and sometime they swooned, as though their own soule should betray them: for a sudden feare not looked for, came vpon them.

15 And thus whosoeuer fel down, he was kept & shut in prison, but without chaines.

16 For whether he was an husband mã, or a shepheard or one that was set to worke alone, if he were taken, hee must suffer this necessitie, that he could not auoide:

17 For with one chaine of darkenesse where they all bounde, whether it were an hissing wind or a sweete song of the birds among the thicke branches of the trees, or the vehemencie of hasty running water,

18 Or a great noyse of the falling downe of stones, or the running of skipping beasts, that could not be seene, or the noyse of cruell beastes, that roared, or the sounde that answereth againe in þ hollow mountains: these fearefull things made them to swoone.

Ecclus.43.20.

19 For all the worlde shined with cleare light & no man was hindred in his labour.

20 Onely vpon them there fell an heauy night, an image of that darkenes that was to come vpon them: yea, they were vnto thē selues more grieuous then darkenes.

## CHAP. XVIJ.

3 The foure pillar clouds. 5 Israel tormented in Egypt. 8 The ordinance of the last iudgement. 9 The sinne of the people. 11 Aaron stoode betweene the liuing and the dead, and made reconciliation.

THe holy Saints had a very great light, whose voyce because they heard, & saw not þ figure of thē, they thought them blessed, because they also had not suffered the like.

Exod.10.23. Psal.105.28. Wisd.18.1.

2 And because they did not hurt them, which did hurt thē afore, they thanked thē, and asked pardon for their enmitie.

3 Therfore thou gauest them a burning pillar of fire to leade them in the vnknowen way, & madest the sunne that it hurted not them in their honourable iourney.

Exod.13.21. 14.24. Num.14.14. Psal.78.14. 105.39. Wisd.10.17.

4 But they were worthy to be depriued of the light, & to be kept in darkenes, which had kept thy children shut vp, by whom the vncorrupt light of the lawe should be giuen to the world.

5 Where as they thought to slay þ babes of the Saintes, by one childe that was cast out, and preserued to reproue them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water.

Exod.1.16.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuē credit, might be of good chere.

7 Thus thy people receiued þ health of þ righteous, but þ enemies were destroyed.

Exod.14.30. 31.

8 For as thou hast punished the enemies, so hast thou glorified vs whom y hast called.

9 For the righteous children of the good men offred secretly, & made a law of righteousnes by one consent, þ the Saintes should receiue good and euill in like maner, & that the fathers should first sing prayses.

10 But a dissagreeing crye was heard of þ enemies, and there was a lamentable noyse for the children that were bewailed.

11 For the master and the seruant were punished with like punishment, and the cōmon people suffred alike with the king.

Exod.12.29. Num.16.49.

12 So they altogether had innumerable that died with one kinde of death: neither were the liuing sufficient to burie them: for in the twinckling of an eye þ noblest offspring of them was destroyed.

13 So they that could beleeue nothing, because of the inchantements, confessed this people to be the children of God, in the destruction of the first borne:

14 For while all things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almightie Word leapt down frō heauen

heauen out of thy royall throne, as a fierce man of warre in ỹ middes of the lande that was destroyed,

16 And brought thine vnfained commandement as a sharpe sworde, and stoode vp, and filled all thinges with death, and beeing come downe to the earth, it reached vnto the heauens.

17 Thē the sight of the fearefull dreames vexed them suddenly, and fearefulnes came vpon them vnawares.

18 Thē lay there one here, another there halfe dead, & shewed the cause of his death.

19 For the visions that vexed thē, shewed them these thinges afore: so that they were not ignorant, wherefore they perished.

20 Nowe tentation of death touched the righteous also, and *among the multitude in the wildernesse there was a plague, but the wrath endured not long. Numb.16. 46

21 For the blamelesse man made haste, and defended them, and tooke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, and set him selfe against the wrath, and so brought the miserie to an end, declaring that he was thy seruant.

22 For hee ouercame not the multitude with bodily power, nor with force of weapons, but with the worde hee subdued him that punished, alleadging the othes and couenant made vnto the fathers.

23 For whē the dead were fallen downe by heapes one vpon another, he stood in the middes, and cut off the wrath, and parted it from comming to the liuing.

24 *For in the long garment was all the ornament, and in the foure rowes of the stones was the glorie of the fathers grauen with thy maiestie in the diademe of his head. Exod.28. 4, 11.

25 Vnto these the destroyer gaue place, and was afraide of them: for it was sufficient, that they had tasted the wrath.

## CHAP. XIX.

1 The death of the Egyptians, and the great ioy of the Israelites. 11 The meate that was giuen at the desire of the people. 17 All thinges serue for the vse of God.

AS for ỹ vngodly, the wrath came vpon them without mercie vnto the ende: for hee knewe what should come vnto them,

2 That they (when they had consented to let them goe, and had sent them out with diligence) would repent and pursue them. a That is, ỹ children of Israel whome they before had desired 7 prayed to go their way.

3 For while yet sorowe was before them, and they lamented by ỹ graues of the dead, they deuised another foolishnesse, ỹ that they persecuted thē in their fleeing, whome they had b cast out afore with prayer. b Or, gone.

4 For the destenie, whereof they were worthie, brought them to this ende and caused them to forget the thinges that had come to passe, that they might accomplish the punishment, which remayned by torments,

5 Both that thy people might vse a marueilous passage, and that these might finde a strange death.

6 For euery creature in his kinde was fashioned of newe, and serued in their office of fices inioyned them, that thy children might be kept without hurt.

7 For the cloude ouershadowed their tents, and the dry earth appeared, where afore was water: so that in the red sea there was a way without impediment, and the great deepe became a greene fielde.

8 Through ỹ which all the people went that were defended with thine hand, seeing thy wonderous marueiles.

9 For they fed like horses, and leaped like lambes, praysing thee, O Lorde, which hadd est deliuered them. Or, gaue gods.

10 For they were yet mindefull of those things which were done in the land where they dwelt, howe the ground brought forth flies in stede of cattell and howe the ryuer trauled with the multitude of frogges in stede of fishes.

11 *But at the last they sawe a newe generation of birdes, when they were mooued with lust, and desired delicate meates. Exod.16.13. Numb.11.31

12 *For the quailes came forth of the sea vnto them for comfort, but punishmentes came vpon the sinners not without signes that were giuen by great thunderinges: for they suffered worthily according to their wickednes, because they shewed a cruell hatred toward strangers. Chap.16.9. Or, tokens

13 For the one sort would not receiue thē when they were present, because they knewe them not: the other sort brought the strangers vnto bondage that had done thē good.

14 Besides all these things some would not suffer, that any regarde should be had of them: for they handeled the strangers despitefully.

15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict thē with great labours.

16 Therefore they were stricken with blindnes, as in old time certaine were at the doores of the *righteous, so that euery one being compassed with darkenes, sought the entrance of his doore. Gen.19.11.

17 Thus the elementes agreed among themselues in this change, as whē one tune

is changed vpon an instrument of musicke, and the melodie still remaineth, which may easely be perceiued by the sight of the thinges that are come to passe.

18 For the thinges of the earth were changed into things of the water, and the thing that did swimme, went vpon the ground.

19 The fire had power in the water contrary vnto his owne vertue, and the water forgate his owne kinde to quench.

20 Againe, the flames dyd not hurt the flesh of the corruptible beastes that walked therein, neyther melted they that which seemed to bee of yce, and was of a nature that would melt, and yet was immortall meate.

b Hee meaneth Span, looke Exo. 16. 14. 15. & Num. 11. 7.

21 For in all thinges, O Lorde, thou hast magnified and glorified thy people, and hast not despised to assist them in euery time and place.

# The wisdome of Iesus the sonne of Sirach, *called Ecclesiasticus.*

This argument was found in a certaine Greeke copie.

THis Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he liued in the latter times, after the people had bene led away captiue, and brought home againe, and almost after all the Prophetes. Nowe his grandfather, as he him selfe writeth, was a man of great diligence, and wisedome among the Hebrewes, who did not onely gather & geue sentences of wise men, that had bene before him, but he him selfe also spake many full of excellent knowledge and wisedome. So this first Iesus dyed, and left this which hee had gathered, and Sirach afterward left it, Iesus his sonne, who likewise did put it in order in a booke, and called it WISDOME, intituling it both by his owne name, his fathers name, and his grandfathers thinking by this title of Wisedome to allure the reader to reade this booke with more great desire, and to conceiue it more diligently. Therefore this booke conteyneth wise sayings, and darke sentences, and similitudes with certayne auncient histories which are notable and ancient, euen of men that were approoued of God, and certaine prayers, and songes of the author him selfe, moreouer, what benefites the Lorde had bestowed vpon his people, and what plagues hee had heaped vpon their enemies. This Iesus dyd imitate Salomon, and was no lesse famous in wisedome and doctrine, who was therefore called a man of great knowledge, as he was in deede.

## The prologue of the wisedome of Iesus the sonne of Sirach.

WHere as many, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which thinges Israel ought to bee commended by the reason of doctrine and wisedome, whereby the readers ought not onely to become learned them selues, but also may be able by ỹ diligent studie thereof to bee profitable vnto strangers both by speaking and writing) after that my grandfather Iesus had giuen him selfe to the reading of the Lawe, and the Prophets, and other bookes of our fathers, and had gotten therein sufficient iudgement, hee purposed also to write some thing pertaining to learning and wisedome, to the intent that they which were desirous to learne, and would giue them selues to these thinges, myght profite much more in liuing according to the Lawe. Wherefore, I exhorte you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though We seeme to some in some things not able to attaine to the interpretation of such wordes as are hard to bee expressed: for the thinges that are spoken in the Hebrew tongue, haue another force in them selues then when they are translated into another tongue, and not onely these thinges, but other things also, as the Lawe it selfe, and the Prophetes, and other bookes haue no smal difference when they are spoken in their owne language. Therefore in the eight and thirtieth yeere, whē I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it necessary, to bestow my diligence, and trauelle to interpret this booke. So for a certaine time with great watching & studie I gaue my selfe to the finishing of this booke, that it myght be published, ỹ they which remaine in banishment, and are desirous to learne, myght applie thē selues vnto good maners, and liue according to the Lawe.

## CHAP. I

1 Wisedome commeth of God. 11 A playe of the feare of God.

13 Obedience is rewarded by wisedome

ALl wisedome * [commeth] of the Lord, and hath bin euer with him, and is with him for euer. * Aug. 19. de Ciu. That which is marked thus ‖ is read in the Latin copies, & not in ỹ Greeke.

2 Who can number the sande of the sea, & the drops of the rayne, and the dayes of the worlde? who can measure the heyght of heauen, the breadth of the earth, and the depth?

3 Who can finde the wisedome [of God] Which

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Which hath bene afore all things.

4 Wisedome hath) bene created before all thinges, and the vnderstanding of prudence from euerlasting.

5 ¶ The worde of God most high is the fountaine of Wisedome, and the euerlasting commandementes are the entrance vnto her.

Rom.11. 6 * Vnto whome hath the roote of Wisedome bene declared? or who hath knowen her wise counsels?

7 ¶ Vnto whome hath the doctrine of Wisedome bene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her?

8 There is one Wise, feuen the most high Creator of all thinges, the almightie, the King of power? and very terrible, which sitteth vpon his throne.

9 He is the Lorde, that hath created her (through the holy Ghost) he hath seene her, numbred her, and measured her.

10 Hee hath powred her out vpon all his workes, and vpon all flesh, according to his gift, and giueth her abundantly vnto them that loue him.

11 The feare of the Lorde is glorie, and gladnesse, and reioycing, and a ioyfull crowne.

12 The feare of the Lorde maketh a merry heart, and giueth gladnesse, and ioye and long life.

13 Who so feareth the Lorde, it shall goe well with him at the last, and he shall finde fauour in the day of his death.

14 ¶ The loue of God is honourable Wisedome, and vnto whom it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof.

Psal.111. 10. prou.9. ecclus.18. 15 * The feare of the Lorde is the beginning of Wisedome, and was made with the faithfull in the wombe: she goeth with the chosen women, and is knowen with the righteous and faithfull.

16 The feare of the Lorde is an holy knowledge.

17 Holines shall preserue, and iustifie the heart, and giueth mirth and gladnes.

18 Who so feareth ye Lorde, shall prosper, and in the day of his ende he shalbe blessed.

19 She hath builte her euerlasting foundations with men, and is giuen to bee with their seede.

20 To feare God is the fulnesse of Wisedome, and filleth men with her fruites.

21 She filleth their whole house with all thinges desireable, and the garners with the things, that she bringeth forth, and both thame are giftes of God.

22 The feare of the Lord is the crowne of Wisedome, and giueth peace and perfite health: he hath seene her and numbred her.

23 She raineth downe knowledge and vnderstanding of Wisdome, & hath brought vnto honour them that possessed her.

24 The feare of the Lord is the roote of Wisedome, and her branches are long life.

25 ¶ In the treasures of Wisedome is vnderstanding, and holy knowledge, but Wisedome is abhorred of sinners.

26 The feare of the Lorde driueth out sinne: and where she is present, she driueth away anger.

27 ¶ For wicked anger can not be iustified: for his rashnes in his anger shall be his destruction.

28 A patient man will suffer for a time, and then shall he haue the reward of ioy.

29 Hee will hide his wordes for a time, and many mens lippes shall speake of his Wisedome.

30 In the treasures of Wisedome are the secretes of knowledge, but the sinner abhorreth the worship of God.

31 If thou desire Wisedome, keepe ye commandements, and the Lorde shall giue her vnto thee, and will fill her treasures.

32 For the feare of the Lord is Wisedome and discipline: he hath pleasure in faith and meekenesse.

33 Be not disobedient to the feare of the Lorde, and come not vnto him with a double heart.

34 ¶ Bee not an hypocrite that men shoulde speake of thee, but take heede what thou speakest.

35 Exalt not thy selfe, least thou fall and bring thy soule to dishonour, and so God discouer thy secrets, and cast thee downe in the middes of the Congregation, because thou wouldest not receiue the true feare of God, and thine heart is full of deceit.

## CHAP. II.

1 He exhorteth the seruantes of God to righteousnes, four vnderstanding, and patience. 11 Counsaileth the Lorde. 13 Acteth vpon them that are faint hearted and impatient.

MY sonne, if thou wilt come into ye seruice of God, stand fast in righteousnes and feare, and prepare thy soule to tentation.

2 Settle thine heart, & be patient: bowe downe thine eare, and receiue the wordes of vnderstanding: and hasten not away whē thou art assayled, but wayte vpon God patiently.

3 Ioyne thy selfe vnto him, and depart not away, that thou mayest be increased at thy last ende.

4 Whatsoeuer cōmeth vnto thee, receiue

it patiently, and be patient in the change of thine affliction.

Wisd. 3. Prou. 17. 5 For as golde and siluer are tryed in the fire, euen so are men acceptable in the fornace of aduersitie.

6 Beleeue in God and he will helpe thee: order thy way aright, & trust in him: holde fast his feare and growe olde therein.

7 Ye that feare the Lorde, waite for his mercy: chuse not away from him that ye fall not.

8 Yee that feare the Lorde, beleeue him, and your reward shall not fayle.

9 Ye that feare the Lord, trust in good things, and in the euerlasting ioy & mercy.

10 Ye that feare the Lord, loue him, and your hearts shalbe lightned.

11 Consider the olde generations of men, Psal. 37. 1 Esd. 8. 12 yee children, and marke them well: Was there euer any confounded, that put his trust in the Lorde? or who hath continued in his feare, and was forsaken? or whom did he euer despise that called vpon him?

12 For God is gracious and merciful, and forgiueth sinnes, and saueth in the time of trouble, and is a defender for all them that seeke him in the truth.

Iob. 22. 13 Woe vnto them that haue a fearefull heart, and to the wicked lippes, and to the faint handes, and to ỹ sinner that goeth two 3 King. 18. 21 *maner of wayes.

14 Woe vnto him that is faint hearted, for he beleeueth not: therefore shall hee not be defended.

15 Woe vnto you that haue lost patience, and haue forsaken ỹ right wayes, & are turned backe into frowarde wayes: for what will ye do when the Lord shall visit you?

16 They that feare the Lord, will not dis- 1 Ioh. 14. 21. 24 obey his worde: and they that * loue him, will keepe his wayes.

17 They that feare the Lord, will seeke out the thinges that are pleasant vnto him: and they that loue him, shalbe fulfilled with his Lawe.

18 They that feare the Lorde, will prepare their hearts, and humble their soules in his sight.

19 They that feare the Lord, keepe his commandements, and will be patient till he see them,

20 Saying, If wee doe not repent, wee shal fall into the hands of the Lord, and not into the hands of men.

21 For as his greatnesse is, so is his mercie.

## CHAP. III.

1 To our father and mother ought wee to giue double honour. 3 Gods blessing and curse of the father and mother. 22 No man ought to serue curiously to search out the secrets of God.

THe children of Wisedome are the Church of the righteous, & their offspring is obedience and loue.

2 Heare your fathers iudgement, O children, and do thereafter, that ye may be safe.

3 For the Lorde will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the children.

4 Who so honoureth his father, his sinnes shall bee forgiuen him, and hee shall abstaine from them, and shall haue his dayly desires.

5 And he that honoureth his mother, is like one that gathereth treasure.

6 Who so honoureth his father, shall haue ioy of his owne children, and when he maketh his prayer, he shall be heard.

7 Hee that honoureth his father, shall haue a long life, and hee that is obedient vnto the Lord, shall comfort his mother.

8 He that feareth the Lorde, honoureth his parentes, and doeth serue vnto his parents, as vnto lordes.

9 * Honour thy father and mother in Exo. 20. 12. Deut. 5. 16. Mat. 15. 4. Eph. 6. 2. deede and in worde, and in all patience, that thou mayest haue Gods blessing, and that his blessing may abide with thee in the ende.

10 For the blessing of the father establisheth the houses of the children, and the mothers curse roote, hout the foundations.

11 Reioyce not at the dishonour of thy father: for it is not honour vnto thee, but shame.

12 Seeing that mans glory commeth by his fathers honour, and the reproche of the mother is dishonour to the children,

13 My sonne, helpe thy father in his age, and grieue him not as long as he liueth.

14 And if his vnderstanding fayle, haue patience with him, and despise him not whē thou art in thy full strength.

15 For the good intreatie of thy father shall not bee forgotten, but it shall bee a fortresse for thee against sinnes, and for thy mothers offence thou shalt be recompensed with good and it shall be founded for thee in righteousnesse.

16 And in the day of trouble thou shalt be remembred: thy sinnes also shal melt away as the yce in the faire weather.

17 He that forsaketh his father, shal come to shame, and hee that angreth his mother, is cursed of God.

18 My sonne, perfourme thy domges with meekenesse, so shalt thou be beloued of them that are approued.

19 The * greater thou art, ỹ more humble Psal. 131. thy

thy selfe in all things, & thou shalt finde fauour before the Lord.

20 Many are excellent and of renowme: but the secretes are reuealed vnto the meeke.

21 For the power of the Lorde is great, and he is honoured of the lowly.

Psal.131. prou.15.33. rom.11.33. 22 *Seeke not out the things that are too hard for thee, neither searche the thinges rashly which are too mightie for thee.

23 But what God hath commaunded thee, thinke vpon that with reuerence, & be not curious in many of his workes: for it is not needfull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things: for many things are shewed vnto thee aboue the capacitie of men.

25 The medling with such hath beguiled many, and an euill opinon hath decayued their iudgement.

26 Thou canst not see without eyes: professe not the knowledge therefore that thou hast not.

27 A stubberne heart shall fare euill at the last: and he that loueth danger, shall perish therein.

28 An heart that goeth two wayes, shal not prosper: & he that is froward of heart, shall stumble therein.

29 An obstinate heart shal be laden with sorowes: and the wicked man shall heape sinne vpon sinne.

30 The perswasion of the proude is without remedie, and his steppes shalbe plucked vp: for the plant of sinne hath taken roote in him, and he shall not be esteemed.

31 The heart of him that hath vnderstanding, shall perceiue secret things, and an attentiue eare is the desire of a wise man.

32 An heart that is wise and vnderstanding, will abstaine from sinne, and shal prosper in the workes of righteousnes.

Deu.4.24. plalm.1.2. 33 Water quencheth burning fire, * and almes taketh away sinnes.

34 And he that rewardeth good deedes, will remember it afterward, and in the time of the fall, he shall find a stay.

## CHAP. IIII.

1 Almes must be done vnto gentlemen. 12 The fruite of wisedome and her friendship. 15 Exhortation to righteousnes, and to do good.

Deut.15.7 MY sonne, defraude not the *poore of his liuing, and make not the needie eyes to waite long.

2 Make not an hungry soule sorowfull, neither vexe a man in his necessitie.

3 Trouble not the heart that is grieued, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trou-

Tobit.4. ble: *turne not away the face frō the poore.

5 Turne not thine eyes aside in anger from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitternes of his soule, his prayer shall bee heard of him that made him.

7 Be courteous vnto the compasse of poore, & humble thy soule vnto the Elder, & bow downe thine head to a mā of worship.

8 Let it not grieue thee to bowe downe thine eare vnto the poore, but pay thy det, & giue him a friendly answere.

9 ¶ Deliuer him that suffereth wrong frō the hand of the oppressour, and be not faint hearted when thou iudgest.

Or, be defendest him

10 Be as a father vnto the fatherles, & as an husband vnto their mother: so shalt thou be as the sonne of the most high: and he shal loue thee more then thy mother doeth.

11 Wisedome exalteth her children, & receiueth them that seeke her, & will goe before them in the way of righteousnes.

12 He that loueth her, loueth life, & they that seeke life in the morning, shall haue great ioye.

13 He that keepeth her, shall inherit glorie: for vnto whom she entreth, him the Lord will blesse.

14 They that honour her, shalbe the seruants of the Holy one, and them that loue her, the Lord doeth loue.

15 Who so giueth eare vnto her, shal iudge the nations, and hee that goeth vnto her, shall dwell safely.

16 He that is faithfull vnto her, shal haue her in possession, and his generation shall possesse her.

17 For first she will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntil she haue tried his soule, and haue proued him by her iudgements.

18 Then will she returne the streight way vnto him, and comfort him, and shewe him her secrets, and heape vpon him the treasures of knowledge, and vnderstāding of righteousnes.

19 But if he goe wrong, shee will forsake him, & giue him ouer vnto the handes of his destruction.

20 ¶ My sonne, & make much of time, & *eschewe the thing that is euill,

21 And be not ashamed to say the truth for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou bee not confounded to thine owne decaye, & forbeare not thy

neighbour in his fault.
23 And keepe not backe counsell when it may doe good, neither hide thy wisedome when it may be famous.
24 For by the talke is wisdome knowne, and learning by the wordes of the tongue, and counsell, wisdome and learning by the talking of the wise, and stedfastnes in the workes of righteousnes.
25 In no wise speake against the word of truth, but bee ashamed of the lies of thine owne ignorance.
26 Be not ashamed to confesse thy sinnes, and resist not the course of the river.
27 Submit not thy selfe vnto a foolish man, neither accept ỹ person of the mighty.
28 Strive for the truth vnto death, and defend iustice for thy life, and the Lord God shall fight for thee against thine enemies.
29 Bee not hastie in thy tongue, neither slacke and negligent in thy workes.
30 Be not as a lion in thine owne house, neither beate thy servants for thy fantasie, nor oppresse them that are vnder thee.
Ecclus 35 31 Let not thine hand be stretched out to receive, and shut when thou shouldest giue.

## CHAP. V.

1 An riches may bee not put any confidence. 7 The vengeance of God oughte to be feared, and repentance may not be deferred.

Luke 12 19 Trust not vnto thy riches, & say not, I haue ynough for my life: for it shall not helpe in the time of vengeance and indignation.
2 Follow not thine owne minde and thy strength to walke in ỹ waies of thine heart:
3 Neither say thou, Who haue I had strength? or Who will bring me vnder for my workes? for God the auenger will reuenge the wrong done by thee.
4 And say not, I haue sinned, and what euill hath come vnto me? for the Almightie is a patient rewarder, but he will not leaue thee vnpunished.
5 Because thy sinne is forgiuen, bee not without feare, to heape sinne vpon sinne.
6 And say not, The mercy of God is great: he will forgiue my manifold sinnes: for mercie and wrath come from him, and his indignation commeth downe vpon sinners.
7 Make no tarying to turne vnto ỹ Lord, and put not off from day to day: for sudden ly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.
8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment and vengeance.
9 Be not caried about with euery wind, and go not into euery way: for so doeth the sinner that hath a double tongue.
10 Stand fast in thy sure vnderstanding and in the way and knowledge of the Lord: and haue but one maner of worde, and followe the word of peace and righteousnes.
11 Be humble to heare the word of God, that thou mayst vnderstand it, and make a true answere with wisedome.
12 If thou swift to heare good things, & let Iames. 1. thy life be pure, and giue a patient answere.
13 If thou hast vnderstanding, answere thy neighbour: if not, lay thine hande vpon thy mouth, least thou be trapped in an vndiscrete word, and so be blamed.
14 Honour and shame is in the talke, & the tongue of a man causeth him to fall.
15 Be not counted a talebearer, and lie Leuit. 19 not in waite with thy tongue: for shame, and repentance followe the theefe, and an euill condemnation is ouer him that is double tongued: but he that is a backbiter, shall be hated, enuied and confounded.
16 Do not rashly, neither in small things nor in great.

## CHAP VI

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 33 Desire to be taught.

BE not of a frie ỹ thy neighbours a For ỹ is against the rule of charitie, which iourneth al, & hateth nothing but onely sinne. b As a bull reacheth in peeres a pig: euen such hee gnaweth them: so thou trusting in thine owne wisedome, & standing in thine owne conceit because of thy war, thy power, & riches, thou shalt destroy thy selfe. enemy: for such shall haue an euill name, shame and reproche, and he shalbe in infamie as the wicked ỹ hath a double tongue.
2 Be not proude in ỹ deuice of thine owne minde, least thy soule rent thee as a bull,
3 And eat vp thy leaues, and destroy thy fruite, and so thou be left as a drie tree in the wildernes.
4 For a wicked soule destroyeth him that hath it, and maketh him to bee laughed to scorne of his enemies, and bringeth him to the portion of the vngodly.
5 A sweete talke multiplieth the friends and pacifieth them that be at variance, & a sweete tongue increaseth much good talke.
6 Holde friendship with many, nevertheles haue but one counseiler of a thousand.
7 If thou getteste a frie d, proue him first, and be not hastie to credit him.
8 For some man is a friend for his owne occasion, and will not abide in the day of thy trouble.
9 And there is some friend that turneth to enmitie, & taketh part against thee, and in contention he will declare thy shame.
10 Againe some friend is but a compa- Chap 37.5 nion at the table, and in the day of thine affliction he continueth not.
11 But in thy prosperitie hee will bee as thou

thou thy selfe, and will vse libertie ouer thy seruants.

12 If thou be brought lowe, he will be against thee, and will hide him selfe from thy face.

13 Depart from thine enemies, & beware of thy friendes.

14 A faythfull friende is a strong defence, and hee that findeth such one, findeth a treasure.

15 A faithful friend ought not to be changed for any thing, and the weight of golde and siluer is not to bee cõpared to the goodnesse of his faith.

16 A faithfull friende is the medicine of life and immortalitie, and they that feare the Lord, shall finde him.

17 Who so feareth the Lord, shall direct his friendship aright, and as his owne selfe, so shall his friende be.

18 ¶ My sonne, receiue doctrine frõ thy youth vp, so shalt thou find wisdome, which shall indure till thine olde age.

19 Goe to her as one that ploweth, and soweth, and wayte for her good fruites: for thou shalt haue but little labour in her woorke: but thou shalt eate of her fruites right soone.

20 Howe exceeding sharpe is shee to the vnlearned: he that is without iudgement, will not remaine with her.

21 Vnto such one shee is as a fine touchstone, and hee casteth her from him without delay.

22 For they haue the name of wisdome, but there bee but fewe that haue the knowledge of her.

23 For with them that knowe her, shee abideth vnto the appearing of God.

24 Giue eare, my sonne: receiue my doctrine, and refuse not my counsell,

25 And put thy feete into her linkes, and thy necke into her chaine.

26 Bowe downe thy shoulder vnto her, and beare her, & be not weary of her bands.

27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.

28 Seeke after her, and search her, & she shalbe shewed thee: and when thou hast gotten her, forsake her not.

29 For at the last thou shalt finde rest in her, and that shalbe turned to thy ioy.

30 Then shall her fetters be a strong defence for thee, and a sure foundation, & her chaines a glorious rayment.

31 For there is a golden ornament in her, and her bandes are the laces of purple colour.

32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioy.

33 My sonne, if thou wilt, thou shalt bee taught, and if thou wilt apply thy minde, thou shalt be wittie.

34 If thou loue to heare, thou shalt receiue doctrine, and if thou delight in hearing, thou shalt be wise.

35 Stande with the multitude of the elders, which are wise, and ioyne with him that is wise.

36 *Desire to heare all godly talke, & let Chap.9 not the graue sentences of knowledge escape thee.

37 And if thou seest a man of vnderstanding, get thee soone vnto him and let thy foote weare the steppes of his doores.

38 Let thy minde be vpon the ordinances of the Lord, and be continually occupied in Psal.119 his commaundements: so shall hee establishe thine heart, and giue thee wisdome at thine owne desire.

## CHAP. VII.

1 We must forsake euill and yet not iustifie our selues. 11 The behauiour of the iuste coward his wife, his seruãde, his children, his seruants his father and mother

NO euil: so shal no harme come vnto thee.

2 Depart from the thing that is wicked, and sinne shall turne away from thee.

3 My sonne, sowe not vpon the forowes of vnrighteousnes, least that thou reape the seuen folde.

4 Aske not of the Lorde preeminence, neither of the King the seate of honour.

5 *Iustifie not thy selfe before the Lord: Iesus. 43. for he knoweth thine heart, and boast not Prouer. 27. thy wisedome in the presence of the King. 1

6 Seeke not to be made a iudge, least thou bee not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnes.

7 Offende not against the multitude of a citie, and cast not thy selfe among the people.

8 *Binde not two sinnes together: for Chap.5. in one sinne shalt thou not be vnpunished.

9 Say not, God will looke vpon ỹ multitude of mine oblations, and when I offer to the most high God, he wil accept it.

10 Be not faint hearted, when thou makest thy prayer, neither slacke in giuing of almes.

11 Laugh no man to scorne in the heauinesse of his soule: for there is God which seeth all things is he that can bring downe, and set vp againe. Mat. 14

12 Sowe not a lie against thy brother,

neither do the same against thy friend.

13 Like not to make any maner of lie: for the custome thereof is not good.

14 Make not many wordes when thou art among the Elders, neither * repeate a thing in thy prayer. Mat. 6.7

15 Hate not labourous * woorke, neither the husbandrie, which the most high hath created. Ecclus. 7.

16 Number not thy selfe in the multitude of the wicked, but remember that vengeance will not slacke.

17 Humble thy minde greatly: for ‡ vengeance of the wicked is fire and wormes.

18 Giue not ouer thy friend for any good, nor thy true brother for the gold of Ophir.

19 Depart not from a wise and good woman, ‡ that is fallen vnto thee for thy portion in the feare of the Lord: ‡ for her grace is aboue gold.

Deut. 15. 20 ¶ * Where as thy seruant woorketh truely, intreate him not euil, nor the hireling that bestoweth himselfe wholy for thee.

21 Let thy soule loue a good seruant, and defraude him not of libertie, ‡ neither leaue him a poore man.‡

Deut. 6. 22 * If thou haue cattell, looke well to them, and if they be for thy profit, keepe thē with thee.

Chap. 30. 12. 23 * If thou haue sonnes, instruct them, and hold their necke from their youth.

24 If thou haue daughters, keepe their bodie, and shewe not thy face cheerefull towarde them.

25 Marrie thy daughter, ‡ so shalt thou performe a weighty matter: but giue her to a man of vnderstanding.

26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hatefull.

Exod. 20. 12. Deut. 5. 16. 27 * Honour thy father from thy whole heart, and forget not the sorowes of thy mother.

28 Remember that thou wast borne of them and howe canst thou recompence thē the things that they haue done for thee?

29 ¶ Feare the Lord with all thy soule, and honour his ministers.

30 Loue him that made thee, with all thy strength, * and forsake not his seruants. Deut. 10. 12.

31 Feare the Lord with all thy soule, and honour the Priestes, * and giue them their portion, as it is commanded thee, the first frutes, and purification and sacrifices for sinne and the offrings of the shoulders and the sacrifices of sanctification, and the first frutes of the holy things.

32 Stretche thine hande vnto the poore that thy blessing, and reconciliation, may be accomplished. Levit. 19. 23. Num. 18. 12. Deut. 18. 4.

33 Liberalitie pleaseth al men liuing, and * from the dead restraine it not. Tobit 4. 8. Ecclus. 7. 33.

34 * Let not them that weepe, bee without ‡ comfort: ‡ but mourne with such as mourne. Rom. 12. 15.

35 * Be not slow to visit the sicke: for that shall make thee to be beloued. Matt. 25. 36.

36 Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer do amisse.

## CHAP. VIII.

*We must take heede but whom we haue to do.*

STriue not with a mightie man, least thou fall into his handes.

2 * Make not variance with a rich man, least hee ouerthe other side weigh downe thy weight: * for golde ‡ siluer hath destroyed many and hath subuerted the hearts of Kings. Mat. 5. 25. Chap. 31. 6.

3 Strine not with a man that is full of wordes, and lay no stickes vpon his fire.

4 Play not with a man that is vntaught, least thy kinred be dishonoured.

5 * Despise not a man that turneth himselfe away from sinne, nor cast him not in‡ teeth with all, but remember that We are al worthy blame. Galath. 6. 1.

6 * Dishonour not a man in his olde age: for they were as we which are not olde. Leuit. 19. 32.

7 Be not glad of the death of thine enemie, but remember that Wee must die all, ‡ so enter into ioy.‡

8 * Despise not the exhortation of the Elders, that be wise, but acquaint thy self with their wise sentences: for of them thou shalt learne wisedom, and the doctrine of vnderstanding, and how to serue great mē ‡ without complaint.‡ Chap. 6. 35.

9 Go not from the doctrine of ‡ Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, ‡ to make answere in the time of needs.

10 Kindle not the coles of sinners, ‡ when thou rebukest them, least thou bee burnt in the fiere flames ‡ of their fumes.‡

11 Rise not vp against him that doeth wrong, that hee lay not waite as a spie for thy mouth.

12 * Lende not vnto him that is mightier then thy selfe, for if thou lendest him, count it but lost. Chap. 29. 4.

13 Be not surete aboue thy power: for if thou be surete thinke to pay it.

14 Go not to lawe with the Iudge: for they will giue sentence according to his own honour.

15 * Trauaile not by the way with him that is rash, least he do thee mischiefe: for hee Genes. 13. 8.

followeth

followeth his owne wilfulnes, and so shalt thou perish through his folie.

Prouer.22. 16 *Strive not with him that is angrie, and goe not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, hee will ouerthrow thee.

17 Take no counsel at a foole: for he can not keepe a thing close.

18 Do no secrete thing before a stranger: for thou canst not tell what hee doeth about.

19 Open not thine heart vnto euery man, least he bee vnthankeful to thee, & put thee to reproofe.

## CHAP. IX.

Of chastitie. 12 An olde friende is to bee preferred before a newe, 18 Righteous men should be bidden to thy table.

a Let her not haue rule ouer thee, for euen in the bed contrary vnto thee, take a worthy heart & strength, & bring her to confusion among thine enemies, as did Sichar to Sichem, Dellilah to Samson, and strange women to Salomon. Genes. 34. Iudg. 16. 1. Mach. 1. Gen. 24. 2. Sam. 11. 3. Esdr. 4. Iudg. 16. 17. & 18. 26, 30

Be not iealous ouer thy wife of thy bosome, neither teache her by thy meanes an euil lesson.

2 Giue not thy life vnto a woman, least shee ouercome thy strength, and so thou be confounded.

3 Meete not an harlot, least thou fal into her snares.

4 Vse not the compame of a woman that is a singer, and a dancer, neither heare her, least thou be taken by her craftines.

5 Gaze not on a *mayde, that thou fal not by that that is precious in her.

6 *Cast not thy mind vpon harlots in any manner of thing, least thou destroy both thy selfe and thine heritage.

7 Go not about gazing in the streetes of the citie, neither wander thou in the secrete places thereof.

8 *Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many haue perished by the beautie of women: for thorough it loue is kindled as a fire.

9 Euery woman that is an harlot, shal bee troden vnder foote as dongue, of euery one that goeth by the way.

10 Many wondering at the beautie of a strange woman, haue bene cast out: for her wordes burne as a fire.

11 Sit not at all with an other mans wife, neither lie with her vpon the bed, nor banket with her, lest thine heart incline vnto her, and so thorough thy desire fall into destruction.

12 ¶ Forsake not an olde friend: for the newe shall not be like him: a newe friend is as newe wine: when it is olde, thou shalt drinke it with pleasure.

Iudg.9.5. 2.Sam.13. 38. 13 *Desire not the honour and riches of a sinner: for thou knowest not what shalbe his ende.

14 Delite not in the thing that the vngodly haue pleasure in, but remember that they shall not bee founde iust vnto their graue.

15 Keepe thee from the man that hath power to slay: so shalt thou not doubt the feare of death: and if thou come vnto him, make no faute, least hee take away thy life: remember that thou goest in the middes of snares, & that thou walkest vpon the towers of the citie.

16 Trie thy neighbour as neere as thou canst, and aske counsell of the wise. Chap.6.18 & 37.15. Deut.1.13. & 16.19

17 *Let thy talke bee with the wise, and all thy communication in the Lawe of the most High. Psal.1.2. & 37.31. & 119.97.

18 Let iust men eate & banke with thee, and let thy reioycing bee in the feare of the Lord.

19 In the hands of the craftesmen shall the woorkes bee commended, and the wise prince of the people by his worde, and the worde by the wisedome of the Elders. Or, the wise counsel of the people. Or, the wise counsel.

20 A man ful of wordes is dangerous in his citie, and hee that is rash in his talking, shalbe hated.

## CHAP. X.

1 Of Kings and iudges. 7 Pride and counteplines are to be abhorred. 28 Labour is praised.

A Wise iudge will instruct his people with discretion: the gouernaunce of a prudent man is well ordered.

2 As the iudge of the people is him selfe, so are his officers, and what maner of man the ruler of the citie is, such are all they that dwell therein.

3 *An vnwise King destroyeth his people, but where they that be in authoritie are men of vnderstanding, there the citie prospereth. 1.King.12. 1. 4

4 The gouernement of the earth is in the hand of the Lorde and all iniquitie of nations is to bee abhorred, and when time is, he will set vp a profitable ruler ouer it.

5 In the hande of God is the prosperitie of man, and vpon the scribes will he lay his honour.

6 *Be not angrie for any wrong, with thy neighbour, and doe nothing by iniurious practises. Leuit.19.

7 Pride is hatefull before God and man, and by both doeth one commit iniquitie.

8 *Because of vnrighteous dealing and wrongs and riches gotten by deceit, kingdome is translated from one people to another.

9 There

9 There is nothing worse then a couetous man: why art thou proude, O earth & ashes: there is not a more wicked thing, thē to loue money. for such one would euen sell his soule, & for his life euery one is compelled to pull out his owne bowels.

10 All tyrannie is of small indurance, & the disease that is hard to heale, is grieuous to the physition.

11 The physitiō cutteth off the sore disease, and hee that is to day a King, to morrowe is dead.

12 Why is earth and ashes proude, seeing that when a man dieth, hee is the heire of serpents, beastes and wormes?

13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.

14 For pride is the original of sinne, & hee that hath it, shall powre out abomination, till at last he be ouerthrowen: therefore the Lord bringeth the perswasions of the wicked to dishonour, and destroyeth them in the ende.

Luke 1.51. & 14.11. & 18.14. Iames 4.6. 1 Pet. 5.5.

15 The Lord hath * cast downe þ thrones of the proude princes, and set vp the meeke in their steade.

16 The Lord plucketh vp the rootes of the proude nations and planteth the lowly with glory among them.

17 The Lord ouerthroweth the landes of the heathen, and destroyeth them vnto þ foundations of the earth: hee causeth them to wither away, and destroyeth them, and maketh their memoriall to cease out of the earth.

18 God destroyeth the memoriall of the proud and leaueth the remembrance of the humble.

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man, which is an honourable seede: the honourable seede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commaundements of the Lord: there is a seede þ remaineth which feareth the Lord, & a faire plant, that loue him: but they are a seede without honour, that despise þ Law, and a detestable seede that breake the commandements.

21 He that is the chefe among brethren, is honourable: so are they that feare þ Lord in his sight.

22 The feare of the Lorde causeth that the kingdome faileth not, but the kingdom is lost by cruelties and pride.

23 The feare of the Lord is the glorie as wel of the riche and the noble, as of þ poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the riche that is a wicked man.

25 The great man and the iudge and the mā of authoritie are honorable, yet is there none of them greater, then hee that feareth the Lord.

26 * Vnto the seruant that is wise, shall they that are free, do seruice: * hee that hath knowledge, will not grudge when hee is reformed, & the ignorant shall not come to honour. Prou. 17.2. 1 Sam. 25. 41.

27 Seeke not excuses when thou shouldest do thy worke, neither be ashamed therof through pride in the time of aduersitie.

28 * Better is he that laboureth and hath plenteousnes of all things, then hee that is glorious, and wanteth bread. Prou. 12.9.

29 My sonne, get thy selfe prayse by meekenes, and esteeme thy selfe as thou deseruest.

30 Who will count him iust that sinneth against himselfe? or honour him, that dishonoureth his owne soule?

31 The poore is honoured for his knowledge, and his feare, & but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how much more shall he be when he is riche? and hee that is vnhonest being riche, how much more [will he be so when hee is in pouertie?

(11A)

1 The prayse of humilitie. 2 After the outward appearance ought we not to iudge. 7 Of rash iudgement. 14 All things come of God. 21 Riches are not to be brought into euery house.

Gen. 41.40 Dan. 6.3.

1 IExalteth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his vtter appearance.

3 The bee is but small among þ foules, yet doeth her fruite passe in sweetenes.

4 Be not proude of cloathing & rayment, * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderfull, & glorious, secrete, & vnknowen are his workes among men. Act. 12.21, 23.

5 Many tyrants haue sit down vpon the earth, * and the vnlikely hath worne the crowne. 1 Sam. 25. 28 after. 1 10.

6 Many mightie men haue bene brought to dishonour, and the honourable haue bin deliuered into other mens hands.

7 ¶ * Blame no man before thou haue inquired the matter: vnderstande first, & then reforme righteously. Deut. 13.14 & 17.4. & 19.18. Prou. 18.13.

8 * Giue no sentence, before thou hast Prou. 18.13.

heard

heard the cause, neither interrupt men in ỹ
muddes of their tales.

9 Strive not for a matter that thou hast
not to do with, and sit not in the judgement
of sinners.

10 My sonne, meddle not with many mat-
Mat.19.14. ters: * for if thou gaue much, thou shalt not
1.cor.7.17. be blameles, and if thou followe after it, yet
shalt thou not attaine it, neither shalt thou
estape though thou flee from it.

Pro.10.3 11 * There is some man that laboureth &
taketh paine, and the more hee hasteth, the
more he wanteth.

12 Againe there is some that is slouthful,
Iob.31.16. and * hath neede of helpe: for hee wanteth
strength, and hath great powerte, yet the
eye of the Lorde looketh vpon him to good,
and setteth him vp from his lowe estate,

13 And he lifteth vp his head: so that ma-
ny men maruelle at him, and giue honour
vnto God.

Iob.21. 13. 14 * Prosperitie and aduersitie, life and
eccle.11.4. death, powerte and riches come of ỹ Lorde.

15 Wisedome and knowledge, & under-
standing of the Lawe are of the Lord: loue
and good workes come of him.

16 Errour and darkenes are appointed
for sinners, and they that exalt them selues
in euill, ware olde in euill.

17 The gift of the Lord remaineth for
the godly, and his good will giueth prospe-
ritie for euer.

18 ¶ Some man is riche by his care and
nigardship, and this is ỹ portion of his wa-
ges,

Luk.12.19 19 In that he saith, * I haue gotten rest,
and nowe will I eate continually of my
goods, yet he considereth not, that the time
draweth nere, that hee must leaue all these
things vnto other men, and die him selfe.

20 Stand thou in thy state, and exercise
thy selfe therein, and remaine in thy worke
vnto thine age.

21 Maruelle not at the workes of sinners,
but trust in the Lord, & abide in thy labour:
for it is an easie thing in the sight of ỹ Lord,
suddenly to make a poore man riche.

22 The blessing of the Lorde is in ỹ wa-
ges of the godly, and he maketh his prospe-
ritie soone to flourish.

23 ¶ Say not, what profite and pleasure
shal I haue: and what good things shal I
haue hereafter?

24 Againe say not, I haue ynough, and
possesse many thinges, and what euill can
come to me hereafter?

Chap.18.24 25 * In thy good state remember aduersi-
tie, & in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lorde
in the day of death to rewarde a man accor-
ding to his wayes.

27 The aduersitie of an houre maketh
one to forget pleasure: and in a mans ende,
his workes are discouered.

28 Iudge none blessed before his death:
for a man shalbe knowen by his children.

29 Bring not euery man into thine house:
for the deceitfull haue many cranes, & are
like stomaches that betche sturkingly.

30 As a partriche is taken vnder a bas-
ket, and the hind is taken in the snare, so is
the heart of the proud man, which like a spie
watcheth for thy fall.

31 For he lieth in waite and turneth good
vnto euill, and in things worthy prayse hee
will finde some faute.

32 Of one litle sparke is made a great fire,
and of one deceitful mans blood mercased:
for a sinful man layeth waite for blood.

33 Beware of a wicked man: for hee ima-
gineth wicked thinges to bring thee into a
perpetuall shame.

34 Lodge a stranger, and he will destroy
thee with vnquietnes, and driue thee from
thine owne.

## CHAP. XII.

1 Gods whom he ought to be good. 10 Enemies ought not to be trusted

WHen thou wilt doe good, knowe
to whom thou doest it, so shalt
thou bee thanked for thy bene-
fites.

Gene.18. Luke.6. 2 * Doe good vnto the righteous, & thou
shalt finde great rewarde, though not of
him, yet of the most high.

3 Hee can not haue good that continueth
in euill, and giueth no almes: for the most
high hateth the sinners, and hath mercie
vpon them that repent.

4 Giue vnto such as feare God, and re-
ceiue not a sinner.

5 Doe well vnto him that is lowly, but
giue not to ỹ vngodly: hold backe thy bread,
and giue it not vnto him, least he ouercome
thee thereby: els thou shalt receiue twise as
much euill for all the good that thou doest
vnto him.

6 For the most high hateth the wicked,
and will repay vengeance vnto the vngodly,
and keepeth them against the day of horri-
ble vengeance.

7 Giue vnto the good, and receiue not the
sinner.

8 A friend can not bee knowen in prospe-
ritie, neither can an enemie bee vnknowen
in aduersitie.

9 When a man is in wealth, it grieueth
his enemies, but in heauines and trouble
a mans

a mans derie friend will depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching and kneeling yet aduise thy selfe, & be ware of him, and thou shalt be to him, as he that wipeth a glasse, and thou shalt knowe that all his rust hath not bene well wiped away.

12 Set him not by thee, least hee destroy thee, and stand in thy place.

13 Neither set him at thy right hande, least he seeke thy roome, and thou at the last remember my wordes, and be pricked with my sayings.

Chap.7.8. Deut.23. 14 *Binde not two sinnes together: for there shall not one be unpunished.

15 Who will haue pitie of the charmer, ꝑ is stinged of the serpent: or of all such as come neere the beastes: so is it with him that keepeth compane with a wicked man, & wrappeth him selfe in his sinnes.

16 For a season will hee bide with thee: but if thou stumble, he tarieth not.

Isreal.6. 17 *An enemie is sweete in his lippes: he can make many good wordes, & speake many good things: yea, he can weepe with his eyes, but in his heart he imagineth howe to throwe thee into the pit: and if he may finde opportunitie, hee will not bee satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though hee pretend to helpe thee, yet shal he undermine thee: hee will shake his head, and clap his hands, and will make many words, and disguise his countenance.

## CHAP. XIII.

1 The companies of the proude and of the rich are to bee eschewed. 21 The loue of God. 27 Like to companie with the like.

Deut.7. *HE that toucheth pitche, shalbee defiled with it: and he that is familiar with the proude, shall bee like vnto him.

2 Burthē not thy selfe aboue thy power, whilest thou liuest, and companie not with one that is mightier, & richer then thy selfe: for how agree the kettle and the earthē pot together: for if the one be smitten against the other, it shall be broken.

3 The rich dealeth vnrighteously, and threateneth withal: but the poore being oppressed must intreate: if the riche haue done wrong he must yet bee intreated: but if the poore haue done it, hee shall straight wayes be threatened.

4 If thou bee for his profite, hee vseth thee: but if thou haue nothing, hee will forsake thee.

5 If thou haue any thing, hee will liue with thee: yea, he will make thee a bare mā, and will not care for it.

6 If hee haue neede of thee, hee will defraude thee, and will laugh at thee, and put thee in hope, and giue thee all good wordes, and say, what wantest thou?

7 Thus will he shame thee in his meat, untill hee haue supt thee cleane vp twise or thrise, and at the last hee will laugh thee to scorne: afterward, when hee seeth thee, hee will forsake thee, and shake his head at thee.

8 ¶Submit thy selfe vnto God, & waite vpon his hand.¶

9 Beware that thou be not deceiued in thine owne conceit and brought downe by thy simplenes: be not to humble to thy wisdome.¶

10 ¶If thou be called of a mightie man, absent thy selfe: so shal he call thee the more oft.

11 Presse not thou vnto him, that thou bee not shut out, but goe not thou farre off, least he forget thee.

12 Withdraw not thy selfe from his speach, but beleeue not his many wordes: for with much communicatiō will he tempt thee, and laughingly will he grope thee.

13 He is vnmerciful, and keepeth not promes: he will not spare to doe thee hurt, and to put thee in prison.

14 Beware, & take good heede: for thou walkest in perill of thine ouerthrowing: when thou hearest this, awake in thy sleepe.

15 Loue the Lord all thy life, and call vpon him for thy saluation.

16 ¶Euery beast loueth his like, & euery man loueth his neighbour.

17 All flesh will resort to their like and euery man will keepe companie with such as he is him selfe.

18 Howe can the wolfe agree with the lambe? no more can the vngodly with the righteous.

19 What felowship hath hyena with a dogge? and what peace is betweene the rich and the poore?

Obiect is a wise deuise that confuteth the voyce of men and so enterpryse out of their houses and do no harm them.

20 ⌈As the wilde asse is the Lyons pray in the wildernes, so are poore men the meat of the riche.

21 As the proude hate humilitie, so doe the riche abhorre the poore.

22 If a rich man fall, his friends set him vp again: but when the poore falleth, his friends driue him away.

23 If a rich man offende, hee hath many helpers: hee speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, & though hee speake wisely,

wisely, yet can it haue no place.

24 When the rich man speaketh, euerie man holdeth his tongue: and looke what hee sayeth, they prayse it vnto the cloudes: but if the poore man speake, they say, What fellowe is this? and if he do amysse, they will destroy him.

25 Riches are good vnto him that hath no sinne in his conscience, and pouertie is euill in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euill.

27 A chearefull countenance is a token of a good heart, for it is an hard thing to know the secrets of the thought.

## CHAP. XIIII.

1 The offence of the tongue. 17 Man is but a braue thing. 21 Happie is he that communeth with wisdome.

Deut. 15. 7. Iohn. 5.

BLessed is the man that hath not fallen by the word of his mouth, and is not tormented with the sorowe of sinne.

2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.

3 Riches are not comely for a niggarde, and what should an enuious man doe with money?

4 He that gathereth together from his owne soule, heapeth together for others, that will make good cheare with his goods.

5 He that is wicked vnto himselfe, to whō will he bee good? for such one can haue no pleasure of his goods.

6 There is nothing worse, then when one enuieth himselfe: and this is a rewarde of his wickednes.

7 And if he do any good, he doeth it, not knowing thereof, and against his will, and at the last he declareth his wickednes.

8 The enuious man hath a wicked looke: he turneth away his face, & despiseth men.

9 A couetous mans eie hath neuer inough of a portion, and his wicked malice withereth his owne soule.

Prou. 23. 6. 10 A wicked eye enuieth the bread, and there is scarcenesse vpon his table.

11 My sonne, do good to thy selfe of that thou hast, & giue the Lord his due offrings.

12 Remember that death tarieth not, & that the couenat of the graue is not shewed vnto thee.

a That is, day of death. Chap. 41. ver. 4. Luke. 12. 13

13 a Do good vnto thy friend before thou die, and according to thine habilitie stretch out thine hand and giue him.

14 Defraud not thy selfe of the good day, and let not the portion of the good desires ouerpasse thee.

15 Shalt thou not leaue thy trauailes vnto an other, and thy labors for the deuiding of the heritage?

16 Giue and take and sanctifie thy soule: worke thou righteousnes before thy death: for in the hell there is no meate to finde.

Psal. 89. 48. 17 ¶ All flesh wareth old, as a garment, and this is the condition of all times, Thou shalt die the death.

18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one commeth to an end, and another is borne.

19 All corruptible things shall faile, and the worker thereof shall go withall.

20 Euery excellent worke shall bee iustified, and hee that worketh it, shall haue honour thereby.

Psal. 1. 21 Blessed is the man that doeth meditate honest things by wisedome, and exerciseth himselfe in iustice, & he that reasoneth of holy things by his vnderstanding,

22 Which considereth in his heart her wayes, and vnderstandeth her secretes.

23 Go thou after her as one that seeketh her out, and be in waite in her wayes.

24 He shall looke in at her windowes, & hearken at her doores.

25 He shall abide beside her house, and fasten a stake in her walles: he shall pitch his tent besides her.

26 And he shall remaine in the lodging of good men, and shall set his children vnder her couering, and shall dwell vnder her branches.

27 By her he shall be couered from the heate, and in her glorie shall he dwell.

## CHAP XV

1 The goodnes that followeth him which feareth God. 8 Gon reiecteth and casteth off the sinner. 11 God is not the author of euill.

HE that feareth the Lord, will do good: and he that hath the knowledge of the Lawe, will keepe it sure.

2 As an honourable mother shall shee meete him and she as his wife maried of a virgine, will receiue him.

a As pure virgines ought to worke righteously, faithfully, and truely.

3 With the bread of life and vnderstanding shall shee feede him, and giue him the water of wholsome wisdome to drinke.

4 He shal assure himselfe in her, and shal not be moued and shal hold himselfe fast by her, and shall not be confounded.

5 Shee shall exalt him aboue his neighbours, and in the middes of the congregation shall shee open his mouth: With the spirit of wisdome, and vnderstanding shall she fil him, and cloth him with the garment of glorie.

6 Shee shall cause him to inherite ioy,

and the crowne of gladnesse, and an euerlasting name.

7 But foolish men will not take hold vpon her, but such as haue vnderstanding, will meete her: the sinners shall not see her.

8 For she is farre from pride, and deceit, and men that lie cannot remember her: but men of truth shall haunt her, and shall prosper euen vnto the beholding of God.

9 Praise is not seemely in the mouth of the sinner: for that is not sent of the Lord.

10 But if praise come of Wisdome, and be plenteous in a faithfull mouth; then the Lord will prosper it.

11 Say not thou, It is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.

12 Say not thou, He hath caused mee to erre: for he hath no neede of the sinfull man.

13 The Lorde hateth all abomination of errour: and they that feare God, loue it not.

Gen. 1. 14 He made man from the beginning, and left him in the hand of his counsel, and gaue him his commandements and precepts.

15 If thou wilt thou shalt obserue the commandements, and to shew thy good will.

16 He hath set water and fire before thee: stretche out thine hande vnto which thou wilt.

Deuter. 8. 17 Before man is life and death, good and euill: what him liketh, shall be giuen him.

18 For the Wisdome of the Lord is great, and he is mighty in power, and beholdeth all things continually.

Psalm. 33. Iob. 34. 21 19 And the eyes of the Lorde are vpon them that feare him, and he knoweth all the workes of man.

20 He hath commanded no man to do vngodly, neither hath he giuen any man licence to sinne: for hee desireth not a multitude of infidels, and vnprofitable children.

## CHAP. XVI.

1 Of vnhappie, and wicked children. 17 No man can hide himselfe from God. 24 An exhortation to the feeming of God, set on

Desire not the multitude of vnprofitable children, neither delight in vngodly children: though they be many, reioyce not in them, except the feare of the Lord be with them.

2 Trust not thou to their life, neither rest vpon their multitude.

3 For one that is iust, is better then a thousande such, and better it is to die without children then to leaue behinde him vngodly children.

4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.

5 Many such things haue I seene with mine eies, and mine eare hath heard greater things then these.

6 In the congregation of the vngodly shal a fire be kindled, and among vnfaithful people shall the wrath be set on fire. Chap. xxv.

7 He spared not the olde gyants, which were rebellious, trusting to their owne strength, Gen. 6.

8 Neither spared hee where as Lot dwelt, those whome hee abhorred for their pride. Gen. 19. 13.

9 Hee had no pitie vpon the people that were destroyed, puffed vp in their sinnes.

10 And so he preserued the fire hundreth thousand footemen, that were gathered in the hardnesse of their heart, in afflicting them and pitying them, in smiting them and healing them, with mercie, and with chastisement. Num. 14. 16, 20. Num. 21.

11 Therefore if there bee one stiffnecked among the people, it is marualle if hee escape vnpunished: for mercie and wrath are with him: he is mighty to forgiue, and to powre out displeasure.

12 As his mercie is great, so is his punishment also: he iudgeth a man according to his workes. Chap. 5.

13 The vngodly shall not escape with his spoyle, and the patience of the godly shal not be delayed.

14 He will giue place to all good deedes, and euery one shall finde according to his workes, and after the vnderstanding of his pilgrimage.

15 The Lord hardened Pharao, that he should not knowe him, and that his workes should be knowen vpon the earth vnder the heauen.

16 His mercie is knowen to all creatures: hee hath separate his light from the darkenesse with an adamant.

17 Say not thou, I will hide my selfe frō the Lord: for who will thinke vpon me from aboue? I shall not be knowen in so great an heape of people: for what is my soule amōg such an infinite number of creatures?

18 Beholde the heauen, and the heauen of heauens, which are for God, the depth, and the earth, and all that therein is, shal be moued when he shall visite. 2. Pet. 3. 1. Kings. 8. 27.

19 All the world which is created, made by his will, the mountaines also, and the foundatiōs of the earth shal shake for feare, when the Lord looketh vpon them.

20 These things doeth no heart vnderstand worthily, but he vnderstandeth euerie heart.

21 And who vnderstandeth his wayes and

and the stonne that no man can see: for the most part of his Workes are hid.

22 Who can declare the Workes of his righteousnes: or Who can abide them: for his ordinance is farre off, and the tryall out of all things faileth.

23 He that is humble of heart, wil cõsider these things: but an vnwise and erroneous man casteth his mind vpon foolish things.

24 My sonne, hearken vnto mee, and learne knowledge, and marke my Wordes with thine heart.

25 I wil declare thee weightie doctrine, & I will instruct thee exactly in knowledge.

26 The Lord hath set his Workes in good order from the beginning, and part of them hath he fundered from the other when hee first made them.

27 He hath garnished his Workes for euer, and their beginnings so long as they shal indure, they are not hungrie nor wearied in their labours nor cease from their offices.

28 None of thẽ hindreth another, neither was any of thẽ disobedient vnto his Words.

29 After this the Lorde looked vpon the earth and filled it with his good things.

30 With all maner of liuing beastes hath he couered the face therof, and they returne vnto it againe.

## CHAP XVII.

1 The creation of man, and the goodnes that God hath done vnto him. 20 Of almes. 22 And repentance.

Gen.1.27. & 5.1.wi. 2.23.& 7.1. 63.cor.11. 7.colo.3.b.

THe * Lorde hath created man of the earth, and turned him vnto it againe.

2 He gaue him the number of dates and certaine times, & gaue him power of thy things that are vpon earth.

3 He clothed them with strength, as they had neede, and made them according to his image.

4 He made al flesh to feare him, so that he had the dominion ouer the beasts, & foules.

Gen.2.22. 1.cor.11.9. 5 ‡ * He created out of him an helper like vnto himself, (and gaue them discretion and tongue and eyes, eares, and an heart to vnderstand, and fiftly he gaue them a spirite, and seuenthly hee gaue them speach to declare his Workes.

6 And he filled them with knowledge of vnderstanding, and shewed them good and euil.

7 He set his eye vpon their hearts, declaring vnto them his noble Workes,

8 And gaue them occasion to reioyce perpetually in his miracles, that they should prudently declare his Workes, and that the elect should praise his holy Name together.

9 Besides this, he gaue them knowledge, and gaue them the Lawe of life for an heritage, that they might now know that they were mortall.

10 He made an euerlasting couenant with them, and shewed them his iudgements.

11 Their eyes saw the maiestie of his glorie, & their eares heard his glorious voice.

12 And he sayd vnto them, Beware of all vnrighteous things. * Hee gaue euery man also a commaundement concerning his neighbour.

13 Their wayes are euer before him, and are not hid from his eyes.

14 Euery man from his youth is giuen to euil, and their stone hearts can not become flesh.

15 He appointed a ruler vpon euerie people, when hee deuided the nations of the whole earth.

16 * And he did chuse Israel, as a peculiar people to him selfe, whome he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.

17 All their Workes are as the sunne before him and his eyes are continually vpon their wayes.

18 None of their vnrighteousnesse is hid from him, but all their sinnes are before the Lorde.

19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.

20 * The almes of a man, is as a thing sealed by before him, and hee keepeth the good deedes of man as the apple of the eye, and giueth repentance to their sonnes, and daughters.

21 * At the last shall he arise, and reward them, and shall repay their rewarde vpon their heades.

22 * But vnto them that will repent, he giueth them grace to returne, and exhorteth such as faile, with patience, ‡ and sendeth them the portion of the veritie.‡

23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face, and take away the offence.

24 Turne againe vnto the most High: for he wil bring thee from darknes to wholsome light: forsake thine vnrighteousnesse, and hate greatly all abomination.

25 ‡ Knowe the righteousnes and iudgements of God: stande in the portion that is set foorth for thee, and in the prayer of the most High God, and goe in the partes of the holy Worlde with such as be liuing and confesse God.‡

26 * Who can prayse the most high in the

hell, as do all they that liue and confesse him:
27 Abide not thou in the error of the vngodly, but praise the Lord before death.
28 Thankefulnesse perisheth from the dead, as though he were not: but the liuing, and hee that is sound of heart, prayseth the Lord, and reioyceth in his mercie.
29 How great is the louing kindnes of the Lorde our God, and his compassion vnto such as turne vnto him in holines!
30 For all things cannot bee in men, because the sonne of man is not immortall, and they take pleasure in the vanitie of wickednesse.
31 What is more cleare then the sunne, yet shall it faile.
32 So flesh and blood that thinketh euil, shall be reproued.
33 He seeth the power of the high heauen, and all men are but earth and ashes.

CHAP. XVII.

1 The naturall workes of God. 6 The mercie and vprightnes of man. 19 Against God ought we not to complaine. 22 The perfect way of holines.

Gen. 1. HE that liueth for euer, made all things together: the Lord who onely is iust, and there is none other but he, and he remaineth a victorious King for euer.
2 He ordereth the world with the power of his hande, and all things obey his will: for hee gouerneth all things by his power, and deuideth the holy things from the prophane.
3 To whome hath he giuen power to expresse his workes? who will seeke out the ground of his noble acts?
4 Who shall declare the power of his greatnes? or who will take vpon him to tell out his mercie?
5 As for the wonderous workes of the Lorde, there may nothing bee taken from them, neither can any thing bee put vnto them, neither may the ground of them bee found out.
6 But when a man hath done his best, he must begin againe, and when he thinketh to come to an ende, he must go againe to his labour.
7 What is man? Whereto serueth he? What good or euill can he do?
Deuter. 8 If the number of a mans dayes be an hundreth yeere, it is much: and no man hath certaine knowledge of his death.
9 As drops of raine are vnto the sea, and as a grauell stone is in comparison of the land, so are a thousand yeeres to the dayes euerlasting.
Psal. 10 Therefore is God patient with them, and powreth out his mercie vpon them.
11 He sawe and perceiued, that the arrogancie of their heart, and their ruine was euill: therefore heaped he vp his mercie vpon them and shewed them the way of righteousnesse.
12 The mercie that a man hath, reacheth to his neighbour, but the mercie of the Lord is vpon all flesh: he chasteneth, and nurtureth, and teacheth, and bringeth backe, as a shepheard his flocke.
13 He hath mercie of them that receyue discipline, and that diligently seeke after his iudgements.
14 My sonne, when thou doest good, reproue not: and whatsoeuer thou giuest, vse no discomfortable wordes.
15 Shall not the dewe assuage the heate? so is a word better then a gift.
16 Lo, is not a worde better then a good gift? but a gracious man giueth them both.
17 A foole will reproch churlishly, and a gift of the enuious putteth out the eyes.
18 Get thee righteousnesse before thou come to iudgement: learne before thou speake, vse physicke or euer thou bee sicke.
19 Examine thy selfe before thou be iudged, and in the day of the visitation thou shalt finde mercie. 1. Cor. 11.
20 Humble thy selfe before thou be sicke, and whiles thou mayest yet sinne, shew thy conuersion.
21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: for the rewarde of God endureth for euer.
22 Before thou prayest, prepare thy selfe, and be not as one that tempteth the Lord.
23 Thinke vpon the wrath, that shalbe at the end and the houre of vengeance, when he shall turne away his face. Chap. 5. 7.
24 When thou hast ynough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede. Chap. 11. 25.
25 From the morning vntill the euening the time is changed, and all such things are soone done before the Lord.
26 A wise man feareth in all things, and in the dayes of transgression he beeweth him selfe from sinne: but the foole doeth not obserue the time.
27 Euery wise man knoweth wisdom, and knowledge, and prayseth him that findeth her.
28 They that haue vnderstanding, deale wisely in words: they vnderstand the truth and righteousnes, and powre out wise moderate graue sentences for mans life.
29 The chiefe authoritie of speaking is of the Lorde alone: for a mortall man hath but

but a dead heart.

Rom.6.1. & 13.14. 30 ¶ Follow not thy lusts, but turne thee from thine owne appetites.

31 For if thou graunt thy soule her desires, it shall make thine enemies that enuie thee, to laugh thee to scorne.

32 Take not thy pleasure in great voluptuousnes, and intangle not thy selfe with such companie.

33 Become not a begger by making bankets of that that thou hast borowed, and so leaue nothing in thy purse: els thou shouldest slaunderously lie in wayte for thine owne life.

## CHAP. XIX.

1 What and whosoeuer liuing men to practise. 6 In thy woordes vse discretion. 22 The difference of the wisedome of God and man. 27 Wherebyy ou maiest know what is a man.

A Labouring man that is geuen to drunkennes, shall not be rich: and hee that contemneth small things, shal fall by litle and litle.

Ecclus.31.25. & 36.21. & 42.11. 2 *Wine and women leade wise men out of the way, and put men of vnderstanding to reproofe.

3 And hee that compaineth adulterers, shall become impudent: rottennes & wormes shal haue him to heritage, and he that is too bolde, shall bee taken away, and be made a publike example.

Ecclus.20.15. & 32.4. 4 *He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.

5 Who so reioyceth in wickednes, shall be punished: but hee that hateth to be reformed, his life shall be shortened, and he that abhorreth babbling of woordes, quencheth wickednesse: but he that resisteth pleasures, crowneth his owne soule.

6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babbling, shall haue lesse euill.

7 Rehearse not to another, that which is told vnto thee: so thou shalt not be hindered.

8 Declare not other mens maners, neither to friend nor foe: and if the sinne appertene not vnto thee reuele it not.

9 For he will hearken vnto thee, & marke thee, and when he findeth opportunitie, hee will hate thee.

Ecclus.22. & 27.17. 10 *If thou hast heard a woorde against thy neighbour, let it die with thee, and bee sure, it will not burst thee.

11 A foole trauaileth when he hath heard a thing, as a woman that is about to bring forth a childe.

12 As an arow that sticketh in ones thigh, so is a woorde in a fooles heart.

Leuit.19.17. 13 *Reproue a friend least he do euil, and if he haue done it, that he do it no more.

14 Reproue a friende that he may keepe his tongue: and if he haue spoken, that hee say it no more.

15 Tell thy friende his faulte: for oft times a slaunder is raised, and giue no credence to euery woorde.

16 A man falleth with his tongue, but not with his will: and who is he, that hath Iam.3.2. not offended in his tongue?

17 Reproue thy neighbour before thou threaten him, and being without anger, giue place vnto the Law of the most high.

18 The feare of the Lorde is the first degree to be receiued of him, and wisdome obteineth his loue.

19 The knowledge of the commandements of the Lord is the doctrine of life and they that obey him, shall receiue the fruite of immortalitie.

20 The feare of the Lorde is all wisedome, and the performing of the Lawe is perfit wisedome, and the knowledge of his almightie power.

21 If a seruant saye vnto his master, I will not doe as it pleaseth thee, though afterward he dout, he shall displease him that nourisheth him.

22 The knowledge of wickednes is not wisedome, neither is there prudence where as the counsell of sinners is: but it is euen execrable malice: and the foole is voyde of wisedome.

23 He that hath small vnderstanding, & feareth God, is better then one that hath much wisedome, and transgresseth the law of the most high.

24 There is a certaine subtilne that is fine, but it is vnrighteous: and there is that wresteth the open and manifest Lawe: yet there is that is wise and iudgeth righteously.

25 There is some that being about wicked purposes, do bowe downe them selues, and are sad, whose inward partes burne altogether with deceit: hee looketh downe with his face, and faineth him selfe deafe: yet before thou perceiue, hee will bee vpon thee to hurt thee.

26 And though hee be so weake that hee can doe thee no harme, yet when hee may finde opportunitie, he will do euill.

27 ¶ A mã may be knowen by his looke, and one that hath vnderstanding, may be perceiued by the marking of his countenance.

28 *A mans garment, and his excessiue laughter, & going declare what person he is. Chap.21.

## CHAP. XX.

Of correction and repentance. 6 To speake & keepe silence in time. 17 The fall of the vnwise. 24 Of wisedome. 24 The cheefe and the insufficient. 28 Gifts blinde the eyes of the wise.

There is some rebuke that is not comely againe, some man holdeth his tongue, and he is wise.

2 It is much better to reprone, then to beare evil will: and he that acknowledgeth his fault, shalbe preserued frō hurt.

Chap.10. 3 As * when a gelded man thought tuft would defile a maide, so is he that vseth violence in iudgement.

4 How good a thing is it, when thou art reproued, to shewe repentance! for so shalt thou escape wilfull sinne.

5 Some man keepeth silence, & is founde wise, and some by much babbling becōmeth hatefull.

6 Some man holdeth his tongue, because he hath not to answere: and some keepeth

Eccles.3.7 silence, wayting a conuenient * time.

Chap.32.4. 7 * A wise man will holde his tongue till he see opportunitie: but a trifler and a foole will regard no time.

8 He that vseth many words, shalbe abhorred, and he that taketh authoritie to him selfe, shall be hated.

9 Some man hath oft times prosperitie in wicked things, and some time, a thing that is found, bringeth losse.

10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.

11 Some man humbleth himselfe for glories sake, and some by humblenesse lifteth vp the head.

12 Some man byeth much for a litle price: for the which he payeth seuen times more.

Chap.5.5. 13 * A wise man with his words maketh himselfe to bee loued, but the merie tales of fooles shall be powred out.

14 The gift receyued of a foole, shall doe thee no good neither yet of the enuious for his importunitie: for hee looketh to receyue many things for one: he giueth litle, and hee vpbraydeth much: hee openeth his mouth like a towne cryer: to day he lendeth o morow asketh he againe, and such one is to bee hated of God and man.

15 The foole saith, I haue no friend: I haue no thanke for all my good deedes: and they that eate my bread, speake evil of me.

16 How oft and of how many shall he be laughed to scorne: for he comprehendeth not by right iudgement that which he hath: and it is all one as though he had it not.

17 The fal on a pauement is very sudden: so shall the fall of the wicked come hastily.

18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.

19 A wise sentence loseth grace when it commeth out of a fooles mouth: for he speaketh not in due season.

20 Some man sinneth not because of pouertie, & yet is not grieued whē he is alone.

21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.

22 Some man promiseth vnto his friend for shame, and getteth an enemie of him for naught.

23 * A lie is a wicked shame in a man: yet Chap.25.2 is it oft in the mouth of the vnwise.

24 A theefe is better, then a man that is accustomed to lie: but they both shall haue destruction to heritage.

25 The conditions of liars are vnhonest, and their shame is euer with them.

26 A wise man shal bring him selfe to honour with his wordes, and hee that hath vnderstanding, shall please great men.

27 * He that tilleth his land, shal increase Pro.28.19. & 28.19 his heape: he that worketh righteousnesse, shall be exalted, & and he that pleaseth great men, shall haue pardon of his vnquitie.

28 * Rewards and giftes blinde the eies Exod.23.8 deut.16.19 of the wise, and make them domme, that they can not reprone faultes.

29 Wisedome that is hid, and treasure þ is hoarded vp, what profite is in them both?

30 Better is hee that keepeth his ignorance secrete, then a man that hideth his wisedome.

31 The necessarie patience of him, that followeth the Lord, is better then hee that gouerneth his life without the Lord.

## CHAP. XXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reproued. 17 The mouth of the wise man. 26 The thoughts of the fooles.

My sonne, hast thou sinned? doe so no more, * but pray for the fore- Chap.5.5 Mat.6.12. sinnes: that they may bee forgiuen thee.

2 Flee from sinne, as from a serpent: for if thou commest too neere it, it will bite thee: the teeth thereof are as the teeth of a lyon, to slay the soules of men.

3 All iniquitie is as a two edged sworde, the woundes whereof can not be healed.

4 Strife and iniuries waste riches: so the house of the proude shalbe desolate.

5 * The prayer of the poore going out of Exod.3.9. & 22.23 the mouth, commeth vnto the eares of the Lorde, & iustice is done him incontinently.

6 Who so hateth to be reformed, is in the way of sinners: but he that feareth þ Lord, conuerteth in heart.

7 An eloquēt talker is knowē afarre off: but he þ is wise, perceiueth when he falleth.

8 who

8 Who so buildeth his house with other
mens money, is like one that gathereth
stones to make his graue.
Chap 16.a 9 *The congreganion of the wicked is
like tolde wrapped together: their ende is
a flame of fyre to destroy them.
10 The way of sinners is made playne
with stones, but at the ende thereof is hell,
darkenesse and paynes.
11 He that keepeth the Law of the Lord,
ruleth his owne affections thereby: and
the increase of wisedome is the ende of the
feare of God.
12 He that is not wise, will not suffer him
selfe to be taught: but there is some wit that
increaseth bitternesse.
13 The knowledge of the wise shall a-
bounde like water that runneth ouer, and
his counsell is like a pure fountaine of life.
Chap 13.c 14 *The inner parts of a foole are like a
broken vessell: he can keepe no knowledge
whiles he liueth.
15 Whē a man of vnderstanding heareth
a wise worde, he will commend it, & increase
it: but if an ignorant man heare it, he wil dis-
alowe it, and cast it behinde his backe.
16 The talking of a foole is like a burden
in the way, but there is comelines in ỹ talke
of a wise man.
17 They inquire at the mouth of the wise
man in the congregation, and they shal pon-
der his words in their heart.
18 As is an house that is destroyed, so is
wisedome vnto a foole, & the knowledge of
the vnwise is as words without order.
19 Doctrine vnto fooles is as fetters on ỹ
feete, & like manicles vpon the right hand.
Chap 19.a 20 *A foole lifteth vp his voyce with
laughter, but a wise man doeth scarse smile
secretely.
21 Learning is vnto a wise man a iewell
of golde, and like a bracelet vpon his right
arme.
22 A foolish mans foote is soone in ỹ his
neighbours house: but a man of experience
is ashamed to looke in.
23 A foole will peepe in at the doore into
the house: but he that is well nurtured, will
stand without.
24 It is the poynt of a foolish man to
hearken at the doore. for he that is wise, wil
be grieued with such dishonour.
25 The lippes of talkers will bee telling
such thinges as pertayne not vnto them, but
the wordes of such as haue vnderstanding,
are weighed in the balance.
26 The heart of fooles is in their mouth:
but the mouth of the wise is in their heart.
27 When the vngodly curseth Satan, he
curseth his owne soule.
28 *A backbiter defileth his owne soule, Chap.21.
and is hated where soeuer he is: but he that
keepeth his tongue, & is discrete, shall come
to honour.

CHAP. XXII.

1 Of the slug-gard. 14 Not to speake much to a foole. 16 A good conscience is a rest.

A Slouthfull man is like a *filthie 2.b That
stone, whiche euery man mocketh is, like
at for his shame. as the o-
der stone
2 A slouthful man is to be com- gathe-
pared to the dongue of oxen, and euery one reth
ỹ taketh it vp, will shake it out of his hande. moste &
filth to
3 An euill nurtured sonne is the dishо- doth the
nour of the father: and the daughter is leall slouth-
to be esteemed. full both
touching
4 A wise daughter is an heritage vnto of body,
her husband. but shee that liueth dishoneste- and cor-
ly, is her fathers heauines. ruption
of mind.
5 She that is bolde, dishonoureth both And as
her father and her husband, and is not infe- euery
riour to the vngodly, & but they both shall man
despise her. doeth a-
uoide the
6 A tale out of time is as musike in mour- Rabbins
ning: but wisedome knoweth the seasons of ofdigur,
correction and doctrine. and the-
lech it
7 Who so teacheth a foole, is as one that off so
glueth a potsherd together, and as hee both be
that waketh one that sleepeth, from a soūde auoid ỹ
sleepe. company of
the lap-
8 If children liue honestly, & haue wher- perters,
with, they shal put away the shame of their left be
parents. accoun-
ted like
9 But if children be proude, with haun- vnto
nes and foolishnesse they defile the nobilitie them.
of their kindred.
10 Who so telleth a foole of wisedome, is
as a man, which speaketh to one that is a
sleepe: when he hath told his tale, hee saith,
what is the matter?
11 *Weepe for the dead, for her hath lost Chap.38.
the light: so weepe for the foole, for he wan- 16
teth vnderstanding: make final weeping for
the dead, for hee is at rest: but the life of the
foole is worse then the death.
12 Seuen daies do men mourne for him
that is dead: but the lamentation for ỹ foole,
and vngodly, should endure all the dayes
of their life.
13 Talke not much with a foole, and goe Chap.8.
not to him that hath no vnderstanding: be 4
ware of him, lest it turne thee to paine, and
lest thou be defiled whē he shaketh himself.
Depart from him, and thou shalt find rest, &
shalt not receiue sorowe by his foolishnes.
14 What is heauier then leade? & what
other name should a foole haue?
15 *Sand and salte, and a lumpe of yron Prou.
Nnnn.iiij. is

is easier to beare, then an vnwise, & foolish and vngodly man.

16 As a frame of wood ioyned together in a building can not bee loosed with shaking, so ỹ heart that is stablished by aduised counsell, shall feare at no time.

17 The heart that is confirmed by discrete wisedome, is as a faire plaistering on a plaine wall.

18 As reeds that are set vpon hie can not abide the winde, so the fearefull heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bringeth forth teares, and he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birdes, fraieth them away: and he that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a sword at thy friende, yet despaire not: for there may bee a returning to fauour.

22 If thou haue opened thy mouth against thy friende, feare not: for there may bee a reconciliation, so that vpbrayding or pride or disclosing of secrets or a trayterous wound do not let: for by these thinges euery friende will depart.

23 Be faithful vnto thy friende in his pouerte, ỹ thou mayest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouertie is not alwayes to be contemned, nor the riche that is foolish, to be had in admiration.

24 As the vapour, & smoke of the chimney goeth before the fire, so euill words, rebukes and threatnings goe before bloodsheading.

25 I will not bee ashamed to defende a friende: neither will I hide my selfe from him, though he shoulde do me harme: whosoeuer heareth it, shall beware of him.

Psal. 141. 26 Who shall set a watche before my mouth, and a seale of wisedome vpon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

## CHAP. XXIJ.

1 A prayer of the author. 12 Of the blasphemie and vnwise communication. 17 Of the kindes of sinnes. 23 Many sinnes procede of aduoutrie. 27 Of the feare of God.

O Lorde father & gouernour of all my whole life, leaue mee not to their counsell, and let me not fall by them.

2 Who will correct my thought, and put the doctrine of wisdome in mine heart that they may not spare mee in mine ignorance, neither let their faultes passe:

That is, of the congregation. 3 Lest mine ignorances increase, and my faultes abounde to my destruction, and least I fall before mine aduersarie, and mine enemies reioice ouer me, whose hope is farre from thy mercie.

4 O Lord, Father and God of my life, leaue mee not in their imagination: neither giue me a proude looke, but turne away frō thy seruants a stoute minde.

5 Take from mee vaine hope, and concupiscence, and reteine him in obedience, that desireth continually to serue thee.

6 Let not the griedines of the belly, nor lust of the flesh hold mee, & giue not mee thy seruant ouer vnto an impudent mind.

7 Heare, O ye children, the instruction of a mouth that shal speake trueth: Who so keepeth it, shall not perish through his lips, nor be hurt by wicked workes.

8 The sinner shal bee taken by his owne lippes: for the euill speaker and the proude do offend by them.

9 Accustome not thy mouth to swearing: Exod. 20. Leuit. 19. Deut. 5. Matth. 5. Iames 5. for in it there are many faults neither take vp for a custome ỹ naming of the holy one: for thou shalt not bee vnpunished for such thinges.

10 For as a seruant which is oft punished, can not be without some skarre, so hee that sweareth, and nameth God cōtinually, shal not be faultlesse.

11 A man that vseth much swearing, shal bee filled with wickednes & the plague shall neuer goe from his house: When hee shall offend, his faute shalbe vpon him, and if he knowledge not his sinne, he maketh a double offence: and if he sweare in vaine he shal not be innocent, but his house shalbee ful of plagues.

12 There is a worde which is clothed with death: God graunt that it be not found in the heritage of Iacob: but they that feare God, eschewe all such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnes: for therein is the occasion of sinne. Or, foolishnes, or vnaduisednes.

14 Remēber thy father & thy mother when thou art set among great men, least thou be forgotten in their sight & so through thy custome become a foole, and wish that thou haddest not bene borne, and curse the day of thy nativitie.

15 The man that is accustomed to opprobrious words, will neuer be reformed all the dayes of his life. 2. Sam. 16.

16 There are two sortes of men that abound in sinne, & the third bringeth wrath: & destruction: a mind hote as fire, that can not be quenched till it be consumed: an adulterous man that glueth his body no rest, til he haue kindled a fire.

17 All

17 (All bread is sweete to a whoremonger: he will not leaue off till he perish.)

18 A man that breaketh wedlocke, and thinketh thus in his heart, * Who seeth me? I am compassed about with) darkenesse: the walles couer me: no body seeth me: whome needs I to feare? the most high will not remember my sinnes. Iesa.29.

19 Such a man onely feareth the eyes of men, and knoweth not that the eyes of the Lord are tenne thousande times brighter then the sunne, beholding all the wayes of men, and the ground of the deepe, and considereth the most secrete partes.

20 He knew all things or euer they were made, and after they be brought to passe also, he looketh vpon them all.

21 * The same man shall be punished in the streetes of the citie, and shall be chased like a young horsefoale, and when hee thinketh not vpon it he shalbe taken: thus shal he bee put to shame of euery man, because he would not vnderstande the feare of the Lorde. Ecclus. 26.11.

22 And thus shall it goe also with euery wife, that leaueth her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Law of the most high, and secondly, she hath trespased against her owne husband, and thirdly, she hath played the whore in aduultery, and gotten her children by an other man. Exodus 34

24 She shall be brought out into the congregation and examination shall bee made of her children.

25 Her children shall not take roote, and her branches shall bring forth no fruite.

26 A shamefull report shall shee leaue, and her reproch shall not be put out.

27 And they that remaine, shall knowe that there is nothing better then the feare of the Lorde, that there is nothing sweeter then to take heede vnto the commandements of the Lord.

28 It is great glorie to follow the Lord, and to be receiued of him is long life.

CHAP. XXIIII.

† A praise of wisedome proceeding out of the mouth of God. Of her habitation and place where she resteth. To whom she is giuen to be chiefly vnder.

WIsedome shall praise her selfe, and be honoured in God, and reioyce in the middes of her people.

2 In the congregation of the most high shall she open her mouth, and triumphe before his power.

3 In the middes of her people shall she bee exalted, and wondered at in the holy assemblie.

4 In the multitude of the chosen shee shall be commended, and among such as be blessed, she shalbe praised, and shall say,

5 I am come out of the mouth of the most high, first borne before all creatures.

6 I caused the light that faileth not, to arise in the heauen, and couered the earth as a cloude.

7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.

8 I alone haue gone round about the compasse of heauen, and haue walked in the bottome of the depth.

9 I possessed the waues of the sea, and all the earth, and all people, and nation, and with my power haue I troden downe the hearts of all, both high and low.

10 In all these things I sought rest, and a dwelling in some inheritance.

11 So the creator of all things gaue me a commandement: and he that made mee, appointed me a tabernacle, and said, Let thy dwelling be in Iacob, and take thine inheritance in Israel, and roote thy selfe among my chosen.

12 * He created me from the beginning, and before the worlde, and I shall neuer faile: * In the holy habitation haue I serued before him, and so was I stablished in Sion.

13 * In the welbeloued citie gaue he mee rest, and in Ierusalem was my power.

14 I tooke roote in an honourable people, euen in the portion of the Lords inheritance.

15 I am set vp on the like a cedar in Libanus, and as a cypres tree vpon the mountaines of Hermon.

16 I am exalted like a palme tree about the bankes, and as a rose plant in Iericho, as a faire olme tree in a pleasant fielde, and am exalted as a plane tree by the water.

17 I smelled as the cinnamom, and as a bagge of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.

18 As the † terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.

19 * As the vine haue I brought foorth } fruite { of sweete sauour, and my flowres are the fruite of honour and riches.

20 I am the mother of beautifull loue, and of feare, and of knowledge † of holy hope: I giue eternall things to all my children to whom God hath commanded.

21 In me is all grace of life and trueth: in me is all hope of life and vertue.

22 Come vnto me all ye that be desirous of me, and fill your selues with my fruites.

23 * For

22 *For the remembrance of me is sweeter then honie, and mine inheritance sweeter then the honie combe: the remembrance of me endureth for euermore.

24 They that eate me, shal haue ye more hunger, and they that drinke me, shal thirst the more.

25 Who so hearkeneth vnto me, shal not come to confusion, and they that worke by me, shall not offend: they that make me to be knowen, shall haue euerlasting life.

26 All these things are the booke of life, and the couenat of the most high God, and the knowledge of the truth, and the law that Moses, in the precepts of righteousnes commanded for an heritage vnto the house of Iacob, and the promises pertaining vnto Israel.

27 Se not wearie to behaue your selues valiantly with the Lord, that hee may also confirme you: cleaue vnto him: for ye Lord almightie is but one God, and besides him there is none other Sauiour.

28 Out of Dauid his seruant he ordened to raise vp a most mightie King that should sit in the throne of honour for euermore.

29 Hee filleth all things with his wisedome, as *Phyſon, and as Tygris, in the time of the newe fruites.

30 He maketh the vnderstanding to abound like Euphrates and as *Iorden in the time of harueſt.

31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.

32 The first man hath not knowen her perfitly: no more shall the last seeke her out.

33 For her considerations are more abundant then the sea, and her counsell is profoūder then the great deepe.

34 I wisedome haue cast out floods: I am as an arme of the riuer: I runne into Paradise as a water conduite.

35 I said, I will water my faire garden, and will water my pleasant ground: and lo, my ditch became a flood, and my flood became a sea.

36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.

37 I will pearce thorowe all the lower partes of the earth: I will looke vpon all such as be a sleepe, and lighten all them that trust in the Lord.

38 I will yet powre out doctrine, as prophesie, and leaue it vnto all ages for euer.

39 *Beholde that I haue not laboured for mine selfe onely, but for all them that seeke wisedome.

## CHAP. XXV.

1 Of three things which please God, and of three which hee hateth. 3 Of nine things that he not to be suspect. 13 Of the malice of a woman

THree things reioyce mee, and by them am I beautified before God and men: *the vnitie of brethren, the loue of neighbours, a man & wife that agree together.

2 Three sortes of men my soule hateth, and I vtterly abhorre the life of them: a poore man that is proude: a rich man that is a liar and an olde adulterer that doteth.

3 If thou hast gathered nothing in thy youth, what canst thou finde in thine age?

4 Oh, how pleasant a thing is it vnto gray headed men minister iudgement, and when the elders can giue good counsell!

5 Oh, howe comely a thing is wisedome vnto aged men, and vnderstanding and prudence to men of honour!

6 The crowne of olde men is to haue much experience, and the feare of God is their glorie.

7 There be nine things, which I haue iudged in mine heart to be happie, and the tenth will I pronounce with my tongue: a man that reioyceth ouer his children, and liueth that hath ioy of his children, and seeth the fall of his enemies.

8 Well is him that dwelleth with a wife of vnderstanding, *and that hath not fallen with his tongue, & that hath not serued such as are vnworthy of him.

9 Well is him that findeth prudence, and he that speaketh in the eares of them that will heare.

10 Oh, howe great is hee that findeth wisdome yet is there none aboue him, that feareth the Lord.

11 The feare of ye Lord passeth all things in feare neesse.

12 Blessed is the man, vnto whome it is graūted to haue ye feare of God. Vnto who shall he be likened that hath attained it?

13 The feare of the Lord is the beginning of his loue, and faith is the beginning to be ioyned vnto him.

14 The greatest heauines is the heauinesse of the heart, and the greatest malice is the malice of a woman.

15 Giue mee any plague, saue onely the plague of the heart, and any malice, saue the malice of a woman:

16 Or any assault, saue the assault of the that hate. Or any vengeance, saue the vengeance of the enemie.

17 There is not a more wicked head the the head of the serpent & there is no wrath aboue the wrath of an enemie.

18 *I had rather dwell with a lyon and dragon,

dragon, then to keepe house with a wicked wife.

19 The wickednesse of a woman changeth her face, and maketh her countenance
for, blacke as ‖ a sacke.

20 Her husband is sitting among his neighbours: because of her he sighteth sore & he beware.

21 All wickednes is but litle to the wickednes of a woman: let the portion of the sinner fall vpon her.

22 As the clymbing vp of a sandie way is to the feete of the aged, so is a wife full of wordes to a quiet man.

Chap.9 11.2.Sam. 11.1.Mac. 2.33. 23 * Stumble not at the beautie of a woman, and desire her not for thy pleasure.

24 If a woman nourish her husband, she is angrie and impudent and full of reproche.

25 A wicked wife maketh a sore heart, an heaue countenance, and a wounded minde. Weake hands and feeble knees, if can not comfort her husband in heauines.

Gen.3.6.1. Rom.5.14 26 Of the * woman came the beginning of sinne, and through her we all die.

27 Giue the water no passage, no not a litle, neither giue a wicked woman libertie to go out.

28 If she walke not in thine obedience, she shall confound thee in the sight of thine enemies. Cut her off then from thy flesh:
a To wit the bil of diuorcement. a Giue her, and forsake her.

## CHAP. XXVI.

1 The praise of a good woman. 5 Of the feare of three things and of the fourth. 6 Of the vicious and o stolen woman. 10 Of two things that cause sorow and of the third which moueth wrath.

BLessed is the man that hath a vertuous wife: for the number of his yeeres shalbe double.

2 An honest woman reioyceth her husband, and shee shall fill the yeeres of his life with peace.

3 A vertuous woman is a good portion which shall be giuen for a gift vnto such as feare the Lord.

4 Whether a man be riche or poore, hee hath a good heart toward the Lorde, and they shall at all times haue a chearefull countenance.

5 ¶ There bee three things that mine heart feareth, and my face is afraide of the fourth: treason in a citie, the assemblie of the people, and false accusation: all these are heauier then death.

6 ¶ But the sorow and griefe of ꝑ heart is a woman that is iealous ouer another. and the that communeth with all, is a scourge of the tongue.

7 An euill wife is as a yoke of oxen that draweth diuers wayes: he that hath her, is as though he held a scorpion.

8 A drunken woman and such as can not be tamed, is a great plague: for shee can not couer her owne shame.

9 The whoredome of a woman may be knowen in the pride of her eies, & eye lidds.

10 ¶ * If thy daughter be not shamefast, Chap.42. holde her straitly, lest shee abuse her selfe through ouermuch libertie.

11 Take heede of her that hath an vnshamefast eye: and maruele not if she trespasse against thee.

12 As one that goeth by the way, and is thirstie so shal she open her mouth & drinke of euery next water: by euery hedge shall she sit downe, and open her quiuer against euery arrowe.

13 The grace of a wife reioyceth her husband, and feedeth his bones with her vnderstanding.

14 A peaceable woman and of a good heart is a gift of ꝑ Lord, & there is nothing so much worth as a woman wel instructed.

15 A shamefast and faithfull woman is a double grace, and there is no weight to bee compared vnto her continent minde.

16 As the sunne when it ariseth in ꝑ high places of the Lorde, so is ꝑ beautie of a good wife the ornament of her house.

17 As the cleare light is vpon the holy candlestickе, so is the beautie of the face in a ripe age.

18 As the golden pillars are vpon the sockets of siluer: so are faire feete with a constant minde.

19 ¶ Perpetuall are the foundations that be laid vpon a strong rocke: so are the commandements of God in the heart of an holy woman.¶

20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.

21 When thou hast gotten a fruitfull possession through all the fieldes, sowe it with thine owne seede, trusting in thy nobilitie.

22 So thy stock that shall liue after thee, shall growe, trusting in the great liberalitie of their nobilitie.

23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death) to her husband.

24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.

25 A shamelesse woman contemneth shame: but a shamefast woman will reuerence her husband.

26 A shamelesse woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.

27 A woman † honoureth her husband, shall be iudged wise of all: but shee that despiteth him shalbe blased for her pride.

28 A lowde crying woman and a babbler let her be sought out to driue away the enemies: the minde of euery man that liueth with such, shall bee conuersant among the troubles of warre.

29 There bee two thinges that grieue mine heart: the third maketh me angry: a man of warre that suffereth pouerte: and men of vnderstanding that are not set by: & when one departeth from righteousnes vnto sinne: the Lorde appointeth such to the sword.

30 ¶ There bee two thinges, which mee thinke to be hard and perilous. A marchãt cannot lightly keepe him from wrong, and a victualer is not without sinne.

CHAP. XXVII.

1 Of the poore that would be rich. 5 The probation of the man that feareth God. 11 Exhortation of a foole. 17 Of secretes of friendship. 20 Of a lier. 26 The wicked imaginacth euill

Prou. 21. 4 Ioan. 8. 7

BEcause of pouerte haue many sinned: and he that seeketh to be rich, turneth his eyes aside.

2 As a nayle in the wall sticketh fast betweene the ioyntes of the stones, so doeth sinne sticke betweene the selling and the byying.

3 If one holde him not diligently the feare of the Lord, his house shall soone bee ouerthrowen.

4 As when one sifteth, the filthines remaineth in the sue, so the filth of man remaineth in his thought.

5 The fornace proueth the potters vessell: so doeth tentation the mens thoughts.

Psal. 12. 11 Matt. 12. 34 6 * The fruite declareth if the tree haue bene trimmed: so the worde declareth what man hath in his heart.

7 Praise no man ere thou haue heard his talke: for this is the tryall of men.

8 ¶ If thou followest righteousnes, thou shalt get her, and put her on as a faire garment, and shalt dwel with her, and she shal defend thee for euer: & in the day of knowledge thou shalt finde stedfastnesse.

9 The birdes resort vnto their like: so doeth the truth turne vnto them, that are practised in her.

10 As the lyon waiteth for the beast, so doeth sinne vpon them that do euill.

11 The talking of him that feareth God, is all wisedome: as for a foole, he changeth as the moone.

12 If thou be among the vnderstrete, obserue the time, but haunt still the assemblie of them that are wise.

13 The talking of fooles is grieuous, and their sport is in the pleasure of sinne.

14 * The talke of him that sweareth much, maketh the heare to stande vp: and to strike with such stoppeth the eares. Chap. 23. 9.

15 The strife of the proude is blood sheading, and their scouldings are grieuous to heare.

16 * Who so discouereth secrets, loseth his credit, and findeth no friend after his will. Chap. 19. 8. & 22. 22.

17 Loue thy friend, and be faithfull vnto him: but if thou bewrayest his secrets, thou shalt not get him agayne.

18 For as a man destroyeth his enemy, so doest thou destroy the friendship of thy neighbour.

19 As one that letteth a bird go out of his hand, so if thou giue ouer thy friende, thou canst not get him agayne.

20 Followe after him no more, for he is too farre off: he is as a roe escaped out of the snare: for his soule is wounded.

21 As for wounds, they may be bounde vp agayne, and an euill worde may be reconciled: but who so bewrayeth the secretes of a friend, hath lost all his credit.

22 * He that winketh with the eyes, imagineth euill: and he that knoweth him, will let him alone. Prou. 6. 10.

23 When thou art present, he will speake sweetly, and prayse thy wordes: but at the last hee will turne his tale, & slaunder thy saying.

24 Many thinges haue I hated, but nothing so euill as such one: for the Lord also hateth him.

25 Who so casteth a stone on hie, casteth it vpon his owne head: and hee that smiteth with guile, maketh a great wounde.

26 Who so * diggeth a pit, shall fall therein, & and hee that layeth a stone in his neighbours way, shall stumble thereon, & and hee that layeth a snare for another, shalbe taken in it him selfe. Psal. 7. 15. ver. 16. 27. Eccles. 10. 8

27 He that worketh euill, shalbe wrapped in euill, and shall not know from whence they come vnto him.

28 Mockerie and reproche followe the proude, and vengeance lurketh for them as a lyon.

29 They that reioyce at the fall of the righteous, shalbe taken in the snare and anguish shall consume them before they die.

30 Despite and anger are abominable things, and the sinfull man is subiect to them both.

CHAP. XXVIII.

1 We ought not to desire vengeance, but to forgiue the offence. 13 Of the bites of the tongue, and of the dangers therof.

He

Deuter. 32.

He that seeketh vengeance, shall finde vengeance of the Lord, and he will surely keepe his sinnes.

2 Forgiue thy neighbour the hurt that hee hath done to thee, so shall thy sinnes be forgiuen thee also, when thou prayest.

‖ Man ought not to seeke vengeance.

3 Shoulde a man beare hatred against man, and * desire forgiuenesse of the Lord?

Matth. 18.

4 He wil shew no mercy to a man which is like himselfe: and will he aske forgiuenes of his owne sinnes?

5 If he that is but flesh, nourish hatred, and aske pardon of God, who wil intreate for his sinnes?

6 Remember the ende, and let enmitie passe: imagine not death and destruction to another through anger, but perseuere in the commandements.

7 Remember the commandementes: so shalt thou not bee rigorous against thy neighbour: * consider diligently the couenant of the most high, and forgiue his ignorance.

Chap. 7.

8 * Beware of strife and thou shalt make thy sinnes fewer: for an angry man kindleth strife.

9 And the sinfull man disquieteth friendes, and bringeth in false accusations among the that be at peace.

Prouer. 22.

10 * As the matter of the fire is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more he is inflamed.

* 11 An hastie brawling kindleth a fire, and an hastie fighting sheadeth blood: ‖ a tongue that beareth false witnesse, bringeth death.‖

12 If thou blow the sparke, it shal burne: if thou spit vpon it it shall bee quenched, and both these come out of the mouth.

‖ The tongue. Chap. 21. 28.

13 * Abhorre the slaunderer and double tongued: for such haue destroyed many that were at peace.

14 The * double tongue hath disquieted many, ‖ driuen them from nation to nation: strong cities hath it broken downe, ‖ ouerthrowen the houses of great mē: ‖ strength of the people hath it brought downe, ‖ bene the decay of mightie nations.

15 The double tongue hath cast out many vertuous women, and robbed them of their labours.

16 Who so hearkeneth vnto it, shal neuer finde rest and neuer dwell quietly.

17 The stroke of the rod maketh marks in the flesh, but ‖ stroke of the tongue breaketh the bones.

18 There be many that haue perished by the edge of the sworde, but not so many as haue fallen by the tongue.

19 Well is him that is kept from an euil tongue, and commeth not in the anger thereof, which hath not drawen in that yoke, neither hath bene bound in the bands thereof.

20 For the yoke thereof is a yoke of yron, and the bands of it are bands of brasse.

21 The death thereof is an euil death: hel were better then such one.

22 It shall not haue rule ouer them that feare God, neither shall they be burnt with the flame thereof.

23 Such as forsake the Lorde, shall fall thereon: and it shall burne them, and no man shall bee able to quench it: it shall fall vpon them as a lyon, and deuoure them as a leoparde.

24 Hedge thy possession with thornes, ‖ make doores and barres for thy mouth.

25 Bynde vp thy siluer and golde, and weigh thy words in a balance, and make a doore and a barre, ‖ a sure bridle for thy mouth.

26 Beware that thou slide not by it, and so fall before him that lieth in waite, ‖ thy fall be incurable, euen vnto death.‖

## CHAP. XXIX.

1 Or lende money, and doe almes. 15 Of faithfull mans answere for his friende. 24 The poore mans life.

He that wil shew mercy, lendeth to his neighbour: ‖ hee that hath power ouer himself, keepeth the commandements. ‖ Of two good.

2 * Lende to thy neighbour in time of his neede, and paye thou thy neighbour againe in due season.

3 Keepe thy worde, and deale faithfully with him, and thou shalt alway finde the thing that is necessary for thee.

4 Many when a thing was lent them, reckened it to bee founde, and grieued them that had helped them.

5 Till they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should paye againe, they prolong the terme, and giue a carelesse answere, and make excuses by reason of the time.

6 And though he bee able, yet giueth he scarce the halfe againe, and reckeneth the other as a thing found: else he deceiueth him of his money, and maketh him an enemie without a cause: he payeth him with cursing and rebuke and giueth him euill wordes for his good deede.

7 There bee many which refuse to lende because of this inconuenience, fearing to bee



‖ The tongue. Chap. 28.

* That is, the tongue which saith and vnsaith, or speaketh one thing, & thinketh an other. Or the tongue which speaketh neither true of the newe or old Testament, but of their owne braine.

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b

defrauded without cause.

8 Yet haue thou patience with him that humbleth him selfe, and deferre not mercie from him.

9 Helpe the poore for ỹ commandements sake, and turne him not away, because of his pouertie.

10 Lose thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.

Dan. 4.24. ecclus. 12.1. and 16.14. and 17.23. and 29.4. 11 *Bestowe the treasure after the commandement of the most high, and it shall bring thee more profit then gold.

12 Laye vp thine * almes in thy secrete chambers, and it shall keepe thee from all affliction.

Prou. 19.17. and 21.21. Esay 58.9. and 65.6. 13 A mans almes is as a purse with him, and shall keepe a mans fauour as the apple of the eye, & afterwarde shall it aryse, & pay euery man his reward vpon his head.

14 It shall fight for thee against thine enemies, better then the sheilde of a strong man, or speare of the mightie.

Of sure ship. 15 An honest mans surete for his neighbour: but he that is impudēt, forsaketh him.

16 Forget not the friendship of thy surete: for he hath laide his life for thee.

A fole is as sure for euery man to his vngodlynesse that no man shall be surety for any him. 17 The wicked despiseth the good deede of his surete.

18 The wicked will not become surete: and he that is of an vnthankeful minde, forsaketh him that deliuered him.

19 Some man promiseth for his neyghbour and when he hath lost his honestie, he will forsake him.

20 Suretishippe hath destroyed many a rich man, and remoued them as the waues of the sea: mightie men hath it driuen away from their houses, and caused them to wander among strange nations.

21 A wicked man transgressing the commandementes of the Lorde, shall fall into suretyshippe: and hee that medleth much with other mens businesse, is intangled in controuersies.

22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.

Chap. 29. 21 23 The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame.

Goder liuing. 24 The poore mans life in his owne lodge is better then delicate fare in another mans.

25 Be it little or much, holde thee contented, that the house speake not euill of thee.

26 For it is a vnlerable life to goe from house to house: for where thou art a stranger, thou darest not open thy mouth.

27 Thou shalt lodge and feede vnthankfull men, and after shalt haue bitter wordes for the same, saying,

28 Come, thou stranger, and prepare the table, and feede me of that thou hast readie.

29 Giue place, thou stranger, to an honourable man: my brother commeth to bee lodged, and I haue needē of mine house.

30 These things are beaue to a man that hath vnderstanding, the vpbrayding of the house, and the reproch of the lender.

## CHAP. XXX.

1 Of the correction of children. 14 Of the commodities of health. 17 Death is better then a sorowfull life. 22 Of the ioy and sorowe of the heart.

Prou. 13.24. and 19.18. and 22.15. and 23.13. HE that loueth his sonne, * chasteneth him oft to feele the rodde, that hee may haue ioy of him in the ende.

2 He that chastiseth his sonne, shall haue ioy in him, and shall reioyce of him among his acquaintance.

Deut. 6.7. 3 Hee that * teacheth his sonne, grieueth the enemie, and before his friendes hee shall reioyce of him.

4 Though his father die, yet is hee as though hee were not dead: for hee hath left one behinde him that is like him.

5 In his life he sawe him, and had ioy in him, and was not sory in his death, neither was he ashamed before his enemies.

6 He left behind him an auenger against his enemies, and one that shoulde shewe fauour vnto his friendes.

7 He that flattereth his sonne, bindeth vp his woundes, and his heart is grieued at euery crie.

8 An vntamed horse will bee stubburne, and a wanton childe will be wilfull.

9 If thou bring vp thy sonne delicately, he shall make thee afraide: and if thou play with him, he shall bring thee to heauines.

10 Laugh not with him, lest thou bee sorie with him, and lest thou gnash thy teeth in the ende.

Chap. 33. 11 *Giue him no libertie in his youth, and winke not at his folie.

12 Bow downe his necke while he is yong, & beate him on the sides, while he is a childe, lest he ware stubburne, and bee disobedient vnto thee, and so bring sorow to thine heart.

13 Chastise thy childe, & be diligent therein, lest his shame grieue thee.

The vse of health. 14 Better is the poore, being whole and strong, then a rich man that is afflicted in his bodie.

15 Health and strength is aboue all golde, and a whole bodie aboue infinite treasure.

16 There is no riches aboue a sounde bodie, and no ioy about the ioy of the heart.

17 Death

17 Death is better then a bitter life, and long rest, then continuall sickenesse.

a Like as meate that is set vpon the graues of men is vnpossible for that they eate it not: euen so knowledge in him that openeth not his mouth to better it is vnpossible. Chap. 41. 14. Chap. 7. 36. Deut. 23. 24.

18 a The good thinges that are powred on a mouth shut vp, are as meales of meate set vpon a graue.

19 What good doeth the offring vnto an idole? for he can neither eate, nor smell: so is he that is persecuted of the Lord, and beareth the reward of iniquitie.

20 He seeth with his eyes, and groneth like a gelded man, that lieth with a virgin and sighteth.

21 Giue not ouer thy minde to heauinesse, and vexe not thy selfe in thine owne counsell.

22 The ioy of the heart is the life of man, and a mans gladnesse is the prolonging of his dayes.

23 Loue thine owne soule, and comfort thine heart: driue sorowe farre from thee: for sorowe hath slaine many, and there is no profite therein.

24 Enuie and wrath shorten the life, and carefulnesse bringeth age before the time.

25 A noble and good heart will haue consideration of his meate and diet.

## CHAP. XXXI.

Of couetousnesse. 1 Of them that take paine to gather riches. 8 The praise of a rich man without a fault. 12 We ought to feare thy commaundements and louue couetousnesse.

Watking after riches pineth away the body, and the care thereof driueth away sleepe.

2 This watking care breaketh the sleepe, as a great sickenesse breaketh the sleepe.

3 The riche hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth off, he is still poore.

5 He that loueth gold, shall not be iustified, and hee that followeth corruption, shall haue ynough thereof.

Chap. 12. 6 Many are destroyed by the reason of golde, and haue founde their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euery foole is taken therewith.

Luk. 6. 24. 8 Blessed is the riche which is founde without blemish, and hath not gone after gold, nor hoped in money and treasures.

9 Who is he, and we will commend him? for wonderfull thinges hath he done among his people.

10 Who hath bene tried thereby, and found perfit? let him bee an example of glorie. Who might offend, and hath not offended, or doe euill, and hath not done it.

11 Therfore shall his goods be stablished, and the congregation shall declare his almes.

12 If thou sit at a costlie table, open not thy mouth wide vpon it, and say not, Behold much meate. Temperance.

13 Remember that an euill eye is a shrewe: and what thing created is worse then a wicked eye? for it weepeth for euery cause.

14 Stretch not thine hand whereseuer it looketh, and thrust it not with it into the dishe.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eate modestly that which is set before thee, and deuoure not, lest thou be hated.

17 Leaue thou off first for nurtours sake, and be not insatiable lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 A wise man will be sufficient for a man well taught: and therby hee beleeueth not in his chamber, nor feeleth any payne. Chap. 37.

20 A wholesome sleepe commeth of a temperate belly: hee riseth vp in the morning, and is well at ease in him selfe: but paine in watching and cholerike diseases, and pangs of the belly are with an vnsatiable man.

21 If thou hast bene forced to eate, arise, goe foorth, vomit, and then take thy rest: so thou shalt bring no sickenesse vnto thy body. This counsell doth come of the knowledge of the body, that hath all cause of sorow after it is ouercome.

22 My sonne, heare mee, and despise mee not, and at the last thou shalt finde as I haue tolde thee: in all thy workes be quicke, so shall there no sickenesse come vnto thee.

23 Who so is liberall in his meate, men shall blesse him: and the testimonie of his honestie shalbe beleeued.

24 But against him that is a nigarde of his meat the whole citie shall murmure: the testimonies of his nigardnesse shalbe sure.

25 Shewe not thy valiantnesse in wine: for wine hath destroyed many.

26 The fornace proueth the edge in the tempering: so doeth wine the heartes of the proude by drunkennesse.

27 Wine soberly drunken, is profitable for the life of man: What is his life that is ouercome with wine?

28 Wine was made from the beginning to make men glad, and not for drunkennesse. Wine measurably dronken and in time, bringeth gladnesse and cherefulnes of the minde.

29 But wine dronken with excesse, maketh bitternesse of minde with braulings and scouldings.

30 Drunkennesse increaseth the courage of a foole, till he offende: it diminisheth his strength and maketh woundes.

Chap. 13. 31 *Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull wordes, and presse not vpon him with contrary words.

CHAP. XXXII.

1 An exhortation to modesty. 4 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the feare, fayth and confidence in God.

(Humbleth.) IF thou be made the masters of the feast, lift not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duetie, sit downe, that thou mayest bee merry with them, and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sounde iudgement, and hinder not musicke.

4 Powre not out wordes, where there is Eccles. 32. chap. 20.7. no audience, *and shewe not forth wisdome out of time.

5 The consent of musicians at a banket is as a signet of carbuncle set in golde.

6 And as the signet of an emeraude well trimmed with gold, so is the melodie of musicke in a pleasant banket.

7 (Giue eare, and be stil, and for thy good behauiour thou shalt be loued.)

8 Thou that art yong, speake if neede be, and yet scarsely when thou art twise asked.

9 Comprehend much in few words: (in many things be as one that is ignorant:) be as one that vnderstandeth, and yet holde thy tongue.

Iob 32.6 10 If thou bee among *great men, compare not thy selfe vnto them: and when an elder speaketh, babble not much.

11 Before the thunder goeth lightning, and before a shamefast man goeth fauour.

12 Stand vp betimes, and be not the last: but get thee home without delay,

13 And there take thy pastime, and doe what thou wilt, so that thou doe none euill, or vse proude words.

14 But aboue all things, giue thankes vnto him that hath made thee, and replenished thee with his goods.

15 ¶ Who so feareth the Lorde, will receiue his doctrine, and they that rise early, shall finde fauour.

16 He that seeketh the Lawe, shall be filled therewith: but the hypocrite will be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not bee reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsell: but a lewde and proude man is not touched with feare, euen whē he hath done rashly.

20 (My sonne,) doe nothing without aduisement: so shall it not repent thee after the deede.

21 Goe not in the way where thou mayest fall, nor where thou mayest stumble among the stones, neither trust thou in the way that is playne.

22 And beware of thine owne children, (and take heede of them that be thine owne household.)

23 In euery good worke be of a faithfull heart: for this is the keeping of the commandements.

24 Who so beleeueth in the Lorde, keepeth the commandements: and he that trusteth in the Lord, shall take no hurt. (Or, the Lord.)

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4 The answere of the wise. 12 Man is in the hand of God as the clay is in the hande of the potter. 17 Of vnthankfulness.

(The feare of God.) THere shal no euill come vnto him that feareth the Lord: but whē he is in tentation, he will deliuer him againe.

2 A wise man hateth not the Lawe: but hee that is an hypocrite therein, is as a ship in a tempest.

3 A man of vnderstanding walketh faithfully in the Lawe, and the Lawe is faithfull vnto him.

4 As the question is made, prepare the answere, and so shalt thou be heard: be sure of the matter, and so answere.

5 The heart of the *foolish is like a cart- Chap.21. 16. wheele: and his thoughtes are like a rolling axeltree.

6 As a wilde horse neyeth vnder euery one that sitteth vpon him, so is a scornefull friende.

7 Why doeth one day excell another, seeing that the light of the dayes of the yeere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, and hee hath by them disposed the times and solemne feastes.

9 Some of the hath he chosen and sanctified, and some of them hath hee put among the dayes to number.

10 And all men are of the *grounde, and Gen. 2. 7. & 3. 19. Adam was created out of the earth: but the Lorde hath diuided them by great knowledge, and made their wayes diuerse.

11 Some of them hath he blessed and exalted, and some of them hath hee sanctified, and appropriate to him selfe: but some of

of them hath hee cursed, and brought them lowe, and put them out of their estate.

Ro.9.9. tom.9.20. 21

12 *As the clay is in the potters hand, to order it at his pleasure, so are men also in the hande of their Creator, to that hee may reward them as liketh him best.

13 Against euill is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the most High thou maist see that there are euer two, one against another.

15 ¶ I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lorde I am increased, and haue filled my winepresse, like a grape gatherer.

Ecclus.24. 30.

16 *Beholde, howe I haue not laboured onely for my selfe, but for all them that seeke knowledge.

17 Heare me, O ye great men of the people, and hearken with your eares, yee rulers of the congregation.

18 Giue not thy sonne and wife, thy brother & friend, power ouer thee while thou liuest, and giue not away thy substance to another, least it repent thee, and thou intreat for the same againe.

19 As long as thou liuest, and hast breath, *giue not thy selfe ouer to any person.

a That is, let no man bee thee as his seruãt, whē thou hast cõmitted all thy goodes into his hande.

20 For better it is that thy children should pray vnto thee, then y thou shouldest looke vp to the hands of thy children.

21 In all thy workes bee excellent, that thine honour be neuer stayned.

22 At the time when thou shalt ende thy dayes, and finally thy life, distribute thine inheritance.

23 ¶ The fodder, the whip and the burden belong vnto the asse: and meate, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt find rest: but if thou let him go idle, he shall seeke liberte.

25 The yoke and the whip bowe downe the hard necke: so tame thine euill seruant with the whippes and correction.

26 Sende him to labour, that he go not idle: for idlenes bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, put on more heauie fetters.

¶ Diuerse rulers were ouerborne in one time.

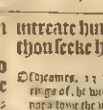
28 But be not extreme toward any, and without discretion do nothing.

Chap.32.

29 *If thou haue a faythfull seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreate him euill, and he runne away, whit thou seeke him?

CHAP. XXXIIII.

Of dreames. 13 The prayse of them that feare God. 25 The offrings of the wicked. 27 The liuing of the iuste. 37 God doth not allowe the worship of an vnrighteous person.



THe hope of a foolish mã is vaine & false, & dreames make fooles to haue winges.

Dreames

2 Who so regardeth dreames, is like him that will take holde of a shadow, and followe after the winde.

3 Euen so is it with the appearings of dreames, as the likenes of a face is before an other face.

4 Who can be cleansed by the vncleane? or what trueth can be spoken of a liar?

5 Southsayinges, witchcraft, and dreaming is but vanitie, and a minde that is occupied with fantasies, is as a woman that trauaileth.

6 Where as such visions come not of the most High to thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therin.

8 The Lawe shalbe fulfilled without lies, and wisedome is sufficient to a faithfull mouth: } what knowledge hath hee that is not tried? {

9 A man that is instructed, vnderstandeth much, & he that hath good experience, can talke of wisedome.

10 He that hath no experience, knoweth litle, and he that erreth is full of craft.

11 When I wandred to and fro I sawe many things, and more vnder standing is greater then I can expresse.

12 I was oft times in daunger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

14 Who so feareth the Lord feareth no man, neither is afraid: for he is his hope.

The feare of the Lord.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? Who is his strength?

16 *For the eyes of the Lorde haue respect vnto them, that loue him: hee is their *mightie protection, and strong grounde, a defence from the heat, and a shadow for the noone daye, a succour from stumbling, and an helpe from falling.

Psal.33.18

17 He setteth vp the soule, and lightneth the eyes: he giueth health, life and blessing.

18 ¶ He y *offreth an offring of vnrighteous goods, offreth a mocking sacrifice, & the gifts of y vnrighteous please not him.

19 } But the Lorde is theirs onely that

patiently abide him in the way of trueth and righteousnes.

20 The most high doth not alow the offrings of the wicked, neither is he pacified for sinne by the multitude of sacrifice.

The offrings of the wicked and their prayer Prou.15.8.

21 Who so bringeth an offring of ỹ goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needfull is the life of the poore: he that defraudeth him thereof, is a murtherer.

23 He that taketh away his neighbours living, slayeth him, and he that defraudeth the labourer of his hyre, is a bloodshedder. Deut.24. Iaa.65. chapt.20.

24 When one buildeth, and another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 He that washeth himselfe because of a dead body, and toucheth it againe, what auaileth his washing? Num.19. 21,22.

27 So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him? 2.Pet.2.20, 22.

## CHAP. XXXV.

1 Of true sacrifices. 14 The prayer of the fatherles, and of the widow, and him that humbleth himselfe.

WHo so keepeth the Lawe, ỹ bringeth offrings inow: he that holdeth fast the commandements, offreth an offring of saluation. 1.Sam.15. Psalm.50. 69.31. True sacrifices.

2 He that is thankfull to them that haue well deserued, offreth fine flowre: and hee that giueth almes sacrificeth prayse. Phil.4.18

3 To depart from euill is a thankefull thing to the Lorde, and to forsake vnrighteousnes, is a reconciling vnto him.

4 Thou shalt not appeare emptie before the Lord. Exod.23.15. & 34.20. Deut.16.16

5 For all these things are done because of the commandement.

Gen.4.4.

6 The offring of the righteous maketh the altar fat, and the smell thereof is sweete before the most high.

7 The sacrifice of the righteous is acceptable, and the remembrance thereof shal neuer be forgotten.

8 Giue the Lord his honour with a good and liberall eye, and diminish not the first fruits of thine hands.

9 In all thy gifts shew a ioyfull countenance, and dedicate thy tithes with gladnes. 2.Cor.9.7

10 Giue vnto the most high according as hee hath enriched thee, and looke what thine hand is able, giue with a cheerefull eye. Tob.4.9

11 For the Lord recompenceth, and will giue thee seuen times as much.

12 Diminish nothing of thine offering: for he will not receiue it, and abstaine from wrongfull sacrifices: for the Lorde is the iudge, and regardeth no mans person. 1.Sam.12.21. Iaa.1.13. Deuteron.10.17 2.Sam.14.14. Rom.2.11. Ephes.6.9. Coloss.3.25. 1.Pet.1.17.

13 He accepteth not ỹ person of the poore, but he heareth the prayer of the oppressed.

14 He despiseth not the desire of the fatherles, nor the widowe, when she powreth out her prayer.

15 Doeth not the teares runne downe the widowes cheekes? and her crye is against him that caused them?

16 He that serueth the Lorde, shalbe accepted with fauour, and his prayer shall reache vnto the cloudes.

17 The prayer of him that humbleth him selfe, goeth thorowe the cloudes, and ceaseth not till it come neere, and will not depart till the most high haue respect thereunto to iudge righteously, and to execute iudgement.

18 And the Lord will not bee slacke, nor the Almightie will tarie long from them, till he hath smitten in sunder the loynes of the vnmercifull, and auenged him selfe of the heathen, till hee haue taken away the multitude of the cruell, and broken the scepter of the vnrighteous, till he giue euery mã after his workes, and rewarde them after their deuises, till hee haue iudged the cause of his people, and comforted them with his mercie.

19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that commeth in the time of a drought.

## CHAP. XXXVI.

1 A prayer to God in the person of all faythfull men, against those that persecute his Church. 22 The praise of a good woman.

HAue mercie vpon vs, O Lorde God of all things, and behold vs, and shewe vs the light of thy mercies.

2 And send thy feare among the nations, which seeke not after thee, that they may knowe that there is no GOD but thou, and that they may shewe thy wonderous workes. 1 Against the wicked.

3 Lift vp thine hande vpon the strange nations, that they may see thy power. Isa.60.12.

4 As thou art sanctified in vs before thē, so be thou magnified amōg them before vs.

5 That they may knowe thee, as wee knowe thee: for there is none other God but onely thou, O Lord.

6 Renue the signes, and change the wonders:

ders: shewe the glory of thine hand, and thy right arme, that they may shewe forth thy wonderous actes.

7 Raise vp thine indignation, and powre out wrath: take away the aduersarie, and smite the enemie.

8 Make the time short: remember thine othe, that thy wonderous wooркes may be praysed.

9 Let the wrath of the fire consume them that escape, and let thẽ perish that oppresse the people.

10 Smite in sunder the heads of the princes that be our enemies, and saye, There is none other but We.

A prayer for the people. 11 Gather all the tribes of Jacob together, ‖ that they may knowe that there is none other God but onely thou, & that they may shewe thy wonderous wooркes, & and inherit thou them as from the beginning.

12 O Lord, haue mercy vpon the people, that is called by thy Name, & vpon Israel, Exod. 4.22 whom thy hast likened to a first borne sonne.

13 Oh, bee mercifull vnto Jerusalem the citie of thy Sanctuarie, the citie of thy rest.

14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glory.

15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophetes that hath bene shewed in thy Name.

16 Reward thẽ that waite for thee, that thy Prophets may be found faithfull.

17 O Lorde, heare the prayer of thy seruants accoording to the blessing of Aaron ouer thy people, and guide thou vs in ‖ way of righteousnesse, that all they which dwell vpon the earth, may know that thou art the Lord the eternall God. Num. 6.23.

18 ¶ The belly deuoureth all meats, yet is one meate better then another.

19 As the throte tasteth venison, so doeth a wise minde discerne false words.

20 A frowarde heart bringeth griefe, but a man of experience will resist it.

21 A woman is apt to receiue euery man: yet is one daughter better then another.

22 The beautie of a woman cheereth the face, and a man loueth nothing better.

23 If there be in her tongue gentlenesse, meekenes, and wholsome talke, then is not her husbande like other men.

The praise of a good woman. 24 Hee that hath gotten a ‖ vertuous woman, hath begun to get a possession: she is an helpe like vnto himselfe, and a pillar to rest vpon.

25 Where no hedge is, there the possessiõ is spoyled: and hee that hath no wife, wandereth to and fro, mourning.

26 Who will trust a theefe that is alway readie and wandereth from towne to towne? and like wise him, that hath no rest, and lodgeth, where soeuer the night taketh him?

## CHAP. XXXVII.

1 How a man should know friends and counsellers. 12 To keepe his company in that feareth God

EVerie friend saieth, I am a friend vnto him also: but there is some friend, which is onely a friend in name. 1 Or to vnderstand thus.

2 Remaineth there not heauines vnto death, when a companion and friend is turned to an enemie?

3 O wicked presumption, from whence art thou sprong vp to couer the earth with deceite?

4 There is some companion which in prosperitie reioyceth with his friend. but in the time of trouble he is against him. Eccles. 12.

5 There is some companion that helpeth his friend for the bellies sake, and taketh vp the buckler against the enemie.

6 Forget not thy friend in thy mind, and thinke vpon him in thy riches.

7 Seeke no counsell at him of whome thou art suspected, and disclose not thy counsell vnto such as hate thee. Of whom we should take counsell.

8 Euerie counseller praiseth his owne counsell: but there is some that counselleth for himselfe. Prou. 16.5

9 Beware of the counseller, and be aduised afore whereto thou wilt vse him: for he will counsell for himselfe, least he cast the lot vpon thee, Or, plucke out of his hand.

10 And say vnto thee, Thy way is good, and after warde he standeth against thee, and looke what shall become of thee.

11 ‖ Aske no counsell for religion of him, that is without religion, nor of iustice of him that hath no iustice, & nor of a woman touching her of whome shee is iealous nor of a cowarde in matters of warre, nor of a marchant concerning exchange, nor of a byer for the sale, nor of an enuious man touching thankefulnesse, nor of the vnmercifull touching kindnesse, nor of an vnhoneste man of honestie, & nor of the slouthfull for anie labour, nor of an hireling for the finishing of a woorke, nor of an idle seruant for much businesse: hearken not vnto these in anie matter of counsell.

12 But bee continuall with a godly man whom thou knowest to keepe the commandements of the Lord, whose minde is accoording to thy minde, and is sorie for thee when thou stumblest.

13 Take counsell of thine owne heart:

for there is no man more faithfull vnto thee, then it.

14 For a mans minde is sometime more accustomed to shew more then seuen watchmen that sit aboue in an high towre.

15 And aboue all this praye to the most High, that he will direct thy way in truetly.

16 Let reason go before euery enterprise, and counsell before euery action.

17 ¶ The chaunging of the countenance is a signe of the chaunging of the heart: foure things appeare, good and euill, life & death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is wittie, and hath instructed many, and yet is vnprofitable vnto him selfe.

19 Some man wil be wise in words, and is hated, yea, he is destitute of all foode. Foreslow

20 Because grace is not giuen him of the Lord: for he is destitute of all wisedome.

21 An other is wise for him selfe, and the frutes of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruits of his wisedome fail not.

23 A wise man shall bee plenteously blessed, and all they that see him, shall thinke him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obteine credit among his people, and his name shalbe perpetuall.

26 My sonne, proue thy soule in thy life, and see what is euill for it, and permit it not to doe it.

27 For all things are not profitable for al men, neither hath euery soule pleasure in euery thing.

Of intemperancie 28 Be not gredie in all delites, and bee not too hastie vpon all meates.

29 * For ouerfilling bringeth sickenes, and gluttony commeth vnto cholericke diseases. Ouerfilling

30 By surfet haue many perished: but he that dieteth himselfe, prolongeth his life. Or, taketh heede.

## CHAP. XXXVIII.

1 A Physician is commendable. 16 To burie the dead. 24 The wisedome of husbandrie is learned.

[Of physicke & physicke. HOnour the Physition with that honour that is due vnto him, because of necessitie: for the Lorde hath created him.

2 For of the most high cōmeth healing, and he shall receiue gifts of the King.

3 The knowledge of the Physition lifteth vp his head, and in the sight of great men he shall be in admiration.

4 The Lord hath created medicines of the earth, and hee that is wise, will not abhorre them.

5 *Was not the water made sweete with wood, þ men might know þ vertue thereof: Exo. 15. 25.

6 So hee hath giuen men knowledge, þ hee might bee glorified in his wonderous Woorkes.

7 With such doth hee heale men, and taketh away their paines.

8 Of such doeth the apothecarie make a confection, and yet hee can not finish his own Woorks: for of the Lord commeth prosperitie and welth ouer all the earth.

9 My sonne, faile not in thy sickenes, but * pray vnto the Lord, and he will make thee whole. Ie. 30. 2, 5.

10 Leaue off from sinne, and order thine handes aright, and cleanse thine heart from all wickednes.

11 Offer sweete incense, and fine flowre for a remembrance: make the offring fat, for thou art not the first giuer. *God bestoweth first his benefites and we must remember a portion thereof to such vses as hee appointeth.

12 Then giue place to the Physition: for the Lord hath created him: let him not goe from thee, for thou hast neede of him.

13 The houre may come, that their enterprises may haue good successe.

14 For they also shall pray vnto þ Lord, that he would prosper that, which is giuen for ease, & their physicke for the prolonging of life.

15 Hee that sinneth before his maker, let him fall into the hands of the Physition.

16 My sonne, * powre foorth teares ouer the dead, and begynne to mourne, as if thou haddest suffered great harme thy self, & then couer his body according to this appointment, and neglect not his burriall. Chap. xxii. Of mourning. Or, his commaundements

17 Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as he is worthy, and that a day or two, least thou be euil spoken of, and then comfort thy selfe for thine heaunes.

18 * For of heaunes commeth death, and the heaunes of the heart breaketh the strength. Prou. 17. 22. & 17. 22.

19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.

20 Take no heaunes to heart: driue it away and remember the last end.

21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.

22 Remember his iudgement: thine also shall be like wise, vnto me yesterday, and vnto thee to day.

23 *Seeing the dead is at rest, let his re- 2. Sam. 12. 20.

membrance

membrance rest, and comfort thy self againe for him, when his spirite is departed from him.

24 ¶ The wisedome of a learned man commeth by vsing wel his vacant time: and he that easeth from his owne matters and labour, may come by wisedome.

25 How can he get wisedome that holdeth the plough, and hee that hath pleasure in the goade and in driuing oxen, and is occupied in their labours, and talketh but of ỳ breed of bullockes?

26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.

27 So is it of euery carpenter, & workemaster that laboureth night and day: and they that cut, and graue seales, and make sundrie diuersities, and giue them selues to counterfait imagerie, & watch to performe the worke.

28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fire drieth his flesh, & he must fight with the heat of the fornace: the noyse of the hammer is euer in his eares, and his eyes looke still vpon ỳ thing ỳ he maketh: he setteth his minde to make by his workes: therefore hee watcheth to polish it perfitly.

29 So doeth the potter sit by his worke: he turneth the wheele about with his feete: he is carefull alway at his worke, and maketh his worke by number.

30 He fashioneth the clay with his arme, and with his feete hee tempereth the hardnes therof. his heart imagineth how to couer it with lead, and his diligence is to clense the ouen.

31 All these hope in their hands, and euery one beslowreth his wisdome in his work.

32 Without these can not the cities bee maintened, nor inhabited nor occupied.

33 And yet they are not asked their iudgement in the counsell of the people, neither are they hie in the congregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice. they can not declare matters according to the forme of the Law, and they are not meete for hard matters.

34 But they maintene the state of the worlde, and their desire is concerning their worke and occupation.

## CHAP. XXXIX

1 A wise man. 16 The works of God. 33 Vnto the good, good things & yuell but vnto the euil euen good things are euil.

HE only that applieth his minde to the Lawe of the most high & is occupied in the meditation of all the ancient, and exerciseth him selfe in the prophesies.

2 He keepeth the sayings of famous men, & entreth in allo to the secretes of darke sentences.

3 Hee seeketh out the mysterie of graue sentences, and exercyseth him selfe in darke parables.

4 Hee shall serue among great men & appeare before the prince: hee shall trauaile through strange countries: for he hath tried the good and the euil among men.

5 He wil giue his heart to resort early vnto the Lord that made him, and to pray before the most high, and wil open his mouth in prayer, and pray for his sinnes.

6 When the great Lorde will, hee shalbe filled with the Spirit of vnderstanding, that hee may powre out wise sentences, and giue thankes vnto the Lorde in his prayer.

7 Hee shall direct his counsell & knowledge: so shall he meditate in his secrets. Or, his knowledge.

8 He shall shewe forth his science & learning, and reioyce in the Law and couenant of the Lord.

9 Many shall commend his vnderstanding, & his memorie shal neuer bee put out, nor depart away: but his name shall continue from generation to generation.

10 *The congregation shall declare his wisedome, and shew it. * Psal. 149. 1

11 Though he bee dead, hee shall leaue a greater fame then a thousand: and if he liue full, he shall get the same.

12 Yet will I speake of mo things: for I am full as the moone.

13 Hearken vnto me, ye holy children, & bring forth fruit, as the rose that is planted by the brookes of the field,

14 And giue ye a sweete smell as incense, and bring foorth flowres as the lilie: giue a smell and sing a song of prayse: blesse the Lord in all his workes. Exod. 30. 34.

15 Giue honour vnto his Name, & shew foorth his prayse with the songes of your lippes, and with harpes, and ye shall saye after this maner,

16 *All the workes of the Lorde are exceeding good, and all his commandements are done in due season. * Gen. 1. 31.

17 And none may say, what is this? wherfore is that? for at time conuenient they shall all bee sought out: at his commaundement the water stoode as an heape, and at the worde of his mouth ỳ waters gathered them selues.

18 His whole fauour [appeared] by his commaundement, and none can diminish that which

Of true wisdome

which he will saue.

19 The workes of al flesh are before him, and nothing can be hid from his eyes.

20 Hee seeth from euerlasting to euerlasting, and there is nothing wonderfull vnto him.

21 A man needs not to say, What is this? Wherefore is that? for hee hath made all things for their owne vse.

22 His blessing shall runne ouer as the streame, and moysten the earth like a flood.

23 As hee hath turned the waters into saltnes, so shall the heathen feele his wrath.

24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.

25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.

Chap. 39. 26 *The principall things for the whole life of man is Water, fire, and yron, and salt, and meale, wheat and hony, and milke, the blood of the grape, and oyle, and clothing.

27 All these thinges are for good to the godly: but to the sinners they are turned vnto euill.

28 There be spirits that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they shew foorth their power, and accomplish the wrath of him that made them.

Chap. 40. 9. 29 *Fire, and hayle, and famine, & death: all these are created for vengeance.

30 The teeth of wilde beastes, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to do his commandements: and when neede is, they shalbe ready vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto me from the beginning, and haue thought on these thinges, and haue put them in writing.

Gen. 1. 31. 33 *All the workes of the Lord are good, and hee giueth euery one in due season, and when neede is:

34 So that a man needs not to say, This is worse then that: for in due season they are all worthy prayse.

35 And therefore praise the Lorde with whole heart and mouth, and bleste the Name of the Lord.

## CHAP. XL.

1 Many infelicities in many life. 4 Of the blessing of the righteous and prerogatiue of the feare of God.

GReat trauail is created for all men, & an heauie yoke vpon the sonnes of Adam from the day that they goe out of their mothers The infelicity of mans life.
Wombe, til the day that they returne to the mother of all things,

2 Namely their thoughts, and feare of the heart, and their imagination of the things they wayte for: and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneath in the earth and ashes:

4 From him that is clothed in blew silk, and weareth a crowne, euen vnto him that is clothed in simple linnen.

5 Wrath and enuie, trouble, and vnquietnes and feare of death, and rigour, & strife, & in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A little or nothing is his rest, and afterward in sleeping hee is as in a watch to vse in the day: hee is troubled with the visions of his heart, as one that runneth out of a battell.

7 And when all is safe, he awaketh, and marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodly:

9 Moreouer, *death and blood, and strife, Chap. 39. 29, 30.
and sworde, oppression, famine, destruction, and punishment.

10 These thinges are all created for the wicked, and for their sakes came the *flood Gen. 7. 21.
also.

11 *All things that are of the earth, shall Gen. 3. 19. chap. 41. 10.
turne to earth againe: and they that are of the *waters, shall returne into the sea. Eccles. 1. 7

12 ¶ All bribes and vnrighteousnes shalbe put away: but ‖ faithfulnes shall endure for euer. ‖ Faithfulness.

13 The substance of the vngodly shalbe dried vp like a riuer, and they shall make a sound like a great thunder in the rayne.

14 When he openeth his hand, he reioyceth: but all the transgressours shal come to naught.

15 The children of the vngodly shall not obtaine many branches: for the vnclean rootes are as vpon the high rockes.

16 Their tender stalke by what water soeuer it be or water banke, it shalbee pulled vp before all other herbes.

17 ¶ Friendlines is as a most plentifull garden of pleasure, and mercie endureth for euer.

18 *To labour & to be content with that Phil. 4. 11. 1. Tim. 6. 6.
a man hath, is a sweete life: but hee that findeth a treasure, is aboue them both.

19 Children,

19 Children, and the building of the cite maketh a perpetuall name: but an honest Woman is counted aboue them both.

20 Wine and muſike reioyce the heart: but the loue of wiſedome is aboue thē both.

21 The pipe and the ſalterion make a ſweete noyſe: but a pleſant tongue is aboue them both.

22 Thine eye deſyreth fauour & beautie: but a greene ſeede tune, rather then them both.

23 A friende, and companion come together at opportunite: but aboue them both is a Wife with her huſband.

24 Friendes and helpe are good in the time of trouble, but almes ſhal deliuer more then them both.

25 Golde and ſiluer faſten the feete: but counſel is eſteemed aboue them both.

26 Riches & ſtrength lift vp the mynde: but the feare of the Lord is aboue thē both: there is no want in the feare of the Lorde, & it needeth no helpe.

27 The feare of the Lord is a pleaſaunt garden of bleſſing, and there is nothing ſo beautifull as it is.

28 ¶ My ſonne, lead not a beggers life: for better it were to die then to begge.

29 The life of him that dependeth on an other mans table, is not to bee counted for a life: for hee tormenteth himſelfe after other mens meat: but a wiſe man and well nourtured, will beware thereof.

30 Begging is ſweete in the mouth of the vnſhamefast, and in his belly there burneth a fire.

## CHAP. XII.

1 Of the remembrance of death. 3 Death is not to be feared. 8 A curſe vpon them that forſake the Lawe of God. 12 Good name and fame. 14 An inſtruction to giue heede vnto wiſedome. 17 Of what things a man ought to be aſhamed.

If death, holde better is the remembrance of thee to a man that liueth at reſt in his poſſeſſions, vnto the man that hath nothing to vexe him, and that hath proſperite in all things yea, vnto him that yet is able to receiue meate.

2 O death, how acceptable is thy iudgement vnto the needefull, & vnto him whoſe ſtrength faileth, and that is nowe in the laſt age, and is vexed with all thinges, and to him that deſpaireth, and hath loſt patience!

3 Feare not the iudgement of death: remember them that haue bene before thee, & that come after: this is the ordinance of the Lorde ouer all fleſh.

4 And why wouldeſt thou be againſt the pleaſure of the moſt High? whether it bee tenne or an hundreth, or a thouſand yeres, there is no defence for life againſt the graue.

5 ¶ The children of the vngodly are abominable children, and ſo are they that keepe compaine with the vngodly.

6 The inheritance of vngodly children ſhall perish, and their poſteritie ſhall haue a perpetuall ſhame.

7 The children complayne of an vngodly father, becauſe they are reproched for his ſake.

8 Woe be vnto you, O ye vngodly, which haue forſaken the Lawe of the moſt high GOD: for though you increaſe, yet ſhall you perish.

9 If ye be borne, ye ſhalbe borne to curſing: if ye die, the curſe ſhalbe your portion.

10 All that is of the earth, ſhall turne to earth againe: ſo the vngodly goe from the curſe to deſtruction. Chap.40.11

11 Though men mourne for their body, yet the wicked name of the vngodly ſhalbe put out.

12 Haue regard to thy name: for that ſhal continue with thee aboue a thouſande treaſures of golde.

13 A good life hath the dayes numbred: but a good name endureth euer. A good name

14 My children, keepe diſcipline in peace: for wiſedome that is hid, and a treaſure that is not ſeene, what profite is in them both? Chap.20.29

15 A man that hideth his fooliſhnes, is better then a man that hideth his wiſdome.

16 Therefore beare reuerence vnto my words: for it is not good in all things to bee aſhamed: neither are all things alowed as faithfull in all men. Of ſhamefaſtnes.

17 Be aſhamed of whoredome before father and mother: bee aſhamed of lies before the prince and men of authoritie:

18 Of ſinne before the iudge and ruler: of offence before the congregation and people: of vnrighteouſnes before a companion and friend,

19 And of theft before the place where thou dwelleſt, and before the truth of God and his couenaunt: and to leane with thine elbowes vpon the bread, or to bee reproued for giuing or taking, Prou.

20 And of ſilence vnto them that ſalute thee, and to looke vpon an harlot,

21 And to turne away thy face from thy kinſman: or to take away a portion or a gift, or to be euil minded toward an other mans wife,

22 Or to forſlinke any mans mayde, or to ſtand by her bed, or to reproche thy friends with wordes,

23 Or to vpbraide when thou gyuest any thing, or to report a matter that thou hast heard, or to reueile secret wordes.

24 Thus mayest thou well be shamefast, and shalt find fauour with all men.

CHAP. XLII.

1 The Lawe of God must be taught y daughter. 14 A woman. 18 God knoweth all thinges, yea, euen the secretes of thine heart.

That what thinges ought not to be shamed.

IF these thinges be not thou ashamed, neither haue regarde to offende for any person:

2 Of the Lawe of the most high and his couenant, and of iudgement to iustifie the godlie:

3 Of the cause of thy companion, and of strangers, or of distributing the heritage among friendes:

4 To be diligēt to keepe true balance, & weight, whether thou haue much or little:

5 To sell marchandise at an indifferent price, and to correct thy children diligently, and to beate an euill seruant to the blood:

6 To set a good locke where an euill wife is, and to locke where many hands are:

7 If thou giue any thing by number, and weight to put all in writing, both that that is giuen out, and that that is receiued again:

8 To teach the vnlearned, and the vnwise, and the aged that contend against the yong: thus shalt thou be well instructed, and approued of all men liuing.

Iere. 29. 6. 9 ¶ The daughter maketh the father to watch secretly, and the carefulnes that he hath for her, taketh away his sleepe in the youth, least shee shoulde passe the flower of her age: and when shee hath an husbande, least she should be hated:

10 In her virginitie, least shee shoulde be defiled, or gotte with child in her fathers house, and when she is with her husbande, least she misbehaue her selfe: and when shee is married, least she continue vnfruitefull.

Ecclus. 10. 11 If thy daughter bee vnshamefast, keepe her straitly, least shee cause thine enemies to laugh thee to scorne, and make thee a common talke in the citie, & diffame thee among the people, and bring thee to publike shame.

Chap. 25. 12 Behold not euery bodies beautie, and companie not among women.

13 For as the moth commeth out of garments: so doeth wickednes of the woman.

Gen. 3. 14 The wickednes of a man is better the the good intreatie of a woman, to wit, of a woman in that is in shame and reproche.

15 ¶ I Will remember the workes of the Lorde, and declare the thing that I haue seene: by the worde of the Lorde are his workes.

16 The sunne that shineth, looketh vpon all things and all the worke thereof is full of the glorie of the Lord.

17 Hath not the Lord appointed that his Saints shoulde declare all his wonderous workes, which the almightie Lorde hath stablished to confirme all thinges by in his maiestie?

18 He seeketh out the depth, & the heart, and hee knoweth their practises: for the Lorde knoweth all science, and hee beholdeth the signes of the world.

19 He declareth the things that are past, and for to come, and discloseth the pathes of things that are secret.

Iob. 41. 4. Esa. 44. 19 20 No thought may escape him, neither may any word be hid from him.

21 He hath garnished excellent workes of his wisedome, and he is from euerlasting to euerlasting, & for euer: vnto him may nothing be added, neither can he be minished: hee hath no neede of any counseler.

22 Oh, how delectable are all his works, and to bee considered euen vnto the sparkes of fire!

23 They liue al, and endure for euer: and whensoeuer neede is, they are all obedient.

24 They are all double, one against another: hee hath made nothing that hath any faute.

Iere. 32. 19. Rom. 11. 33. 25 The one commendeth the goodnes of the other, and who can bee satisfied with beholding Gods glorie?

CHAP. XLIII.

The summe of the creation of the workes of God.

The wonderfull workes of God.

THis high ornament the cleare firmament, the beautie of the heauen so glorious to beholde,

2 The sunne also, a marueilous instrument when it appeareth, declareth, at his going out, the worke of the most high.

3 At noone it burneth the countrey, and who may abide for the heate thereof?

4 The sunne burneth the mountaines three times more then hee that keepeth a furnace with continual heate: it casteth out the fiery vapours, & with y shining beames blindeth the eyes.

5 Great is the Lord that made it, and by his commaundement hee causeth it to runne hastily.

Gen. 1. 16. 6 The moone also hath hee made to appeare according to her season for a declaration of the time, and a signe for the world.

Ecclus. 43. 7 The feastes are appointed by the moone: the light thereof diminisheth vnto the end.

8 The

8 The moneth is called after the name thereof, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holy one they continue in their order, and fayle not in their watche.

Gen.3.13. 11 ¶ *Looke vpon the raine bowe, and praise him that made it: very beautifull is it in the brightnes thereof.

Ezek.1.28. 12 *It compasseth the heauen about with a glorious circle, and the handes of the most High haue bended it.

13 ¶ Through his commandement hee maketh the snowe to haste, & sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth his treasures, and the cloudes flie forth as the foules.

15 In his power hath he strengthened the cloudes, and broken the hailestones.

16 The mountaines leape at the sight of him: the Southwinde bloweth according to his will.

17 The sound of his thunder beateth the earth: so doth the stormie of the North: the whirle winde also, as birdes that flie, scatteretb the snowe, and the falling downe thereof is as the grashoppers that light downe.

18 The eye marueleth at the beautie of the whitenes thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frosen, it sticketh on the toppes of pales.

20 When the cold North wind bloweth, and yce is frosen of the water, it abideth vpon all the gatherings together of water, & clotheth the waters as with a breastplate.

21 It deuoureth the mountaines, & burneth the wildernes, & destroyeth that that is greene, like fyre.

22 The remedie of all these is whē a cloud commeth hastily, and when a dewe cōmeth vpon the heat, it refresheth it.

23 By his word he stilleth the wind: by his counsell hee appeaseth the deepe, & planteth yles thereon.

24 They that sayle ouer the sea, tell of the perils thereof, and when we heare it w̄ our eares, we marueile thereat.

25 For there be strange, and wonderous workes, diuers maner of beastes, and the creation of whales.

26 Through him are all things directed to a good ende, & are stablished by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all that he is all.

28 What power haue we to prayse him? for he is aboue all his workes.

29 The Lord is terrible, and very great, Psal.96.4. and marueilous is his power.

30 Praise the Lord, and magnifie him as much as ye can, yet doeth hee farre exceede: exalt him with all your power, and bee not wearie, yet can ye not attaine vnto it.

31 *Who hath seene him that he might tell vs? and who can magnifie him as he is? John.1.18. 1.Tim.6.16.

32 For there are hid yet greater things then these be, and we haue seene but a fewe of his workes.

33 For the Lord hath made all things, & giuen wisdome to such as feare God.

## CHAP. XLIIII.

The prayse of certaine holy men, Enoch, Noe, Abraham, Isaac and Iacob.

Let vs nowe commend the famous men, and our fathers, of whome we are begotten.

2 The Lord hath gotten great glorie by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, & were renowned for their power, and were wise in counsell, and declared prophecies.

4 *They gouerned the people by counsell and by the knowledge of learning meete for the people, in whose doctrine were wise sentences. Exo.18.21

5 They inuented the melodie of musike, & expounded the verses that were written.

6 They were rich and mighty in power, and liued quietly at home.

7 All these were honourable men in their generations, and were well reported of in their times.

8 There are of them that haue left a name behind them, so that their prayse shall be spoken of.

9 There are some also which haue no memorial, and are perished, as though they had neuer bene, and are become as though they had neuer bene borne, and their children after them. Gen.5.24.

10 But the former were mercifull men, whose righteousnes hath not bene forgotte.

11 For whose posteritie a good inheritance is reserued, and their seede is conteyned in the couenant.

12 Their stocke is contened in the couenant, and their posteritie after them.

13 Their seede shal remaine for euer, and their prayse shall neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

Chap. 6 15 The people speake of their wisedome, and the congregation talke of their praise.

‖ Enoch. Gen. 5. 24. Heb. 11. 5. 16 Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations.

‖ Noe. Gen. 6. 9. & 7. Heuer 11. 7 17 Noe was found perfite, and in the time of wrath he had a recwarde: therefore was hee left as a remnant vnto the earth, when the flood came.

18 An euerlasting couenant was made Gen. 9. 11 with him, that all flesh should perish no more by the flood.

‖ Abrahā. Gen. 12. 2. & 15. 5. & 22. 17. & 26. 4. 19 Abraham was a great father of many people: in glorie was there none like vnto him.

20 He kept the Lawe of the most High, & was in couenant with him, and he set the co- Gen. 17. 4 uenant in his flesh, and in tentation he was found faithfull.

Gen. 22. 16. 17. & 26. 3. 21 Therefore he assured him by an othe, that he would blesse the nations in his seed, and that hee would multiplie him as the dust of the earth, and exalt his seede as the starres, and cause them to inherite from sea to sea, and from the River vnto the ende of the worlde.

Gen. 26. 3 ‖ Isaac. 22 With Isaac did he confirme like wise for Abrahams sake, the blessing of all men, and the couenant,

23 And caused it to rest vpon the head of ‖ Iacob. Iacob and made himselfe knowen by his blessings, and gaue him an heritage and deuided his portions, & parted them among Gen. 32. 28. & 49. 28. Gen. 12. 4 the twelue tribes.

‖ Ioseph. 24 And he brought out of him a mercifull man, which found fauour in the sight of all flesh.

## CHAP. XLV.

The prayse of Moyses, Aaron, and Phinees.

‖ Moyses Exod. 2. 10. Heb. 11. 24. AND Moyses, the beloued of GOD and men, brought hee forth, whose remembrance is blessed.

2 Hee made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod. 4. 8 3 By his wordes hee caused the wonders to cease, and hee made him glorious in the sight of Kinges, and gaue him commandements for his people, and shewed him his glorie.

Deuter. 33. 4 Psalm. 105. 26 4 He sanctified him with faithfulnesse, and meekenesse, and chose him out of all men.

Exodus 19. 5 Hee caused him to heare his voyce, and brought him into the darke cloude, and there he gaue him the commandements before his face, euen the Lawe of life & knowledge, that he might teach Iacob the couenant, and Israel his iudgements.

‖ Aaron. 6 Hee exalted Aaron an holie man like vnto him, euen his brother of the tribe of Exod. 28. 1. Leui.

7 An euerlasting couenant made he with him, and gaue him the priesthoode among the people, and made him blessed through his comely ornament, and clothed him with the garment of honour.

8 He put perfite ioy vpon him, and girded him with ornaments of strength as with breeches, and a tunicle, and an ephod.

9 He compassed him about with belles of golde, and with many belles round about, Exod. 28. 35. that when he went in, the sound might bee heard, and might make a noise in the Sanctuarie, for a remembrance to the children of Israel his people,

10 And with an holy garment, with gold also, and blew silke, and purple, and diuers kindes of workes, and with a breastlappe of iudgement, and with the signes of trueth, ‖ Heb. Vrim & Thummim.

11 And with woorke of Scarlet cunningly wrought, and with precious stones grauen like seales, and set in golde by goldsmithes worke for a memoriall, with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme and marke of holines, an ornament of honour, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put them on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholy consumed euery day twise continually.

15 Moyses filled his hands, and anointed him with holy oyle: this was appointed vnto him by an euerlasting couenant, and to his seede, so long as the heauens should remaine, that hee should minister before him, & also to execute the office of the priesthoode, and blesse his people in his name.

a That is, either put into his hand the booke of the Law written to reade vnto the people, or els some sacrifice that hee might offer vnto God for their offences. Leuit. 8. 12. Exod. 29. 7

16 Before all men hauing the Lorde chose him that hee should present offrings before him, and a sweete sauour for a remembrance to make reconciliation for his people.

17 He gaue him also his commandements and authoritie according to the Lawes appointed, that he should teach Iacob the testimonies, and giue light vnto Israel by his Lawe.

Num. 16. 3. 18 Strangers stood vp against him, and enuied him in the wildernes, euen the men that tooke Dathans & Abirams part, and the companie of Core in furie and rage.

19 This

19 This the Lord saw, & it displeased him, and in his wrathfull indignation were they consumed: he did wonders vpon them, and consumed them with the fire flame.

Numer.18. 20 *But hee made Aaron more honourable, and gaue him an heritage, and parted the first fruits of the first borne vnto him: vnto him specially hee appointed breade in aboundance.

21 For the ‖ priests did eate of the sacrifices of the Lorde, which hee gaue vnto him and to his seede.

Deuter.10. and 18.1. 22 *Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lord ‖ is the portion of his inheritance.

Phinees. Numer.25. 13,13. 1 mac.2.54. 23 The thirde in glory is ‖ *Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, & stood vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

24 Therefore was there a couenant of peace made with him, that he should be the chiefe of the Sanctuarie and of his people, and that hee and his posteritie should haue the dignitie of the Priesthood for euer.

25 And according to the couenant made with Dauid, that the inheritãce of the kingdome shoulde remaine to his sonne of the tribe of Juda: so the heritage of Aaron should be to the only sonne of his sonne, and to his seede. God giue vs Wisedome in our heart to iudge his people in righteousnesse, that the good things that they haue, bee not abolished, and that their glorie may endure for their posterme.

## CHAP XLVI.

The prayse of Iosue, Caleb, and Samuel.

Iosue. Num.27 Deuter.3.4 9.and.2. and 23.9. IEsus ‖ the sonne of Naue was valiant in the warres, and was the successour of Moyses in prophesies, who according vnto his name, was a great saueour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

Iosh.2.3. 2 *What glorie gate hee, when he lift vp his hand, and drewe out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

Iosue.10. 4 *Stoode not the sunne still by his meanes, and one day was as long as two?

5 He called vnto the most high Governor, when the enemies preassed vpon him on euery side, and the mightie Lord heard him with the haulstones, & with mightie power.

6 He rushed in vpon the nations in battell, and in the *going downe [of Bethoron] Iosue.10. hee destroyed the aduersaries, that they might know his weapons, & that he fought ‖ in the sight of the Lorde: for he followed the Almightie. Iosue.10. the 2 and 5 verse of that Chapter.

7 *In the time of Moyses also hee did a good worke: he and Caleb the sonne of Jephunne stoode against the enemie, and withheld the people from sinne, and appeased the wicked murmuring. Numer.14.6. Caleb. Num.26.65. and 32.12.

8 *And of sixe hundreth thousand people of foote, they two were preserued to bring them vnto the heritage, euen vnto the lande that floweth with milke and honie.

9 *The Lorde gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the high places of the land and his seede obteined it for an heritage, Iosue.14.10.

10 That all the children of Israel might see, that it is good to follow the Lord.

11 Concerning the iudges, euery one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed. 1 Esdras 8.

12 Let *their bones flourish out of their place, & their names by succession remaine to the children that are most famous of their children. 1 Mac.2.56

13 ¶ Samuel the Prophet of the Lord, beloued of his Lord, *ordeined kings, and anointed the princes ouer his people. *Samuel. 1 Sam.1.3. & 8.6.

14 By the Lawe of the Lord hee iudged the congregation, and the Lord had respect vnto Jacob.

15 This Prophet was approued for his faithfulnes, and he was knowen faythfull in his wordes and visions.

16 *He called vpon the Lorde almightie, when his enemies preassed vpon him on euerie side, when he offred the sucking lambe. 1 Sam.7. 10,11.

17 And the Lord thundred from heauen, and made his voice to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

19 *And before his long sleepe hee made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no, not so much as a shoe, and no man could accuse him. 1 Sam.12.

20 *After his sleepe also hee tolde of the kings death, and from the earth lift he vp his voyce, and prophesied that the wickednes of the people should perish. 1 Sam.28. 15,19.

## CHAP XLVII.

The prayse of Nathan, Dauid and Salomon.

Nathan 2 Sam.7.1.3 AFter him rose vp *Nathan to prophesie in the time of Dauid.

2 For as the fatte is taken away from the peace offering, so

1 Dauid. Was Dauid chosen out of the children of Israel.

1. Sam. 17. 34. 3 *Hee played with the lions, as with kiddes and with beares, as with lambes.

1 Sam. 17. 49. 50, 51. 4 *Slewe he not a giant when he was yet but yong, and tooke away the rebuke from the people, when hee lift vp his hande with the stone in the sling, to beate downe the pride of Goliah?

5 For he called vpon the most high Lord, which gaue him strength in his right hand, to slay that mightie warriour, and that hee might set vp the horne of his people againe.

1 Sa. 18. 7 Iohr. the people sang with deuotion of the hart. 6 *So he gaue him the praise of ten thousand, and honoured him with great prayses, and gaue him a crowne of glorie.

2 Sam. 8. 7 7 For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praysed the Holy one, and the most high with honourable wordes, and with his whole heart he sung songs, and loued him that made him.

2 Chro. 16. 9 *He set singers also before the altar, and according to their tune hee made sweete songs, that they might praise [God] daily with their songs.

10 Hee ordeyned to keepe the feast dayes comely, and appoynted the times perfitely, that they might prayse the holy Name of God, and make the Temple to sound in the morning.

2 Sa. 12. 13. 11 *The Lord tooke away his sinnes, and exalted his horne for euer: he gaue him the couenant of the kingdome, and the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

Salomon. 13 ‖ *Salomon reigned in a peaceable time, and was glorious: for God made all quiet round about, that he might builde an house in his Name, and prepare the Sanctuarie for euer.

2 King. 3. 19. 3. 20. 14 *Howe wise wast thou in thy youth, and wast filled with vnderstanding as with a flood!

15 Thy minde couered the whole earth, and hath filled it with grauе and darke sentences.

16 Thy Name went abroade in the yles, and for thy peace thou wast beloued.

1 King. 4. 31. 34. 17 *The countries marueiled at thee for thy songs, and prouerbes, and similitudes, and interpretations.

1 King. 10. 27 18 By the name of the Lord God, which is called the God of Israel, thou hast *gathered golde as tinne, and hast had as much siluer as lead.

19 *Thou diddest bowe thy loynes to women, and wast ouercome by thy bodie. 1 King. 11. 1.

20 Thou diddest staine thine honour, and hast defiled thy posteritie, and hast brought wrath vpon thy children, and hast felt sorow for thy folie.

21 *So the kingdome was deuided, and Ephraim begaunе to bee a rebellious kingdome. 1 King. 12. 15, 16, 17.

22 *Neuertheles the Lord left not off his mercie, neither was hee destroyed for his workes, neither did hee abolish the posterite of him that loued him, but hee left a remnant vnto Iacob, and a roote of him vnto Dauid. 2 Sa. 7. 15.

23 Thus rested Salomon with his fathers, & of his seede he left behinde him Roboam, euen the foolishnes of the people, and one that had no vnderstanding, *who turned away the people through his counsell, and Ieroboam the sonne of Nabat, *which caused Israel to sinne, & shewed Ephraim the way of sinne. [Roboam. *or, made reuolte. 1 King. 12. 13. *Ieroboam. 1 King. 12. 28 30.

24 So that their sinnes were so much increased, that they were driuen out of the lande.

25 For they sought out all wickednes, till the vengeaunce came vpon them.

## CHAP. XLVIII.

The praise of Elias, Elisens, Ezekias and Isaias.

THen stoode vp ‖ *Elias the Prophet as a fire, & his worde burnt like a lampe. ‖ Elias. 1 King. 17. 1.

2 He brought a famine vpon them, and by his zeale he diminished them: [for they might not away with the cõmandements of the Lord.]

3 By the worde of the Lorde he shut the heauen, *and three times brought he the fire from heauen. 1 King. 18. 38. and 2 King. 1. 10. 12.

4 O Elias, how honourable art thou by thy wonderous deedes! Who may make his boast to be like thee!

5 *Which hast raised vp the dead from death, and by the word of the most high out of the graue: 1 King. 17. 17, &c.

6 Which hast brought kings vnto destruction, and the honorable from their seate:

7 Which heardest the rebuke of the Lord in Sina, *and in Horeb the iudgement of the vengeance: 2 King. 19. 15

8 *which diddest anoint kings that they might recompence, and Prophets to be thy successours: 1 King. 19. 15, 16. 1 The wickednes of Achab and Iezabel. 2 King. 9. 11 Malach. 4. 5.

9 *Which wast taken vp in a whirle wind of fire, and in a charet of fiery horses:

10 Which hast appointed * to reproue in due season, and to pacifie the wrath of the Lordes

Lords iudgement before it kindled, and to turne the hearts of the fathers vnto the children, and to set vp the tribes of Iacob.

11 Blessed were they that saw thee, and slept in loue: for we shall liue.

a That is, they that are dead.

12 *When Elias was couered with the storme, ‖ Eliseus was filled with the spirit: while hee liued, he was not moued for any prince, neither could any bring him into subiection.

‖ Eliseus

1.King.13. 21.

13 Nothing could ouercome him, *and after his death his bodie prophecied.

14 He did wonders in his life, & in death were his workes marueilous.

15 For all this the people repented not, neither departed they from their sinnes: *till they were caryed away prisoners out of their lande, and were scattered through all the earth, so that there remained but a verie fewe people with the prince vnto the house of Dauid.

2.King.17 23,24.

16 Howbeit some of them did right, and some heaped vp sinnes.

[Ezekias. 2.King.18. 2.

17 ‖ *Ezekias made his citie strong, and conueied water into the middes thereof: he digged through the rocke with yron, and made fountaines for waters.

2.King.18. 13.

18 *In his time came Sennacherib vp, and sent Rabsaces, and lift vp his hande against Sion, and boasted proudly.

19 Then trembled their hearts and handes, so that they sorowed like a woman in trauell.

20 But they called vpon the Lord, which is mercifull, and lift vp their handes vnto him, and immediatly the Holy one heard them out of heauen.

21 ‖ He thought no more vpon their sinnes, nor gaue them ouer to their enemies, ‖ but deliuered them by the hand of Esai.

2.King.19 35 &c.37 30.iob.1 18.esaiae 7.61. 1. macch.7 2.macch.8 19

22 *He smote the hoste of the Assyrians, and his Angell destroyed them.

‖ Esaias.

23 For Ezekias had done the thing that pleased the Lorde, and remained stedfastly in the wayes of Dauid his father, as Esai the great Prophet, and faithfull in his vision had commanded him.

2.King.20. 20,11 Esa. 38.8.

24 *In his time the sunne went backward, and he lengthened the kings life.

25 He sawe by an excellent Spirit what shoulde come to passe at the last, and hee comforted them that were sorowfull in Sion.

26 He shewed what should come to passe for euer, and secret things, or euer they came to passe.

## CHAP XLIX.

Of Iosias, Hezekiah, Dauid, Jeremie, Ezechiel, Zorobabel, Jesus, Nehemias, Enoch, Joseph, Sem and Seth.

THe remembrance of, *Iosias is like the composition of the perfume that is made by the arte of the apothecarie: it is sweete as honie in all mouthes, and as musike at a banket of wine.

1 Esdras. 1.Mach.2.3. 2.Mach.34.

2 He behaued him selfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.

3 He *directed his heart vnto the Lord, and in the time of ꝑ vngodly hee established religion.

2.King.23

4 All, except Dauid and Ezekias, and Iosias, committed wickednes: for euen the kings of Iuda forsoke the Lawe of ꝑ most high, and failed.

5 Therefore he gaue their horne vnto other, and their honour to a strange nation.

‖ Or, power.

6 He burnt the elect citie of the Sanctuarie, *and destroyed the streetes thereof according to the prophesie of ‖ Jeremias.

2.King.25. ‖ Or, hand. Jeremias. 1.King.6. 2.Chron.5.

7 For they *intreated him euill, which neuertheles was a Prophet, *sanctified frō his mothers wombe, that hee might roote out, and afflict, and destroy, & that he might also buylde vp, and plant.

8 ‖ *Ezechiel sawe the glorious vision, which was shewed him vpon the charet of the Cherubins.

‖ Ezechiel. Ezec.1.3.8

9 *For he made mention of the enemies vnder ‖ the figure of the rame, and directed them that went right.

Ezec.1.9 &c.3.13.

10 ℭ And let the bones of the twelue Prophets flourish out of their place, and let their memorie bee blessed: for they comforted Iacob, and deliuered them by assured hope.

Ecclus.49.12

11 ℭ *How shall we prayse ‖ Zorobabel, which was as a ring on the right hand?

Hag.1.12. ezra.3.2. ‖ Josedech

12 So was ‖ *Jesus also ꝑ sonne of Josedec: these men in their time builded the house, & set vp the Sanctuarie of the Lorde againe, which was prepared for an euerlasting worship.

Ezra.3.2. Zecha.3.8. ezra.3.2. hag.1.12. 2.13.

13 ℭ *And among the elect was Nehemias whose renowme is great, which set vp for vs the walles that were fallē, and set vp the gates and the barres, and layed the foundations of our houses.

Nehe. 3.1 &c. Nehemias.

14 ℭ But vpon the earth was no man created like *Enoch: for he was taken vp from the earth.

Genesis.

15 Neither was there a like man vnto ‖ Joseph the gouernour of his brethren, and ꝑ vpholder of his people, whose bones were kept.

‖ Ioseph.

16 ‖ *Sem and Seth were in great honour amōg men: and so was Adam aboue euery liuing thing in the creation.

‖ Seth. Adam.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to prayse the Lord. 27 The authour of this booke.

[Simon 2 Mac. 3. 4.

SImon *the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his dayes established the Temple,

[Or, people.

2 Under him was the foundation of the double height layed, and the hie walles that compasseth the Temple.

3 In his dayes the places to receiue water that were decayed, were restored, and the brasse was about in measure as the sea.

a Which Salomon made, 2. King. 7 23.

4 He tooke care for his people, that they should not fall, and fortified the citie against the siege.

5 How honourable was his conuersation among the people and when he came out of the house couered with the vaile!

6 He was as the morning starre in the middes of a cloude, and as the moone when it is full,

7 And as the sunne shining vpon the Temple of the most high, and as the rainebow that is bright in the faire cloudes,

8 And as the flowre of the roses in the spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,

9 As a fire and incense in the censer, and as a vessel of massie gold, set with all maner of precious stones,

10 And as a faire olme tree that is fruitfull, and as a cypresse tree, which groweth vp to the cloudes.

11 When he put on the garment of honour and was clothed with all beaute, hee went vp to the holy altar, and made the garment of holines honourable.

12 When he tooke the portions out of the Priests hands, he himself stood by the herth of the altar, compassed with his brethren round about, as the branches doe the cedar tree in Libanus, & they compassed him as the branches of the palme trees.

13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lorde in their hands before all the congregation of Israel.

14 And that he might accomplish his ministerie vpon the altar, and garnish the offring of the most high, and almightie,

15 He stretched out his hand to the drinke offring, & powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of all.

16 Then shouted the sonnes of Aaron, and blowed with brasen trumpets, & made a great noyse to bee heard, for a remembrance before the most high.

17 Then all the people together hasted, and fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.

18 The singers also sang with their voyces, so that the sounde was great, and the melodie sweete.

19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lorde were performed, and they had accomplished his seruice.

20 Then went hee downe, and stretched out his hands ouer the whole congregation of the children of Israel, that they shoulde giue prayse with their lips vnto the Lorde, and reioyce in his Name.

21 He began againe to worship, & he might receiue the blessing of the most high.

22 Nowe therefore giue prayse al ye vnto God, that woorketh great thinges euery where, which hath increased our dayes frō the wombe, and dealt with vs according to his mercie,

23 That he would giue vs ioyfulnesse of heart, and peace in our dayes in Israel, as in olde time,

24 That he woulde confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There bee two maner of people, that mine heart abhorreth, and the third is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.

[Or, Sichem

27 ¶ Jesus the sonne of Sirach, [the sonne] of Eleazarus, of Jerusalem, hath written the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdome of his heart.

28 Blessed is he that exercyseth him selfe therein: and hee that layeth vp these in his heart, shalbe wise.

29 For if he doe these things, he shall bee strong in all things: for his feete shall stande in the light of the Lord, which giueth wisedome to the godly. The Lord be praysed for euermore: So be it, so be it.

CHAP. LI.

A prayer of Jesus the sonne of Sirach.

I Will confesse thee, O Lorde and King and praise thee, O God my Sauiour: I giue thankes vnto thy Name.

2 For thou art my defender & helper, and hast preserued my body frō destruction, and from the snare of the slaunderous tongue, and

and from the vppes that are occupied with lyes: thou hast holpen mee against mine aduersaries,

3 And hast deliuered mee according to the multitude of thy mercie, and for thy Names sake, from the roaring of thē that were ready to deuoure mee, and out of the handes of such as sought after my life, and frō the manifolde afflictions which I had,

4 And frō the fire that choked me rounde about, and from the middes of the fire that I burned not,

5 And frō the bottome of the belly of hel, from an vncleane tongue, frō lying wordes, from false accusation to the King, and from the slaunder of an vnrighteous tongue.

6 My soule shall prayse the Lorde vnto death: for my soule drew neere vnto death: my life was neere to the hell beneath.

7 They compassed mee on euery side, & there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lorde, and vpon thine actes of olde, howe thou deliuerest such as waite for thee, and sauest them out of the handes of the ‖ enemies. [Or, nations]

9 Then lyfted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lorde the father of my Lord, that he would not leaue me in the day of my trouble, & in the time of the proud without helpe.

11 I will prayse thy Name continually, and will sing prayse with thanksgiuing: and my prayer was heard.

12 Thou sauedst me frō destruction, and deliueredst me from the euill time: therefore will I giue thankes, and prayse thee, & bielle the Name of the Lord.

13 When I was yet yong, or euer I went abroade, I desired wisedome openly in my prayer.

14 I prayed for her before the Temple, and sought after her vnto farre countreys, and shee was as a grape that wareth ripe out of the flower.

15 Mine heart reioyced in her: my foote walked in the right way, and frō my youth vp sought I after her.

16 I bowed some what downe mine eare, and receiued her, & gate me much wisdome:

17 And I profited by her: therefore will I ascribe the glory vnto him, that giueth me wisedome.

18 For I am aduised to do thereafter: I will be iealous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, & I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, and I founde her in pureness: I haue had mine heart ioyned with her from the beginning: therefore shall I not be forsaken.

21 My bowelles are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my reward, wherewith I will prayse him.

23 Draw neere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slowe, and what say you of these thinges, seeing your soules are very thirstie?

25 I opened my mouth, and saide, *Buy her for you without money. [Esay 55.1]

26 Bowe downe your necke vnder the yoke, and your soule shall receiue instruction: she is ready that ye may finde her.

27 Behold with your eyes, *howe that I haue had but litle labour, & haue gotten vnto me much rest. [Chap.51.35]

28 Get learning & great summe of money: for by her ye shall possesse much gold.

29 Let your soule reioyce in the mercie of the Lorde, and bee not ashamed of his prayse.

30 Do your duetie betimes, and hee will giue you a reward in his time.

# Baruch.

## CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechonias and all the people. 10 The Iewes sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

AND these are the wordes of the booke, which Baruch the sonne of Nerias, ‖ sonne of Maasias, the sonne of Sedecias, the sonne of Asadias, & sonne of Helcias wrote in at Babylon, [Or, Subdan]

2 In the fift yeere, & in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the woordes of this booke, that Iechonias the sonne of Joacim King of Juda might heare, and all the people that were come to heare the booke,

4 And

and from the vppes that are occupied with lyes: thou hast holpen mee against mine aduersaries,

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2 In the fift yeere, & in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.

3 And Baruch did reade the woordes of this booke, that Iechonias the sonne of Joacim King of Juda might heare, and all the people that were come to heare the booke,

4 And

4 And in the audience of the gouernour, & of the Kings sonnes, & before the Elders, and before the whole people, from the lowest vnto the hiest, before all them that dwelt
Ier.51.61. at Babylon by the riuer Sud.

5 Which when they heard it, ] wept, fasted and made prayers before the Lord.

6 They made a collection also of money, according to euery mans power,

7 And sent it to Jerusalem vnto Joacim the sonne of Helcias the sonne of Salom Priest, and vnto the other Priestes, and to all the people which were with him at Jerusalem,

8 when he had receiued the vessels of the Temple of the Lord, that were take away out of the Temple, to bring them againe into the lande of Juda, the tenth daye of the
Or, Elam. moneth ] Siuan, [ to wit, siluer vessels, which Sedecias the sonne of Josias King of Juda had made,

9 After that Nabuchodonosor King of Babylon had ledde away Jechonias from Jerusalē, and his Princes, and his nobles, prysoners, and the people, and caryed them to Babylon.

10 And they saide, Behold, we haue sent you money, wherewith yee shall bye burnt offrings for sinne, and incense, and prepare a
Ier. Meane for manner, how to vse the morning and euening sacrifice. meate offring, and offer vpon the altar of the Lord our God,

11 And pray for ꝑ life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes may be vpon earth as the dayes of heauen,

12 And that God would giue vs strength and lighten our eyes, that wee may liue vnder the shadowe of Nabuchodonosor King of Babylon, and vnder the shadow of Baltasar his sonne, that we may long doe them seruice, and finde fauour in their sight.

13 Pray for vs also vnto ꝑ Lord our God (for wee haue sinned against the Lorde our God, & vnto this day the furie of the Lorde and his wrath is not turned from vs.)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord, vpon the feast dayes, and at time conuenient.

Chap.2.6 15 Thus shall ye say, * To the Lord our God belongeth righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto thē of Juda, and to the inhabitants of Jerusalem,

16 And to our Kings, and to our Princes, and to our Priestes, and to our Prophetes, and to our fathers,

Num.1 17 Because wee haue * sinned before the Lord our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lorde our God, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the lande of Egypt, euen vnto this day, we haue bene disobedient vnto the Lorde our God, and wee haue bene negligent to heare his voyce.

20 * Wherefore these plagues are come Deu.28. 15
vpon vs, and the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a land that floweth with milke and honie, as appeareth this day.

21 Neuertheless, we haue not hearkened vnto the voyce of the Lord our God, according to all the woords of the Prophetes, whom he sent vnto vs.

22 But euery one of vs followed ꝑ wicked imagination of his owne heart, to serue strange gods, and to doe euill in the sight of the Lord our God.

## CHAP. II.

1 The Iewes confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Iewes desire to haue the wrath of God turned from them. 22 He promiseth that hee will call againe the people from captiuitie, and giue them a newe and euer lasting Testament.

THerefore ꝑ Lorde our God hath performed his woorde, which hee pronounced against vs, & against our iudges that gouerned Israel, and against our Kinges and against our Princes, and against the men of Israel and Juda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder ꝑ whole heauen, as they that were done in Jerusalem, according to thinges, that were written in ꝑ Law of Moyses,

3 That some among vs should * eate the Deu.28. 53.
flesh of his owne sonne, and some the flesche of his owne daughter.

4 Moreouer, hee hath deliuered them to be in subiection to all the kingdomes, that are round about vs, to be as a reproche and desolation among all ꝑ people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lorde our God, and haue not heard his voyce.

6 * To the Lord our God [ apperteineth ] Chap.1.15.
righteousnes, but vnto vs & to our fathers open shame, as appeareth this day.

7 [ For ] all these plagues are come vpon vs, which the Lorde hath pronounced against vs.

8 Yet haue we not prayed before ꝑ Lord, that

that wee ought turne euery one from the imaginations of his owne wicked heart.

9 So the Lorde hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet we haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

Dan. 9.11 11 *And now, O Lorde God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as appeareth this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a few left amõg the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That all the earth may knowe that thou art ỹ Lord our God, & that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

Deut. 28. 17 *Open thine eyes, and behold: for the dead that are in the graues, & whose soules are out of their bodies,* giue vnto the Lord neither praise, nor righteousnes.

18 But the soule that is vexed for ỹ greatnes of sinne, and he that goeth crookedly, and weake and the eyes that faile, and the hungry soule will giue thee praise and righteousnes, O Lord.

19 For wee doe not require mercie in thy sight, O Lord our God, for the righteousnes of our fathers, or of our kings,

20 But because ỹ hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophets, saying,

Or, by the hand of thy seruants. Ier. 25.7 21 *Thus saith the Lord, Bowe downe your shoulders, and serue the king of Babylon: so shall ye remaine in the lande, that I gaue vnto your fathers.

22 But if ye will not heare the voyce of ỹ Lord, to serue the king of Babylon,

23 I will cause to cease in the cities of Iuda, and in Jerusalem, I will cause to cease the voyce of mirth, and the voyce of ioy, and the voyce of the bridegroome, and the voyce of the bride, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the king of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruaunts the Prophets: namely, that ỹ bones of our kings, and the bones of our fathers should bee caried out of their places.

25 And loe, they are cast out to the heate of the day, and to the colde of the night, and are dead in great miserie with famine, and with the sword and with shamefulnes.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as appeareth this day, for the wickednes of the house of Israel, and the house of Juda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to all thy great mercie,

28 As thou spakest by thy seruant Moyses, in the day when thou diddest command him to write thy Lawe before the children of Israel, saying,

Leuit. 26. Deuter. 28 29 *If ye will not obey my voyce, thẽ shal this great swarme and multitude be turned into a very fewe among the nations where I will scatter them.

30 For I know that they will not heare me: for it is a stiffnecked people: but in the lande of their captiuitie they shal remember themselues,

31 And knowe that I am the Lord their God: then will I giue them an heart to vnderstand, and eares.

32 And they shal heare, and prayse me in the lande of their captiuitie, and thinke vpõ my Name.

33 Then shal they turne them from their hard backes, and from their euill workes: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them againe into ỹ land, which I promised with an othe vnto their fathers, Abraham, Isaac and Jacob, and they shalbe lords of it: and I will increase them, & they shall not be diminished.

35 And I will make an euerlasting couenant with them, that I will bee their God, and they shalbe my people: and I will no more driue my people of Israel out of the lande that I haue giuen them.

CHAP. III.

1 The people continueth in their prayer begun for their deliuerance. 9 Or praiseth God vnto the people ỹ shewed that so great aduersities came vnto them for the neglecting thereof. 10 Doeth God vnto the finder of wisedome. 37 Of the incarnation of Christ.

O Lord almightie, O God of Israel, the soule that is in trouble, and the spirite that is vexed, crieth vnto thee.

2 Heare,

2 Here, O Lorde, and haue mercie: for thou art mercifull, and haue pitie vpon vs, because we haue sinned before thee.

3 For thou endurest for euer, and we vtterly perish.

4 O Lord almightie, the God of Israel, heare now ꝑ prayer of the dead Israelites, and of their children, which haue sinned before thee and not hearkened vnto the voyce of thee their God, wherefore these plagues hang vpon vs.

5 Remember not the wickednes of our fathers, but thinke vpō thy power, and thy Name at this time.

6 For thou art the Lorde our God, and thee, O Lord, will we prayse.

7 And for this cause hast thou put thy feare in our hearts, that we should call vpon thy Name, and prayse thee in our captiuitie: for we haue considered in our mindes all the wickednes of our fathers, that sinned before thee.

8 Behold, we are yet this day in our captiuitie, where thou hast scattered vs, to be a reproch and a curse, and subiect to paimēts, according to all the iniquities of our fathers, which are departed frō ꝑ Lord their God.

9 O Israel, heare the commandements of life: hearken vnto them, that thou mayest learne wisedome.

10 What is the cause, O Israel, that thou art in thine enemies lande, and art waxen old in a strange countrey:

11 And art defiled with ꝑ dead: art counted with them, that go down to the graues:

12 Thou hast forsaken the fountaine of wisedome.

13 [For] if thou haddest walked in the way of God, thou shouldest haue remained safe for euer.

14 Learne where is wisedome, where is strength, where is vnderstāding, that thou mayest knowe also from whence commeth long continuance, and life, ꝑ where the light of the eyes, and peace is.

15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts vpon the earth?

17 They that had their pastime with the fowles of ꝑ heauen, that hoarded vp siluer ꝑ golde, wherein men trust, and made none ende of their gathering:

18 For they that coyned siluer, and were so carefull of their worke, and whose inuention had none ende,

19 Are come to naught, and gone downe to hell, and other men are come vp in their steades.

20 When they were yong, they sawe the light, and dwelt vpon the earth: but they vnderstoode not the way of knowledge,

21 Neither perceiued the paths thereof, neither haue their children receiued it: but they were farre off from that way.

22 It hath not bene heard of in the land of Chanaan, neither hath it bene seene in Theman,

23 Nor the Agarines that sought after wisedome vpon the earth, nor the marchāts of Merran, and of Theman, nor the expoūders of fables, nor the searchers out of wisedome haue knowen the way of wisedome, neither do they thinke vpon ꝑ paths therof.

24 O Israel, howe great is the house of God? ꝑ how large is ꝑ place of his possessiō?

25 It is great, and hath none ende: it is hie, and vnmeasurable.

26 There were the gyantes, famous frō the beginning, that were of so great stature, and so expert in warre.

27 Those did not the Lord chuse, neither gaue he the way of knowledge vnto them.

28 But they were destroyed, because they had no wisedome, and perished through their owne foolishnesse.

29 Who hath gone vp into heauē, to take her, ꝑ brought her downe from ꝑ cloudes?

30 Who hath gone ouer ꝑ sea, to finde her, and hath brought her, rather thē fine golde?

31 No man knoweth her wayes, neither considereth her paths.

32 But he ꝑ knoweth all things, knoweth her, and he hath found her out with his vnderstanding: this same is he which hath prepared the earth for euermore, and hath filled it with foure footed beastes.

33 Whē he sendeth out the light, it goeth: and when hee calleth it againe, it obeyeth him with feare.

34 And the starres shine in their watch, and reioyce. When he calleth them, they say, Here we be: and so with chearefulnes they shew light vnto him that made them.

35 This is our God, and there shall none other be compared vnto him.

36 He hath found out all ꝑ way of knowledge, and hath giuen it vnto Jacob his seruant, and to Israel his beloued.

37 Afterward he was seene vpon earth, and dwelt among men.

## CHAP. IIII.

1 The reward of them that keepe the Lawe, and the punishment of them that despise it. 12 A comforting of the people being in captiuitie. 19 A complaint of Jerusalem and vnder the figure thereof the Church. 27 A consolation and comforting of the same.

THis is the booke of the commandements of God, and the Lawe that endureth for euer: all they that keepe

keepe it, shall come to life: but such as forsake it, shall dye.

2 Turne thee, O Jacob, and take holde of it: walke by this brightnes before ỹ light thereof.

3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.

4 O Israel, we are blessed: for ỹ things that are acceptable vnto God, are declared vnto vs.

5 Be of good cõfort, O my people, which art the memorial of Israel.

6 Ye are sold to the nations, not for your destruction: but because yee prouoked God to wrath, yee were deliuered vnto the enemies.

7 For ye haue displeased him that made you, offring vnto deuils and not to God.

8 Ye haue forgotte him that created you, euen the euerlasting God, and ye haue grieued Jerusalem that nourished you.

9 When thee sawe the wrath comming vpon you from God, she said, Hearken, yee ỹ dwell about Sion: for God hath brought me vnto great heauines.

10 I see the captiuitie of my sonnes and daughters, which the euerlasting wil bring vpon them.

11 With ioy did I nourish them, but I must leaue thẽ with weeping & mourning.

12 Let no man reioyce ouer me a Widow, and forsaken of many, which for the sinnes of my children am desolate, because they departed from the Lawe of God.

13 They would not knowe his righteousnes, nor walke in the wayes of his commãdemẽts: neither did they enter into ỹ pathes of discipline, through his righteousnes.

14 Come, ye that dwell about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the Euerlasting hath brought vpon them.

15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,

16 Which neither reuerence the aged, nor pitie the yong: these haue caryed away the deare beloued of the Widowes, leauing mee alone, and destitute of my daughters.

17 But what can I helpe you?

18 Surely hee that hath brought these plagues vpon you, can deliuer you from the handes of your enemies.

19 Goe your way, O children, goe your way: for I am left desolate.

20 I haue put off the clothing of peace, & put vpon me ỹ sackecloth of prayer, & so long as I liue, I will cal vpon the Euerlasting.

21 Be of good comfort, O children: crie vnto God, and he will deliuer you from the power, and hand of the enemies.

22 For I haue hope of your saluation through the Euerlasting, and ioy is come vpon me from the holy one, because of the mercie which shall quickely come vnto you from our euerlasting Sauiour.

23 For I sent you away with weeping, and mourning: but with ioye and perpetuall gladnesse will God bring you againe vnto me.

24 Like as nowe the neighbours of Sion saw your captiuitie, so shall they also see shortly your saluatiõ from God, which shal come vnto you with great glory, and brightnesse from the Euerlasting.

25 My children, suffer patiently ỹ wrath that is come vpon you from God: for thine enemie hath persecuted thee, but shortly thou shalt see his destruction, & shalt treade vpon his necke.

26 My darlinges haue gone by rough wayes, and were led away as a flocke that is scattered by the enemies.

27 Be of good comfort, my children, and crye vnto God: for hee that led you away, hath you in remembrance.

28 And as it came into your minde to go astray from your God, so endeuour your selues tenne times more, to turne againe & to seeke him.

29 For he ỹ hath brought these plagues vpon you, will bring you euerlasting ioye againe, with your saluation.

30 Take a good heart, O Jerusalem: for he which gaue thee that name, will comfort thee.

31 They are miserable that afflict thee, & such as reioyce at thy fall.

32 The cities are miserable whome thy children serue: miserable is shee that hath taken thy sonnes.

33 For as shee reioyced at thy decay, and was glad of thy fall, so shall shee be sorie for her owne desolation.

34 For I will take away the reioycing of her great multitude, and her ioy shall bee turned into mourning.

35 For a fyre shall come vpon her from the Euerlasting, long to endure, & shee shall be inhabited of deuils for a great season.

36 O Jerusalem, looke toward the East, and behold the ioy that commeth vnto thee from thy God.

37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the west, reioycing in the word of the holy one vnto the honour of God.

CHAP.

CHAP. V.

1 Jerusalem is moued vnto gladnes for the returne of her people, & vnder the figure therof the Church.

PVt off thy mourning clothes, O Jerusalem, and thine affliction, & decke thee with the worship and honour, that commeth vnto thee frō God for euermore.

2 Put on the garment of righteousnes, that commeth from God, and set a crowne vpon thine head of the glorie of the Euerlasting.

3 For God will declare thy brightnes to euery countrey vnder the heauen.

4 And God wil name thee by this name for euer, The Peace of righteousnes, and ꝧ glorie of the worship of God.

5 Arise, O Jerusalem, and stand by on hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the word of the holy one, reioycing in the remembrance of God.

6 For they departed from thee on foote, and were led away of their enemies: but God will bring them againe vnto thee, exalted in glorie, as children of the kingdome.

7 For God hath determined to bring downe euery high mountaine, and the long enduring rockes, and to fill the valleyes, to make the ground plaine, that Israel may walke safelie vnto the honour of God.

8 The woodes and all sweete smelling trees shall ouershadowe Israel at the commandement of God.

9 For God shall bring Israel with ioy in the light of his maiestie, with the mercie & righteousnes that commeth of him.

CHAP. VI.

In this chapter are ꝧ makers and maintainers of images mightily confuted.

A COPIE OF THE EPISTLE THAT Jeremias sent vnto them that were led away captiues into Babylon by the king of the Babylonians, to certifie them of the thing that was commanded him of God.

BEcause of ꝧ sinnes, that yee haue committed against God, ye shall be led away captiues into Babylō, by Nabuchodonosor, king of the Babylonians.

2 So when ye be come into Babylon, ye shall remaine there many yeeres, and a lōg season, euen seuen generations, and after that will I bring you away peaceable frō thence.

a That is seuen times yeeres.

Psalm. 115. 4. & 135. 15. Esai. 44.

3 * Now shall ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 Beware therefore that yee in no wise be like the strangers, neither bee ye afraide of them, when ye see ꝧ multitude before thē and behinde them worshipping them,

5 But say ye in your hearts, O Lorde, we must worship thee.

6 For mine Angell shalbe with you, and shall care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilted, and layde ouer with siluer: yet are they but lies, and cannot speake.

8 And as they take gold for a maide that loueth to be decke,

9 So make they crownes for the heads of their gods: sometimes also the priestes themselues conuey away the golde, and siluer from their gods, and bestowe it vpon themselues.

10 Yea, they giue of the same vnto ꝧ harlots, that are in their houses: againe, they decke these gods of siluer, and gods of gold, and of wood with garmentes like men,

11 Yet can not they be preserued from rust and wormes,

12 Though they haue couered thē with clothing of purple, and wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a sceptre, as though hee were a certaine iudge of the countrie: yet can he not slay such as offende him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defende him selfe from battell, nor from theeues: so then it is euident, that they be no gods.

15 Therfore feare them not: for as a vessell that a man vseth, is nothing worth whē it is broken,

16 Such are their gods: when they be set vp in their temples, their eyes be full of dust by reason of the feete of those that come in:

17 And as the gates are shut in rounde about vpon him that hath offended the king: or as one that should be ledde to bee put to death, so the Priests keepe their temples with doores, and with lockes, & with barres, lest their gods should be spoyled by robbers. for feare.

18 They light vp candles before them: yea, more then for them selues, whereof they can not see one: for they are but as one of the postes of the temple.

19 They consume, that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eate them and their clothes, they feele it not.

20 Their faces are blacke through the smoke that is in the Temple.

21 The owles, swallowes and birds flie vpon their bodies, & vpon their heads, yea, and

and the carres also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautifull, except one wipe off the rust, they can not shine: neither when they were molten, did they feele it.

24 The things whereon is no breath, are bought for a most high price.

Baruc.6.7 25 *They are borne vpon mens shoulders, because they haue no feete, whereby they declare vnto men, that they be nothing worth: yea, and they that worshippe them, are ashamed.

26 For if they fall to the grounde at any time, they can not ryse vp againe of them selues, neither if one set them vp right, can they moue of them selues, neither if they be bowed downe, can they make them selues streight: but they set giftes before them, as vnto dead men.

27 As for the thinges that are offered vnto them, their Priestes sell them, and abuse them: likewise also the women lay vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in childebed, touche their sacrifices: by these things ye may knowe that they are no gods: feare them not.

29 From whence commeth it then, that they are called gods? because the women bring giftes to the gods of siluer, and golde, and wood.

30 And the Priests sit in their Temples, hauing their clothes rent, whose heades and beardes are shauen, and being bare headed,

31 They roare, and cry before their gods, as men do at the feast of one that is dead.

32 The Priestes also take away of their garmentes, and clothe their wiues and children.

33 Whether it be euil that one doeth vnto them, or good, they are not able to recompence it: they can neither set vp a King nor put him downe.

34 In like maner they can neither giue riches, nor money: though a man make a vowe vnto them and keepe it not, they will not require it.

35 They can saue no man from death, neither deliuer the weake from the mighty.

36 They can not restore a blinde man to his sight, nor helpe any man at his neede.

37 They can shewe no mercy to the widowe, nor do good to the fatherlesse.

38 Their gods of wood, golde and siluer, are as stones, that be hewen out of the mountaine, and they that worship them, shall be confounded.

39 Howe should a man thinke or say that they are gods?

40 Moreouer the Chaldeans themselues dishonour them: for when they see a dombe man, that can not speake, they present him to Bel,

41 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstande these things, can not leaue them: for they also haue no sense.

42 Furthermore the women, girded with coardes, sit in the streetes, and burne ‖ straw.

Ier. 10.

43 And if one of them be drawen away, and lye with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her coarde broken.

44 Whatsoeuer is done among them, is lyes: howe may it then be thought or sayde, that they are gods?

45 Carpenters and goldesmithes make them, neyther bee they any other thing, but euen what the woorkeman will make them.

46 Yea, they that make them, are of no long continuance: howe should then the things that are made of them, be gods?

47 Therefore they leaue lies, and shame for their posterite.

48 For when there commeth any warre or plague vpon them, the Priestes imagine with them selues, where they may hide them selues with them.

49 Howe then can men not perceyue, that they bee no gods, which can neither defende them selues from warre, nor from plagues?

50 For *seeing they be but of wood, and of siluer, and of golde, men shall knowe hereafter that they are but lyes, and it shall bee manifest to all nations and Kings, that they bee no gods, but the woorkes of mens handes, and that there is no woorke of God in them.

Esa.40.19. & 44.9. & 45.16. & 46.1. Ier.10.3. & 51.17. Baruc.6.

51 Whereby it may be knowen, that they are no gods.

52 They can set vp no King in the lande, nor giue raine vnto men.

53 They can giue no sentence of a matter, neither preserue from iniurie: they haue no power, but are as crowes betweene the heauen and the earth.

54 When there falleth a fire vpon the house of those gods of wood, and of siluer and of golde, the Priestes will escape and

saue them selues, but they burne as the balkes therein.

55 They can not withstande any king or enemies: how can it then be thought or said that they be gods?

56 Moreouer these gods of wood, of gold, & of siluer can neither defend thēselues from theeues nor robbers.

57 For they that are strongest, take away their golde and siluer, and apparell, wherewith they be clothed: and when they haue it, they get thē away: yet can they not helpe them selues.

58 Therefore it is better to bee a King, and so to shew his power, or els a profitable vessell in an house, whereby hee that oweth it, might haue profite, then such false gods: or to bee a doore in an house, to keepe such thinges safe as bee therein, then such false gods: or a pillar of wood in a pallace, then such false gods.

59 For the sunne and the moone, and the starres that shine, whē they are sent downe for necessarie vses, obey.

60 Likewise also the lightning when it shineth, it is eudent: & the winde bloweth in euery countrey.

61 And when God commandeth þ clouds to goe about the whole worlde, they doe as they are bidden.

62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is cōmanded: but these are not like any of these things, neither in forme, nor power.

63 Wherefore men should not thinke, nor say þ they bee gods, seeing they can neither giue sentence in iudgement, nor do mē good.

64 For so much now as ye are sure, that they be no gods, feare them not.

65 For they can neither curse, nor blesse Kings:

66 Neither can they shewe signes in the heauen among the heathen, neyther shine as the moone.

67 The beastes are better then they: for they can get them vnder a couert, and doe themselues good.

68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.

69 For as a skarrowe in a garden of cucumbers keepeth nothing, so are their gods of wood, and of siluer, and of golde:

70 And likewise their gods of wood, and golde and siluer are like to a White thorne in an orchard, that euery birde sitteth vpon, & as a dead body that is cast in the darke.

71 By þ purple also & brightnesse, which fadeth vpon them, ye may vnderstand, that they be no gods: yea, they them selues shall bee consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall bee farre from reproofe.

# The song of the three holy children,

*which followeth in the thirde Chapter of Daniel*

after this place, They fell downe bound into the middes of the hote fire fornace.

CHAP. I.

25 The prayer of Azarias. 46 The cruelte of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord and prouoke all creatures to the same

24 AND they walked in the middes of þ flame, praysing God, and magnified the Lord.

25 Then Azarias stoode vp, and prayed on this maner, & opening his mouth in the middes of the fire, sayde,

26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praysed and honoured for euermore.

27 For thou art righteous in al þ things, that thou hast done vnto vs, and all thy workes are true, and thy wayes are right, and all thy iudgements certaine.

28 In al þ things that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgementes: for by right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thinges haue we trespassed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddest commanded vs, that wee myght prosper.

31 Wherefore in all þ thou hast brought vpon vs, and in euery thing that thou hast done

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28 In al þ things that thou hast brought vpon vs, and vpon Jerusalem, the holy cite of our fathers, thou hast executed true iudgementes: for by right and equitie hast thou brought all these thinges vpon vs, because of our sinnes.

29 For we haue sinned and done wickedly, departing from thee: in all thinges haue we trespassed,

30 And not obeyed thy commaundements, nor kept them, neither done as thou haddest commanded vs, that wee myght prosper.

31 Wherefore in all þ thou hast brought vpon vs, and in euery thing that thou hast done

done to vs, thou hast done thē in true iudgement:

32 As in deliuering vs vnto the handes of our wicked enemies and most hatefull traitours, and to an vnrighteous King, and the most wicked in all the world.

33 And nowe wee may not open our mouthes: wee are become a shame and reproofe vnto thy seruants, and to them that worship thee.

34 Yet for thy Names sake, We beseech thee, giue vs not vp for euer, neither breake thy couenant,

35 Neither take away thy mercy from vs, for thy beloued Abrahams sake, and for thy seruant Isaacs sake, and for thine holy Israels sake,

36 To whome thou hast spoken and promised, that thou wouldest multiplie their seed as the starres of heauen, and as ỹ sand, that is vpon the sea shore.

37 For we, O Lord, are become lesse thē any nation, and be kept vnder this day in all the world because of our sinnes:

38 So that nowe we haue neither prince, nor Prophet, nor gouernour, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first fruits before thee, that we might finde mercie.

39 Neuertheless in a contrite heart, and an humble spirit, let vs be receiued.

40 As in the burnt offering of rammes and bullockes, and as in ten thousand of fat lambes, so let our offring be in thy sight this day, that it may please thee: for there is no confusion vnto them that put their trust in thee.

41 And nowe wee followe thee with all our heart, and feare thee, and seeke thy face.

42 Put vs not to shame, but deale with vs after thy louing kindnesse, and according to the multitude of thy mercies.

43 Deliuer vs also by thy miracles, and giue thy Name the glorie, O Lord,

44 That all they which do thy seruants euil, may bee confounded: euen let them bee confounded by thy great force and power, and let their strength be broken.

45 That they may know, that thou onely art the Lorde God, and glorious ouer the whole world.

a Which did a certaine Kinde of Ast and chaff to clap, as Plinius writeth. 2. booke. Chap. 105.

46 ¶ Nowe the Kings seruantes that had cast them in, ceased not to make ỹ ouen hote with a naphtha, & with pitch, and with towe, and with fagots,

47 So that the flame went out of the fornace fourtie and nine cubites,

48 And it brake foorth, and burnt those Chaldeans, that it found by the fornace.

49 But the Angel of the Lorde went downe into the fornace with thē that were with Azarias, & smote the flame of the fire out of the fornace,

50 And made in the middes of the fornace like a moyst whistling winde, so that the fyre touched them not at all, neither grieued, nor troubled them.

51 Thē these three (as out of one mouth) praised, and glorified, and blessed God in the fornace, saying,

52 Blessed be thou, O Lord God of our fathers, and praysed, and exalted aboue all things for euer, and blessed bee thy glorious and holy Name, & praysed aboue all things, and magnified for euer.

53 Blessed bee thou in ỹ Temple of thine holy glory, and praysed aboue all things, and exalted for euer.

54 Blessed be thou ỹ beholdest ỹ depths, and sittest vpon the Cherubims and praised aboue all things, and exalted for euer.

55 Blessed be thou in ỹ glorious Throne of thy kingdome, and praysed aboue all things, and exalted for euer.

56 Blessed bee thou in the firmament of heauen, and praysed aboue all thinges, and glorified for euer.

57 All ye Woorkes of the Lord bleesse ye the Lord: prayse him, and exalte him aboue all things for euer.

58 O heauens, bleesse ye ỹ Lord: prayse him, and exalt him aboue all things for euer. Psal.148.a.

59 O Angels of the Lord bleesse yee the Lorde: prayse him, and exalt him aboue all things for euer.

60 All ye waters that bee aboue the heauen, bleesse ye the Lorde, prayse him, & exalte him aboue all things for euer.

61 All ye powers of the Lord bleesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

62 O Sunne and Moone, bleesse yee the Lorde: prayse him, and exalt him aboue all things for euer.

63 O Starres of heauen, bleesse yee the Lorde: prayse him, and exalt him aboue all things for euer.

64 Euery showre, and dewe, bleesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

65 All ye Windes, bleesse ye ỹ Lord: prayse him, and exalt him aboue all things for euer.

66 O fire and heate, bleesse ye the Lorde: prayse him, and exalt him aboue all thinges for euer.

67 O Winter and Sommer, bleesse ye the Lorde: prayse him, and exalt him aboue all things for euer.

68 O dewes and stormes of snow, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

69 O frost and colde, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

70 O yce and snowe, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

71 O nyghtes and dayes, bless yee the Lorde: prayse him, and exalte him aboue all things for euer.

72 O light and darkenesse, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

73 O lightninges and cloudes, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

74 Let the earth bless the Lorde: let it prayse him, and exalt him aboue all things for euer.

75 O mountaines, and hilles, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

76 All things þ grow on the earth, bless ye the Lord: prayse him, & exalt him aboue all things for euer.

77 O fountaines, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

78 O sea, and floods, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

79 O whales, and all that moue in the waters, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

80 All ye foules of heauen, bless yee the Lorde: prayse him, and exalt him aboue all things for euer.

81 All ye beastes and cattell, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

82 O children of men, bless ye the Lord: prayse him, and exalt him aboue all things for euer.

83 Let Israel bless þ Lord, prayse him, and exalt him aboue all things for euer.

84 O Priestes of the Lorde, bless ye the Lorde: praise him, and exalte him aboue all things for euer.

85 O seruants of the Lord, bless ye the Lorde: prayse him, and exalt him aboue all things for euer.

86 O spirits and soules of the righteous, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

87 O Saints and humble of heart, bless ye the Lorde: prayse him, and exalte him aboue all things for euer.

88 O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and exalt him aboue all things for euer: for he hath deliuered vs from the hel, & saued vs frō the hand of death, & deliuered vs out of the middes of the fornace, & burning flame: euen out of the middes of the fire hath he deliuered vs.

89 Confesse vnto þ Lord, that he is gracious: for his mercie endureth for euer.

90 All ye that worshippe the Lord bless the God of gods: prayse him, and acknowledge him: for his mercie [endureth] worlde without ende.

# The historie of ‖ Susanna, which

for Susanna

*some ioyne to the ende of Daniel, and make it the thirteenth Chapter.*

2 The two gouernours are taken with þ loue of Susanne. 19 They take her alone in the garden. 20 They solicite her to wickednes. 23 She chooseth rather to obey God, though it were to the danger of her life. 34 She is accused. 45 Daniel doth deliuer her. 62 The gouernours are put to death.

THere dwelt a man in Babylon called Joacim,

2 And hee tooke a wife, whose name was Susanna, þ daughter of Helcias, a very fayre woman, and one that feared God.

3 Her father and her mother also were godly people, and taught their daughter according to the Lawe of Moses.

Nowe Joacim was a great rich man, had a fayre garden ioyning vnto his house, & to him resorted the Jewes, because he was more honorable then all others.

5 The same yere were appointed two of the ancients of the people to be iudges, such as the Lorde speaketh of, that the vnquiette came from Babylon, and from the ancient iudges, which seemed to rule the people.

6 These haunted Joacims house, and all such as had any thing to doe in the Lawe, came thither vnto them.

7 Nowe whē the people departed away at noone, Susanna went into her husbands garden to walke.

8 And the two elders saw her that thee went in dayly and walked, so that their lust was inflamed toward her.

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9 Therefore they turned awaye their
a To wit, the Son. a minde, and caſt downe their eies, that they
should not see heauen, nor remember iuſt
iudgements.

10 And albeit they both were wounded
with her loue, yet durſt not one ſhewe ano-
ther his griefe.

11 For they were aſhamed to declare their
luſt, that they deſired to haue to do with her.

12 Yet they watched diligently from day
to day to see her.

13 And the one ſaide to the other, Let vs
go nowe home, for it is dinner time.

14 So they went their way, & departed,
one from another: yet they returned againe,
and came into the ſame place, and after that
they had aſked one another the cauſe, they
acknowledged their luſt: then appointed
they a time both together when they might
find her alone.

15 Now when they had ſpied out a con-
uenient time, that ſhe went in, as her maner
was, with two maydes onely, and thought
to waſh her ſelfe in the garden (for it was an
hote ſeaſon)

16 And there was no body there, ſaue the
two Elders that had hid themſelues, and
watched for her:

17 She ſaid to her maides, Bring me oile
and ſope, and ſhut the garden doores, that
I may waſh me.

18 And they did as ſhe bade them, & ſhut
the garden doores, & went out themſelues
at a backe doore, to fet the thing that ſhe had
commanded them: but they ſaw not the El-
ders, becauſe they were hid.

19 Nowe when the maydes were gone
forth, the two Elders roſe vp and ranne vn-
to her, ſaying,

20 Beholde, the garden doores are ſhut,
that no man can ſee vs, and we burne in loue
with thee: therefore conſent vnto vs, and lie
with vs.

21 If thou wilt not, we will beare witnes
againſt thee, that a yong man was with
thee, and therefore thou diddeſt ſend away
thy maides from thee.

22 Then Sulanna ſighed, and ſaide, I
am in trouble on euery ſide: for if I doe this
thing, it is death vnto me: and if I do it not,
I cannot eſcape your hands.

23 It is better for mee to fall into your
handes, and not doe it, then to ſinne in the
ſight of the Lord.

24 With that Sulanna cried with a loud
voyce, and the two Elders cryed out againſt
her.

25 Then ranne the one, and opened the
garden doore.

26 ¶ So when the ſeruants of the houſe
heard the crye in the garden, they ruſhed
in at the backe doore, to ſee what was done
vnto her.

27 But when the Elders had declared
their matter, the ſeruants were greatly a-
ſhamed: for there was neuer ſuch a report
made of Sulanna.

28 On the morowe after, came the peo-
ple to Joacim her huſbande, and the two
Elders came alſo, full of miſchieuous imagi-
nation againſt Sulanna, to put her to death,

29 And ſaid before the people, Send for
Sulanna the daughter of Helcias Joacims
wife. And immediatly they ſent.

30 So ſhe came with her father and mo-
ther, her children and all her kinred.

31 Now Sulanna was very tender, and
faire of face.

32 And theſe wicked men commaded to
vncouer her face (for ſhee was couered) ſ
they might ſo be ſatisfied with her beautie.

33 Therefore they that were about her,
and all they that knew her, wept.

34 Then the two Elders ſtoode vp in the
middes of the people, and laide their hands
vpon her head,

35 Which wept and looked vp towarde
heauen: for her heart truſted in the Lord.

36 And the Elders ſaid, As we walked in
the garden alone, ſhee came in with two
maides, whom ſhe ſent away from her, and
ſhut the garden doores.

37 Then a yong man, which there was
hid, came vnto her, and lay with her.

38 Then we which ſtoode in a corner of
the garden, ſeeing this wickednes, ranne
vnto them, and we ſaw them as they were
together,

39 But we could not holde him: for hee
was ſtronger then we, & opened the doore,
and leaped out.

40 Now when wee had taken this wo-
man, wee aſked her what yong man this
was, but ſhee would not tell vs: of theſe
things are we witneſſes.

41 The the aſſemblie beleeued them, as
thoſe that were the Elders & iudges of the
people: ſo they condemned her to death.

42 Then Sulanna cried out with a
lowde voyce and ſaide, O euerlaſting God,
that knoweſt the ſecretes, and knoweſt al
things afore they come to paſſe,

43 Thou knoweſt, that they haue be-
falſe witneſſe againſt me, and beholde
muſt dye, where as I neuer did ſuch
as theſe men haue maliciouſly inuen
gainſt me.

44 And the Lord heard her vo

45 ¶ Therefore when she was led to be put to death, the Lorde raysed vp the holy spirite of a yong childe, whose name was Daniel.

46 Who cryed with a loude voyce, I am cleane from the blood of this woman.

47 Then all the people turned them toward him, & said, What meane these wordes, that thou hast spoken?

48 Then Daniel stoode in the middes of them, and said, Are ye such fooles, O Israelites, that without examination, or knowledge of the trueth, yee haue condemned a daughter of Israel?

49 Returne againe to iudgement: for they haue borne false witnesse against her.

50 Wherefore the people turned againe in all haste, and the Elders sayde vnto him, Come, sit downe among vs, and shew it vs, seeing God hath giuen thee the office of an Elder.

51 Then sayde Daniel vnto them, Put these two aside, one farre from another, and I will examine them.

52 So when they were put asunder, one from another, he called one of them and said vnto him, O thou that art olde in a wicked life, nowe thy sinnes which thou hast committed afore time, are come to light.

53 For thou hast pronounced false iudgements, & hast condemned the innocent, and hast let the guilty goe free, albeit the Lorde saith, *The innocent and righteous shalt thou not slay. *Exod.23.

54 Now then, if thou hast seene her, tell me, Vnder what tree sawest thou them companying together? who answered, Vnder a lentisk tree.

55 Then said Daniel, Verely thou hast lyed against thine owne head: for loe, the Angel of God hath receiued the sentence of God, to cut thee in two. Gr. wife.

56 So put he him aside, and commanded to bring the other, & sayde vnto him, O thou seede of Chanaan, and not of Juda, beautie hath deceyued thee, and lust hath subuerted thine heart.

57 Thus haue ye dealt with the daughters of Israel, and they for feare companied with you: but the daughter of Juda would not abide your wickednes.

58 Now therefore tell me, Vnder what tree didst thou take them companying together? Who answered, Vnder a ^pyne tree. p Gr. Schinis tree.

59 Then sayde Daniel vnto him, Verely thou hast also lied against thine head: for the Angel of God waiteth with the sword to cut thee in two, and so to destroy you both.

60 ¶ With that all the whole assemblie cryed with a loude voyce, and praised God, which saueth them that trust in him.

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62 *And according to the Law of Moyses they dealt with them, as they dealt wickedly against their neighbour, and put thē to death. Thus the innocent blood was saued the same day. *Deut.19. 19. prou.19. 5

63 Therefore Helcias, and his wife praised God for their daughter Susanna, with Joacim her husband, & all the kinred, that there was no dishonestie found in her.

64 From that day forth was Daniel had in great reputatiō in the sight of the people.

65 And King Astyages was layd with his fathers, and Cyrus of Persia reigned in his steade.

## The historie of Bel and the dragon,

*which is the fourteenth chapter of Daniel*

after the Latin.

NOw when King Astyages was layd with his fathers, Cyrus the Persian receiued his kingdome.

2 And Daniel did eate at the Kings table, and was honoured aboue all his friends.

3 Nowe the Babylonians had an idole, called Bel, and there were spent vpon him day, twelue great measures of fine flowre and fourtie sheepe, and sixe great vessels of wine.

4 The king worshipped it, and went daily to honour it: But Daniel worshipped his owne God. And the King said vnto him, Why doest not thou worship Bel?

5 Who answered, & said, Because I may not worship idols made with handes, but the liuing God, which hath created the heauen and the earth, & hath power vpon all flesh.

6 Then said the King vnto him, Thinkest thou not that Bel is a liuing God? seest thou not how much he eateth and drinketh euery day?

7 Then Daniel smiled & said, O King, bee not deceiued: for this is but claye within,

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within, and drafte without, and did neuer eate any thing.

8 So the King was wroth, and called for his priests, and said vnto them, If ye tell me not, who this is that eateth vp these expences, ye shall die:

9 But if ye can certifie me that Bel eateth them, then Daniel shall die: for he hath spoken blasphemie against Bel. And Daniel saide vnto the King, Let it bee according to thy worde.

10 (Nowe the Priests of Bel were three score and tenne, beside their wiues and children:) and the King went with Daniel into the temple of Bel.

11 So Bels Priestes sayde, Beholde, We will goe out, and set thou the meate there, O King, and let the wine bee filled: then shut the doore fast, and seale it with thine owne signet:

12 And to morowe when thou comest in, if thou findest not that Bel hath eaten vp all, wee will suffer death, or els Daniel that hath lyed vpon vs.

13 Nowe they thought them selues sure enough: for vnder the table they had made a priue entrance, and there went they in euer, and tooke away the things.

14 So when they were gone foorth, the King set meates before Bel. Nowe Daniel had commanded his seruantes to bring ashes, and these they strowed throughout all the Temple, in the presence of the King alone: thē went they out, and shut the doore, and sealed it with the Kinges signet, and so departed.

15 Nowe in the night came the Priestes, with their wiues and children, (as they were wont to doe) and dyd eate and drinke vp all.

16 In the morning betimes, the King arose and Daniel with him.

17 And the King sayde, Daniel, are the seales whole? who answered, Yea, O king, they be whole.

18 And assoone as he had opened ꝑ doore, the King looked vpon the table, and cryed with a loude voyce, Great art thou, O Bel, and with thee is no deceite.

19 Then laughed Daniel, and held the King that he should not go in, and said, Behold nowe the pauement, and marke well whose foote steppes are these.

20 And the King saide, I see the foote steppes of men, women, and children: therefore the King was angrie,

21 And tooke ꝑ priests, with their wiues, and children, and they shewed him the priue doores, where they came in, and consumed such thinges as were vpon the table,

22 Therefore the King slewe them, & deliuered Bel into Daniels power, Who destroyed him and his temple.

23 ¶ Moreouer in that same place there was a great dragon, which the Babylonians worshipped.

24 And the King said vnto Daniel, Sayest thou, that this is of brasse also? loe, he liueth and eateth and drinketh, so that thou canst not say, that he is no liuing god: therefore worship him.

25 Then said Daniel vnto the King, I will worship the Lorde my God: for hee is the liuing God.

26 But giue me leaue, O King, & I will slay this dragon without sword or staffe. And the King said, I giue thee leaue.

27 Then Daniel tooke pitche, & fatte, & heare, and did seethe them together, & made luppes thereof: this hee put in the dragons mouth, and so the dragon burst in sunder. And Daniel sayde, Behold, whom ye worshippe.

28 When the Babylonians heard it they were wonderful wroth, and gathered them togethet against the King, saying, The King is become a Iew: for he hath destroyed Bel, and hath slaine the dragon, and put the priests to death.

29 So they came to the King, and sayd, Deliuer vs Daniel, or els wee will destroy thee and thine house.

30 Now when the King saw, that they preassed sore vpon him, and that necessitie constrayned him, he deliuered Daniel vnto them:

31 who cast him into ꝑ lyons den, where he was fiue dayes.

32 In the denne there were seuen lyons, and they had giuen them euery day two bodies and two sheepe, which then were not giuen them, to the intent that they might deuoure Daniel.

33 ¶ Now there was in Iewrie a Prophet called Abbacuc, which had made pottage, and broken bread into a boule, & was going into the fielde for to bring it to the reapers.

34 But the Angel of the Lord said vnto Abbacuc, Goe, carie ꝑ meate that thou hast, into Babylon vnto Daniel, which is in the lyons denne.

35 And Abbacuc said, Lord, I neuer saw Babylon, neither doe I knowe where the denne is.

36 Thē the Angel tooke him by ꝑ crowne of the head, and bare him by the heare of the head, and through a mightie winde set

him in Babylon vpon the denne.

37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.

38 Then saide Daniel, O God, thou hast thought vpon mee, and thou neuer fayleſt them that seeke thee and loue thee.

39 So Daniel arose, and did eate, and the Angel of the Lord set Abbacuc in his owne place againe immediately.

40 Upon the seuenth day, the king went to bewaile Daniel: and whē he came to the denne, he looked in, and behold, Daniel sate [in the middes of the Lyons.

41 Then cryed the King with a lowde voyce, saying, Great art thou, O Lorde God of Daniel, and there is none other beſides thee.

42 And hee drewe him out of the denne, and cast them that were the cauſe of his deſtruction into the denne, and they were deuoured in a moment before his face.

# The first booke of the *Maccabees.*

## CHAP. I.

8 The death of Alexander the King of Macedonia. 11 Antiochus taketh the kingdome. 13 Many of the children of Israel make couenant with the Gentiles. 22 Antiochus subdueth Egypt and Jerusalem vnto his dominion. 50 Antiochus seeketh vp Idoles.

AFter that Alexander ꝑ Macedoman, the ſonne of Philippe, went forth of the land of Chettiim, and ſlew Darius King of the Perſians and Medes, and reigned for him, as he had before in Grecia,

a The first battel with the Carthaginenſes was fought at this time.

2 Hee tooke great warres in hande, and wanne ſtrong holdes, and ſlewe the Kings of the earth.

3 So went he thorow to the endes of the World, and tooke ſpoyles of many nations, in ſo much that the World ſtoode in awe of him: therefore his heart was puffed vp and was hawtie.

b The beginning of the kingdom of Egypt.

4 [b] Now when he had gathered a mightie ſtrong hoſte,

5 And had reigned ouer regions, nations and kingdomes, they became tributaries vnto him.

6 After theſe things he fell ſicke, & knewe that he ſhould die.

7 Then he called for the chiefe of his ſeruants, which had bene brought vp wᵗ him of children, & parted his kingdome among them, while he was yet aliue.

8 So Alexander had reigned twelue yeeres when he died.

c The beginning of ꝑ kingdome of Syria.

9 [c] And his ſeruants reigned euery one in his roome.

10 And they all cauſed them ſelues to be crowned after his death, & ſo did their children after them many yeres, and much wickednes increaſed in the World.

11 For out of theſe came the wicked roote, [euen Antiochus Epiphanes, the ſonne of king Antiochus, which had bin an hoſtage at Rome, and hee reigned in the hundreth and ſeuen and thirtieth yeere of the kingdome of the Greekes.

*Or, rooter.*

12 [d] In thoſe dayes went there out of Iſrael wicked men, which enticed many, ſaying, Let vs goe, & make a couenant with the heathen, that are rounde about vs: for ſince we departed from them, We haue had much ſorowe.

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13 So this deuice pleaſed them well.

14 And certaine of ꝑ people were ready, & went to the King which gaue them licence to do after the ordinances of the heathen.

15 [e] Then ſet they vp a place of exercise at Jeruſalem, according to the faſhions of ꝑ heathen,

e The wicked ſal beeuolong in miſchiefe. f By vnlawing the ſhamcart the pare that was circumciſed, as Ceſ. 7. cap. 25. Egypt. lib. de pondere. et menſur.

16 And made them ſelues [f] vncircumciſed, and forſooke the holy Couenant, & toyned them ſelues to the heathen, and were ſold to do miſchiefe.

17 So when Antiochus kingdome was ſet in order, hee went about to reigne ouer Egypt, that he might haue the dominion of two Realmes.

18 Therefore he entred into Egypt with a mightie compane, with charets, and Elephants, and with horſemen, and with a great naule,

g The ſecond battel with the Carthaginenſes.

19 [g] And moued warre againſt Ptolemeus king of Egypt: but Ptolemeus was afraid of him, and fled, & many were wounded to death.

20 Thus [ Antiochus ] wanne many ſtrong cities in the land of Egypt, & tooke away the ſpoyles of the land of Egypt.

21 And after that Antiochus had ſmitten Egypt, hee turned againe in ꝑ hundreth, fourtie and three yere,

22 And went vp towarde Iſrael & Jeruſalem with a mightie people,

23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candleſticke for the light, and all the inſtruments

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ſtruments thereof, & the table of the ſhewe-bread, & the powring veſſels, & the bowles, and the golden baſins, and the vaile, and ỳ crownes, and the golden apparell, which was before the Temple, and brake all in pieces.

24 He tooke alſo the ſilver and gold, and the precious iewels, and he tooke the ſecret treaſures that he founde, and when he had taken away all, he departed vnto his owne lande,

25 After he had murthered many men, and ſpoken very proudly.

26 Therefore there was a great lamentation in euery place of Iſrael.

27 For the Princes & the Elders mourned: the yong women, and the yong men were made feeble, and ỳ beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, & ſhe that ſate in the marriage chamber, was in heauines.

29 The land alſo was moued for the inhabitants thereof: for all the houſe of Jacob was couered with confuſion.

h The hatred of Macedonia.

30 After two yeres the King ſent his chiefe tare maiſter vnto the cities of Juda, which came to Jeruſalē with a great multitude,

31 who ſpake peaceable words vnto thē in deceit, and they gaue credit vnto him.

32 Then he fell ſuddenly vpon the citie, and ſmote it with a great plague, & deſtroyed much people of Iſrael.

33 And when he had ſpoyled the citie, he ſet fyre on it, caſting downe the houſes thereof, and walles thereof on euery ſide.

34 The women and their children tooke they captiue, and led away the cattel.

35 Then fortified they the citie of Dauid with a great and thicke wall & with mighty towres, and made it a ſtrong holde for them.

36 Moreouer they ſet wicked people there, & vngodly perſons, and fortified them ſelues therein.

37 And they ſtored it with weapons and victuales, and gathered the ſpoyle of Jeruſalem, and layed it vp there.

38 Thus became they a ſore ſnare and were in ambuſhment for the Sanctuarie, and were wicked enemies euermore vnto Iſrael.

39 For they ſhed innocent blood on euery ſide of the Sanctuarie, and defiled ỳ Sanctuarie,

40 In ſo much that the citizens of Jeruſalem fled away becauſe of them, and it became an habitation of ſtraungers, being deſolate of them whom ſhee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left waſte as a wildernes: her holy daies were turned vnto mourning, her Sabbaths vnto reproch, and her honour brought to naught.

42 As her glory had bene great, ſo was her diſhonour, and her excellencie was turned vnto ſorow.

43 Alſo ỳ King wrote vnto all his kingdome, that all the people ſhould bee as one, & that euery man ſhould leaue his lawes. 1. Mac. 1. 41. & 42.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Iſraelites conſented to his religion, offring vnto idoles, and defiling the Sabbath.

46 So the King ſent letters by ỳ meſſengers vnto Jeruſalem, and to the cities of Juda, that they ſhould followe the ſtrange lawes of the countrey,

47 And that they ſhould forbid & burnt offrings and ſacrifices, and the offrings in the Sanctuarie, 1. Mac. 1. 45.

48 And that they ſhould defile the Sabbaths and the feaſts,

49 And pollute the Sanctuarie and the holy men,

50 And to ſet vp altars, and groues, and chappels of idoles, & offer vp ſwines fleſh, & vncleane beaſtes,

51 And that they ſhould leaue their children vncircumciſed, and defile their ſoules with vncleanes, and pollute them ſelues, that they might forget the Lawe, & change all the ordinances,

52 And that whoſoeuer would not doe according to the commandement of ỳ King, ſhould ſuffer death.

53 In like maner wrote hee throughout all his kingdomes, and ſet ouerſeers ouer all the people, { for to compell them to doe theſe thinges. }

54 And he commanded the cities of Juda to do ſacrifice citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forſooke the Lawe, and ſo they committed euill in the land.

56 And they droue the Iſraelites vnto ſecrete places, euen whereſoeuer they could flee for ſuccour.

57 The fiftenth day of Caſleu, in ỳ hundreth and fiue and fourtieth yere, they ſet vp the abomination of deſolation vpon the altar, and they builded altars throughout the cities of Juda on euery ſide.

58 And before the doores of the houſes, & in the ſtreetes they burnt incenſe.

59 And

59 And the bookes of the Lawe, which they founde, they burnt in the fyre, and cut in pieces.

60 Whosoeuer had a booke of the Testament founde by him, or whosoeuer consented vnto the Lawe, the Kings commandemẽt was, that they should put him to death by their authoritie.

61 And they executed these things euery moneth vpõ the people of Israel that were found in the cities.

62 And in the fiue and twentieth day of the moneth, they did sacrifice vpõ the altar, which was in the stead of the altar of sacrifices.

63 And according to the commandemẽt, they put certaine women to death, which had caused their children to bee circumcised,

64 And they hanged vp the children at their neckes and they spoyled their houses, and slewe the circumcisers of them.

65 Yet were there many in Israel, which were of courage, and determined in them selues, that they would not eate vncleane things,

66 But chose rather to suffer death, that to be defiled with those meates: so because they would not breake the holy couenant, they were put to death.

67 And this tyrannie was very sore vpon the people of Israel.

## CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy citie. 15 They refuse to do sacrifice vnto idoles. 24 The zeale of Mattathias for the Lawe of God. 32 They are slayne and will not fight against the Sabbath day. 49 Mattath. as dying commandeth his sonnes to cleaue by the worke of God, after the example of the fathers.

IN those dayes stood vp Mattathias the Priest, the sonne of Joannes, the sonne of Simeõ, of the sonnes of Joarib of Jerusalem, and dwelt in Modin.

2 And he had fiue sonnes, Joanan called Gaddis,

3 Simon called Thassi,

4 Judas which was called Maccabeus,

5 Eleazar called Abaron, & Jonathan, whose name was Apphus.

6 Now he saw the blasphemies, which were committed in Juda and Jerusalem:

7 And he said, Woe is me: wherfore was I borne, to see this destructiõ of my people, and the destruction of the holy citie, & thus to sit still: at is deliuered into the hands of the enemies,

8 And the Sanctuarie [is] in the hands of straungers, her Temple is as a man that hath no renoume.

9 Her glorious vessels are caried away vnto captiuitie: her infants are slaine in the streetes, and her yong men are fallen by the swoorde of the enemies.

10 What people is it, that hath not some possession in her kingdome, or hath not gotten of her spoyles?

11 All her glorie is taken away: of a free woman, she is become an handmaid.

12 Behold our Sanctuarie & our beautie, and honour is desolate, & the Gentiles haue defiled it.

13 What helpeth it vs then to liue any longer?

14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon thẽ, and mourned very sore.

15 ¶ Then came men from the King to the citie of Modin to compell thẽ to forsake God, and to sacrifice.

16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.

17 Then spake the commissioners of ỹ King, and said vnto Mattathias, Thou art the chiefe and an honourable man, & great in this citie, and hast manie children and brethren.

18 Come thou therefore first, and fulfill the Kinges commaundement, as all the heathẽ haue done, and also the men of Juda, and such as remaine at Jerusalem: so shalt thou and thy famulie be in the Kings fauour, and thou & thy children shalbe enriched with siluer and golde, and with many rewardes.

19 Then Mattathias answered & saide with a loude voyce, Though all nations that are vnder the Kinges dominion, obey him, and fall away euery man from the religion of their fathers, & consent to his commandements,

20 Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be merciful vnto vs, that we forsake not the Lawe and the ordinances.

22 We will not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when hee had left off speaking these words, there came one of the Jewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to ỹ Kings commandement.

24 Now when Mattathias sawe it, he was so inflamed with zeale, ỹ his reines shooke, & his wrath was kindled according to the ordinance of the Lawe: therefore hee

1. It is a vehement note of the enemies of God, to burne ỹ bookes of the Lawe, Of these first is 1. chap. 3.

Ioseph. Antiq. 12. cha. 7

2. The father promiseth for his children that they shall serue Gods: so doth Iosua for his household, Iosh. 24. 15.

3. It is a grace to the godly to see the people obey.

hee ranne vnto him, and killed him by the altar:

25 And at the same time hee slewe the kings commissioner, that compelled him to do sacrifice, and destroyed the altar.

Num.25.7 26 Thus bare he a zeale to the Law of God, * doing as Phinees did vnto Zambri the sonne of Salom.

27 ¶ Then cryed Mattathias with a loud voyce in the citie, saying, Whosoeuer is zealous of the Lawe, and will stande by the couenant, let him come forth after me.

28 So hee, and his sonnes fled into the mountaines, and left al that they had in the citie.

1 Orphanes and widowes and vp-rightly. 29 Then many that sought after iustice and iudgement,

30 Went downe into the wildernesse to dwell there, both they, and their children, & their wiues, and their cattell: for the afflictions increased sore vpon them.

31 ¶ Now when it was tolde vnto the Kings seruants, and to the garisons, which were in Ierusalē in the citie of Dauid, that men had broken the Kings cōmandement, and were gone downe into the secret places in the wildernes,

32 Then many pursued after them: and hauing ouertaken them, they camped against them, & set the battel in array against them on the Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth and doe according to the commandement of the King, & yee shall liue.

34 But they answered, Wee will not go forth, neither will we do the Kinges commandement, to defile the Sabbath day.

35 Then they gaue them the battell.

36 But the other answered them nothing, neither cast any one stone at the, nor stopped the priue places,

37 But said, We will die all in our innocence: the heauen and earth shall testifie for vs, that ye destroy vs wrongfully.

38 Thus they gaue them the battell vpon the Sabbath, and slewe both men & cattell, their wiues and their children to the number of a thousand people.

39 ¶ When Mattathias and his friends vnderstoode this, they mourned for them greatly,

40 And said one to another, If we al do as our brethren haue done, and fight not against the heathen for our liues, and for our Lawes, then shall they vnocently destroy vs out of the earth.

41 Therfore they concluded at the same time, saying, Whosoeuer shall come to make battel with vs vpon the Sabbath day, Wee will fight against him, that Wee die not all, as our brethren that were murthered in the secret places.

42 Then came vnto them the assembly of † Aldeans, which were of the strongest men of Israel all such as were wel minded toward the Lawe.

43 And all they that were fled for persecution, ioyned them selues vnto them, and were an helpe vnto them.

44 So they gathered a power, & smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto † heathen, and escaped.

45 Then Mattathias and his friendes went about, and destroyed the altars,

46 And circumcised the childre by force that were vncircumcised, as many as they found within the coastes of Israel,

47 And they pursued after the proude men: & this acte prospered in their hands.

48 So they recouered the Lawe out of the hand of † Gentiles, & out of the hand of Kings, and gaue not place to the Wicked.

49 Now when the time drewe neere, that Mattathias should dye, he sayde vnto his sonnes, Now is pride and persecution increased, and the time of destruction, & the wrath of indignation.

50 Now therefore, my sonnes, be ye zealous of the lawe, and giue your liues for the couenant of our fathers.

51 Call to remembrance what actes our fathers did in their time: so shall yee receiue great honour and an euerlasting name.

52 *Was not Abraham founde faithfull in tentation, and it was imputed vnto him for righteousnes? Gen.22.1 Wisd.10.5

53 *Joseph in the time of his trouble kept the commandement, & was made the lorde of Egypt. Gen.39.9

54 *Phinees our father, because he was zealous and feruent, obtained the couenant of the euerlasting priesthoode. Num.25.11. Eccl.45.28

55 *Jesus for fulfilling the worde, was made the gouernour of Israel. Iosue.1.

56 *Caleb, because he bare witnes before the congregation, receiued the heritage of the land. Num.14.24 Iosue.14.7

57 *Dauid, because of his mercie obtained † throne of the kingdome for euermore. 1.Sam.16.13

58 *Elias, because he was zealous and feruent in the Law, was taken vp euen vnto heauen. 1.Kings.2.11

59 *Ananias, Azarias & Misael by their faith were deliuered out of the flame. Dan.3.23

60 *Daniel, because of his innocēcie, was deliuered from the mouth of the lyons. Dan.6.22

61 And

61 And thus yee may consider throughout all ages that whosoeuer put their trust in him, shall not want strength.

Mat. 10. 28. 1. Pet. 3. 14. & 4. 14. & 5. 8.

62 Feare not yee then the wordes of a sinfull man: for his glorie is but dongue and wormes.

63 To day is he set vp, and to morow he shall not bee found: for he is turned into his dust, and his purpose perisheth.

Iam. 1. 10. 1. Pet. 1. 24. Ecclus. 14. 18.

64 Wherefore, my sonnes, take good heartes, and shewe your selues men for the Lawe: for by it shall you obtaine glory.

65 And behold, I know that your brother Simon is a man of counsell: giue eare vnto him alway: hee shall bee a father vnto you.

66 And Judas Maccabeus hath beene mightie & strong, euen from his youth vp: let him bee your captaine, and fight you the battel for the people.

67 Thus shall ye bring vnto you all those that obserue the Lawe, and shall auenge the iniuries of your people.

68 Recompense fully the heathen, and giue your selues to the commaundement of the Lawe.

69 So he blessed them, and was layed with his fathers,

70 And dyed in the hundreth, fourtie & fiue yeere, and his sonnes buried him in his fathers sepulchre at Modin, and all Israel made great lamentation for him.

## CHAP. III.

1 Judas is made ruler ouer the Iewes. 11 He killeth Apollonius and Seron the princes of Syria. 44 The confidence of Judas toward God. 55 Judas determineth to fight against Lysias, whom Antiochus had made captaine ouer his host.

Then Judas his sonne, called Maccabeus, rose vp in his place.

2 And all his brethren helped him, and all they that helde with his father, & fought with courage the battel of Israel.

3 So he gate his people great honour: he put on a brestplate as a gyant, and armed him selfe, and set the battel in array, and defended the campe with the sword.

4 In his actes he was like a lyon, & as a lyons whelpe roaring after the pray.

5 For hee pursued the wicked, & sought them out, and burnt vp those that vexed his people,

6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in his hand.

7 And hee grieued diuers Kinges, but Jacob reioyced by his actes, & his memorial is blessed for euer.

8 He went also thorow the cities of Juda, and destroyed the wicked out of them, and turned away the wrath from Israel.

9 So was he renoumed vnto the ends of the earth, and hee assembled together those that were ready to perish.

10 But Apollonius gathered the Gentiles, & a great host out of Samaria, to fight against Israel. a Who was generour of Syria.

11 Which when Judas perceiued, he went forth to meete him and smote him, and slew him, so that many fell downe slaine, and the rest fled. 1. Esd. Antiq. 12. chap. 9.

12 So Judas tooke their spoyles, & tooke also Apollonius sworde, and fought with it all his life long.

13 Now when Seron a prince of the armie of Syria, heard that Judas had gathered vnto him the cõgregation, & Church of the faithfull, and went forth to warre,

14 He sayd, I wil get mee a name, & will bee glorious in the Realme: for I will goe fight with Judas, and them that are with him, which haue despised the kings cõmandement.

15 So he made him readie to go vp, and there went with him a mightie host of the vngodly to helpe him, and to be auenged of the children of Israel.

16 And when he came neere to the going vp of Bethhoron, Judas went forth to meete him with a small companie.

17 But when they sawe the armie comming against them, they sayde to Judas, How are we able, being so fewe, to fight against so great a multitude, and so strong, seeing wee bee so wearie, and haue fasted all this day?

18 Then sayde Judas, It is an easie thing for many to be shut vp in the hands of fewe, and there is no difference before the God of heauen, to deliuer by a great multitude, or by a small companie.

19 For the victorie of the battel standeth not in the multitude of the host, but the strength commeth from heauen.

20 They come against vs with a cruel and proud multitude, to destroy vs, and our wiues, and our children and to robbe vs.

21 But wee doe fight for our liues, & for our Lawes,

22 And God him selfe will destroy them before our face: therefore bee not ye afrayde of them.

23 And when he had left off speaking, he leapt suddenly vpon them: so was Seron & his host destroyed before him.

24 And they pursued the from the going downe of Bethhoron vnto the plaine: where there were slaine eight hundreth men of them,

them, and the residue fled vnto the lande of the Philistims.

25 Then the feare and terrour of Judas and his brethren fel vpon the nations round about,

26 So that his fame came vnto the king: for all the Gentiles could tell of the warres of Judas.

27 ¶ But when King Antiochus heard these tidings, hee was angry in his minde: wherefore he sent forth, and gathered al the power of his realme a verie strong armie,

28 And opened his treasurie, and gaue his host a yeeres wages in hande, commanding them to be readie for a yere for all occasions.

29 Nevertheles, when he sawe that the money of his treasures failed, and that the tributes in the countrey were small because of the dissension, and plagues that hee had brought vpon the lande, in taking away the Lawes which had bene of old time,

30 He feared least he should not haue now at the seede time, as at the first, for the charges and gifts that he had giuen with a liberall hand afore: for in liberalitie he farre passed the other Kings that were before him.

31 Wherefore he was beaume in his minde, and thought to goe into Persia, for to take tributes of the countreys, & to gather much money.

32 So he left Lysias a noble man and of the Kings blood to ouersee the Kings business, from the riuer of Euphrates vnto the borders of Egypt,

33 And to bring vp his sonne Antiochus, till he came againe.

34 Moreouer, hee gaue him halfe of his host and elephants, & gaue him the charge of all things that he would haue done,

35 And concerning those which dwelt in Juda & Jerusalem, that he should send an army against them, to destroy & root out the power of Israel & the remnant of Jerusalé, & to put out their memorial from that place,

36 And to set strangers for to inhabite all their quarters, and part their lande among them.

37 And the king tooke the halfe of the host that remained, & departed from Antiochia his royall citie, in the yere an hundreth fourtie and seuen, and passed the riuer Euphrates, and went thorowe the hie countries.

38 Then Lysias chose Ptolemeus the sonne of Dorymmus, & Nicanor, and Gorgias, mightie men, and the Kings friends,

39 And sent with them fourtie thousand footemen, and seuen thousand horsemen, to go into the land of Juda, and to destroy it, as the King commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plaine countrey. Emmaus.

41 Now when the marchants of the countrey heard the rumour of them, they tooke verie much siluer and gold, & seruants and came into the campe to bye the children of Israel for slaues & the strength of Syria and of strange nations ioyned with them.

42 ¶ Now when Judas and his brethren sawe that trouble increased, and that the host drew neere vnto their borders, considering the kings wordes, whereby he had commanded to destroy the people, and vtterly abolish them,

43 They said one to another, Let vs redresse the decay of our people, & let vs fight for our people, and for our Sanctuarie.

44 Then the congregation were soone readie gathered to fight, and to pray, and to desire mercie and compassion.

45 As for Jerusalem, it was not inhabited, but was as a wildernes. There went none that was borne in it into or out of it, and the Sanctuarie was troden downe, and the strangers kept the fortresse, and it was the habitation of the heathé: and the mirth of Jacob was taken away: the pipe and the harpe ceased.

46 So they gathered themselues together, & came to Maspha before Jerusalem: for in Maspha was the place where they prayed aforetime in Israel.

47 And they fasted that day, & put sackcloth vpon them, and cast ashes vpon their heades, and rent their clothes,

48 And opened the booke of the Lawe, wherein the heathen sought to paint the likenes of their Idoles,

49 And brought the Priestes garments, and the first fruites, and the tithes, and set there the Nazarites, which accomplished their dayes.

50 And they cryed with a loude voyce toward heauen, saying, What shall wee doe with these? and whither shal we carie them away?

51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, and brought downe.

52 And beholde, the heathen are come against vs to destroy vs: thou knowest what things they imagine against vs.

53 How can we stand before them, except thou helpe vs?

54 Then they blewe the trumpets, and cryed with a loude voyce.

55 And after this Judas ordeyned captaines ouer the people, euen captaines ouer

thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.

56 And they commanded them that builded houses, or maried wiues, or planted vineyards, or were fearful, that they should returne euery one to his owne house, according * to the Lawe.

Deut. 20. and 24.

57 So the hoste remoued, and pitched vpon the Southside of Emmaus.

58 And Judas sayde, Arme your selues, and bee valiant men, and be readie against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.

59 For it is better for vs to die in battell, then to see the calamities of our people and of our Sanctuarie.

60 Neuertheles as the will [of God] is in heauen, so be it.

## CHAP. IIII.

1 Judas goeth against Gorgias which lieth in wait. 24 He putteth Gorgias and his host to flight. 28 Lysias moueth Judas. 30 But Judas preuenteth him ouer. 43 Judas purifieth the Temple and dedicateth the altar.

Ioseph. lib. 1. Bellum. 10.

Then tooke Gorgias fiue thousand foote men, and a thousand of the best horsemen, & departed out of the campe by night,

2 To inuade the campe of the Iewes, and to slay them suddenly: and the men of the fortresse were his guides.

3 Now when Judas heard it, hee remoued, & they that were valiant men to smite the Kings armie which was at Emmaus,

4 Whiles yet the armie was dispersed from the campe.

5 In the meane season came Gorgias by night into Judas campe: & when he founde no man there he sought them in the mountaines: for said he, They flee from vs.

6 But assoone as it was day, Judas shewed himselfe in the field with three thousand men, which had neither harnesse nor swordes to their minds.

7 And they saw that the armies of the heathen were strong and well armed, and their horsemen about them, & that these were expert men of warre.

8 Then said Judas to the men that were with him, Feare ye not their multitude, neither be afraid of their assault.

9 Remember, how our fathers were deliuered * in the red sea, when Pharao pursued them with an armie.

Exo. 14. 9.

10 Therefore nowe let vs crie vnto heauen, and the Lorde will haue mercie vpon vs, and remember the couenant of our fathers, and will destroy this hoste before our face this day:

11 So shall all the heathen know, that there is one, which deliuereth and saueth Israel.

12 Then the strangers lift vp their eyes, and saw them comming against them,

13 And they went out of their tents into the battell and they that were with Judas, blew the trumpets.

14 So they ioyned together, and the heathen were discomfited and fled by the plaine.

15 But the hindmost of them fell by the sworde, and they pursued them vnto Gazeron, and vnto the plaines of Idumea, and of Azotus, and of Jamnia, so that there were slaine of them about three thousand men. Or, Asdoth.

16 So Judas turned againe with his host from pursuing them,

17 And said vnto the people, Be not greedie of the spoiles: for there is a battell before vs.

18 And Gorgias and the armie is here by vs in the mountaine: but stand ye nowe fast against your enemies, and ouercome them: then may ye safely take the spoyles.

19 As Judas was speaking these words, there appeared one part which looked from the mountaines.

20 But when Gorgias saw that his were fled, and that Judas souldiers burnt the tents: for the smoke that was seene, declared what was done.)

21 When they saw these things, they were sore afraied, & when they saw also that Judas and his host were in the field readie to set themselues in aray,

22 They fled euery one into the lande of strangers.

23 So Judas turned againe to spoile the tents, where he gate much gold and siluer, and precious stones, and purple of the sea, and great riches.

24 Thus they went home, & sung psalms, and prayed towarde the heauen: for he is gracious, and his mercie endureth for euer.

25 And so Israel had a great victorie in that day.

26 ¶ Now al the strangers that escaped, came, and tolde Lysias all the things that were done.

27 Who whē he heard these things, was sore afraied, and discouraged, because such things came not vpon Israel as he would, neither such things as the King had commanded him, came to passe.

28 Therefore the next yeere following, gathered Lysias threescore thousand chosen foote men, and fiue thousand horsemen to fight against Jerusalem.

29 So they came into Idumea, and pitched their tēts at Beth sura, where Judas came against them with ten thousand men. Or, Iudea. Or, Bethsura.

30 And

30 And when he saw that mighty arme,
he prayed & said, Blessed be thou, O Sam-
1 Sam.17 90.51. our of Israel, which diddest destroy the as-
sault of the mighty man by the hand of thy
2 Sam.14 11.14. seruant Dauid, and gauest the host of the
strangers into the hand of Jonathan, the
sonne of Saul, and of his armour bearer:

31 Shut vp this army in the hand of thy
people of Israel, and let them bee confound-
ed with their power, and with their horse-
men.

32 Make them afeard, and consume their
boldnesse and strength, that they may be a-
stonished at their destruction.

33 Cast them downe by the sword of them
that loue thee: then shall all they that know
thy Name, praise thee with songs.

34 So they ioyned together, and there
were slaine of Lysias host, fiue thousande
men, and they fell before them.

35 Then Lysias, seeing his army put to
flight, and the manlinesse of Judas souldi-
ers, and that they were ready, either to liue
or die valiantly, he went into Antiochia, and
gathered strangers, and when he had furni-
shed his army, hee thought againe (being
prepared) to come against Judea.

36 Then sayde Judas and his brethren,
Behold, our enemies are discomfited: let
vs now goe vp to cleanse, and to repayre the
Sanctuarie.

37 So all the host gathered thē together,
and went vp into the mountaine of Sion.

38 Now when they saw the Sanctuarie
layed waste, and the altar defiled, and the
doores burnt vp, & the shrubbes growing in
the courts, as in a forrest, or as on one of the
mountaines, and that the Priests chambers
were broken downe,

39 They rent their clothes, and made
great lamētation, and cast ashes vpon their
heades,

40 And fell downe to the ground on their
faces, and blewe an alarme with the trum-
pets, and cryed toward heauen.

41 Then Judas commanded certaine of
the men to fight against those which were in
the castel, till he had cleansed the Sanctuarie.

42 So he chose Priests that were vnde-
filed, such as delited in the Lawe,

43 And they cleansed the Sanctuarie, and
bare out the defiled stones into an vncleane
place,

44 And cōsulted what to do with the al-
tar of burnt offrings, which was polluted.

45 So they thought it was best to de-
stroy it, least it should be a reproch vnto thē,
because the heathen had defiled it: therefore
they destroyed the altar,

46 And laid vp the stones vpon the mou-
taine of the Temple in a conuenient place,
till there should come a Prophet, to shewe
what should be done with them.

47 So they tooke whole stones according
to the Lawe, and builded a new altar accor-
ding to the former,

48 And made vp the Sanctuarie, & the
things that were within the Temple, and
the courts, and all things.

49 They made also newe holy vessels,
& brought into the Temple the candlesticke,
and the altar of burnt offrings, & of incense,
and the table.

50 And they burnt incense vpon the altar,
and lighted the lampes which were vpon
the candlestick, that they might burne in the
Temple.

51 They set also the shewbread vpon the
table, and hanged vp the vailes, and fini-
shed all the workes that they had begonne
to make.

52 And vpon the fiue and twentieth day
of the ninth moneth, which is called the mo-
neth of Chasleu, in the hundreth and eight
and fourtieth yeere they rose vp betimes in
the morning,

53 And offered sacrifice according to the
Lawe, vpō the new altar of burnt offrings,
that they had made.

54 According to the time, and according
to the day, that the heathen had defiled it, in
the same day was it made new with songs,
and harpes, and lutes, and cymbales.

55 And all the people fell vpon their faces,
worshipping & praising toward the heauen
him that had giuen them good successe.

56 So they kept the dedication of the al-
tar eight dayes, offring burnt offrings with
gladnes, and offred sacrifices of deliuerance
and prayse,

57 And decte the forefront of the Temple
with crowines of gold and shields, and dedi-
cated the gates and chambers, and hanged
doores vpon them.

58 Thus there was verie great gladnes
among the people, and the reproch of the
heathen was put away.

59 So Judas and his brethren with the
whole congregation of Israel ordeined that
the daies of dedication of the altar should be
kept in their season from yeere to yeere, by
the space of eight dayes, from the fiue and
twentie day of the moneth Chasleu, with
mirth and gladnes.

60 And at the same time builded they vp
mount Sion with hie walles and strong
towres rounde about, least the Gentiles
should come, and treade it downe, as they

had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth sura to keepe it, that the people might haue a defence against Idumea.

## CHAP. V.

1 Iudas vanquisheth the heathen that go about to destroy Israel, and assisteth of his brethren. 9 Simon and Ionathan. 55 He ouerthroweth the citie of Ephron, because they denied him passage through it.

Ioseph. lib. 13. cap. 12.

NOwe when the nations round about heard, that the altar was builded, and the Sanctuarie renued, as afore, they were sore grieued.

2 Therefore they thought to destroy the generation of Iacob that was amõg them, and began to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and drowe them to straites and tooke their spoyles.

Iere. Amos. Ezech.

4 He thought also vpon the malice of the children of Beau, which had beene a snare and an hinderance vnto the people, when they lay in waat for them in the hie way.

5 Wherefore he shut them vp in towres, and besieged them, and destroyed them vterly, and burnt their towres with fire, with all that were in them.

6 Afterwarde, went hee against the children of Ammon, where he found a mightie power, and a great multitude with Timotheus their captaine.

7 So hee had many battels with them, but they were destroyed before him, and so he discomfited them,

8 And tooke Gazer with ꝑ townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slay them: but they fled to the castell of Datheman,

10 And sent letters to Iudas, and to his brethren, saying. The heathē that are about vs, are gathered against vs, to destroy vs,

11 And they make them ready for to come, and to take the fortresse, whereunto wee are fledde, and Timotheus is captaine of their hoste.

12 Come now therfore, and deliuer vs out of their hands: for many of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousand men.

14 While these letters were yet a reading, behold, there came other messengers from Galile with their clothes rent, which tolde the same tidings,

15 And said that they of Ptolemais, and of Tyrus, and of Sidon, and of all Galile of the Gentiles were gathered against them to destroy them.

16 When Iudas, and the people heard these words, a great Congregation came together, to consult what they might doe for their brethrē that were in trouble, ⁊ whom they besieged.

17 Then sayd Iudas to Simon his brother, Chuse thee out men, and goe and deliuer thy brethren in Galile, and I and my brother Ionathan, wil go into the countrey of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaines of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giuen three thousand men to go into Galile, and to Iudas eight thousand men for the countrey of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: and there were slaine of the heathen almost three thousand men: so hee tooke their spoyles.

23 Thus they rescued them that were in Galile ⁊ in Arbattis with their wiues, and their children, ⁊ all that they had, ⁊ brought them into Iudea with great ioy.

24 ¶ Iudas Maccabeus also, ⁊ his brother Ionathan went ouer Iorden, and trauelled three dayes iourney in the wildernes,

25 Where they met with the Nabathites, who receiued them louingly, and told them euery thing that was done vnto their brethren in the countrey of Galaad,

26 And how that many of them were besieged in Bosora, and Bosor, in Alemus, Chasdon, Maged and Carnaim (all these cities are strong, and great) Or, Chasphor.

27 And that they were kept in other cities of Galaad, and to morowe they are appointed to bring their hoste vnto these forts, and to take them, and to destroy them all in one day.

28 So Iudas and his hoste turned in all haste by the way of the wildernes towarde Bosora, and wan the citie, and slewe all the males with the edge of the sword, and tooke all

all their ſpoile, and ſet fire vpon the citie.

29 And in the night hee remoued from thence, and went toward the fortreſſe.

30 And betimes in the morning when they looked vp, beholde, there was an innumerable people bearing ladders, and inſtruments of warre, to take the fort, and had aſſaulted them.

31 When Judas ſawe that the battell was begunne, and that the crie of the citie went vp to heauen with trumpettes, and a great ſound,

32 Then hee ſaide vnto the armie, Fight this day for your brethren.

33 So he went forth behinde them with three companies, and they blewe the trumpets, and cried with prayer.

34 Then the hoſte of Timotheus knewe, that it was Maccabeus, and they fled from him, & he ſmote them with a great ſlaughter, ſo that there was killed of thē the ſame day, almoſt eight thouſand men.

35 ¶ Then departed Judas vnto Maſpha, and laid ſiege vnto it, and wanne it, and ſlew all the males thereof, and ſpoyled it, and ſet fire vpon it.

36 From thence went he and tooke Chaſbon, Maged, and Boſor, and the other cities in Galaad.

37 After theſe things gathered Timotheus an other hoſte, and he camped before Raphon beyond the flood.

38 Nowe Judas had ſent to eſpie the hoſte, and they brought him worde againe, ſaying, All the heathen that be round about vs, are gathered vnto him, and the hoſte is verie great,

39 And hee hath hyred the Arabians to helpe them, and they haue pitched their tents beyonde the flood, and are readie to come & fight againſt thee. So Judas went to meete them.

40 Then Timotheus ſayd vnto the captaines of his hoſte, when Judas & his hoſte come neere the flood, if he paſſe ouer firſt vnto vs, we ſhall not be able to withſtande him: for he will be too ſtrong for vs.

41 But if he be afraid, and campe beyond the flood, we will goe ouer vnto him, and ſhall preuaile againſt him.

42 Now when Judas came neere to the flood, he cauſed the gouernours of the people to remaine by the flood, and commaūded them, ſaying, Suffer none to pitch a tent, but let euery man come to the battell.

43 So he went firſt ouer toward them, and all the people after him: and all the heathen were diſcomfited before him, and caſt away their weapons, and fled into the Temple that was at Carnaim.

44 Which citie Judas wanne, & burnt the temple with all that were in it: ſo was Carnaim ſubdued, and might not withſtād Judas.

45 ¶ Then Judas gathered all the Iſraelites that were in the countrey of Galaad, from the leaſt vnto the moſt, with their wiues and their children, and their baggage, a very great hoſte, to come into the lande of Juda.

46 So they came vnto Ephron, which was a great citie by the waye, and ſtrongly defenſed: they could not paſſe, neither at the right hand nor at the left, but muſt goe thorowe it.

47 But they that were in the citie, ſhut them ſelues in, & ſtopped vp the gates with ſtones: and Judas ſent vnto them with peaceable wordes, ſaying,

48 Let vs paſſe thorow your land, that we may goe into our owne countrey, and none ſhall hurt you: we will but onely goe thorowe on foote: but they would not open vnto him.

49 Wherefore Judas commanded a proclamation to be made throughout the hoſte, that euery man ſhould aſſaulte it according to his ſtanding.

50 So the valiant men ſet vpon it, and aſſaulted the citie all that day, & all that night, and the citie was giuē ouer into his hands:

51 Who ſlewe all the males with the edge of the ſworde, and deſtroyed it, & tooke the ſpoyle thereof, and went thorowe the citie ouer them that were ſlayne.

52 Then went they ouer Jorden into the great plaine before Bethſan.

53 And Judas gathered together thoſe that were behinde, & gaue the people good exhortation all the waye thorowe, till they were come into the land of Juda.

54 Thus they went vp with ioy, & gladnes vnto mount Sion, where they offered burnt offrings, becauſe there were none of thē ſlaine, but came home againe in ſafetie.

55 ¶ Nowe whiles Judas and Jonathan were in the land of Galaad, and Simon their brother in Galile before Ptolemais,

56 Joſeph the ſonne of Zacharias, and Azarias the captaines hearing of the valiant actes, and battels which they had atchieued, ſaid,

57 Let vs get vs a name alſo, & goe fight againſt the heathen that are round about vs.

58 So they gaue their hoſte a commandement and went toward Jamma.

59 But Gorgias and his men came out of the citie to fight againſt them.

60 And Joseph and Azarias were put to flight, and pursued vnto the borders of Iudea: and there were slaine that day of the people of Israel about two thousand men: so that there was a great ouerthrow amõg the people of Israel,

61 Because they were not obedient vnto Judas, and his brethren, but thought to doe some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Judas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

Ioseph. Antiq. 12. chap. 11. & 13.

65 After warde went Judas forth with his brethren, and fought against the children of Esau in the lande toward the South, where he slew Hebron, & the townes therof, and he destroyed the castell thereof, & burnt the towres thereof round about.

Ioh. Philadelph.

66 Then remoued he to go into the lande of the Stranges, & went thorow Samaria.

67 At the same time were the Priests of the cities slaine in the battell, which would shewe their valiantnes, and went forth to battell without counsell: and when Judas came to Azotus in the strangers lande, hee brake downe their altars, and burnt with fire the images of their gods, & tooke away the spoyles of the cities, and came againe into the land of Iuda.

## CHAP. VI.

1 Antiochus, willing to take the citie of Elimais, is driuen away of the citizens. 8 He falleth sicke, & dieth. 14 His sonne Antiochus is made King. 24 The manner to prouoke elephantes to fight. 41 Gorgias valiant act. 48 The siege of Sion.

Ioseph. Antiq. 12. chap. 13

NOw when King Antiochus trauelled thorow the hie countreys, he heard that Elimais in the countrey of Persia was a citie greatly renowned for riches, siluer and gold,

2 And that there was in it a very rich temple, whereas were couerings of golde, tote armours, and harnesse, which Alexander King of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but he was not able: for the citizens were warned of the matter,

4 And rose vp against him in battell, and he fled and departed thence with great heauines, and came againe vnto Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armes that went against the land of Juda, were driuen away,

6 And þ Lysias, which went forth first with a great power, was driuen away of the Iewes, & that they were made strong by the armour and power & diuers spoyles which they had gotten of the armes whom they had destroyed,

7 And that they had pulled downe the abommination, which he had set vp vpon þ altar at Jerusalem, and fensed the Sanctuarie with high walles, as it was afore, and Beth sura his citie.

8 So whē þ king had heard these words, he was astonished, and sore moued: therfore he layde him downe vpon his bed, & fell sicke for very sorowe, because it was not come to passe, as he had thought.

9 And there continued hee many dayes: for his griefe was euer more & more, so that he sawe he must needes die.

10 Therefore he sent for all his friendes, and sayde vnto them, The sleepe is gone from mine eyes, and mine heart fayleth for very care.

11 And I thinke with my self, Into what aduersity am I come: and into what floods of miserie am I fallen nowe, where as afore time I was in prosperitie, and greatly set by, by reason of my power:

12 And nowe doe I remember the euils that I haue done at Jerusalē: for I tooke all the vessels of gold and of siluer that were in it, and sent to destroy the inhabitantes of Juda without cause.

13 I knowe that these troubles are come vpō me for the same cause, & behold I must dye with great sorowe in a strange lande.

14 Then called hee for Philippe, one of his friends, whom he made ruler of all his realme,

15 And gaue him the crowne, & his robe, and þ ring, that he should instruct his sonne Antiochus, and bring him vp, till hee might reigne himselfe.

16 So King Antiochus died there in the hundreth and fourtie and ninth yeere.

Ioseph. Antiq. 12. chap. 19.

17 Whē Lysias knewe, that þ King was dead, he ordeined Antiochus his sonne (whom he had brought vp) to reigne in his fathers steade, and called him Eupator.

18 Nowe they that were in the castell at Jerusalē, kept in þ Israelites round about the Sanctuarie, and sought alwayes theie hurt, and the strengthening of the heathen.

19 Therefore Judas thought to destroy them, and called all the people together to besiege them.

20 So they came together, and besieged them in the hundreth and fifte yeere, and made instrumentes to shoote and other engins

gins of warre.

21 But certaine of them that were beſieged, gate forth, (vnto whom ſome vngodly men of Iſrael ioyned themſelues)

22 And they went vnto the king, ſaying, Howe long wilt thou ceaſe from executing iudgement, and auenge our brethren?

23 Wee haue bene readie to ſerue thy father, and to go forward in thoſe things, that hee appoynted, and to obey his commandements.

24 Therefore they of our nation fel from vs for this cauſe, & whereſoeuer they found any of vs, they ſlewe them, and ſpoyled our inheritance.

25 And they haue not onely layed hande vpon vs, but vpon all about their borders.

26 And beholde, this day are they beſieging the caſtell at Ieruſalem to take it, and haue fortified the Sanctuarie, & Beth-ſura.

27 And if thou doeſt not preuent them quickely, they will doe greater thinges then theſe, and thou ſhalt not bee able to ouercome them.

28 When the king heard this, he was very angry, and called all his friendes, the captaines of his armie, and his horſemen,

29 And bands that were hired, came vnto him from the kings, that were confederate, and from the yles of the ſea.

30 So the number of his armie was an hundreth thouſand footemen, and twentie thouſand horſemen, and two and thirtie elephants exerciſed in battell.

31 Theſe came through Idumea & drew neere to Beth-ſura, and beſieged it a long ſeaſon, and made engins of warre: but they came out, and burnt thē with fire, & fought valiantly.

32 Then departed Iudas frō the caſtell, and remoued the hoſt toward Beth-zacarias ouer againſt the kings campe.

33 So the king aroſe very earely, and brought the armie and his power toward the way of Beth-zacarias, where the armie ſet themſelues in array to the battell, & blew the trumpets.

34 And to prouoke the elephants for to fight, they ſhewed them the blood of grapes and mulberies,

35 And they ſet the beaſtes according to the ranges: ſo that by euery elephant there ſtood a thouſand men armed with coates of maile & helmets of braſſe vpon their heads, & vnto euery beaſt were ordeined fiue hundreth horſemen of the beſt,

36 Which were ready at al times whereſoeuer the beaſt was: and whitherſoeuer the beaſt went, they went alſo, and departed not from him.

37 And vpon them were ſtrong towres of wood that couered euery beaſt, which were faſtened thereon with inſtruments, & vpon euery one were two and thirtie men, that fought in them, and the Indian that ruled him.

38 They ſet alſo the remnant of ẏ horſemen vpō both the ſides in two wings of the hoſte to ſtirre them vp, and to keepe them in the valleyes.

39 And when the ſunne ſhone vpon the golden ſhields, the mountaines glittered therewith, and gaue light as lampes of fire.

40 Thus part of the kings armie was ſpred vpon the hie mountaines, and part beneath: ſo they marched forward warily, & in order.

41 And all they that heard the noyſe of their multitude, and the marching of the cōpanie, and the rating of the harneſſe, were aſtonished: for the armie was very great & mightie.

42 Then Iudas and his hoſte entred into the battell, and there ſlewe ſixe hundreth men of the kings armie.

43 ¶ Now when Eleazar, ſ the ſonne of Abaron, ſawe one of the elephants armed with royall harneſſe, and was more excellent then all the other beaſtes, hee thought that the king ſhould be vpon him. Or, Auaron.

44 Wherefore he iopарded him ſelfe to deliuer his people, and to get him a perpetuall name,

45 And ranne boldly vnto him through the middes of the hoſte, ſlaying on the right hande, and on the left, ſo that they departed away on both ſides.

46 So went he to the elephants feete, & gate him vnder him, a and ſlewe him: then fell the elephant downe vpon him, & there he died. a This example is not to be followed, becauſe it is contrary to the commandement.

47 But the other, ſeeing the power of the king and the fiercenes of his armie, departed from them.

48 ¶ And the kings armie went vp to meete them toward Ieruſalem, & the king pitched his tents in Iudea towarde mount Sion.

49 Moreouer, ſ king tooke truce with them that were in Beth-ſura: but whē they came out of the citie, becauſe they had no victuales there, and were ſhut vp thereon, and the land had reſted,

50 The king tooke Beth-ſura, and ſet there a gariſon to keepe it.

51 And beſieged the Sanctuarie many dayes, and made inſtruments to ſhoote, and other engins of warre, and inſtrumentes to caſt

cast fire and stones, and pieces to cast dartes and slings.

52 They also made engins against their engins, and fought a long season.

53 But in the garners there were no victuales: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,

54 So that in the Sanctuarie were fewe men left: for the famine came so vpon them, that they were scattered euery man to his owne place.

55 ¶ Nowe when Lysias heard that Philip, whom Antiochus the king, whiles hee liued, had ordeyned to bring vp Antiochus his sonne, that he might be King)

56 Was come againe out of Persia, and Medai, and the Kings host with him, and thought to take vnto him the rule of things,

57 He and his hasted, and were stirred forward by them in the castell to go and tell the King, and the captaines of the host, and to others, saying. We decrease daily, and our victuales are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depende vpon vs.

58 Nowe therefore let vs agree with these men, and take truce with them, and with all their nation,

59 And graunt them to liue after their Law, as they did afore: for they be grieued, and do all these things, because we haue broken their Lawes.

60 So the King and the princes were content, and sent vnto them to make peace, and they receiued it.

61 When the king and the princes had made an othe vnto them, they came vpon this out of the fortresse.

62 And the King went vp to mount Sion: but when hee saw that the place was well defensed, he brake his othe that he had made, and commanded to breake downe the wall rounde about.

63 Then departed he in al haste, and returned vnto Antiochia where he found Philip hauing dominion of the citie: so he fought against him, and tooke the citie by force.

## CHAP. VII.

1 Demetrius reigneth after he had killed Antiochus & Lysias. 5 He troubleth the children of Israel through the counsell of certaine wicked persons. 10 The prayer of the Iewes against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

IN the hundreth and one and fiftieth yeere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the sea coast, and reigned there.

2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lysias, and brought them vnto him.

3 But when it was tolde him, hee said, Shewe me not their faces.

4 So they put them to death. Nowe when Demetrius was set vpon the throne of his kingdome,

5 There came vnto him all the wicked and vngodly men of Israel, whose captaine was Alcimus, that would haue bin the hie Priest.

6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy frendes, and driuen vs out of our owne land.

7 Wherefore send now some man, whom thou trustest, that he may go and see all the destruction which hee hath done vnto vs, and to the Kings lande, and let him punish them with all their partakers.

8 Then the King chose Bacchides a friend of his, which was a great man in the realme, and ruled beyond the flood, and was faithful vnto the King, and sent him,

9 And that wicked Alcimus, whom hee made hie Priest, and commanded him to be auenged of the children of Israel.

10 So they departed, and came with a great hoste into the lande of Iuda, and sent messengers to Judas and his brethren, deceitfully with peaceable wordes.

11 But they beleeued not their saying: for they saw that they were come with a great hoste.

12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable pointes.

13 And the Assideans were first that required peace among the children of Israel.

14 For sayd they, hee that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurte vs.

15 Then he spake vnto them peaceably, and sware vnto them, and sayde, We will do you no harme, neither your friends:

16 And they beleeued him: but he tooke of them threescore men, and slewe them in one day according to the wordes that were written.

17 They haue cast the bodies of thy Saintes, and their blood round about Ierusalem, and there was no man that would burie them.

18 So there came a feare and trembling among all the people: for they sayde, There is neither trueth nor righteousnes in them: for they haue broken the appointment and othe

othe that they made.

19 Then Bacchides removed from Jerusalem, and pitched his tent at (a) Beth Jecha, where he sent forth and tooke many of the men that had forsaken him, and certaine of the people whome he slewe and cast into the great pit.

(a) Or, Bethbesan, Bethsan.

20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the king.

21 Thus Alcimus stroue for the Priesthode.

22 And all such as troubled the people resorted vnto him: and so much, that they obtained the land of Juda, and did much hurt in Israel.

23 Now when Judas sawe all the mischefe, that Alcimus and his compaine had done among the Israelites more then the heathen,

24 Hee went foorth round about all the borders of Judea, and punished those, that were falle away, so that they came no more abroade in the countrey.

25 But when Alcimus saw that Judas and his people had gotten the vpper hand, & knewe that he was not able to abide them, he went againe to the king, and accused the of wicked things.

26 Then the king sent Nicanor one of his chief Princes, which hated Israel deadly, and commanded him, that he should destroy the people.

1.Mac.7.1. &c.

27 ¶ So Nicanor came to Jerusalem with a great host, and sent vnto Judas, and his brethren deceitfully with friendly words, saying,

28 Let there be no warre betweene me, and you: I will come with fewe men, to see howe ye do, friendly.

29 So he came vnto Judas, and they saluted one another peaceably: but the enemies were prepared to take away Judas.

30 Neuertheles, it was tolde Judas, that he came vnto him vnder deceit: therefore hee feared him, and would not see his face no more.

31 When Nicanor perceiued that his counsell was bewrayed, hee went out to fight against Judas, beside Carpha-salama.

(b) Or, Caphar-salama.

32 Where there were slaine of Nicanors hoste about fiue thousand men: so they fled vnto the citie of David.

33 After this came Nicanor vp vnto mount Sion, and some of the Priestes with the Elders of the people went forth of the Sanctuarie to salute him peaceably, & to shewe him the burnt offring that was offred for the king.

34 But he laughed at the, & mocked the, and counted the prophane, & spake proudly,

35 And swore in his wrath, saying, If Judas and his hoste be not deliuered nowe into mine handes, if euer I come againe in safete, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stoode before the altar in the Temple, weeping, and saying,

37 For so much as thou, O Lord, hast chosen this house, that thy Name might be called vpon therein, and that it should be an house of prayer, & petition for thy people,

Esa.56.7.

38 Be auenged of this man and his hoste, and let them be slaine by the sword: remember their blasphemies, and suffer them not to continue.

39 ¶ Whe Nicanor was gone from Jerusalem, he pitched his tent at Beth Horon, and there an hoste met him out of Syria.

40 And Judas pitched in Adasa with three thousand men where Judas prayed, saying,

(c) Or, Adasa.

41 [ O Lord, ] * because the messengers of king Sennacherib blasphemed thee, thine Angel went forth, and slewe an hundreth, fource score, and fiue thousand of them.

* 4.King.19. 2.Chron.32. 35. Esa.37.36.

42 So destroy thou this hoste before vs to day, that all other may knowe that hee hath spoken wickedly against thy Sanctuarie, and punish him according to his malice.

43 So the armies ioyned together in battell, the thirteenth day of the moneth Adar: but Nicanors hoste was discomfited, and he him selfe was first slaine in the battell.

44 Now whe his armie sawe that Nicanor was slaine, they cast away their weapons, and fled.

45 But they pursued after them a dayes iourney from Adasa vnto Gazera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Judea round about, & rushed vpo them, and threwe them from one to another, so that they all fell by the sworde, and there was not one of them left.

47 Then they tooke the spoyles, & the pray, and smote off Nicanors head, and his right hand, which he helde vp so proudly, & brought it with them, and hanged them vp afore Jerusalem.

48 So the people reioyced greatly, and kept that day as a day of great gladnes.

49 And they ordeined, to keepe yeerely the day on the thirteenth day of the moneth Adar.

50 Thus the land of Juda was in rest a litle whyle.

CHAP.

CHAP. VIII.

1 Judas, considering the power and policie of the Romanes, maketh peace with them. 22 The conditions of mutuall friendship sent to the Romanes.

1 Judas heard also the fame of the Romanes, þ they were mighty, and valiant, and agreeable to all things that were required of them, and made peace with all that came vnto them,

2 And þ they were men of great power, and they told him of their battels, and their worthie actes, which they did among the Galathians whom they had conquered, & made to paye tribute,

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsell, & gentle behauiour they were rulers in euery place, though the place was farre from them, and that they had discõfited, & giuen great ouerthrowes to the kings that came against thẽ, from the vttermost part of the earth, & that others gaue them tribute euery yeere,

5 How they had also discomfited by battell Philippe and Perses kings of the Macedonians, and others, that arose against them: and how they ouercame them,

6 And how great Antiochus king of Asia that came against them in battell, hauing an hundreth and elleuen elephantes, with horsemen and charets, and a very great armie, was discomfited by them,

7 And how they tooke him aliue, & ordeined him, with such as shoulde reigne after him, to pay a great tribute, and to giue hostages, and a separate portion,

8 Euen the countrey of India, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that þ Grecians were comming to destroy them,

10 They sent against them a captaine, which gaue them battell, and slew many of them, and tooke many prisoners with their wiues, and children, and spoiled them, and conquered their lande, and destroied their strong holdes, and subdued them to be their bondmen vnto this day:

11 Moreouer, how they destroyed, and brought into subiection other kingdomes & yles, whosoeuer had withstande them:

12 But that they kept amitie with their owne frendes, and those that stayed vpon them: finally, that they conquered kingdomes both farre and neere, in so much that whosoeuer heard of their renoumme, was afraid of them.

13 For whom they would helpe to their kingdomes, those reigned, and whom they would, they put downe: thus were they in most high authoritie.

14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,

15 But that they had ordeined thẽ selues a counsell, wherein three hundreth & twentie men consulted daily, and prouided for the common affaires, to gouerne them well,

16 And that they committed their gouernement to one man euery yeere, who did rule ouer all their countrey, to whome euery mã was obedient: and there was neither hatred nor enuie among them.

17 ¶ Then Judas chose Eupolemus the sonne of John, the sonne of Accus, and Jason, the sonne of Eleazar, and sent them vnto Rome to make friendship, and mutuall fellowship with them,

18 That they might take from them the yoke (for they sawe that the kingdome of þ Grecians would keepe Israel in bondage)

19 So they went vnto Rome, which was a very great iourney, and came into the Senate where they spake and said,

20 Judas Maccabeus with his brethrẽ, and þ people of the Jewes hath sent vs vnto you, to make a bond of friendship, & peace with you, and ye to register vs as your confederates and friendes.

21 And the matter pleased them.

22 And this is the copie of the epistle that they wrote in tables of braße & sent to Jerusalem, þ they might haue by them a memoriall of the peace, & mutuall fellowship.

23 Good successe be to the Romanes, and to the people of the Jewes, by sea, and by land for euer, and the swoorde, and enemy be from them.

24 If there come first any warre vpon þ Romanes, or any of their frends throughout all their dominion,

25 The people of the Jewes shall helpe them, as the time shalbe appointed, with all their heart,

26 Also they shall giue nothing to them that come to fight for them, nor serue them with wheat nor weapons, nor money, nor shippes, as it pleaseth the Romanes, but they shall keepe their couenants without taking any thing of them.

27 Likewise also if warre come first against the nation of þ Jewes, the Romanes shall helpe them with a good will, according as the time shall be appointed them.

28 Neither shal wheat be giuen vnto thẽ, that take their part, nor weapons, nor money,

ney, nor shippes, as it pleaseth the Romaines, who will keepe these couenantes without deceit.

30 According to these articles the Romaines made the bond with the people of the Iewes.

30 If after these pointes the one partie, or the other will adde or diminish, they may do it, at their pleasures, & whatsoeuer they shall adde, or take away shalbe ratified.

31 And as touching the euill that Demetrius hath done vnto the Iewes, wee haue written vnto him, saying, Wherefore layest thou thine heauie yoke vpon our friendes, & confederates the Iewes?

32 If therefore they complaine any more against thee, wee will doe them iustice, and fight with thee by sea and by land.

CHAP. IX.

1 After the death of Alcimus Demetrius sendeth his armie against Iudas. 4 Iudas encampeth at Eleasa. 5 Bacchides commeth against him. 15 Alcimus is empoysoned. 18 Iudas defeateth Bacchides. 23 He commeth vpon Ionathan the captaine, & his brother, and is ouercome.

IN the meane season when Demetrius had heard howe Nicanor, and his host had giuen the battell, he sent Bacchides, and Alcimus againe into Iudea, and his cheefe strength with them.

2 So they went forth by the way that is toward Galgala, and pitched their tentes before Melaloth which is in Arbelis, and wanne it, and slewe much people.

3 And in the first moneth of the hundreth, fiftie and two yeere, they layed their siege against Ierusalem.

4 But they rayled their campe, & came to Berea, with twentie thousand foote men and two thousand horsemen.

5 Now Iudas had pitched his tent at Eleasa, & three thousand chosen men with him.

6 And when they sawe, that the multitude of the armie was great, they were sore afraide, and many conueyed them selues out of the hoste, so that there abode no more of them, but eight hundreth men.

7 When Iudas sawe that his host failed him, and that hee must needes fight, hee was sore troubled in minde that hee had no time to gather them together, and was discouraged.

8 Neuertheles, he saide vnto them that remained, Let vs rise, & goe vp against our enemies, if peraduenture we may be able to fight with them.

9 But they would haue stayed him, saying, We are not able, but let vs rather saue our liues: turne backe nowe, seeing our brethren are departed: for shall we fight against them, that are so fewe?

10 Then Iudas said, God forbid, that We should do this thing, to flee from them: if our time be come, let vs die manfully for our brethren, & let vs not staine our honour.

11 Then the hoste remoued out of the tentes, and stoode against them, who had deuided their horsemen into two troupes, and they that threwe with slinges, and the archers marched in the forewarde, & they that fought in the forewarde, were all valiant men.

12 And Bacchides was in the right wing. So the armie drewe neere on both sides, & blewe the trumpets.

13 They of Iudas side blewe the trumpets also, and the earth shooke at the noyse of the armies, and the battell continued from morning to night.

14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,

15 And brake the right wing, & followed vpon them vnto mount Azotus.

16 Nowe when they which were of the left wing, sawe that the right wing was discomfited they followed Iudas behind and them that were with him hard at the heeles.

17 There was there a sore battel: for many were slaine of both the parties.

18 Iudas also him selfe was killed, and the remnant fled.

19 So Ionathan and Simon tooke Iudas their brother, and buried him in his fathers sepulchre in the citie of Modin.

20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,

21 How is the valiant man fallen which deliuered Israel!

22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthinesse, they are not written: for they were very many.

23 Now after the death of Iudas, wicked men came vp in all the coastes of Israel, and there arose all such as gaue them selues to iniquitie.

24 In those dayes was there a very great famine in the lande, & all the countrey gaue ouer them selues with them.

25 And Bacchides did chuse wicked men, and made them lordes in the land.

26 These sought out, and made search for Iudas friends, and brought them vnto Bacchides, which auenged him selfe vpon them, and mocked them.

27 And there came so great trouble in Israel, as was not since the time that no Prophet

Iosep. Antiq. lib. 12. cap. 18.

For, the eight hunne.

For. 1. Mac.

a The that was vnto to-ward & commeth, is ouer-come when he resteth in his strength, and ouer-maketh paper.

1. Mac. 9. 23.

Prophet was seene among them.

28 Then came all Judas frendes together, and said vnto Jonathan,

29 Seeing thy brother Judas is dead, and there is none like him to goe forth against our enemies, nor against Bacchides, and against them of our nation that are enemies vnto vs,

30 Therfore, this day we chuse thee that thou maest be our prince & captaine in his place to order our battell.

31 So Jonathan tooke the gouernante vpon him at the same time, & ruled in steade of his brother Judas.

32 But when Bacchides knewe it, hee sought for to slay him.

33 Then Jonathan and Simon his brother, perceiuing that, fled into the wilderues of Thecua with all their compane, and pitched their tentes by the water poole of Alphar.

34 Which when Bacchides vnderstood, he came ouer Jorden with all his hoste vpō the Sabbath day.

35 (Nowe had Jonathan sent his brother John, a captaine of ỹ people, to pray his friendes the Nabathites, ỹ they would keepe their baggage which was much.

Jon. Lamb. 36 But the children of Amri came out of Medaba, and tooke John, and all that he had, and when they had taken it, went their way.

37 After this came worde vnto Jonathan, and to Simon his brother, that the children of Amri made a great marriage, & brought ỹ bride from Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.

38 Therefore they remēbred John their brother, and went vp, and hid them selues vnder the couert of the mountaine.

39 So they lift vp their eyes, and looked, and beholde, there was a great noyse, and much preparation: then the bridegroome came forth, and his frendes and his brethrē met them with tymbrels, and instruments of musike, and many weapons.

40 Then Jonathans men that lay in ambush, rose vp against them, & slew many of them, and the remnant fled into ỹ mountaines, so that they tooke all their spoyles.

41 Thus the marryage was turned to mourning, and the noyse of their melodie into lamentation.

42 And so when they had auenged the bloud of their brother, they turned againe vnto Jorden.

43 When Bacchides heard this, he came vnto the border of Jorden with a great power vpon the Sabbath day.)

44 Then Jonathan said vnto his cōpane, Let vs rise nowe & fight against our enemies: for it is not to day as in time past.

45 Behold, the battell is before vs, & behinde vs, & the water of Jorden on this side and that side, and the marish, and forest, so that there is no place for vs to turne aside.

46 Wherefore cry nowe vnto heauen, that ye may bee deliuered frō the power of your enemies so they ioyned battell.

47 Then Jonathan stretched out his hande to smite Bacchides: but hee turned aside from him and reculed.

48 Then Jonathan, and they that were with him, lept into Jorden, and swimmed ouer vnto the further banke: but the other would not passe through Jorden after thē.

49 So in that day were slayne of Bacchides side about a thousand men.

50 Then he turned againe to Jerusalē, and builte vp ỹ strongeties in Jude: as the castell of Jericho, and Emmaus, and Bethhoron, and Bethel, & Thamnath, Pharathon, and Tepho, with high walles, with gates and with barres,

Pharathō. Tephō.

51 And set garisons in them, that they might vse their malice vpon Israel.

52 He fortified also the cite Bethsura, & Gazara, and the castell, and set a garison in them with prouision of vitailes.

53 He tooke also of the chiefest mens sonnes in the countrey for hostages, and put them in the castell at Jerusalem to be kept.

54 ¶ After warde in the hundreth, fifth and three yeere, in the seconde moneth, Alcimus commanded, that the walles of the inner court of the Sanctuarie should be destroyed, and hee pulled downe the monuments of the Prophetes, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, & his mouth was stopped, for hee was smitten with a palsie, and could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides sawe, that Alcimus was dead, hee turned againe to the King, and so the lande of Juda was in rest two yeeres.

58 Then all the vngodly men held a counsell saying, Behold, Jonathan and his compane dwell at ease, and without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went & consulted with him.

60 Who arose & came with a great hoste, and

and sent letters priuily to his adherentes, which were in Iudea, to take Ionathan & those þ were with him: but they coulde not, for their counsell was knowen vnto them.

61 And they tooke fifty men of the countrey, which were the chiefe workers of this wickednes, and slewe them.

62 ¶ Then Ionathan and Simon with their company departed vnto Beth basin which is in the wildernes, and repaired the decay thereof, and made it strong.

63 When Bacchides knewe this, hee gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he and laid siege to Bethbasin, & fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simon in the citie, & went forth into þ countrey, and came with a certaine number,

66 And slewe Odomeras and his brethren and the children of Phasiron in their tents: so he beganne to slay, and increased in power.

67 Simon also and his companie went out of the citie, & burnt vp the instrumentes of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsell and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsel to come into the countrey, and slewe many of them, and purposed to returne into his owne countrey.

70 Whereof whē Ionathan had knowledge, he sent ambassadours vnto him, to intreate of peace with him, and that the prisoners should be deliuered.

71 Which thing hee accepted, & did according to his desire, & made an oth, þ he would neuer do him harme all the dayes of his life.

72 So hee restored vnto him the prisoners that he had taken aforetime out of the land of Iuda, and so returned and went into his owne lande, neither did he come any more into their borders.

73 Thus the sword ceased from Israel, and Ionathan dwelt at Machmas, and began there to gouerne the people, & destroyed the vngodly men out of Israel.

## CHAP. X.

4 Demetrius desireth to haue peace with Ionathan. 18 Alexander also desireth peace with the Iewes. 48 Alexander maketh warre against Demetrius. 51 Demetrius is slayne. 51 The friendship of Ptolome and Alexander.

IN the hundreth and three score yeere came Alexander the sonne of Antiochus Epiphanes, & tooke Ptolemais, & they receiued him, and there he reigned.

2 Now when Demetrius þ king heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathan, with louing wordes, as though hee would preferre him.

4 For he sayde, We will first make peace with him, before hee ioyne with Alexander against vs.

5 Els he will remember all the euill that we haue done against him, and against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, and to prepare weapons, and to be cōfederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, & read the letters in the audience of all the people, & of them that were in the castel.

8 Therefore they were sore afrayde, because they heard that the king had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Ionathā, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to builde, and repaire the citie.

11 And he commanded the workemen to builde the walles, & the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, and went into his owne countrey.

14 Only at Beth sura remained certaine which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Nowe when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels & noble acts, which he & his brethrē had done, and of the paynes that they had endured,

16 He sayde, Might we finde such a man now therefore we will make him our friend and confederate.

17 Vpon this he wrote a letter, and sent it vnto him, with these words, saying,

18 KING ALEXANDER to his brother Ionathan sendeth salutation.

19 We haue heard of thee, that thou art a very valiant man, and worthie to bee our friende.

20 Wherefore this day wee ordeine thee to bee the hie Priest of thy nation, and to bee called the Kings friend: (and he sent him a



for Iamnia.

for Bethzacharias.

for Odomera.

b Which were still talketh on the countrey.

Ioseph. Antiq. 13. chap.3

purple robe, and a crowne of golde,) that thou mayest consider what is for our profit, and keepe friendship toward vs.

21 So in the seuenth moneth of the hundreth and threescore yere, vpon the feast day of the Tabernacles, Jonathan put on the holy garment, and gathered an host, & prepared many weapons.

Ioseph. Antiq. lib. 13. chap. 5.

22 ¶ Which when Demetrius heard, he was maruelious sory, and saide,

23 What haue wee done, that Alexander hath preuented vs in getting the friendship of the Jewes for his strength?

24 Yet will I write and exhort thē, and promise them dignities and rewardes, that they may helpe me.

25 Wherevpon he wrote vnto them these words, KING DEMETRIVS vnto the nation of the Jewes sendeth greeting.

26 We haue heard that ye haue kept your couenant towarde vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.

27 Nowe therefore remaine still, & keepe fidelitie toward vs, and we will recompence you for the good thinges that yee haue done for vs,

28 And will release you of many charges, and giue you rewards.

29 And nowe I discharge for your sake all the Jewes from tributes, and free you from the customes of salt, and the crowne tares, and from the thirde part of the seede.

30 And from the halfe of the fruite of the trees which is mine owne duetie, I so release thē that from this day forth, none shall take any thing of the land of Juda, or of the three gouernments which are added thereunto, as of Samaria and of Galile, * from this day forth for euermore.

* And of the country beyonde Jordan, as Iosephus hath it.

31 Jerusalem also with all things belonging thereto, shall be holy and free from the tenths and tributes.

32 Also I release the power of the castell which is at Jerusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to keepe it.

33 Moreouer I freely deliuer euery one of the Jewes that were taken away prisoners out of the land of Juda throughout all my realme, and euery one of them shall be free from tributes, yea, euen their cattell,

34 And all the feasts, and Sabbaths, and newe moones and the daies appointed and the three daies before the feast and the three dayes after the feast, shall be dayes of freedome and libertie for all the Jewes in my realme,

35 So that [in them] no man shall haue power to do any thing, or to vexe any of thē in any maner of cause.

36 Also thirtie thousande of the Jewes shalbe written vp in the Kings host, & haue their wages paied them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holdes.

37 And some of them shall be set ouer the Kings most secret affaires, and their gouernours and their princes shall bee of themselues, and they shall liue after their owne lawes, as the king hath commanded in the land of Juda.

38 And the three gouernements that are added vnto Judea frō the countrey of Samaria, shalbe ioyned vnto Judea, and they shall be as vnder one, and obey none other power, but the hie Priest.

39 And I giue Ptolemais and the borders thereof vnto the Sanctuarie at Jerusalem, for the necessarie expenses of the holy thinges.

40 Moreouer, I will giue euery yeere fifteene thousand sicles of siluer of the kings reuenues out of the places appertayning vnto me.

41 And all the ouerplus which they haue not payed for the thinges due, as they dyd in the former yeres, from henceforth they shal giue it toward the workes of the Temple.

42 And besides this, the fiue thousand sicles of siluer which they receiued yeerely of the account appoynted for þ entertainement of the Sanctuarie, these yeeres passed, euen these thinges shall be released because they appertaine to the Priests that minister.

43 Item, Whosoeuer they be that flee vnto the Temple at Jerusalem, or within the liberties thereof, and are indetted to þ King for any maner of thing, they shall be pardoned, and all that they haue in my realme.

44 For the building also & repairing of the workes of the Sanctuarie, expenses shal be giuen of the Kings reuenues.

45 And for the making of the walles of Jerusalem, and fortifying it rounde about, that the holdes in Judea may bee built vp, shal also the costs be giuen out of the Kings reuenues.

46 ¶ But when Jonathan & the people heard these words, they gaue no credit vnto them, neither receiued thē: for they remembred the great wickednes that he had done in Israel, and how sore he had vexed them.

47 Wherefore they agreed vnto Alexander: for hee was the first that had intreated of true peace with them, and so were confederate with him allway.

48 Then

48 Then gathered kyng Alexander a great hoste, and camped ouer against Demetrius.

49 So the two kynges ioyned battel, but Demetrius hoste fled, and Alexander pursued hym, and preuailed against them.

50 So that sore battell continued till the sunne went downe, and Demetrius was slaine the same day.

Iosephi Antiq. 3 chap. 1.

51 ¶ Thē Alexander sent Ambassadours vnto Ptolemeus the kyng of Egypt with these wordes saying,

52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey,

53 Seeing that I haue euen giuen him the battell, and he and his armie is discomfited by mee, & I sit in the throne of his kingdome,

54 Let vs nowe make friendshyp together, & giue me nowe thy daughter to wife: so shal I be thy sonne in lawe, and giue thee rewardes, and vnto her thinges according to thy dignitie.

55 Then Ptolemeus the kyng gaue answere, saying, happie be þ day, wherin thou art come againe vnto þ land of thy fathers, and sittest in the throne of their kingdome.

56 Nowe therefore will I fulfil thy writing: but meete me at Ptolemais þ we may see one another, and that I may make thee my sonne in lawe, according to thy desire.

57 So Ptolemeus went out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in þ hundreth threescore and two yeere,

58 where kyng Alexander met him, and he gaue vnto him his daughter Cleopatra, and maried them at Ptolemais with great glory, as the maner of kynges is.

59 ¶ Then wrote kyng Alexander vnto Jonathan, that he shoulde come & meete him.

60 So he went honourably vnto Ptolemais, & there he met the two kynges, & gaue thē great presents of siluer and golde, and to their friends, & found fauour in their sight.

61 And there assembled certaine pestilent fellowes of Israel, & wicked men to accuse him: but the kyng would not heare them.

62 And the kyng commanded that they should take off þ garments of Jonathan, & clothe him in purple: and so they did: and the kyng appointed him to sit by him.

63 And saide vnto his princes, Goe with him into the middes of the citie, and make a proclamation, that no man complayne against him of any matter, and that no man trouble him for any maner of cause.

64 So whē his accusers saw his honour according as it was proclaimed and that he was clothed in purple, they fled all away.

65 And þ kyng preferred him to honour, and wrote him among his chiefe frendes, and made him a duke, and partaker of his dominion.

66 Thus Jonathan returned to Jerusalem with peace and gladnes.

67 ¶ In the hundreth, three score and fiue yere came Demetrius the sonne of Demetrius, from Creta into his fathers lande.

68 Whereof when kyng Alexander heard, he was very sory, and returned vnto Antiochia.

69 Then Demetrius appointed Apollonius þ gouernour of Coelosyria, who gathered a great hoste, & camped in Jamnia and sent vnto Jonathan the hie Priest, saying,

70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: nowe therefore why doest thou braule thy selfe against vs in the mountaines?

71 Now then if thou trust in thine owne strength, come downe to vs into the playne fielde, and there let vs try the matter together: for I haue the strength of cities.

72 Aske and learne who I am, and they shall take my part: and they shall tell thee that your foote is not able to stande before our face: for thy fathers haue bene twise chased in their owne land.

73 And nowe howe wilt thou be able to abide so great an hoste of horsemen & footemen in the playne, where is neither stone, nor rocke, nor place to flee vnto?

74 When Jonathan heard the wordes of Apollonius, he was moued in his minde: wherefore hee chose tenne thousande men, and went out of Jerusalē, and Simon his brother met him for to helpe him.

75 And hee pitched his tents at Joppe: but they shut him out of the citie: for Apollonius garrison was in Joppe.

76 Then they fought against it, & they that were in the citie, for very feare let him in: so Jonathan wanne Joppe.

77 Apollonius hearing of this, tooke three thousand horsemen wt a great hoste of foote men, and went forwarde Azotus, as though he would goe forwarde, & came immediately into þ plaine field, because he had so many horsemen, and put his trust in thē.

78 So Jonathan followed vpon him to Azotus, and the armie stirnished with his arriere band.

79 For Apollonius had left a thousande horsemen behinde him in ambush.

80 And Jonathan knew that there was an ambushment behinde him, and though they had compassed in his hoste, and shot darts at the people from the morning to the euening,

81 Yet the people stood stil, as Jonathan had commanded them, til their horses were weare.

82 Then brought Simon forth his host, and set them against the bande: but the horses were weare, and hee discomfited them, and they fled: so the horsemen were scattered in the fielde,

83 And they fled to Azotus, and came into the temple of Dagō their idole, that they might there saue themselues.

84 But Jonathan set fire vpon Azotus and all the cities round about it, & tooke their spoyles, and burnt with fire the temple of Dagon with all them that were fled into it.

85 Thus were slayne and burnt about eight thousand men.

86 So Jonathan remoued the host frō thence, and camped by Ascalon, where the men of the cite came forth, & met him with great honour.

87 After this went Jonathan and his hoste againe to Jerusalem with great spoyles.

88 And when King Alexander hearde these things, hee beganne to doe Jonathan more honour,

89 And sent him a colar of golde, as the vse is to be giuen vnto such as are of þ kings blood: hee gaue him also Accaron, with the borders thereof in possession.

## CHAP. XI

1 The dissension betweene Ptolemeus & Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after þ death of Ptolemeus. 22 Sion is beld from Jonathan. 43 Demetrius seeing that no man resisted him, sendeth his armie against. 54 Tryphon moueth Antiochus against Demetrius

Iosephus Antiq. lib. chap. 7

AND þ King of Egypt gathered a great hoste, like the saude that lieth vpon the sea shore, and many shippes, and went about through deceit to obtaine the kingdome of Alexander, and to ioyne it vnto his owne Realme.

2 Vpō this he went into Syria wt friendly wordes, and was let into the cities, & men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in law.

3 Nowe when he entred into the cite of Ptolemais, he left bandes and garisons in euery cite.

4 And when hee came neere to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus, and the suburbes thereof that were destroyed, and the bodies cast abroad, and them that hee had burnt in the battell: for they had made heapes of thē by the way where he should passe.

5 And they tolde þ king what Jonathan had done, to the intent they might get him euill will: but the King held his peace.

6 And Jonathan met þ king with great honour at Joppe, where they saluted one another, and lay there.

7 So whē Jonathan had gone with the king vnto the water that was called Eleutherus, he turned againe to Jerusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpō the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadours vnto king Demetrius, saying, Come, let vs make a league betweene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdome.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus hee slaundered Alexander, as one that should desire his Realme.

12 And he tooke his daughter from him, and gaue her vnto Demetrius, & forsooke Alexander, so that their hatred was openly knowen.

13 Then Ptolemeus came to Antiochia, where hee set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But when Alexander heard it, hee came to warre against him, and Ptolemeus brought forth his host, and met him with a mightie power, and put him to flight.

16 Thē fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote off Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus died: and they that were in the holds, were slayne one of another.

19 And Demetrius reigned in the hundreth, threescore and seuenth yeere.

20 ¶ At the same time gathered Jonathan them that were in Judea, to lay siege vnto the castell, which was at Jerusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto

vnto King Demetrius, and told him that Jonathan belieged the castel.

22 So when he heard it, he was angrie, and immediatly came vnto Ptolemais, and wrote vnto Jonathan, that he should lay no more siege vnto it, but that hee shoulde meete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Jonathan heard this, he commanded to beliege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in danger,

24 And tooke with him siluer and gold, and apparell, and diuers presents and went to Ptolemais vnto the King, and found fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaints vpon him,

26 Yet the king intreated him as his predecessers had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie Priesthood with all the honourable things, that he had afore, & made him his chefe friend.

28 Jonathan also desired the King, that he would make Judea free with the three gouernments, and the countrey of Samaria, and Jonathan promised him three hundreth talents.

29 Whereunto the King consented, and gaue Jonathan writing of the same, concerning these words,

30 KING DEMETRIVS vnto his brother Jonathan, and to the nation of the Jewes sendeth greeting.

31 We sende you here a copie of the letter, which we did write vnto our cousin Lasthenes concerning you, that ye should see it.

32 King Demetrius vnto Lasthenes his father, sendeth greeting.

33 For the faythfulnes that our friends the nation of the Jewes keepe vnto vs, and for their good will towards vs, we are determined to do them good.

34 Wherefore wee assigne to them the coastes of Judea with the three gouernments Apherema, and Lydda, and Ramathe (which are added vnto Judea from the countrey of Samaria) and all that appertaineth to all them that sacrifice in Jerusalem: both concerning the payments which the king tooke yerely afortime, both for the fruites of the earth, and for the fruites of the trees.

35 As for the other things appertayning vnto vs of the tenthes and tributes, which were due vnto vs, & the customes of salt, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.

36 And nothing hereof shalbe reuoked from this time forth and for euer.

37 Therefore see that ye make a copie of these things, and deliuer it vnto Jonathan, that it may be set vp vpon the holy mount in an open place.

38 After this when Demetrius the king sawe that his land was in rest, and that no resistance was made against him, hee sent away all his hoste, euery man to his owne place, except certaine bandes of strangers, whom he brought frō the yles of ꝓ heathen: wherefore all his fathers hoste hated him.

39 Now was there one Tryphon, that had bene of Alexanders part afore, which when he sawe that all the hoste murmured against Demetrius, he went to Simalcue the Arabian, that brought vp Antiochus ꝓ sonne of Alexander, Vel. Ma.

40 And lay sore vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers steade: he told him also what great euil Demetrius had done, and howe his men of warre hated him, and he remayned there a long season.

41 Also Jonathan sent vnto King Demetrius to driue them out which were in the castell at Jerusalem, & those that were in the fortresses: for they fought against Israel.

42 So Demetrius sent vnto Jonathan, saying, I will not onely do these things for thee and thy nation, but if opportunitie serue, I will honour thee and thy nation.

43 Nowe therefore thou shalt do me a pleasure, if thou wilt sende me men to helpe me: for all mine armie is gone from me.

44 So Jonathan sent him three thousand strong men vnto Antiochia, and they came vnto the king: wherefore the king was very glad at their comming.

45 But they that were of ꝓ citie, euen an hundreth, and twentie thousande men, gathered them together in the middes of ꝓ citie, and would haue slaine the king.

46 But the king fled vnto the palace, and the citizens kept the streetes of the citie, and began to fight.

47 Then the king called to the Jewes for helpe, which came to him all together, & went abroade through the citie.

48 And slewe the same day an hundreth thousand, & set fire vpon the citie, and tooke many spoyls in that day, & deliuered ꝓ king.

49 So when the citizens sawe that the Jewes had gotten the vpper hand of the citie, and that they thē selues were disappointed of their purpose, they made their supplication

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cation vnto the King, saying,

50 Grant vs peace, and let the Iewes cease from vexing vs and the citie.

51 So they cast away their weapons, and made peace, & the Iewes were greatly honoured before the King, and before all that were in his Realme, and they came againe to Ierusalem with great pray.

52 Then king Demetrius sate in his throne of his kingdome, and had peace in his land.

53 Neuertheles he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he rewarde him according to the benefites which hee had done for him, but troubled him very sore.

54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, and was crowned.

55 Then there gathered vnto him all the men of warre, whom Demetrius had scattered, & they fought against him, who fled and turned his backe.

56 So Tryphon tooke the || beastes, and wanne Antiochia.

57 And yong Antiochus wrote vnto Ionathan, saying, I appoynt thee to bee the chiefe Priest, and make thee ruler ouer the foure gouernments, that thou mayest bee a friend of the Kings.

58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a colar of gold.

59 He made his brother Simon also captaine from the coasts of Tyrus vnto the borders of Egypt.

60 Then Ionathan went forth, and passed thorow the cities beyond the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, and they of the citie receiued him honourablie.

61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he laid siege vnto it, and burned the suburbs thereof with fire, and spoyled them.

62 Then they of Gaza made supplication vnto Ionathan, and hee made peace with them, and tooke of the sonnes of the chiefe men for hostages, and sent them to Ierusalem, and went thorow the countrey vnto Damascus.

63 And when Ionathan heard that Demetrius Princes were come into Cades, which is in Galile, with a great host, purposing to driue him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, & shut it vp.

66 So they desired to haue peace with him, which he graunted them, & afterward put them out from thence, and tooke the citie, and set a garison in it.

67 Then Ionathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Asor.

68 And beholde the hostes of the strangers met him in the plaine, and had layed ambushments for him in the mountaines. || or, Iamblichus

69 So that when they came against the, the ambushments rose out of their places and skirmished.

70 So that all that were of Ionathās side, fled: and there was not one of the left, except Mattathias the sonne of || Absalomus, and Iudas the sonne of Calphi the Captaines of the hoste. || or, Absolon

71 Then Ionathan rent his clothes, & cast earth vpon his head, and prayed,

72 And turned againe to them to fight, & put them to flight, so that they fled away.

73 Now when his owne men that were fled, saw this, they turned againe vnto him, and helped him to follow after al vnto their tentes at Cades, and there they camped.

74 So there were slaine of the stragers the same day about three thousand men, & Ionathan turned againe to Ierusalem.

## CHAP. XII.

1 Ionathan sendeth Ambassadours to Rome, 2 And to the people of Sparta, to renewe their couenant of friendship. 24 Ionathan putteth to flight the Princes of Demetrius, 40 Tryphon taketh Ionathan by deceit.

IOnathan now seeing that the time was meete for him, chose certaine men, and sent them vnto Rome, to establish & renewe the friendship with them. Ioseph. Antiq. lib. 13. cap. 8.

2 He sent letters also vnto the Spartās and to other places, for the same purpose. || or, Lacedæmonians.

3 So they went vnto Rome, & entred into the Senate, and said, Ionathan the hie Priest & the natiō of the Iewes sent vs vnto you, for to renewe friendship with you, & the bonde of loue, as in times past.

4 So the Romanes gaue them free passportes, that men should leade thē home vnto the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Ionathan wrote vnto the Spartians,

6 Ionathan the hie Priest with the Elders of the nation, and the Priests, & the rest of the people of the Iewes, sende greeting vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, from Arius, which the reigned among you, that ye would be our Ioseph. Antiquit. lib. 12. cap. 7. || or, Areus.

brethren,

brethren, as the copie here vnder written specifieth.

8 And Onias intreated the ambassadour honourably, & receiued the letters: wherein there was mention made of ỹ bonde of loue and friendship.

9 But as for vs, wee neede no such writings: for wee haue the holy bookes in our hands for comfort.

10 Neuertheleſſe we thought it good to sende vnto you, for the renewing of the brotherhoode and friendship, least we shoulde be strange vnto you: for it is long since ỹ time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feasts and other dayes appoynted, when wee offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And wee reioyce at your prosperous estate.

13 And though we haue bene enuironed with great troubles and warres, so that the Kings rounde about vs haue fought against vs,

14 Yet wouldе we not be grieuous vnto you, nor to other of our confederates and friends in thele warres.

15 For wee haue had helpe from heauen, that hath succoured vs, & wee are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius ſ the sonne, of Antiochus, and Antipater ſ the sonne, of Jason, and sent thẽ vnto the Romanes, for to renewe the former friendship with them, and league.

17 We commanded them also to goe vnto you, and to saiute you, and to deliuer you our letters, concerning the renewing of our brotherhood.

18 And nowe ye shall do vs a pleasure to giue vs an answere of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spartians and Jewes are brethrẽ, and come out of the generation of Abraham.

22 And nowe for so much as this is come to our knowledge, ye shal doe well, to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattell and goods are ours, & ours are yours: these things haue wee commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Jerusalem, & met them in the land of Hamath: for he gaue them not space to come into his owne country.

26 And he sent spies vnto their tẽts, which came againe, & told him, that they were appointed to come vpon him in the night.

27 Wherefore, when the sunne was gone downe, Jonathan commanded his men to watch, and to be in armes ready to fight all the night, and sent watchmen round about the hoste.

28 But when the aduersaries heard that Jonathan was ready with his men to the battell, they feared, and trembled in their hearts, and kindled fires in their tents, and fled away.

29 Neuertheles Jonathan & his company knewe it not till the morning: for they saw the fires burning.

30 Then Jonathan followed vpon them, but hee coulde not ouertake them: for they were gone ouer the flood Eleutherus.

31 So Jonathan turned to the Arabiãs, which were called Zabedei, & slewe them, and tooke their spoyle.

32 Hee proceeded further also, and came vnto Damascus, and went thorowe all the countrey.

33 But Simon his brother went foorth, and came to Ascalon and to the next holds, departing vnto Joppe, and wanne it.

34 For he heard that they would deliuer ỹ holde to them that tooke Demetrius part: wherefore he set a garison there to keepe it.

35 ¶ After this came Jonathan home, & called the Elders of the people together, & deuised with them for to build vp the strong holdes in Judea,

36 And to make the walles of Jerusalem hier, and to make a great moũt betwixt the castel and the citie, for to separate it from the citie, that it might be alone, & that mẽ should neither bye, nor sell in it.

37 So they came together to build vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Caphenatha.

38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.

39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to bee crowned when he had slaine the King Antiochus. Iosiph. Antiq. lib. xiij. cap. j.

40 But he was afraid that Jonathan would not suffer him, but fight against him: wherefore he went about to take Jonathã, and to kil him: so he departed, and came vnto Bethsan.

41 Then

41 Then went Jonathan forth against him to the battell with fourtie thousande chosen men, and came vnto Bethsan.

42 But when Tryphon sawe that Jonathan came with so great an host, he durst not lay hand vpon him,

43 But receiued him honourably, and commended him vnto all his frendes, and gaue him rewardes, and commanded his men of warre to be as obedient vnto him as to him selfe,

44 And sayde vnto Jonathan, why hast thou caused this people to take such trauell, seeing there is no warre betweene vs?

45 Therefore sende them nowe home againe, and chuse certaine men to wayte vpon thee, and come thou with mee to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and all the that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.

46 Jonathan beleeued him, and did as he sayd, and sent away his host, which went into the land of Juda,

47 And retained but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.

48 Nowe assoone as Jonathan entred into Ptolemais, they of Ptolemais shut the gates, and tooke him, & slewe all them with the sword, that came in with him.

49 Then sent Tryphon an host of footemen and horsemen into Galile, and into the great plaine, to destroy all Jonathans compane.

50 But when they knewe þ Jonathan was taken, and slaine, and those that were with him, they incouraged one another, & came forth against them ready to the battel.

51 But when they which followed vpon them, sawe that it was a matter of life, they turned backe againe.

52 By this meanes al they came into the land of Juda peaceably, and bewailed Jonathan, and them that were with him, and feared greatly, and all Israel made great lamentation.

53 For all the heathen that were rounde about them, sought to destroy them.

54 For they sayde, Nowe haue they no captaine, nor any man to helpe them: therefore let vs nowe fight against them, & roote out their memorie from among men.

CHAP. XII.

1 After Jonathan was taken, Simon is chosen captaine. 17 Tryphon taking his children, and money for the redemption of Jonathan, killeth him and his children. 21 Tryphon killeth Antiochus, and is slaine. 22 Demetrius taketh truce with Simon. 24 Simon wan th Gaza. 36 He possesseth the towre of Sion. 39 Quenteth his sonne Iohn captaine.

NOwe when Simon heard that Tryphō gathered a great hoste to come into the land of Juda, & to destroy it, 1. Mac. 13. Antiq. lib. 13. cap. 6.

2 And sawe that the people was in great trembling and feare, he came vp to Jerusalem, and gathered the people together,

3 And gaue them exhortation saying, Ye know what great things I, & my brethren, & my fathers house haue done for þ Lawe, and the Sanctuarie and the battels, & troubles that we haue seene.

4 By reason whereof al my brethren are slaine for Israels sake, and I am left alone.

5 Nowe therefore God forbid, þ I should spare mine owne life in any time of trouble: for I am not better then my brethren.

6 But I wil auenge my nation, and the Sanctuarie, & our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.

7 In hearing these words the hearts of the people were kindled,

8 So that they cryed with a loud voyce, saying, Thou shalt be our captaine in stede of Judas and Jonathan thy brethren.

9 Fyght thou our battels and whatsoeuer thou commandest vs, we will do it.

10 ¶ So he gathered al the mē of warre, making haste to finish the walles of Jerusalem, and fortified it round about.

11 Then sent he Jonathan the sonne of Absalomus with a great hoste vnto Joppe, which droue them out that were therein, & remained there him selfe.

12 Tryphon also remoued from Ptolemais with a great armie, to come into the lande of Juda, & Jonathan was with him as prisoner.

13 And Simon pitched his tents at ‖ Adida vpon the open plaine. ‖ Or, Adidis.

14 But when Tryphon knew that Simon stoode vp in stead of his brother Jonathan, and that hee would fight against him, he sent messengers vnto him, saying,

15 Where as wee haue kept Jonathan thy brother, it is for money that he is owing in the kings account concerning the busines that he had in hand.

16 Wherefore send nowe an hundreth talents of siluer, and his two sonnes for hostages, that when hee is letten foorth, he will not turne from vs, and wee will send him againe.

17 Neuertheless Simon knew that he dissembled in his wordes, yet commanded hee the money and children to bee deliuered vnto him, least he should bee in greater hatred of the people of Israel:

18 who

18 who might haue sayde, Because hee
sent him not the money and the children,
therefore is Jonathan dead.

19 So hee sent the children and an hun-
dreth talents: but he dissembled, and would
not let Jonathan go.

20 ¶ Afterward came Tryphon into ꝑ
land to destroy it and went round about by
the way, ꝑ leadeth vnto Adora: but where-
soeuer they went, thither went Simon and
his hoste.

21 Now they that were in the castel, sent
messengers vnto Tryphon, that he should
make haste to come by the wildernesse, and
to send them vitailes.

22 So Tryphon made ready al his horse-
men: but the same night fell a very great
snowe, so that hee came not, because of the
snow: but he remoued and went into ꝑ coun-
trey of Galaad.

23 And whē he came neere to Bascama,
he slew Jonathan, & hee was buried there.

24 So Tryphon returned, and went
into his owne land.

25 ¶ Then sent Simon to take ꝑ bones
of Jonathan his brother, and they buried
him in Modin his fathers citie.

26 And all Israel bewayled him with
great lamentation, and mourned for him
very long.

27 And Simon made vpon the sepulchre
of his father and his brethren, a building
high to looke vnto, of hewen stone behind &
before,

28 And set vp seuen pillars vpon it, one
against another, for his father, his mother,
and foure brethren,

29 And set great pillars round about thē,
and set armes vpon the pillars for a perp-
tual memory, and carued shippes beside the
armes, that they might be seene of men say-
ling in the sea.

30 This sepulchre which hee made at
Modin, standeth yet vnto this day.

Ioseph. Antiq. lib. 13. chap. 10.

31 ¶ Now as Tryphon went forth with
the yong King Antiochus, hee slewe him
traiterously,

32 And reigned in his steade, & crowned
himselfe King of Asia, and brought a great
plague vpon the land.

33 Simon also built vp the castles of Iu-
dea, and compassed them about with high
towres, and great walles, euen wt towres,
and gates and barres, and laied vp vitailes
in the strong holdes.

34 Moreouer Simon chose certaine mē
and sent them to King Demetrius, that he
would discharge the land: for all Tryphōs
doings were robberies.

35 Whereupon Demetrius the king an-
swered him, and wrote vnto him after this
maner,

36 DEMETRIVS the King vnto Simon
the high Priest, and the friende of Kinges,
and to the Elders and to the nation of the
Iewes sendeth greeting.

37 The golden crowne, and precious
stone that ye sent vnto vs, haue we receiued,
and are ready to make a stedfast peace with
you, and to write vnto the officers, to re-
lease you of the thinges wherein wee made
you free.

38 So the thinges that we haue graun-
ted you, shalbe stable: ꝑ strong holds which
ye haue buylded, shalbe your owne.

39 Also wee forgiue the ouersightes, and
faults cōmitted vnto this day, & the crowne
tare that ye ought vs: and where as was a-
ny other tribute in Jerusalē, it shalbe now
no tribute.

40 And they that are meete among you
to bee written with our men, let them bee
written vp, that there may bee peace be-
tweene vs.

41 Thus the yoke of the heathen was
taken from Israel in the hundreth and se-
uentie yeere.

42 And ꝑ people of Israel began to write
in their letters, and publike instruments,
IN THE FIRST yeere of Simon the high and
chiefe Priest, gouernour and prince of the
Iewes.

43 In those dayes Simon camped a-
gainst Gaza, and besieged it rounde about,
where he set vp an engine of warre, and ap-
proched neere the citie, and beate a towre, &
tooke it.

44 So they that were in the engine,
leapt into the citie, & there was great trou-
ble in the citie,

45 In so much that the people of the city
rent their clothes, and clymed vp vpon the
walles with their wiues, and children, and
cryed with a loud voyce, beseechyng Simon
to graunt them peace, saying,

46 Deale not with vs according to our
wickednes, but according to thy mercie.

47 Then Simon pitied them, & would
fight no more against them, but put thē out
of the citie, and clensed the houses, wherein
the idoles were, and so entred thereunto wt
Psalmes and thanksgiuing.

48 So when hee had cast all ꝑ filthines
out, he set such men in as kept the Lawe,
and fortified it, and buylded there a dwelling
place for him selfe.

49 Now, when they in the castel at Je-
rusalē were kept, that they could not come
forth

forth nor goe into the countrey, neither buy nor sell, they were very hungrie, and many of them were famished to death,

50 In so much that they besought Simon to make peace with them: Which hee graunted them, & put them out from thẽce, and cleansed the castel from filthines.

51 And vpon the three and twentie day of the seconde moneth, in the hundreth seuentie and one yere, they entred into it with thankesgiuing, & braunches of palme trees, and with harpes, and with cymbales, and with violes, and with psalmes, and songs, because the great enemie of Israel was ouercome.

52 And hee ordeyned that the same day should be kept euery yeere with gladnes.

53 And he fortified the mount of the Tẽple that was beside ỹ castel where he dwelt him selfe with his companie.

54 Simon also seeing that John his sonne was nowe a man, hee made him captaine of al the hostes, & caused him to dwell in Gazaris. In Gaza.

## CHAP. XIIII.

1 Demetrius is ouercome of Arsaces. 11 Simon beeing captaine, there is great quietnes in Israel. 18 The renouuanut of friendship with the Romans ỹ with the people of Sparta is renewed

IN the hundreth, seuenty & two yeere gathered King Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.

2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, hee sent one of his princes to take him aliue.

3 So he went, and ouercame the armie of Demetrius, and tooke him, and brought him to Arsaces, which kept him in ward.

4 Thus all the land of Juda was in rest, so long as Simon liued: for hee sought the welth of his nation: therefore were they glad to haue him for their ruler, & to do him worship alway.

5 Simon also wanne the citie of Joppe to his great honour to bee an hauen to vse, and made it an entraunce vnto the yles of the sea.

6 He enlarged also the borders of his people, and conquered the countries.

7 He gathered vp many of their people that were prisoners, and he had the dominion of Gazaris, and Bethsura, & the castel, which hee cleansed from filthines, and there was no man that resisted him,

8 So that euery man tilled his ground in peace, and the land gaue her fruites, and the trees gaue their fruite.

9 The elders sate in the open places, & consulted al together for ỹ common wealth, and the yong mẽ were honourably clothed and armed.

10 Hee prouided vitailes for the cities, and all kind of munition, so that his glorious fame was renowned vnto the ende of the worlde.

11 He made peace throughout the lande, and Israel had perfit mirth and ioy.

12 For euery man sate vnder his vine, & the fig trees, and there was no man to fray them.

13 There was none in the lande to fight against them: for then the Kinges were ouercome.

14 He helped al those that were in aduersitie among his people: he was diligẽt to see the Law kept, and hee tooke away the vngodly, and wicked.

15 He beautified the Sanctuarie, and encreased the vessels of the Temple.

16 When the Romans heard, and the Spartians had knowledge that Jonathã was dead, they were very sone.

17 But when they heard, that Simon his brother was made hie Priest in his stead, & held he had wonne the land againe with the cities mine,

18 They wrote vnto him in tables of braſſe, to renewe the friendship, and bond of loue, which they had made with Judas & Jonathan his brethren.

19 Which writings were read before ỹ congregation at Jerusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Jewes their brethren sende greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, wee were glad of their comming,

22 And haue registred their ambassage in the publike recordes in this maner, NVMENIVS the sonne of Antiochus, & Antipater the sonne of Jason the Jewes ambassadours came vnto vs, to renew amitie with vs.

23 And it pleased the people, that ỹ men should be honorably intreated, and that the copy of their ambassage should be registred in the publike recordes, that it might bee for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chiefe Priest.

24 After

24 After this, Simon sent Numenius to Rome, with a great shield of gold of a thousand pounde weight, to confirme the friendshippe with them.

25 Which when the people understood, they said, what thanks shal we recompense againe unto Simon and his children?

26 For hee and his brethren, & the house of his father haue stablished Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therfore they wrote this in tables of braſſe, and set it upon pillars in mount Sion.

27 The copie of the writing is this, In the eight and twentie day of the moneth ‖ Elul in the hundreth, fourtie and two yeere, in the third yeere of Simon the high Priest.

28 In Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the countrey, we would signifie unto you, that many battels haue bene fought in our countrey.

29 Wherein Simon the sonne of Mattathias (come of the children of Jarib) and his brethren put themselues in danger, and resisted the enemies of their nation, that their Sanctuary, and Lawe might bee maintained, and did their nation great honour.

30 For Jonathan gathered his nation together, and became their high Priest, and is laid with his people.

31 After that would their enemies haue inuaded their countrey, and destroyed their lande, and lay their handes on their Sanctuarie.

32 Then Simon resisted them, & fought for his nation, and spent much of his owne substance, and armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Judea, & Bethsura that lieth upon þ borders of Judea (where the ordinance of their enemies lay sometime) and set there a garison of the Jewes.

34 And he fortified Joppe, which lyeth ‖ upon the sea, & Gazara that bordereth upon Azotus (where þ enemies dwelt afore) and there he placed Jewes, and furnished them with thinges necessarie for the reparation therof.

35 Now when the people saw þ faithfulnes of Simon, & to what glory hee thought to bring his nation unto, they made him their gouerner, and the chief Priest, because he had done all these things, and for the vprightnes, and fidelitie that hee had kept to his nation, and that sought by all meanes to exalte his people.

36 For in his time they prospered wel by him, so that the heathen were taken out of their countrey, and they also which were in þ citie of Dauid at Jerusalem, where they had made the a castel out of the which they went, and defiled all things that were about the Sanctuarie, and did great hurt unto religion.

37 And he set Jewes in it, and fortified it, for the assurance of the lande, and citie, & raised up the walles of Jerusalem.

38 And King Demetrius confirmed him in his high Priesthood for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that þ Romains called the Jewes their friendes, and confederates, and that they honourably receiued Simons ambassadours,

41 And that the Jewes, & Priestes consented that Simon should bee their prince, and high Priest perpetually, till God raised up the true Prophet,

42 And that he should be their captaine, and haue the charge of the Sanctuarie, and so set men ouer the workes, & ouer the countrey, and ouer the weapons, and ouer þ fortresses, and that should make prouision for the holy things,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should bee made in his name, and that hee shoulde be clothed in purple, and weare gold,

44 And that it should not be lawful for any of the people or Priests to breake any of these things or to withstand his wordes, or to call any congregation in the countrey without him, or be clothed in purple, or weare a colar of gold:

45 And if any did contrary to these thinges, or brake any of them, he should bee punished.

46 So it pleased all the people to agree that it should bee done to Simon according vnto these words.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, & the prince of the Jewes, & of the Priestes, and to be the chiefe of all.

48 And they commanded to set up this writing in tables of braſſe, and to fasten it to the wall that compassed the Sanctuarie in an open place,

49 And that a copie of the same shoulde be layed up in the treasurie, that Simon & his sonnes might haue it.

CHAP.

CHAP. XV.

1 Antiochus maketh a couenant of friendshippe with Symon. 11 Tryphon is pursued. 15 The Romanes write letters vnto Kinge and nac ons in the defence of the Iewes. 27 Antiochus refusing the helpe that Symon sent him, breaketh his couenant.

MOreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

2 Conteining these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.

3 For so much as certeine pestilent men haue vsurped the kingdome of our fathers, I am purposed to chalenge the Realme again, & to restore it to the old estate: wherefore I haue gathered a great hoste, & prepared shippes of warre,

4 That I may goe thorowe the countrey, and bee auenged of them, which haue destroyed our countrey, and wasted many cities in the Realme.

5 Nowe therefore I doe confirme vnto thee all the liberties, whereof all the kings my progenitours haue discharged thee, and all the payments, whereof they haue released thee.

6 And I giue thee leaue to coine money of thine owne stampe within thy countrey,

7 And that Ierusalem, and the Sanctuarie be free, and that al the weapons, that thou hast prepared, and the fortresses, which thou hast builded, & keepest in thine hands, shall be thine.

8 And al that is due vnto the King, and al that shalbe due vnto the King I forgiue it thee, from this time forth for euermore.

9 And when we haue obteined our kingdome, we will giue thee, and thy nation and the Temple great honour, so that your honour shal be knowen throughout the worlde.

10 ¶ In the hundreth, seuenty and foure yere, went Antiochus vnto his fathers land, and al the bands came together vnto him, so that fewe were left with Tryphon. Iosephus Antiq. 13. chap. 16.

11 So the King Antiochus pursued him, but hee fled and came to Dora, which lyeth by the sea side.

12 For he saw the troubles were toward him, and that the armie had forsaken him.

13 Then camped Antiochus against Dora with an hundreth and twentie thousand fighting men, and eight thousand horsemen.

14 So he compassed the citie about, and the ships came by the sea. Thus they prest the citie by lande, and by sea, in so much that they suffered no man to goe in nor out.

15 In the meane season came Numenius, and his compame from Rome, hauing letters written vnto the Kings and countries, wherein were contained these words,

16 LVCIVS the Consul of Rome vnto King Ptolemeus sendeth greeting.

17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the hie Priest & from the people of the Iewes to renewe friendship, and the bond of loue,

18 Who haue brought a shield of golde weying a thousand pound.

19 Wherefore we thought it good to write vnto the Kinges and countries, that they should not go about to hurt the, nor to fight against them, nor their cities, nor their countrey, neyther to maintene their enemies against them.

20 And wee were content to receiue of them the shield.

21 If therefore there be any pestilent fellowes fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he may punish them according to their owne Lawe.

22 The same thinges were written to Demetrius the King, and to Attalus, and to Arathes, and to Arsaces,

23 And to all the countries, as ‖ Sampsames, and to them of Sparta, and to Delus, and to Mindus and to Sicion, & to Caria, and to Samos, and to Pamphylia, and to Lycia, and to Halicarnassus, & to Rhodus, and to Phaselis, and to Cos, and to Side, and to Coryna, & to Gnidon, & to Cyprus, and to Cyrene. ‖ Or, Lampsacus. Or, Delos. Or, Myndus. Or, Myndum.

24 And they sent a copie of them to Simon the hie Priest.

25 ¶ So Antiochus the King camped against Dora the second time euer ready to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither go in nor out.

26 Then Simon sent him two thousand chosen men to helpe him with siluer & gold, and much furniture.

27 Neuertheles, hee would not receiue them, but brake all the couenant, which hee had made with him afore, and withdrewe him selfe from him,

28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe, and Gazara with the castel that is at Ierusalem, the citie of my Realme,

29 Whose borders yee haue destroyed & done great hurt in the land, and haue the gouernement of many places of my kingdome.

30 Wherefore

30 Wherefore nowe deliuer the cities, which yee haue taken, with the tributes of the places, that ye haue rule ouer without the borders of Judea,

31 Or els giue me for them fiue hundreth talents of siluer, and for the harme that yee haue done, and for the tributes of the places other fiue hundreth talents: if not, We will come, and fight against you.

32 So Athenobius the Kings friend came to Jerusalem, and when he saw the honour of Simon, and the cupbord of gold and siluer plate, and so great preparation, he was astonished, and tolde him the Kings message.

33 Then answered Simon, and said vnto him, We haue neither taken other mens landes, nor withholden that which appertaineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.

34 But when we had occasion, We recouered the inheritance of our fathers.

Ioppe and Gazara.

35 And whereas thou requirest Joppe and Gazara, they did great harme to our people and thorow our country: yet will we giue an hundreth talents for them. But Athenobius answered him not one word,

36 But turned againe angrie vnto the King, and told him all these words, and the diligence of Simō, with all that he had seene: and the King was verie angrie.

37 ¶ In the meane time fled Tryphon by ship vnto Orthosias.

38 Then the King made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,

39 And commanded him to remoue the hoste toward Judea, and to build vp Cedron, and to fortifie the gates, and to warre against the people: but the King pursued Tryphon.

40 So Cendebeus came vnto Jamnia, and began to vexe the people, and to inuade Judea, and to take the people prisoners, and to slay them.

41 And he built vp Cedron, where he set horsemen and garisons, that they might make outrodes by the wayes of Judea, as the King had commanded him.

## CHAP. XVI.

1 Cendebeus the captaine of Antiochus hoste is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banket. 23 John killeth them that he sent vnto for his life.

Ioseph. Antiq. 13. chap. 12.

THen came John vp from Gazara, and tolde Simon his father, what Cendebeus had done.

2 So Simon called two of his eldest sonnes, Judas and John, and sayde vnto them, I, and my brethren, and my fathers house, haue euer from our youth vnto this day fought against the enemies of Israel, and the matters haue had good successe vnder our handes, and we haue deliuered Israel oftentimes.

3 But I am nowe olde, and ye by Gods mercy are of a sufficient age: be ye therefore in steade of me, and my brother, and go forth and fight for our nation, & the helpe of heauē be with you.

4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.

5 In the morning they arose, and went into the plaine field: and beholde, a mightie great host came against them both of footemen, and horsemen: but there was a riuer betwixt them.

6 And John ranged his armie ouer against him, and when he saw that the people was afrayd to go ouer the riuer, he went ouer first himselfe, and the men seeing him, passed through after him.

7 Then he deuided his men, and set the horsemen in the middes of the footemen. 8 For their enemies horsemen were very many: but when they blewe the trumpets, Cendebeus fled with his host, whereof many were slaine, and the remnant gate them to the fortresse.

9 Then was Judas Johns brother wounded: but John followed after them, till he came to Cedron, which [Cendebeus] had built.

10 Also they fled vnto the towres, that were in the fieldes of Azotus, and those did [John burne with fire: thus were there slaine two thousand men of them: so he returned peaceably into the land of Juda.

11 ¶ Nowe in the field of Jericho was Ptolemeus the sonne of Abubus made captaine, and hee had abundance of siluer and golde.

12 (For hee had maried the daughter of the hie Priest.)

13 Therfore he waxed proud in his mind, and thought to rule the lande, and thought to slay Simon and his sonnes by deceit.

14 Now as Simon went about thorow the cities of the countrey, and studyed carefully for them hee came downe to Jericho with Mattathias, and Judas his sonnes in the hundreth, seuentie and seuen yeere, in the eleuenth moneth, which is the moneth Sabat.

15 Then the sonne of Abubus receyued them by treason into a little holde, called Do-

thus, which hee had built, where he made them a great baket, and had hid men there.

16 So when Simon and his sonnes had made good theare, Ptolemeus stoode vp with his men, and tooke their weapõs, and entred in to Simon in the banket house, and slew hym with his two sonnes, and certaine of his seruants.

17 Whereby he committed a great vilenie, and recompenced euill for good.

18 Then wrote Ptolemeus these things and sent to the king, that he might send him an hoste to helpe hym, and so would deliuer hym the countrey with the cities.

19 He sent other men also vnto Gazara, to take John, and sent letters vnto the captaines to come to hym, and hee would giue them siluer, and gold and rewards.

20 And to Jerusalem hee sent other to take it, and the mountaine of the temple.

21 But one ranne before, and tolde John in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay hym.

22 When he heard this, he was sore astonished, and laid handes of them that were come to slay hym, & slew them: for he knew that they went about to kill hym.

23 Concerning other things of John, both of his warres, and of his noble actes (wherein he behaued himselfe manfully) of the building of walles which he made, and other of his deedes,

24 Behold, they are written in the chronicles of his Priesthoode, from the time, that he was made high Priest after his father.

# The second booke of the Maccabees.

CHAP. I.

1 An Epistle of the Iewes that dwelt at Jerusalem, sent vnto them that dwelt in Egypt wherein they exhort them to giue thankes for the death of Antiochus. 19 Of the fire that was hid in the pitte. 24 The prayer of Nehemias.

THe brethren the Iewes, which be at Jerusalem, & they that are in the countrey of Judea, vnto the brethren the Iewes, that are throughout Egypt, send salutation, and prosperitie.

2 God be gracious vnto you and remember his couenant made with Abraham, & Isaac, and Jacob his faythfull seruants,

3 And giue you all an heart, to worship hym, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, & neuer forsake you in time of trouble.

6 Thus now we pray here for you.

7 When Demetrius reigned, in the hundreth, three score and tenth yere, we Iewes wrote vnto you in the trouble, and violence that came vnto vs in those yeeres, after that Jason and his compame departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then we prayed vnto the Lord, and were heard: wee offred sacrifices and fine flower, and lighted the lampes, and set forth the bread.

9 Nowe therefore keepe ye the dayes of the feast of the Tabernacles in the moneth Chasleu.

10 ¶ In the hundreth, fourescore & eight yere, the people that was at Jerusalem, and in Judea, and the counsell and Judas, vnto Aristobulus king Ptolemeus master, which is of the stock of the anointed Priests, & to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thanke hym highly, as though we had ouercome the king.

12 For hee brought them into Persia by heapes, that fought against the holy citie.

13 For when the captaine, and the armie, that was with hym, seemed inuincible, yet they were slaine in the Temple of Nanea, by the deceit of Nanea priests.

14 For Antiochus, as though he would dwell with her, came thither, he, and his friends with hym, to receiue money vnder the title of a dowrie.

15 But when the Priests of Nanea had layde it forth, and hee was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie dooze of the vaute, they cast stones, as it were thunder, vpon the captaine and his, and hauing bruised them in pieces, they cut off their heads and threwe them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas wee are nowe purposed to keepe the purification of the Temple vpon the fine & twentie day of the moneth Chasleu, we thought it necessarie to certifie you thereof,

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18 Whereas wee are nowe purposed to keepe the purification of the Temple vpon the fine & twentie day of the moneth Chasleu, we thought it necessarie to certifie you thereof,

thereof, that yee also might keepe the feast of the Tabernacles, and of the fire which was giuen vs when Neemias offered sacrifice, after that hee had built the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which fought
Leuit.6.13. & 10.2. & 16.10. the honour of God, tooke the * fire of the altar priuily, and hid it in an hollow pit, which was drie in the bottome, and therein they kept it, so that the place was vnknowen vnto euery man.

20 Now after many yeres when it pleased God that Neemias should be sent from the King of Persia, he sent of the posteritie of those Priests, which had hid it to fetch the fire, and as they tolde vs, they found no fire, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: and when the things apperteining to the sacrifices were brought, Neemias commaũded the Priests to sprinkle the wood, and the things layde thereupon with water.

22 When this was done, & the time came that the Sunne shone, which afore was hid in the cloude there was a great fire kindled, so that euery man marueiled.

23 Now the Priests and all prayed, while the sacrifice was consuming: Jonathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, vh earfull and strong, and righteous, and mercifull, and the onely and gracious King,

25 Onely liberall, onely iust and almightie and euerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preserue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs, deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, & with pride do vs wrong.

29 Plant thy people againe in thine holy
Deut.30.4. place * as Moyses hath spoken.

30 And the Priests sang Psalmes thereunto.

31 Now when the sacrifice was cõsumed, Neemias commanded the great stones to be sprinkled with the residue of the water.

32 Which when it was done, there was kindled a flame, which was consumed by the light, that shined from the altar.

33 ¶ So when this matter was knowen, it was tolde the King of Persia, that in the place where the Priests which were led away had hid fire, there appeared water, wherwith Neemias and his companie had purified the sacrifices.

34 The king tried out the thing, and closed the place about, and made it holy.

35 And to them that the King fauoured, he gaue and bestowed many gifts.

a That is to say, a thinne, it is also called Nephi, or Nephthar, Lucret. 6. a cliffing.

36 And Neemias called the same place
a Ephthar, which is to say, purification: but many men call it Nephthar.

CHAP. ij.

1 How Jeremie led the tabernacle, the Arke and the altar in the hill.
21 Of the fire brought at Salomons dedication.

IT is found also in the writings of Jeremias the Prophet, that hee commanded them, which were caried away, to take fire, as was declared: and as the Prophet commanded them that were led into captiuitie,

2 * Giuing them a lawe that they should Baruch.1.8 not forget the cõmandements of the Lorde, & that they should not erre in their minds, when they saw images of golde and siluer, with their ornaments.

3 These and such other things cõmanded he them, & exhorted them that they should not let the Law go out of their hearts.

4 It is written also, how the Prophet, by an oracle that hee had, charged them to take the tabernacle and the arke, and foloiv him: and when he came vp into the mountaine where Moyses went vp, and saw the Deut.34.1 heritage of God,

5 Jeremias went foorth, and found an hollowe caue, wherein he layde the Tabernacle, and the Arke, and the altar of incense, and so stopped the doore.

6 And there came certaine of those that followed him, to marke the place: but they could not find it.

7 Which when Jeremias perceiued, he reproued them, saying, As for that place, it shalbe vnknowen, vntill the time that God gather his people together againe, and that mercie be shewed.

8 Then shall the Lord shew them these things, & the maiestie of the Lord shall appeare and the cloude also, as it was shewed vnder Moyses, and as * when Salomon 1.King.8. desired, that the place might be honourably sanctified.

9 For it is manifest that he, being a wise man, offred the * sacrifice of dedication, and 2.Chron.7. consecration of the Temple.

10 * And as when Moyses prayed vnto Exod.32.11 & 33.12 &c.

the Lord, the fire came downe from heauē, & consumed the sacrifice: so, when Salomon 2 Chro. 7 prayed, the fire came downe from heauen, and consumed the burnt offring.

11 And Moyses said, Because the sinne offring was not eaten, therfore is it consumed.

12 So Salomon kept those eight dayes.

13 These things also are declared in the Writings and registers of Nemias, & how he made a liberarie and how he gathered the acts of the kings, and of the Prophets, and the actes of Dauid, and the epistles of the kings concerning the holy gifts.

14 Euen so Judas also gathered al things that came to passe by the warres that were among vs, which things we haue.

15 Wherefore if yee haue neede therof, send some to fetch them vnto you.

16 Where as wee then are about to celebrate the purification, we haue written vnto you, and yee shall doe well, if yee keepe the same dayes.

17 We hope also that the God, which deliuered all his people, and gaue an heritage to them all & the kingdome, and the Priesthoode, and the Sanctuarie,

Deu. 30.5. 18 As he promised in the law, will shortly haue mercie vpon vs, and gather vs together from vnder the heauen into his holy place: for he hath saued vs from great perils, and hath cleansed the place.

19 As concerning Judas Maccabeus, & his brethren, the purification of the great Temple, and the dedication of the altar,

20 And the warres against Antiochus Epiphanes, and Eupator his sonne,

21 And the manifest signes, that came from heauen vnto those, which manfully stoode for the Iewes religion: for though they were but fewe, yet they ranne through whole countreys, and pursued the barbarous armies,

22 And repaired the Temple that was renowned throughout all the worlde, and deliuered the citie, and established the Lawes that were like to be abolished, because the Lorde was mercifull vnto them with all lenitie)

23 Wee will assay to abbridge more volume those things, that Jason the Cyrenian hath declared in fiue bookes.

24 For considering the wonderful number, and the difficultie that they haue that would be occupied in the rehearsall of stories, because of the diuersitie of the matters,

25 We haue indeuoured, that they that would reade might haue pleasure, and that they which are studious might easily keepe them in memorie, & that whosoeuer reade them, might haue profite.

26 Therefore to vs that haue taken in hand this great labor, it was no easie thing to make this abbridgement, but required both sweat, and watching,

27 Like as hee that maketh a feast, and seeketh other mens commoditie, hath no small labour: so wee also for many mens sakes are verie well content to vndertake this great labour.

28 Leauing to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abbridgement.

29 For as he that will build a new house, must prouide for the whole building, but he that setteth out the plat or goeth about to paint it, seeketh but only what is comely for the decking thereof:

30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter deepely into it, and to make mention of all things, and to be curious in euery part.

31 But it is permitted to him that will shorten it, to vse fewe words, and to auoyde those things that are curious thereon.

32 Here then will we begin the story, adding thus much to our former words, that it is but a foolish thing to abound in words before the story, and to be short in the story.

## CHAP. III.

1 Of the honour done vnto the Temple by the Kings of the Gentiles. 4 Simon setteth a strife in the Temple. 7 Heliodorus is sent to take them away. 24 He is stricken of God, and beaten by the prayer of Onias.

1 Vhat time as the holy citie was inhabited with all peace, and when the Lawes were verie well kept, because of the godlines of Onias the hie Priest, and hatred of wickednesse,

2 It came to passe that euen the kings did honour the place, and garnished the Temple with great gifts.

3 In so much that Seleucus king of Asia of his owne rentes, bare all the costs belonging to the seruice of the sacrifices.

4 But one Simon of the tribe of Beniamin being appointed ruler of the Temple, contended with the hie Priest touching the matter committed in the citie. or, the Lord and prouision.

5 And when he could not ouercome Onias, he gate him to Apollonius the sonne of Thraseas, which then was gouernour of Coelosyria and Phenice,

6 And told him that the treasurie in Jerusalem was full of vnmeasurable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.

7 Nowe

7 Nowe when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commaundement, to bring hym the foresayd money.

8 Immediately Heliodorus tooke his iourney as though he would visite the cities of Coelosyria and Phenice, but in effect to fulfill the Kings purpose.

9 So when he came to Ierusalem, and was courteously receyued of the hie Priest into the citie, hee declared what was determined concerning the money, and shewed the cause of his comming, and asked if these things were so in deede.

10 Then the hie Priest tolde him that there were such things laide vp by the widowes and fatherles,

11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble man, and not as that wicked Simon had reported, and that in al, there were but foure hundreth talents of siluer, and two hundreth of golde,

12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place & Temple, which is honoured through the whole world for holines and integritie.

13 But Heliodorus because of the Kings commandement geuen him, sayde that in any wise it must de brought into the Kings treasurie.

14 So he appointed a day, and went in to take order for these things: then there was no small griefe throughout the whole citie.

15 For the Priests fell downe before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things geuen to be kept, that they should be safely preserued for such as had committed them to be kept.

16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, and the changing of his colour declared the sorow of his minde.

17 The man was so wrapped in feare and trembling of the body, that it was manifest to them that looked vpon him, what sorow he had in his heart.

18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.

19 And the women, girt with sackcloth vnder their breastes, filled the streetes, & the virgins that were kept in, ranne some to the gates, and some to the walles, and others looked out of the windowes.

20 And all helde vp their hands toward heauen, and made prayer.

21 It was a lamentable thing to see the multitude that fell downe of all sortes, and the expectatiō of the hie Priest being in such anguish.

22 Therefore they called vpon the almightie Lorde, that hee would keepe safe and sure the things, which were layed vp for those that had deliuered them.

23 Neuertheles, the thing ꝓ Heliodorus was determined to do, ꝓ did he performe.

24 And as hee and his souldiers were nowe there present by the treasurie he that is the Lord of the spirits, and of all power, shewed a great vision, so that al they which presumed to come with him, were astonished at the power of God, & fell into feare, and trembling.

25 For there appeared vnto thē an horse with a terrible man sitting vpon him, most richly barded, and he ran fiercely, and smote at Heliodorus with his forefeete, and it seemed that hee that sate vpon the horse, had harnesse of gold.

26 Moreouer, there appeared two yong men, notable in strength, excellēt in beautie, and comely in apparell, which stood by him on either side, and scourged him cōtinually, and gaue him many sore stripes.

27 And Heliodorus fell suddenly vnto the ground, and was couered with great darkenesse: but they that were with him, tooke him vp, and put him in a litter.

28 Thus he that came with so great cōpany, and many souldiers into the said treasurie, was borne out: for he could not helpe himselfe with his weapons.

29 So they did know the power of God manifestly, but hee was domme by ꝓ power of GOD, and lay destitute of all hope and health.

30 And they prayed the Lorde that had honoured his owne place: for the Temple which a litle afore was ful of feare and trouble, when the almightie Lorde appeared, was filled with ioye and gladnes.

31 Then streightwayes certaine of Heliodorus frendes prayed Onias, that hee would call vpon the most High to graunt him his life, which lay readie to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euill, he offered a sa- crifice for the health of the man.

33 Nowe when the hie Priest had made his prayer, the same yong men in the same clothing appeared, and stoode beside Helio-

dozus, saying, Giue Onias the hie Priest great thanks, for, for his sake hath the Lord granted thee thy life:

34 And seeing that thou hast bene scourged from heauen, declare vnto all men the mightie power of God: and when they had spoken these words, they appeared no more.

35 So Heliodorus offred vnto the Lorde sacrifice, and made great vowes vnto him, which had granted him his life, and thanked Onias, and went againe with his hoste to the King.

36 Then testified hee vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the king asked Heliodorus, Who were meete to be sent yet once againe to Jerusalem, he said,

38 If thou hast any enemie or traitour, send him thither, and thou shalt receiue him well scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, and hee beateth and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasurie.

## CHAP. III.

1 Simon reporteth euill of Onias. 7 Jason obteyneth the office of the high priest by corrupting the King. 17 And was by Penelaus defeated by like bribing. 34 Onias is slaine treacherously by Andronicus.

THis Simon nowe, of whom we spake afore, being a bewrayer of the money of his owne natural countrey, reported euill of Onias, as though he had moued Heliodorus vnto this, and had beene the inuenter of the euill.

2 Thus was he bolde to call him a traitour that was so benefitall to the citie, and defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that through one that belonged to Simon, murthers were committed,

4 Onias considering the danger of this contention, and that Apollonius, as he that was the gouernour of Coelosyria and Phenice, did rage, & increased Simons malice,

5 he went to the King not as an accuser of the citizens, but as one that intended the common wealth both priuately and publikely.

6 For hee saw that it was not possible except the King tooke order to quiet the [illegible]rs, and that Simon would not leaue [illegible] folie.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, tooke the kingdome, Jason the brother of Onias laboured by vnlawfull meanes to be hie Priest,

8 For he came vnto the King, and promised him three hundreth and three score talents of siluer, and of an other rent, foure score talents.

9 Besides this he promised him an hundreth and fifte, if hee might haue licence to set vp a place for exercise, and a place for the youth, and that they would name them of Jerusalem Antiochians.

Or, that he would name the Antiochians that were in Jerusalem as many others.

10 The which thing when the King had granted, and he had gotten the superiorite, he began immediatly to drawe his kinsmen to the customes of the Gentiles,

11 And abolished the friendly priuileges of the Kings, that the Jewes had set vp by John, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friendes and confederates: hee put downe their lawes and policies, and brought vp newe statutes, and contrarie to the Lawe.

12 For he presumed to build a place of exercise vnder the castel, and brought the chiefe young men vnder his subiection, and made them weare hattes.

Or, fashion in token of reioycing, & the Greeke vse.

13 So there began a great desire to follow the maner of the Gentiles, and they tooke vp the factions of strange nations by the exceeding wickednes of Jason, not the hie Priest, but the vngodly person,

14 So that the Priestes were nowe no more diligent about the seruice of the altar, but despised the Temple, and regarded not the sacrifices, but made haste to bee partakers of the wicked expenses at the playe after the casting of the stone.

a This game was to trie strength by casting a stone & had an hole in it more, or a piece of metall.

15 For they did not set by the honour of their fathers, but liked the glorie of the Gentiles best of all.

16 By reason whereof great calamitie came vpon them: for they had them to bee their enemies & punishers, whose custome they followed so earnestly, and desired to be like them in all things.

17 For it is not a light thing to trāsgresse against the Lawes of God, but the time following shall declare these things.

18 ¶ Nowe when the games that were vsed euery fiue yere, were plaied at Tyrus, the King being present,

Or, olympiades: for euery fifte yeere.

19 This wicked Jason sent from Jerusalem men to looke vpō them, as though they had bene Antiochians, which brought three hundreth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired they might not bee bestowed on the sa-

the sacrifice (because it was not comely) but to be bestowed for other exercises.

20 So he that sent them, sent the for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleies.

21 ¶ Now Apollonius the sonne of Menestheus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that hee was euill affectioned towarde his affaires, hee sought his owne assurance, and departed frō thence to Joppe, and so came to Jerusalem,

22 Where hee was honourably receiued of Jason, and of the citie, and was brought in with torchlyght, and with great shoutings, and so hee went with his hoste vnto Phenice.

23 Three yeere afterwarde Jason sent Menelaus, the foresaide Simons brother, to beare the money vnto the King, and to bring to passe certaine necessarie affaires, whereof he had giuen him a memoriall.

24 But he, being commended to ꝑ King, magnified him for the appearance of his power, and turned the Priesthoode vnto him selfe: for he gaue three hundreth talentes of siluer more then Jason.

25 So he gate ꝑ Kings ‖ letters patents, albeit hee had nothing in him selfe woorthie of the the Priesthood, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast. ‖ Or, mandatory.

26 Then Jason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the countrey of the Ammonites.

27 So Menelaus gate the dominion: but as for the money that hee had promised vnto the King, hee tooke none order for it, albeit Sostratus the ruler of the castell required it.

28 For vnto him apperteined the gathering of the customes: wherefore they were both called before the King.

29 Now Menelaus left his brother Lysimachus in his stede in the Priesthoode, and Sostratus left Crates which was gouernour of the Cyprians.

30 ¶ Whiles these things were in doing, the Tharsians and they of Mallot made insurrection, because they were giuen to the Kings concubine called Antiochis. a That is, of the Cherites forces the enemie.

31 Then came the King in al haste, to appeale ꝑ busines, leauing Andronicus a man of authoritie to be his lieutenant.

32 Now Menelaus, supposing that hee had gotten a conuenient time, stole certaine vessels of gold out of the Temple, and gaue certaine of them to Andronicus: and some he sold at Tyrus and in the cities thereby.

33 Which when Onias knewe of a suretie, hee reproued him, and withdrewe him selfe into a Sanctuarie at Daphne by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to slaye Onias: so when he came to Onias, hee counseled him craftily, giuing him his right hand with an oth, holdyng he suspect him, and perswaded him to come out of the Sanctuarie, so he slewe him incontinently without any regard of righteousnes.

35 For the which cause not onely the Jewes, but many other nations also were grieued, and tooke it heauily for the vnrighteous death of this man.

36 ¶ And when the King was come againe from ꝑ places about Cilicia, ꝑ Jewes, that were in the citie, and certaine of the Greekes that abhorred the facte also complained because Onias was slaine without cause.

37 Therfore Antiochus was sore in his minde, and hee had compassion, and wept because of the modestie and great discretion of him that was dead.

38 Wherefore being kindled with anger, he tooke away Andronicus garmēt of purple, ꝛ rent his clothes ꝛ commanded him to bee led throughout the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.

39 ¶ Now when Lysimachus had done many wicked deedes in the citie through ꝑ counsell of Menelaus, and the braute was spread abroade, the multitude gathered thē together against Lysimachus: for hee had caried out nowe much vessel of gold.

40 And when the people arose, ꝛ were full of anger, Lysimachus armed about three thousand, and began to vse vnlawful power, a certaine tyrant being their captaine, who was no lesse detayed in wit then in age.

41 But when they vnderstood the purpose of Lysimachus, some gate stones some great clubbes ꝛ some cast handfuls of dust, which lay by, vpon Lysimachus men, and those that inuaded them.

42 Whereby many of them were wounded, some were slayne, and all the other chased away: but the wicked Thiefrobber him selfe, they killed besides the treasurie.

43 For these causes an accusation was layde against Menelaus.

44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.

45 But Menelaus, being nowe convicted, promised to Ptolemeus the sonne of Dorymenes much money, if he would perswade the King.

46 So Ptolemeus went to the King into a court, where as hee was to coole him selfe, and turned the Kings minde.

47 In so much that hee discharged Menelaus from the accusations (notwithstanding hee was the cause of all mischiefe, and condemned those poore men to death), which if they had tolde their cause, yea, before the Scythians, they should have bene heard as innocent.

48 Thus were they soone punished unjustly, which followed upon the matter for the citie, and for the people, and for the holie vessels.

49 Wherefore they of Tyrus hated that wickednesse, and ministred all thinges liberally for their buriall.

50 And so through the covetousnesse of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared himselfe a great traitour to the citizens.

## CHAP. V.

1 Of the signes and tokens seene in Jerusalem. 6 Of the ende and wickednesse of Jason. 11 The pursuite of Antiochus against the Jewes. 15 The spoyling of the Temple. 27 Maccabeus fleeth into the wildernesse.

ABout the same time Antiochus undertooke his seconde voyage unto Egypt.

2 And then were there seene throughout all the citie [ of Jerusalem, ] fourtie dayes long, horsemen running in the ayre, with robes of golde, and as bandes of warre men,

3 And as troupes of horsemen set in array, incountering and coursing one against another with shaking of sheldes and multitude of dartes and drawing of swordes, and shooting of arrowes, and the glittering of the golden armour seene, and harnesse of all sortes.

4 Therefore every man prayed, that those tokens might turne to good.

5 Nowe when there was gone foorth a false rumour, as though Antiochus had bin dead, Jason tooke at the least a thousande men, and came suddenly upon the citie, and they that were upon the walles, being put backe and the citie at length taken,

6 Menelaus fledde into the castell, but Jason slew his owne citizens without mercie, not considering that to have the advantage against his kinsmen is greatest disadvantage, but thought that he had gotten the victorie of his enemies, and not of his owne nation.

7 Yet he gate not the superioritie, but at the last receiued shame for y reward of his treason, and went againe like a vagabond into the countrey of the Ammonites.

8 Finally he had this end of his wicked conversation, that hee was accused before Areta, the King of the Arabians, and fled from citie to citie, being pursued of every man, and hated as a forsaker of the Lawes, and was in abomination, as an enemie of his countrey and citizens, and was driuen into Egypt.

9 Thus he that had chased many out of their owne country, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to have gotte succour by reason of kinred.

10 And hee that had cast many out unburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: neither was hee partaker of his fathers sepulchre.

11 ¶ Now when these things that were done, were declared to the king, he thought that Judea woulde have fallen from him: wherefore hee came with a furious minde out of Egypt, and tooke the citie by violence.

12 He commanded his men of warre also, that they shoulde kill, and not spare such as they met, and to slay such as went into their houses.

13 Thus was there a slaughter of yong men, and old men, and a destruction of men and women and children, and virgins, and infants were murthered:

14 So y within three dayes were slayne foure score thousand, and fourtie thousande taken prisoners, and there were as many sold as were slaine.

15 Yet was hee not content with this, but durst go into the most holy Temple of all the worlde, having Menelaus that traitour to the Lawes, and to his owne countrey, to be his guide,

16 And with his wicked hands tooke the holy vessels, which other Kings had giuen for the garnishing glory and honour of that place, and handled them with his wicked hands.

17 So hautie in his minde was Antiochus, that he considered not, that God was not a little wroth for the sinnes of them that dwelt

dwelt in ỹ rune, for the which such contempt came vpon that place.

18 For if they had not bene wrapped in many sinnes, hee, assoone as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whome Seleucus the King sent to viewe the treasurie.

19 But God hath not chosen the nation for the places sake, but the place for the nations sake.

20 And therefore is the place become partaker of the peoples trouble, but afterward shall it be partaker of the benefites of the Lorde, and as it is now forsaken in the wrath of the Almightie, so when the great Lord shall be reconciled, it shalbe set vp in great worship againe.

21 ¶ So when Antiochus had taken eightene hundreth talents out of the Temple hee gate him to Antiochia in all haste, thinking in his pride to make men sayle vpon the drie lande and to walke vpon the sea: such an hie minde had he.

22 But he left deputes to vexe ỹ people: at Jerusalem Philip a Phrygian by birth, in maners more cruell then he that set him there:

23 And at Garizim Andronicus, and with thẽ Menelaus, which was more grieuous to the citizens then the other, and was despitefull against the Jewes his citizens.

24 He sent also Apollonius a cruel prince, with an armie of two ỹ thirtie thousand, whome he commaunded to slay those that were toward mans age, and to sell the women, and the younger sorte.

25 So when he came to Jerusalem, hee fayned peace, and kept him still vntil the holy day of Sabbath: and then finding the Jewes keeping the feast, hee commanded his men to take their weapons.

26 And so hee slewe all them that were gone forth to the shewe, ỹ running through the citie with his men armed, he murthered a great number.

27 But Judas Maccabeus, being as it were the tenth, fled into the wildernes, and lived there in the mountaines with his company among the beasts and dwelling there, and eating grasse, least they should bee partakers of the filthinesse.

CHAP. VI.

1 The Jewes are compelled to leaue the Lawe of God. 4 The Temple is defiled. 7 The women cruelly punished. 18 The grauitie of Eleazarus.

NOt long after this, sent the King an olde man of Athens, for to compell ỹ Jewes, to transgresse the Lawes of the fathers, and not to be gouerned by the Lawe of God,

2 And to defile the Temple that was at Jerusalem, and to call it the temple of Jupiter Olympius, and that of Garizim, according as they did that dwelt at that place, Jupiter that keepeth hospitalitie.

3 This wicked gouernment was sore ỹ grieuous vnto the people.

4 For the Temple was full of dissolution, and gluttonie of the Gentiles, which dallyed with harlots, and had to doe with women within the circuit of the holy places, and brought in such thinges as were not lawfull.

5 The altar also was full of such things, as were abominable and forbidden by the Law.

6 Neither was it lawfull to keepe the Sabbaths, nor to obserue their auncient feasts, nor plainly to confesse him selfe to be a Jewe.

7 In the day of ỹ kings birth they were grieuously compelled perforce euery moneth to banket, and when the feast of Bacchus was kept, they were constrayned to go in the procession of Bacchus with garlands of yuie.

8 Moreouer through the counsel of Ptolemeus, there went out a commaundement vnto the next cities of ỹ heathen against the Jewes, that the like custome, and banketting should be kept.

9 And who so would not conforme themselues to the maners of the Gentiles should be put to death: then might a mã haue seene the present miserie.

10 For there were two women brought forth, that had circumcised their sonnes, whom when they had led round about the citie, (the babes hanging at their breasts) they cast thẽ downe hedlong ouer ỹ walles.

11 Some that were runne together into dennes to keepe the Sabbath day secret, were discouered vnto Philippe, and were burnt together, because that for the reuerẽce of the honourable day they were afrayde to helpe themselues.

12 ¶ Now I beseech those which reade this booke, that they be not discouraged for these calamities, but that they iudge these afflictions, not to be for destruction, but for a chastening of our nation.

13 For it is a token of his great goodnes not to suffer sinners long to continue, but straight wayes to punish them.

14 For the Lorde doeth not long wayte for vs, as for other nations, whom he punisheth when they are come to the fulnes of their sinnes.

15 Lest

15 But thus he dealeth with vs, that our sinnes should not be heaped vp to ꝑ full, so that afterward he should punish vs.

16 And therefore he neuer withdraweth his mercie from vs: and though hee punish with aduersitie, yet doeth he neuer forsake his people.

17 But let this bee spoken nowe for a warning vnto vs: and nowe will we come to the declaring of ꝑ matter in fewe words.

18 ¶ Eleazar then one of the principall scribes, an aged man, and of a wel fauoured countenance, was constrained to open his mouth and to eate swines flesh.

19 But he desiring rather to die gloriously then to liue with hatred offered him selfe willingly to the torment, and spit it out:

20 As they ought to go to death which suffer punishment for such things, as it is not lawefull to taste of for the desire to liue.

21 But they that had the charge of this wicked banket, for that olde friendship of the man tooke him aside priuily and prayed him, that he would take such flesh, as was lawefull for him to vse, and as he would prepare for him selfe, and dissemble as though he had eaten of the things appointed by the King, euen the flesh of the sacrifice,

22 That in so doing he might bee deliuered from death, and that for the olde friendship that was among them, hee would receiue this fauour.

23 But he began to consider discretely, & as became his age, and the excellence of his ancient yeeres, and the honour of his graye heares whereunto hee was come, and his most honest conuersation frō his childhode, but chiefly the holy Lawe made and giuen by God: therefore he answered consequently, and willed them straightwayes to sende him to the graue.

24 For it becommeth not our age, [ saide he, to dissemble, whereby many yong persons might thinke, that Eleazar being foure score yeere olde and ten were nowe gone to another religion,

25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I should procure malediction, and reproche to mine olde age.

26 For though I were nowe deliuered from the torments of men, yet could I not escape the hande of the Almightie, neither aliue nor dead.

27 Wherefore I will nowe change this life manfully, and will shewe my selfe such as mine age requireth,

28 And so will leaue a notable example for such as be yong, to die willingly and courageously for the honourable & holy lawes. And when he had said these wordes, immediatly he went to torment.

29 Nowe they that led him, changed the loue which they bare him before, into hatred, because of the wordes that he had spoken: for they thought it had bene a rage.

30 And as hee was readie to giue ꝑ ghost because of the strokes, hee sighed and saide, The Lorde ꝑ hath the holie knowledge, knoweth manifestly, that wheras I might haue bene deliuered from death, I am scourged and suffer these sore paines of my bodie: but in my minde I suffer them gladly for his religion.

31 Euen nowe after this maner ended hee his life, leauing his death for an example of a noble courage, and a memoriall of vertue, not onely vnto yong men, but vnto all his nation.

## CHAP. VII.

*The punishment of the seuen brethren and of their mother.*

IT came to passe also that seuen brethren, with their mother, were taken to bee compelled by the King against the Lawe, to taste swines flesh and were tormented with scourges and whippes.

2 But one of them, which spake first, sayde thus, What seekest thou and what wouldest thou know of vs: We are ready to die, rather then to transgresse the Lawes of our fathers.

3 Then was the King angrie, and commanded to heate pannes & caldrons, which were incontinently made hote.

4 And he commanded the tongue of him that spake first, to be cut out, and to slay him and to cut off the vtmost partes of his body in the sight of his other brethren and his mother.

5 Now when he was thus mangled in al his members, hee commaunded him to be brought alme to the fire & to frie him in the panne: and while the smoke for a long time smoked out of the pan, the other brethren [ with their mother, exhorted one another to die courageously, saying in this maner,

6 The Lord God doth regard vs, and in deede taketh pleasure in vs, as Moyses * declared in the song whereon he testified openly, saying, That [ God ] will take pleasure in his seruants. * Deut. 32.36

7 ¶ So when ꝑ first was dead after this maner, they brought ꝑ second to make him a mocking stocke: and when they had pulled the skinne with the heare ouer his head, they asked him, if he would eate, or he were punished in all the members of the body.

8 But

8 But he answered in his own language, and said, No. Wherefore he was tormented forthwith like the first.

9 And when he was at the last breath, he saide, Thou murtherer takest this present life from vs, but the King of the world will raise vs vp which die for his Lawes, in the resurrection of euerlasting life.

10 ¶ After him was the third had in derision, and when they demaūded his tongue, hee put it out incontinently, and stretched forth his handes boldely,

11 And spake manfully, These haue I had from the heauen, but now for the Lawe of God, I despise them, & trust that I shall receiue them of him againe.

12 In so much that the King and they which were with him wondred at the yōg mās courage, as at one that nothing regarded the paines.

13 ¶ Nowe when hee was dead also, they vexed and tormented the fourth in like maner.

14 And when he was nowe readie to die, hee saide thus, It is better that we shoulde chaange this which wee might hope for of men, & waite for our hope from God, that we may be raysed vp againe by him: as for thee, thou shalt haue no resurrection to life.

15 ¶ Afterward they brought the fift also and tormented him,

16 Who looked vpon the King, and said, Thou hast power among men, and though thou bee a mortall man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.

17 But abide a while, and thou shalt see his great power, how he will torment thee and thy seede.

18 After him also they brought the sixte, Who being at the point of death, saide, Deceiue not thy selfe foolishly: for wee suffer these things, which are worthy to bee wondred at for our owne sakes, because we haue offended our God.

19 But thinke not thou, which vndertakest to fight against God, that thou shalt be vnpunished.

20 But the mother was marueilous aboue all other, and worthy of honourable memorie: for when shee sawe her seuen sonnes slaine within the space of one daye, she suffered it with a good will, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisedome, stirred vp her woman ly affections with a manly stomacke, and said vnto them,

22 I can not tell howe ye came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your body,

23 But doubtles the Creator of the world, which formed the birth of man, and founde out the beginning of all things, will also of his owne mercie giue you breath and life againe, as yee nowe regarde not your owne selues, for his Lawes sake.

24 Now Antiochus thinking him selfe despised, and considering the murious wordes, while the youngest was yet aliue, hee did exhort him not onely with wordes, but sware also vnto him, by an othe that he would make him riche and welthie, if hee would forsake the Lawes of his fathers, and that he would take him as a friend, and giue him offices.

25 But when the yong man would in no sale hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when he had exhorted her with many wordes, shee promised him that shee would counsell her sonne.

27 So she turned her vnto him, laughing the cruell tyrant to scorne, and spake in her owne language O my sonne, haue pitie vpon mee, that bare thee nine moneths in my wombe, & gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseeche thee, my sonne, looke vpō the heauen and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankinde made likewise.

29 Feare not this hangman, but shewe thy selfe worthy such brethren by suffring death, that I may receiue thee in mercie with thy brethren.

30 While shee was yet speaking these wordes, the yong man said, Whome waite ye for? I will not obey the kings cōmandement: but I will obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest all mischiefe against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes.

33 But though the liuing Lord be angry with vs a litle while for our chastening and correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of all men, lift not thy selfe vp in

vp in bame, which art puffed vp with vncertaine hope, & lifteſt thine handes againſt the ſeruants of God.

35 For thou haſt not yet eſcaped ye iudgement of almighty God, which ſeeth all things.

36 For brethren that haue ſuffred a litle paine, are nowe vnder the diuine couenant of euerlaſting life: but thou through ye iudgement of God, ſhalt ſuffer iuſt punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beſeeching God, that he will ſoone be mercifull vnto our nation and that thou by torment and punishment maieſt confeſſe that he is the onely God,

38 And that in mee and my brethren the wrath of ye Almighty, which is righteouſly fallen vpon all our nation may ceaſe.

39 Then the King being kindled with anger, raged more cruelly againſt him then the others and tooke it grieuouſly, that hee was mocked.

40 So he alſo dyed holily, and put his whole truſt in the Lord.

41 Laſt of all after the ſonnes, was the mother put to death).

42 Let this now be inough ſpoken cõcerning the bankets, and extreme cruelties.

## CHAP. VIII.

1 Judas gathereth together his hoſte. 9 Nicanor is ſent againſt Judas. 16 Judas incouraged his ſoldiers to conſtancie. 20 Nicanor is ouercome. 28 The Iewes giue thankes after they haue put their enemies to flight. 30 Dividing part of the ſpoiles vnto the fatherleſs and vnto the widowes. 32 Timotheus and Bacchides are ouercome. 35 Nicanor is ſlaine. 36 Iaziah alſo.

THen Judas Maccabeus, & they that were with him, went priuily into the tolwnes, and called their kinſfolkes and friendes together and tooke vnto them all ſuch as continued in the Iewes religiõ, and aſſembled ſix thouſand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, and haue pitie vpon the Temple that was defiled by wicked men,

3 And that hee would haue compaſſion vpon the citie that was deſtroyed, and almoſt brought to the ground, and that hee would heare ye voyce of the bloud that cried vnto him,

4 And that hee would remẽber the wicked ſlaughter of the innocent children, and the blaſphemies committed againſt his Name, and that he would ſhew his hatred againſt the wicked.

5 Now when Maccabeus had gathered this multitude, hee could not bee withſtand by the heathen: for the wrath of the Lorde was turned into mercie.

6 Therefore hee came at vnwares, and burnt vp the tolwnes and cities: yet he tooke the moſt commodious places, and ſlewe many of the enemies.

7 But ſpecially hee vſed the nights to make ſuch aſſaultes, inſomuch that the brute of his manlineſſe was ſpread euery where.

8 ¶ So when Philippe ſawe that this man increaſed by litle and litle, & that things proſpered with him for the moſt part, hee wrote vnto Ptolemeus the gouernour of Coeloſyria and Phenice, to helpe him in the kings buſines.

9 Then ſent hee ſpeedily Nicanor ( the ſonne of Patroclus, a ſpeciall friend of his, and gaue him of all nations of the heathen no leſſe then twentie thouſand mẽ to roote out the whole generation of the Iewes, and ioyned with him Gorgias a captaine, which in matters of warre had great experience.

10 Nicanor ordeined alſo a tribute for the King of two thouſand talentes, which the Romanes ſhould haue, to bee taken of the Iewes that were taken priſoners.

11 Therefore immediatly hee ſent to the cities on the ſea coaſt, pronouncing them to bie Iewes to be their ſeruants, promiſing to ſel fourſcore and ten for one talent: but he cõſidered not the vengeãce of almighty God, that ſhould come vpon him.

12 When Judas then knew of Nicanors cõming, he told them that were with him, of the cõming of the armie.

13 Now were there ſome of them fearefull, which truſted not vnto the righteouſneſſes of God, but fled away, and abode not in that place.

14 But the other ſolde all that they had left, and beſought the Lorde together, to deliuer them from that wicked Nicanor, which had ſolde them, or euer he came neere them.

15 And though hee would not doe it for their ſakes, yet for the couenant made with their fathers, and becauſe they called vpon his holy and glorious Name.

16 And ſo Maccabeus called his men together, about ſixe thouſand, exhorting them not to bee afraide of their enemies, neither to feare the great multitude of the Gentiles, which came againſt them vnrighteouſly, but to fight manly,

17 Setting before their eyes the iniurie that they had vniuſtly done to the holy place,

place, and the cruelitie done to the citie by deuision, and the destruction of the orders established by their fathers.

18 For they, sayde hee, trust in their weapons and boldnesse: but our confidence is in the almightie God, which at a becke can both destroy thē that come against vs, and all the world.

19 Moreouer he admonished them of the helpe of God, shewed vnto their fathers, as when there perished an hundred and fourescore, and fiue thousande vnder Sennacherib,

20 And of the battel that they had in Babylon against the Galatians, howe they came in all to the battell eight thousande, with foure thousande Macedonians: and when the Macedonians were astonished, the eight thousand slewe an hundreth and twentie thousande through the helpe that was giuen thē from heauen, whereby they had receiued many benefites.

21 Thus when he had made them bolde with these wordes, and readie to die for the Lawes & the countrey, hee deuided his armie into foure parts,

22 And made his owne brethrē captaines ouer the armie, (to wit,) Simon, and Joseph and Jonathan, giuing eche one fiftene hundreth men.

23 And when Eleazarus had read the holy booke, and giuen them a token of the helpe of God, Judas which led the forewarde, ioyned with Nicanor,

24 And because the Almightie helped them, they slewe aboue nine thousand men, and wounded and maimed the most part of Nicanors host, and so put all to flight,

25 And tooke the money from those that came to buy them, and pursued them farre: but lacking time they returned.

26 For it was the day before the Sabbath, and therefore they would no longer pursue them.

27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thankes and praising the Lord wonderfully, which had deliuered them that day, and powred vpon them the beginning of his mercie.

28 And after the Sabbath, they distributed the spoiles to the sicke, & to the fatherles, and to the widowes, and deuided the residue among themselues and their children.

29 When this was done, and they al had made a generall prayer, they besought the merciful Lord to be reconciled at the length with his seruants.

30 Afterward with one consent they fell vpon Timotheus and Bacchides, and slew aboue twentie thousande, and wanne hie and strong holdes, & deuided great spoyles, and gaue an equall portion vnto the sicke, and to the fatherlesse, and to the widowes, and to aged persons also.

31 Moreouer they gathered their weapons together, and laied them vp diligently in conuenient places, and brought the remnant of the spoyles to Jerusalem.

32 They slewe also Philarches a most wicked person, which was with Timotheus, & had vexed the Jewes many wayes.

33 And when they kept the feast of victory in their countrey, they burnt Callisthenes that had set fire vpon the holy gates, which was fledde into a litle house: so he receiued a reward meete for his wicked deede.

34 And that most wicked Nicanor, which had brought a thousand marchants to buye the Jewes,

35 He was through the helpe of the Lord brought downe of them whom he thought as nothing, in so much that hee put off his glorious rayment, and fled ouerthwart the countrey like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his host.

36 Thus he that promised to pay tribute to the Romaines, by meanes of the prysoners of Jerusalem, brought newes, that the Jewes had a defender, & for this cause none could hurt the Jewes, because they followed the lawes appointed by him.

Or, God were their defender

## CHAP. IX.

1 Antiochus willing to spoyle Perlepolis, is put to flight. 5 As he perseuereth the Jewes be stricken of the Lord. 13 The feigned repentance of Antiochus. 28 He dieth miserably

AT the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Perlepolis, and went about to rob the Temple, and to subdue the citie, the people ranne in a rage to defende themselues with their weapons, and to put them to flight, and Antiochus was put to flight by the inhabitantes, and returned with shame.

3 Now when he came to Ecbatane, hee vnderstoode the thinges that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his mynde, he thought to impute to the Jewes their faulte, which had put him to flight, and therefore commanded his charet man to driue continually, and to dispatche the iourney: for Gods iudgement compelled him: for he had said thus in his pride, I will make Jerusalem a common burying place of the Jewes, when I come thither.

1 King. 19. 35. 2 King. 19. 37. 2 Esdr. 1. 2 Esdr. ecclus. 48. 21. 1 mac. 7. 41

Vulgar reads the three.

Ddd d. 5 But

5 But the Lorde almyghtie and God of Israel smote him with an vnrecurable and inuisible plague: for assoone as he had spoken these wordes, a payne of the bowelles, that was remedielesse, came vpon him, and sore tormentes of the inner parts,

6 And that most iustly: for he had tormẽted other mens bowels with diuers, and strange torments.

7 Howbeit he would in no wise ceasse frõ his arrogance, but swelled the more with pride, breathing out fyre in his rage against the Iewes, and commanded to haste the iourney: but it came to passe, he fell downe from the charet that ranne swiftly, so that all the members of his body were brayed with the great fall.

8 And thus hee that a little afore thought he might commande the floods of the sea (so proude was he beyond the cõdition of man) and to weigh the hie mountaines in the balance, was nowe cast on the ground, and caried in an horselitter, declaring vnto all the manifest power of God,

Mat. 12.23 9 So that the wormes came out of the body of this wicked man in aboundance: & whiles hee was alue, his flesh fell off for payne and torment, and all his armie was grieued at his smell.

Per eorum ingr. 10 Thus no man coulde beare because of his stinke, him that a little afore thought hee might reache to the starres of heauen.

11 Then hee began to leaue off his great pride, and selfe will, when hee was plagued and came to the knowledge of him selfe by the scourge of God, and by his payne which increased euery moment.

12 And when he himself might not abide his owne stinke, he saide these wordes, It is meete to bee subiect vnto God, & that a man which is mortal, should not thinke himselfe equall vnto God through pride.

13 This wicked person prayed also vnto the Lord, who would nowe haue no mercy on him,

14 And sayde thus that he would set at libertie the holy cite vnto ẏ which hee made haste to destroy it, and to make it a buryng place.

15 And as touching the Iewes (whome he had iudged not worthy to be buryed, but would haue cast them out with their children to be deuoured of the foules and wilde beasts he would make them all like the citizens of Athenes.

16 And where as he had spoyled the holy Temple afore, he would garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iewe himselfe & go through all the worlde that was inhabited, and preach the power of God.

18 But for all this his paynes would not cease: for the iust iudgement of God was come vpon him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, conteuning the forme of a supplication.

19 ¶ THE KING and prince Antiochus vnto the Iewes his louing citizens wisheth much ioye and health and prosperitie.

20 If ye and your children fare well, and if all thinges goe after your minde, I giue great thankes vnto God hauing hope in the heauen.

21 Though I lie sicke, yet I am mindefull of your honour, & good will for the loue I beare you: therefore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessarie to care for the common safetie of all,

22 Not distrusting mine health, but hauing great hope to escape this sickenes.

23 Therefore considering that when my father ledde an hoste against the high countreys, hee appoynted who shoulde succeede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grieuous, they in the land might knowe to whom the affayres were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, and neighbours vnto my kingdome, waite for al occasions, & looke but for opportunitie, I haue ordeyned that my sonne Antiochus shalbe King, whome I oft commended and committed to many of you, when I went into the hie prouinces, and haue writte vnto him as followeth hereafter.

26 Therefore, I pray you, and require you to remember the benefites that I haue done vnto you generally, and particularly, and that euery man will be faithfull to mee and to my sonne.

27 For I trust that he will be gentle, and louing vnto you according to my minde.

28 ¶ Thus the murtherer and blasphemer suffred most grieuously, and as he had intreated other men, so he dyed a miserable death in a strange countrey among ẏ mountaynes.

29 And Philip that was brought vp with him,

hym, carted away his body, who fearing the
sonne of Antiochus, went into Egypt to
Ptolemeus Philometor.

## CHAP. X.

1 Judas Maccabeus cleareth the citie and the Temple. 10 The acts of Eupator. 17 The Jewes fight against the Idumeans. 24 Timotheus assembleth Jewes, with whome Judas vanquisheth battell. 29 Five men appeare in the aire to the helpe of the Jewes. 37 Timotheus is slayne.

MAccabeus nowe and his compa-
nie, through ꝑ helpe of the Lord,
wanne the Temple and the citie
againe,

2 And destroyed the altars, and chap-
pels that the heathen had buylded in the o-
pen places,

3 And cleansed the Temple, and made an
other altar, and burned stones, and tooke
fire of them, & offred sacrifices, and incense
two yeeres, and fire moneths after, and set
forth the lampes, and the shewbread.

4 When that was done, they fell downe
flatte vpon the grounde, and besought the
Lorde, that they might come no more into
such troubles: but if they sinned any more
against him, that he himselfe would chasten
them with mercie, and that they might not
be deliuered to the blasphemous, and bar-
barous nations.

5 Nowe vpon the same day, that ꝑ stran-
gers polluted the temple, on the very same
day it was cleansed againe euen the fine and
twentieth day of the same moneth, which
is Chasleu.

6 They kept eyght dayes with glad-
nesse as in the feast of the Tabernacles, re-
membring, that not long afore they helde
the feast of the Tabernacles when they li-
ued in the mountaynes and dennes lyke
beastes.

7 And for ꝑ same cause they bare greene
boughes, and fayre branches and Palmes,
and sang Psalmes vnto him that had giuen
them good successe in cleansing his place.

8 They ordeyned also by a common sta-
tute and decree, that euery yeere those daies
shoulde bee kept of the whole nation of the
Jewes.

9 And this was the ende of Antiochus
called Epiphanes.

10 ¶ Nowe will wee declare the actes of
Antiochus Eupator, which was the sonne
of this wicked man, gathering briefly the
calamities of the warres, that followed.

11 For when he had taken the kingdome,
hee made one Lysias, which had bene cap-
taine of the host in Phenice, and Coelosyria,
ruler ouer the affaires of the Realme.

12 For Ptolemeus that was called Ma-
cron, purposed to doe iustice vnto ꝑ Jewes
for the wrong, that had bene done vnto thē,
and went about to behaue him selfe peace-
ably with them.

13 For the which cause he was accused of
his friendes before Eupator, and was called
of all times traytour, because hee had left Cy-
prus that Philometor had committed vnto
him, and came to Antiochus Epiphanes:
therefore seeing that he was no more in esti-
mation, he was discouraged, and poysoned
him selfe, and died.

14 ¶ But when Gorgias was gouer-
nour of the same places, hee intertayned
strangers, and made warre oft times a-
gainst the Jewes.

15 Moreouer the Idumeans that helde
the strong holdes, which were meete for
their purpose, troubled the Jewes, and by
receiuing them that were driuen from Je-
rusalem, tooke in hand to continue warre.

16 Then they that were with Maccabe-
us made prayers, and besought God that he
would be their helper, and so they fell vpon
the strong holds of the Idumeans,

17 And assaulted them sore, that they
wanne the places, and slewe all that fought
against them on the wall, and killed all that
they met with, and slewe no lesse then twen-
tie thousande.

18 And because certaine (which were no
lesse then nine thousand were fled into two
strong castels, hauing all maner of thinges
conuenient to susteine the siege,

19 Maccabeus left Simon, and Joseph,
and Zaccheus also, and those that were
with them, which were inough to besiege
them, and departed to those places which
were more necessarie.

20 Nowe they that were with Simon,
being led with couetousnes, were intreated
for money (through certaine of those ꝑ were
in the castell) and tooke seuentie thousande
drachmes, and let some of them escape.

21 But when it was tolde Maccabeus
what was done, hee called the gouernours
of the people together, and accused those
men, that they had solde their brethren for
money, and let their enemies go.

22 So hee slewe them when they were
conuict of treason, and immediately wanne
the two castels:

23 And hauing good successe, as in all the
warres that he tooke in hande, he slewe in
the two castels mo then twentie thousand.

24 Nowe Timotheus whom the Jewes
had ouercome afore, gathered an armie of
strangers of all sortes, and brought a great
troupe of horsemen out of Asia to winne
Jewrie by strength.

a Which was in the citie part of the offer, subiect to abuse there vnder.

25 But when he drewe neere, Maccabeus, and they that were with him, turned to pray vnto God, and sprinkled earth vpon their heads, and girded their reynes with sackecloth.

26 And fell downe at the foote of the altar, and besought the Lord to be mercifull to them, & to be an enemie to their enemies, and to be an aduersary to their aduersaries, as the Lawe declareth.

Exod. 23. Deut. 30. 7

27 So after the prayer, they tooke their weapons, and went on further from the citie, & when they came neere to the enemies, they tooke heede to themselues.

28 And when ye morning appeared, they both ioyned together: the one part had the Lord for their refuge, and pledge of prosperitie and noble victorie, and the other tooke courage as a guide of the warre.

29 But when the battell waxed strong, there appeared vnto ye enemies from heauē fiue comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And tooke Maccabeus betwixt them, and couered him on euery side with their weapons, and kept him safe, but shot darts, and lightenings against the enemies, so that they were confounded with blindnesse, and beaten downe and full of trouble.

31 There were slaine of foote men twentie thousande & fiue hundreth, and fiue hundreth horsemen.

32 As for Timotheus himself, he fled vnto Gazara, which was called a very strong hold, wherein Chereas was captaine.

33 But Maccabeus and his companie laide siege against ye fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible words.

35 Neuertheles vpon the fifth day in the morning, twentie yong men of Maccabeus company whose hearts were inflamed, because of the blasphemies, came vnto ye wall, and with bolde stomackes smote downe those that they met.

For, after fiue and twentie daies.

36 Others also that climed vp vpon the engins of warre against them that were within, set fire vpon the towres, and burnt those blasphemers quicke with ye fires that they had made, & others brake vp the gates, and receiued the rest of the armie, and tooke the citie.

37 And hauing founde Timotheus, that was crept into a caue, they killed him and Chereas his brother with Apollophanes.

38 When this was done, they praised the Lorde with Psalmes, and thankes giuing, which had done so great things for Israel, and giuen them the victorie.

## CHAP. XI.

1 Lysias goeth about to ouercome the Iewes. 8 Succour is sent from heauen vnto the Iewes. 16 The letter of Lysias vnto the Iewes. 22 The letter of King Antiochus vnto Lysias. 27 A letter of the same vnto the Iewes. 34 A letter of the Romanes to the Iewes.

Very shortly after this, Lysias the kings steward, and a kinsman of his, which had the gouernance of the affaires, tooke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand with all ye horsemen he came against the Iewes, thinking to make the citie an habitation of the Gentiles.

3 And the Temple should be haue to get money by, like the other Temples of the heathen: for he would sell the Priests office euery yeere.

4 And thus being puffed vp in his minde, because of the great number of footemen, & thousands of horsemē, and in his fourescore Elephants,

5 He came into Judea, and drew neere to Beth-sura, which was a castell of defense, fiue furlonges from Jerusalem, and layde sore siege vnto it.

Where of ye text make a mple.

6 But when Maccabeus, and his companie knewe that he besieged the holds, they, & all the people made prayers with weeping, and teares before the Lord, that he would sende a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of all tooke weapons, exhorting the other that they would ieoparde themselues together with him to helpe their brethren: so they went forth together with a courageous minde,

8 And as they were there besides Jerusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnesse of golde.

9 Then they praised the merciful God altogether, and tooke heart, in so much that they were ready, not onely to fight with men, but with the most cruell beasts, and to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauē: for the Lorde was mercifull vnto them.

11 And running vpon their enemies like lions, they slew eleuen thousand footemen, and sixteene hundreth horsemen, and put all the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped,

13 Who as hee was a man of vnderstanding,

ding, considering what losse he had had, and knowing, that the Hebrieues could not be ouercome because the almightie God helped them, sent vnto them,

14 And promised, that he would consent to all things which were reasonable, and perswade the King to be their friend.

15 Machabeus agreed to Lysias requests, hauing respect in all things to the common wealth, and whatsoeuer Machabeus wrote vnto Lysias concerning the Iewes, the King graunted it.

16 For there were letters written vnto the Iewes from Lysias conteining these words, LYSIAS vnto the people of the Iewes sendeth greeting.

Or, Abs-dar. Or, Abs-salom. 17 Iohn and Abessalom, which were sent from you, deliuered me the things that you demaunde by writing, and required mee to fulfill the things that they had declared.

18 Therefore what things soeuer were meete to bee reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if ye behaue your selues as friends toward his affaires, hereafter also I will indeuour my selfe to do you good.

20 As concerning these things, I haue giuen commandement to these men, and to those whome I sent vnto you, to commune with you of the same particularly.

21 Fare ye well, the hundreth and eight and fourtie yeere, the foure and twentieth day of the moneth Dioscorinthius.

22 ¶ Now the Kings letter conteined these words, KING ANTIOCHVS vnto his brother Lysias sendeth greeting.

23 Since our father is translated vnto the gods, our will is, that they which are in our realme liue quietly, that euery man may applie his owne affaires.

24 We vnderstand also that the Iewes would not consent to our father, for to bee brought vnto the customs of the Gentiles, but would keepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.

25 Wherefore our minde is that this nation shall be in rest, and haue determined to restore them their Temple, that they may be gouerned according to ꝑ customs of their fathers.

26 Thou shalt do well therefore to sende vnto them, and grant them peace, that whē they are certified of our minde, they may be of good comfort, and cheerefully goe about their owne affaires.

27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.

28 If ye fare well, we haue our desire: we are also in good health.

29 Menelaus declared vnto vs that your desire was to returne home, and to applye your owne businesse.

30 Wherefore, those that will depart, we giue them free libertie, vnto the thirtie day of the moneth of Panthicus,

Or, April. Or, vntil Xanthicus, and vntil Loudmius.

31 That the Iewes may vse their owne maner of liuing and Lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.

32 I haue sent also Menelaus to comfort you.

33 Fare ye well: the hundreth and eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

34 ¶ The Romanes also sent a letter conteining these words, QVINTVS MEMMIVS and Titus Manlius ambassadours of the Romanes, vnto the people of the Iewes send greeting. Or, Mancinius.

35 The things that Lysias the Kings kinsman hath graunted you, we graunt the same also.

36 But concerning that which he shal report vnto the King, sende hither some with speede, when ye haue considered the matter diligently, that we may consult thereupon as shalbe best for you: for we must goe vnto Antiochia.

37 And therefore make haste and sende some men, that we may know your minde.

38 Fare well: this hundreth & eight and fourtie yeere, the fifteenth day of the moneth of Panthicus.

## CHAP. XII.

1 Timotheus troubleth the Iewes. 2 The workes worthy of them of Ioppe against the Iewes. 6 Iudas is auenged of them. 9 He setteth fire in the hauen of Iamnia. 10 The purpose of the Iewes against Timotheus. 24 Timotheus is taken and let go vnhurt. 32 Iudas pursueth Gorgias.

WHen these couenats were made, Lysias went vnto the King, and the Iewes tilled their ground.

2 But the gouernours of the places, as ¦ Timotheus & Apollonius the sonne of Genneus, and Hieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let the liue in rest and peace.

3 ¶ They of Ioppe also did such a vile acte: they prayed the Iewes that dwelt among them, to goe with their wiues and children vnto ꝑ shippes, which they had pre-

pared as though they had ought them none euill will.

4 And so by the common aduice of the citie, they obeyed them, and suspect nothing: but when they were gone foorth into the deepe, they drowned no lesse then two hundreth of them.

5 Now when Judas knewe of this cruelty shewed against his nation, he commanded those men that were with him, to make them readie.

6 And hauing called vpon God the righteous Iudge, he went forth against ꝑ murtherers of his brethren, and set fire in the hauen by night and burnt the ships, and those that fled thether, he slewe.

7 And when the citie was shut vp, he departed as though hee would come againe, and roote out all them of the citie of Joppe.

8 ¶ But when he perceiued that ꝑ Jannites were minded to do in like maner vnto the Iewes, which dwelt among them,

9 He came vpon the Jannites by night, and set fyre in the hauen with the name, so that the light of the fyre was seene at Jerusalem, vpon a two hundreth and fourtie furlongs.

10 Now when they were gone frō thence nine furlongs, in their iourney toward Timotheus, about fiue thousand men of foote and fiue hundreth horsemen of the Arabeans set vpon him.

11 So the battell was sharpe, but it ꝓsperred with Judas through the helpe of God: the Nomades of Arabia, being ouercome, besought Judas to make peace with them, & promised to giue him certaine cattell, and to helpe him in other things.

a God called so because they were shepheards. ꝓ pastores

12 And Judas thinking that they should in deede bee profitable concerning manie things, graunted them peace: whereupon they shooke handes, and so they departed to their tents.

13 ¶ Judas also assaulted a citie called Caspis, which was strong by reason of a bridge, & fenced round about with walles, and had diuers kindes of people dwelling therein.

14 So they that were within it, put such trust in the strength of the walles, and in store of victuals, that they were the slacker in their doings, reuiling them that were with Judas, and reprochng them: yea, they blasphemed and spake such wordes as were not lawfull.

15 But Maccabeus souldiers, calling vpon the great Prince of ꝑ World which without any instrumentes, or engins of warre, did * cast downe the walles of Jericho, in the time of Jesus) gaue a fierce assault against the walles,

* Iosue. vi. Iosue. vi.

16 And tooke the citie by the will of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broade, which lay thereby, seemed to flowe with blood.

17 ¶ Then departed they from thence, seuen hundreth and fiftie furlongs, & came to Characa vnto the Iewes, that are called Tubieni.

18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a very strong holde.

19 But Dositheus, & Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in the fortresse, more then ten thousande men.

20 And Maccabeus prepared, and ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundreth & twentie thousand men of foote, and two thousande and fiue hundreth horsemen.

21 When Timotheus had knowledge of Judas comming, he sent the women, and children, and the other baggage afore vnto a fortresse called Carion (for it was hard to besiege, and vneasie to come vnto because of the straites on all sides.)

22 But when Judas first bande came in sight, the enemies were smitten w̄ feare, & a trembling was among them thorough the presence of him ꝑ seeth all things, in so much that they fleeing one here, another there, were oft times hurt by their owne people, & wounded with ꝑ points of their owne swords.

23 But Judas was very earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.

24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whom he besought with much craft to let him goe with his life, because he had many of the Iewes parents and the brethren of some of thē, which, if they put him to death, should be despised.

25 So when hee had assured them with many wordes, and promised that he would restore them without hurt, they let him goe for the health of their brethren.

26 ¶ Then went Maccabeus toward Carnion, & Atargation, and slewe fiue and twentie thousand persons.

27 And after that he had chased away & slaine them, Judas remoued ꝑ host toward Ephron a strong citie, wherein was Lysias and

and a great multitude of all nations, & the strong yong men kept the walles defending them mightily: there was also great preparation of engins of warre, and darts.

28 But when they had called vpon the Lorde, which with his power breaketh the strength of the enemies, they wanne the cite, and slewe fiue and twentie thousande of them that were within.

29 ¶ From thence went they to Scythopolis, which lieth six hundreth furlongs frō Jerusalem.

30 But when the Jewes which dwelt there, testified, that ỹ Scythopolitans dealt louingly with them, and intreated thē kindly in the time of their aduersitie,

31 They gaue them thankes, desiring thē to be friendly still vnto them, & so they came to Jerusalem, as the feast of the weekes approched.

32 ¶ And after the feast called Pentecost, they went forth against Gorgias the gouernour of Idumea:

33 Who came out with three thousande men of foote and foure hundreth horsemen.

34 And whē they ioyned together, a few of the Jewes were slayne,

35 And Dositheus one of the Barenoys, which was on horsebacke & a mightie man, tooke Gorgias, and laide holde of his garment, and drewe him by force, because hee Woulde haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote off his shoulder, so that Gorgas fled vnto Marisa.

36 And when they that were ‖ with Esdrin, had foughten long, and were wearie, Judas called vpō the Lord, that he would shewe himselfe to be their helper, and captaine of the fielde.

37 And thē he began in his own language, and sung Psalmes with a loude voyce, in so much that straight wayes he made thē that were about Gorgias, to take their flight.

38 ¶ So Judas gathered his hoste, and came vnto the cite of Odolla. And when the seuenth day came, they cleansed themselues (as the custome was) & kept the Sabbath in the same place.

39 And vpon the day following, as necessitie required, Judas & his compaine came to take vp the bodies of thē that were slayne, and to burie thē with their kinsmen in their fathers graues.

40 Now vnder ỹ coates of euery one that was slayne, they founde iewels & had bene consecrate to the idoles of the Jamnites, which thing is forbidden the Jewes by the Law. Then euery man saw, that this was the cause wherefore they were slayne.

41 And so euery man gaue thankes vnto the Lorde, the righteous Judge, which had opened the things that were hid.

42 And they gaue themselues to prayer, and besought him that they shoulde not vtterly bee destroyed for the faute committed. Besides that, noble Judas exhorted ỹ people to keepe themselues from sinne, for so much as they saw before their eyes ỹ things which came to passe by ỹ sinne of these that were slayne.

43 And hauing made a gathering throwe the compaine, sent to Jerusalem about two thousand drachmes of siluer, to offer a sinne offring, doing very wel, & honestly that he thought of the resurrection.

44 For if hee had not hoped, that they which were slayne, should rise againe: it had bene superfluous, and vaine, to ‘pray for the dead.

45 And therfore he perceiued, that there was great fauour laid vp for those that died godly. (It was an holie & good thought.) So hee made a reconciliation for the dead that they might be deliuered from sinne.

a From the beginning of this chapter the Greeke text is corrupte, so that no good sense, nor any life certain doctrine can be gathered out of it. Also it appeareth that this place hath not muche by the helpe of God, both because it differeth from the rest of the holy Scriptures, & also the autor of this booke acknowledging his owne infirmitie, desireth pardon of the haste not attemed to that he should. And it seemeth, that this Jason the Cyrenian, out of whom he tooke this abridgement, & Joseph Ben Gorion who hath written in Ebrew fiue bookes of these matters, & intreating this place, maketh no mention of this prayer for the dead. Likewise ... for it is contrary to the custome of the Jewes, euen to this daie to pray for the dead. And though Judas had so done, yet this parte alone for example is not sufficient to establish the doctrine, no more then Nyppo who was to proue that a woman might minister the Sacramentes. Gen. 4. 25. & other examples of Leuit. that one might kill him selfe, whom this autor so much commendeth, Chap. 14. 41.

CHAP XIII

1 The comming of Eupator into Judea. 4 The death of Menelaus. 10 Maccabeus going to fight against Eupator moueth his souldiers vnto prayer. 15 De fighteth fourteene thousand men of the armie of Antiochus. 31 Rhodocus the betrayer of the Jewes is taken.

IN the hundreth, fourtie and nine yere it was told Judas, that Antiochus Eupator was comming with a great power into Judea,

2 And Lysias the steward & ruler of his affayres with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, & fiue thousand horsemen, & two and twentie Elephants, & three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them, & with great deceit incouraged Antiochus, not for the sauegard of the countrey, but because hee thought to haue bene made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, & Lysias informed the King that this man was ỹ cause of all mischiefe, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a towre of fiftie cubites high, full of ashes, and it had an instrument that turned round, and on euery side it rolled downe into the ashes.

6 And there whosoeuer was condemned of sacriledge, or of any other grieuous crime, was cast of all men to the death.

7 And so it came to passe that this wicked man shoulde die such a death, and it was a most iust thing that Menelaus should want burial.

8 For because hee had committed many sinnes by the altar, whose fire & ashes were holy: he himselfe also died in the ashes.

9 ¶ Now the King raged in his minde, and came to shew himselfe more cruell vnto the Iewes then his father.

10 Which things whē Iudas perceiued, hee commanded the people to call vpon the Lord night and day, that if euer he had holpen them, he would now helpe them, when they shoulde be put from their Lawe, from their countrey and from the holy Temple:

11 And that he would not suffer þ people, which a litle afore begamne to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercy with weeping, & fasting, and falling downe three dayes together, Iudas exhorted them to make themselues readie.

13 And hee being apart with the Elders, tooke counsell to goe forth, afore the King brought his hoste into Iudea, and shoulde take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to þ Lord of the world, he exhorted his souldiers to fight manfully, euen vnto the death for þ lawes, the Temple, the citie, their countrey, & the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watch word, The victorie of God, he piked out the manliest young men, and went by night into the kings campe, and slew of the host fourteene thousand men, & the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare, and trouble in the campe, and all thinges went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord dyd helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holds by policie,

19 And marched towarde Beth sura, which was a strong hold of the Iewes: but hee was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such things as were necessarie.

21 But Rhodocus which was in the Iewes hoste, disclosed the secretes to the enemies: therfore he was sought out, & whē they had gotten him, they put him in prisō.

22 After this did the King commune wt them that were in Beth sura, and tooke truce with them, departed, and ioyned battel with Iudas, who ouercame him. *Or, gaue the right hand*

23 But when he vnderstood, þ Philippe (whom he had left to be ouerseer of his busines at Antiochia) did rebel against him, he was astonished, so that hee yelded himselfe to the Iewes, and made them an oth to do all things that were right, and was appeased towarde them, and offered sacrifice and adorned the Temple, & shewed great gentlenes to the place,

24 And embraced Maccabeus, & made him captaine and gouernour from Ptolemais vnto the Gerreneans.

25 Neuertheles when he came to Ptolemais, the people of the citie were not content with this agreement: and because they were grieued, they woulde that hee should breake the couenants.

26 Then went Lysias vp into þ iudgement seate, & excused the fact as well as hee could, & perswaded them, & pacified them, & made them well affectioned, & came againe vnto Antiochia. This is the matter concerning the kings iourney, and his returne.

## CHAP. XIIII.

1 Demetrius flieth by Alcimus sendeth Nicanor to kill þ Iewes. 18 Nicanor maketh a compact with the Iewes. 19 Which hee perbreaketh through the motion of the King. 37 Razias) commandeth Razias to be taken, who slayeth him selfe.

After three yeres was Iudas enformed that Demetrius þ sonne of Seleucus was come vp with a great power and nauie by the hauen of Tripolis,

2 When he had vsurped the countrey, and slaine Antiochus & his lieutenant Lysias.

3 Now Alcimus, which had bene þ high Priest, & wilfully defiled himselfe in the time that al things were confounded, seeing that by no meanes hee could saue him selfe, nor haue any more entrance to the holy altar,

4 Hee came to King Demetrius in the hundreth, fifte and one yere, presenting vnto him a crowne of gold, & a palme, & of the boughes, which were vsed solemnely in the Temple and that day he held his tongue.

5 But when he had gotten opportunity, and occasion for his rage, Demetrius called him to counsell, & asked him what deuises

or counsels the Jewes leaued vnto.

6 To the which he answered, ỹ Jewes that bee called Asideans, whose captaine is Judas Maccabeus, maintaine warres, and make insurrections, & will not let ỹ Realme be in peace.

7 Therfore I, being depriued of my fathers honour (I meane ỹ high Priesthood) am now come hither,

8 Partly because I was wel affectioned vnto the kinges affaires, & secondly because I sought the profit of mine owne citizens: for al our people, thorow their rashnes, are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things make prouision for the countrey, and our nation which is abused, according to thine owne humanity, that is ready to helpe al men.

10 For as long as Judas liueth, it is not possible that the matter should be well.

11 When he had spoken these woordes, other friends also hauing euil wil at Judas, set Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the Elephants, and made him captaine ouer Judea,

13 And sent him forth, commanding him to slay Judas, & to scatter them that were with him, and to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Judea from Judas, came to Nicanor by flockes, thinking the harme and calamities of the Jewes to be their welfare.

15 Now when the Jewes heard of Nicanors comming, & the gathering together of the heathen, they sprinkled them selues with earth, and prayed vnto him which had appointed him selfe a people for euer, & did alwayes defend his owne portion with euident tokens.

16 So at the commandement of the captaine, they remooued straight wayes from thence, and came to the towne of Dessau,

17 Where Simon Judas brother had ioyned battel with Nicanor, and was somewhat astonished through the sudden silence of the enemies.

18 Neuertheless Nicanor hearing the manlines of them that were with Judas, & the bolde stomackes that they had for their countrey, durst not proue the matter with bloodshedding.

19 Wherefore he sent Posidonius, Theodotus, & Matthias before, to make peace.

20 So when they had taken long aduisement thereupon, & the captaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appointed a day when they should particularly come together: so when the day was come, they set for euery mã his stoole.

22 Neuertheless Judas commanded certeine men of armes to waite in conuenient places, least there should suddenly arise any euil thorow the enemies: & so they communed together of the thinges whereupon they had agreed.

23 Nicanor, while hee abode at Jerusalem, did none hurt, but sent away the people that were gathered together.

24 He loued Judas, and fauoured him in his heart. *or, had loued him before his eyes.*

25 Hee prayed him also to take a wife, & to beget children: so he maried, & they liued together.

26 But Alcimus perceiuing the loue that was betweene them, & vnderstanding the couenants that were made, came to Demetrius, and told him that Nicanor had taken strange matters in hand, & ordeined Judas a traitour to ỹ Realme, to be his successour.

27 Then the King was displeased, and by the reports of this wicked man he wrote to Nicanor, saying, that he was very angrie for the couenants, commanding him that he should send Maccabeus in al haste prisoner vnto Antiochia.

28 When these things came to Nicanor, he was astonished and sore grieued, that he should breake the things whereon they had agreed, seeing that that man had committed no wickednesse.

29 But because it was not commodious to him to withstand the King, he sought craftily to accomplish it.

30 Notwithstanding when Maccabeus perceiued that Nicanor began to bee rough vnto him, and that hee intreated him more rudely then he was wont, he perceiued that such rigour came not of good, and therefore he gathered a fewe of his men, & withdrew him selfe from Nicanor.

31 But the other perceiuing that he was preuented by Maccabeus worthy politie, came into the great and holy Temple, and cõmanded the Priests, which were offring their vsuall sacrifices, to deliuer him ỹ man.

32 And when they sware ỹ they could not tel where the man was whom he sought,

33 He stretched out his right hand toward the Temple, and made an othe in this maner, If ye will not deliuer mee Judas as a prisoner, I will make this Temple of God a plaine fielde, & will breake downe the altar, & will erect a notable temple vnto Bacchus.

34 After

34 After these wordes he departed: then the Preests lift vp their handes toward heauen, & besought him that was euer the defender of their nation, saying in this maner,

35 Thou, O Lorde of all thinges, which hast neede of nothing, wouldest that ꝑ Temple of thine habitation should be among vs.

36 Therefore nowe, O most holy Lord, keepe this house euer vndefiled, which lately was cleansed, and stoppe al the mouthes of the vnrighteous.

37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the citie, and a man of very good report, which for his loue was called a father of the Iewes.

38 For this man aforetimes when the Iewes were minded to keepe them selues vndefiled and pure, being accused to bee of the religion of the Iewes, did offer to spend his body and life with all constance for the religion of the Iewes.

39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fiue hundreth men of warre to take him.

40 For he thought by taking him to do the Iewes much hurt.

41 But when this company would haue taken his castel, and would haue broken the gates by violence, and commanded to bring fire to burne the gates, so that hee was ready to be taken on euery side, hee * fell on his owne,

a As this priuate example ought not to be followed of the godly, because it is contrary to the word of God, although the author seeme here to approue itsso that place as touching prayer, chap 12.

42 Willing rather to dye manfully, then to giue him selfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stocke.

43 Notwithstanding what time as he missed of his stroke for haste, and the multitude rushed in violently betweene ꝑ doores, he ran boldly to the wall and cast him selfe downe manfully among the multitude.

44 Which conueyed them selues lightly away, and gaue place, so that hee fel vpon his belly.

45 Neuertheles while there was yet breath in him, being kindled in his mind, he rose vp, & though his blood gushed out like a fountaine, & he was very sore wounded, yet hee ranne thorow the middes of the people,

46 And gat him to ꝑ top of an hie rocke: so when his blood was vtterly gone, he tooke out his owne bowelles with both his handes, and threw them vpō the people, calling vpon the Lord of life and spirit, that he would restore them again vnto him, & thus hee died.

b As though Iudas had appointed it, not were it not sufficient to proue a doctrine, because it is one of a particular example.

## CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus exhorting vnto the Iewes the vision interpreteth them. 17 The prayer of Maccabeus. 20 Maccabeus encourageth his men. 30 Nicanor is put to flight, and is cut off, and his tongue to bee geuen vnto the foules. 35 The author exhorteth to thankes.

NOw when Nicanor knewe that Iudas and his company were in the countrey of Samaria, hee thought with all assurance to come vpon them vpon the Sabbath day.

2 Neuertheles the Iewes that were compelled to go with him, said, O kill not so cruelly and barbarously, but honoure & sanctifie the day, that is appointed by him that seeth all things.

3 But this most wicked person demanded, Is there a Lorde in heauen, that commanded the Sabbath day to be kept?

4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commanded the seuenth day to be kept,

5 Then he said, And I am mightie vpon earth to commaund them for to arme them selues, and to performe the kinges busines. Notwithstanding hee could not accomplish his wicked enterprise.

6 For Nicanor lifted vp with great pride, purposed to set vp a memoriall of the victorie obteined of al them that were with Iudas.

7 But Maccabeus had euer sure confidence & a perfit hope that the Lord would helpe him,

8 And exhorted his people not to be afraid at the comming of the heathen, but alway to remember the helpe that had bene shewed vnto them from heauē, and to trust now also that they should haue the victorie by the Almightie.

9 Thus he incouraged thē by the Law and Prophets, putting them in remēbrance of the battels that they had wonne afore, & so made them more willing,

10 And stirred vp their hearts, & shewed them also the deceitfulnes of the heathen, & howe they had broken their othes.

11 Thus hee armed euery one of them, not with the assurance of shields & speares, but with wholsome wordes and exhortations, and shewed them a dreame worthie to be beleeued, and reioyced them greatly.

12 And this was his vision, He thought that he Onias, which had bene ꝑ high Priest, a vertuous and a good man, reuerēt in behauiour, and of sober conuersatiō, well spoken, and one that had bene exercised in all points of godlines from a child, holding vp his handes toward heauen, and praying for the whole people of the Iewes.

13 After this there appeared vnto him another,

another mā which was aged, honourable, and of a wonderful dignitie, and excellence aboue him.

14 And Onias spake, and saide, This is a louer of the brethren, who prayeth much for the people, and for the holy citie, to wit, Jeremias the Prophet of God.

15 He thought also þ Jeremias held out his right hand, & gaue vnto Judas a sword of gold: and as he gaue it, he spake thus,

16 Take this holy sword a gift from God, wherewith thou shalt wound þ aduersaries.

17 And so being comforted by the words of Judas, which were very sweete & able to stirre them vp to valiantnes & to encourage the heartes of the yong men, they determined to pitch no campe, but courageously to set vpon them, and manfully to assaile them, and to trie the matter hande to hand, because the citie and the Sanctuary & the Temple were in danger.

18 As for their wiues, and children, and brethren & kinsfolkes, they set lesse by their danger: but their greatest & principall feare was for the holy Temple.

19 Againe they that were in the city, were carefull for the armie that was abroad.

20 Now whiles they all waited for þ triall of the matter, & the enemies nowe mette wt the & the hoste was set in aray, & the beasts were separated into conuenient places, and the horsemen were placed in the wings:

21 Maccabeus considering the comming of the multitude & the diuers preparations of weapons, and the fiercenes of the beasts, holde vp his hands toward heauen, calling vpon the Lorde that doth wonders, & that looked vpon them, knowing that the victorie commeth not by the weapons, but that he giueth the victorie to them that are worthy, as seemeth good vnto him.

22 Therefore in his prayer he said after this maner, O Lord, thou þ diddest sende thine Angel in þ time of Ezechias king of Judea, who in þ hoste of Sennacherib slew an hundreth fourescore and fiue thousand,

23 Send now also thy good Angel before vs, O Lorde of heauens, for a feare & dread vnto them,

24 And let them bee discomfited by the strength of thine arme, which come against thine holy people to blaspheme. Thus with these words he made an end.

25 Then Nicanor and they that were wt him, drewe neere with trumpets and shoutings for ioy.

26 But Judas & his compame praying and calling vpon GOD, mounted with þ enemies,

27 So that wt their hands they fought, but wt their hearts they prayed vnto God, and slew no lesse then fiue and thirty thousand men: for through the presence of God they were wonderously comforted.

28 Now when they left off, & were turning againe with ioy, they vnderstood that Nicanor him selfe was slaine for all his armour.

29 Then they made a great shout and a crie, praising the Almightie in their owne language.

30 Therefore, Judas, which was euer the chiefe defender of his citizens both in body and minde, and which bare euer good affection towards them of his nation, commanded to smite off Nicanors head, wt his hand & shoulder & to bring it to Jerusalem.

31 And when he came there he called all them of his nation, and set the Priests by the altar, and sent for them of the castel,

32 And shewed them wicked Nicanors head, and the hande of that blasphemour which hee had holden vp against the holy Temple of þ Almightie with proude bragges.

33 Hee caused the tongue also of wicked Nicanor to be cut in little pieces, and to bee cast vnto the foules, and that the rewardes of his madnesse should be hanged vp before the Temple.

34 So euery man praised towarde the heauen the glorious Lorde, saying, Blessed be he, that hath kept his place vndefiled.

35 He hanged also Nicanors head vpon the castel, for an euident and plaine token vnto all of the helpe of God.

36 And so they established all together by a common decree that they would in no case suffer this day without keeping it holy:

37 And that the feast should be the thirteenth day of the twelfth moneth which is called Adar in the Syrians language, the day before Mardocheus day.

38 Thus farre as concerning Nicanors matters, and from that time the Hebrewes had the citie in possession. And here will I also make an end.

39 If I haue done well, & as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.

40 For as it is hurtfull to drinke wine alone, and then againe water: and as wine tempered with water is pleasant & delighteth the taste so the setting out of the matter delighteth the eares of them that reade the storie. And here shal be the end.

The ende of Apocrypha.

THE

# Newe Teſtament

of our Lord Ieſus Chriſt,

*Conferred diligently with the Greeke, and beſt approued tranſlations in diuers languages.*

Imprinted at London by Chriſtopher Barker, printer to the Queenes moſt excellent Maieſtie.
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C. B.

# THE DESCRIPTION

## of the holy land, conteining the pla-

ces Mentioned In The Foure Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneys of Christ & his Apostles in Iudea, Samaria, and Galile for into these three partes this lande is deuided.

Zion, and the word of the Lord from Ierusalem, Isaiah Chap. 2. Verse 3.

The Lawe shall goe foorth of

## The places specified in this Mappe

*with their situation by the obseruation of the degrees concerning their length and breadth.*

| | | | |
|---|---|---|---|
| Ascalon | 65,24:31,32. | Gadara or, Garasa | 66,48:32,29. |
| Azot | 65,35:32. | Gaza | 65,10:31,40. |
| Bethlehem | 65,55:31,51. | Iericho | 66,10:32,1. |
| Bethphage | 66, 31,58. | Ierusalem | 66, 31,55. |
| Bethsaida | 66,51:32,29. | Ioppe | 65,40:32,5. |
| Bethabara | 66,34 32,1. | Ior the other fountaine whence Iordan springeth | 67,31:33,7. |
| Bethania | 66, 31,58. | Magdalon called also Dalmanutha | 66,48:32,28. |
| Cana of Galile | 66,52 32,48. | Naim | 66,35:32,33. |
| Capernaum | 66,53.32,29. | Nazareth | 66,56:32,42. |
| Carmel mount | 66,31:32,50. | Ptolemais | 66,50:32,58. |
| Cesarea Stratonis | 66,16:32,25. | Samaria the citie | 66,22:32,19. |
| Cetarea Philippi | 67,39 33, 5. | Sidon | 67,15: 33,30. |
| Corasim | 66,53:32,29. | Silo | 66,27:32,19. |
| Dan one of the fountaines whence Iordan springeth | 67,25:33, 8. | Tyrus | 67, 33,20. |
| Ennon | 66,40:32,18. | Tyberias | 66,44:32,26. |
| Emaus | 65,54:31,59. | | |
| Ephen | 66, 8,32. | | |

The

# The holie [a] Gospell of Iesus Christ,

[b] according to Matthewe.

## The Argvment.

a This worde signifieth good tidings, and is taken here for ye whole, which conteineth the joyfull message of the coming of the Sonne of God promised vnto the beginning.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so confer it, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they bee diuers, and sometime one writeth more largely that which the other doth abbrid, e neuertheleſſe in matter and argument they all tende to one ende which is, to puball to the worlde the fauour of God towarde vs through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue, And for this cause they intitle their storie, Gospel, which signifieth good tidings, bycause that as God hath performed in deede that which the fathers hoped for, So that hereby we are admonished not to take the worlde and the vanities thereof, and with most affectioned hearte embrace this incomparable treasure freely offered vnto vs for there is no ioy nor consolation, no peace nor quietneſſe, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospell, and in whom all the promises are Yea, and Amen. And therefore vnder this word is conteined the whole Newe Testament, but commonly we vse this name for the histories, which the foure Euangelists write, conteining Christs comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more occupied in describing his life and death: but Iohn more laboureth to set forth his doctrine, wherein both Christs office, and all the vertue of his death and resurrection more fully appeare: for without this, to know that Christ was borne, dead and risen againe, should be nothing profitable vnto vs. The which thing notwithstanding that all the three first touch partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefely is occupied therein. And therefore as a most learned interpreter writeth, they describe, as it were, the body and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospell written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doeth knowe the office, vertue and power of Christ, shall reade that which is written of the Sonne of God comen to be redeemer of the worlde, with most profite. Nowe as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, and was the vocation chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and also haue planted the first Church at Alexandria, where he died and was buried. Luke was a physitian of Antioch a and became Pauls disciple, and trauelled with him foure score and foure yeeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died threescore yeres after Christ, and was buried neere to the citie of Ephesus.

### CHAP. I.

a The genealogie of Christ, that is, the Messias promised to the fathers, 18 Who was conceiued by the holy Ghost, & borne of the virgin Marie, whom her husband Ioseph, 20 The Angel satisfieth, Ioseph the minde 21 Why he is called Iesus, and whereto e Emmanuel.

THE [c] booke of the generation of Iesus Christ [d] the sonne of [e] Dauid, the sonne of Abraham.

2 [f] Abraham begat Isaac. [g] And Isaac begat Iacob. And [h] Iacob begate Iudas and his brethren.

3 [i] And Iudas begat Phares, & Zara [k] of Thamar. And [l] Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Amminadab. And Amminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begat Booz of [m] Rachab. And [n] Booz begate Obed of Ruth. And Obed begate Iesse.

6 And [o] Iesse begat Dauid the King. And [p] Dauid the King begat Solomon of her that was [the wife] of Urias.

7 And [q] Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begat Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

9 And Ozias begat [r] Joatham. And Joatham begate Achaz. And Achaz begate Ezekias.

10 And [s] Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And [t] Iosias begate Iacim. And Iacim begate Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caryed away into Babylon [u] Iechonias begat Salathiel. [x] And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begat Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begat Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

Luke 3.23.
c This is the rehearsall of the progenie, whereof Iesus Christ is sprung according to the flesh.
d So called for that he came of the stocke of Dauid.
e These two are first rehearsed, bycause Christ was especially promised to come of them & their seede, & therefore Christ commonly was called [ ] sonne of Dauid bycause ye promise was more euidently conteined vnto him. Gene 22.18. Gene 12.3. Gene 28.14
f By interpretours auditers the word, that setteth forth his great humilitie who made himselfe of no reputation, but became a seruant for our sakes, yea a worme & no man, the reproach of men & contempt of the people, & at length suffered the accursed death of the crosse. 1 Co [illegible] 4. Ro 15.8. Iacob and Ruth being Gentiles, signifie that Christ came not onely of the Iewes, and for them, but also of the Gentiles, and for their saluation. Ruth 4.21. 1. Sam. 16.1. and 17.12. 2. Sam. 11.24.

1 King. 11.43. 2 Chro. 2.10.
h He hath omitted three Kings, Ioas, Amasia, Azarias abbreuiating the number to make it comen fourteene generations.
2 King. [illegible] and 13.13. and 14.23. 2 Chro. 25.25.
2 King. [illegible] and 15.5. 2 Chro. [illegible]
i After the captiuitie that he was appointed vnto him to cary notwithstanding that they were 40 yeares in the space of seuentie yeres, yet by the prouidence of god the gouernement remained in the familie of Dauid where it continued [illegible] the captiuitie of Christ. 1 Chro. 3.17. and 5.26.

16 And Iacob begat Ioseph, the hus-
bande of Marie, of whome was borne
Jesus that is called Christ.
17 So al the generations from Abra-
ham to Dauid are fourteene generati-
ons. And from Dauid vntill they were
caried away into Babylon, fourteene
generations. and after they were caried
away into Babylon vntil Christ, foure-
teene generations.
18 ¶ Nowe the birth of Jesus Christ
was thus, when as his mother Marie
was betrothed to Ioseph, before they
came together, shee was founde with
childe of the holy Ghost.
19 Then Ioseph her husband being
a iust man and not willing to make her a
publike example, was minded to put her
away secretly.
20 But whiles hee thought these
things, beholde, the Angel of the Lorde
appeared vnto him in a dreame, saying,
Ioseph the sonne of Dauid, feare not to
take Marie for thy wife: for that which
is conceiued in her, is of the holy Ghost.
21 And shee shall bring forth a sonne,
and thou shalt call his name Jesus. for
he shall saue his people from their sinnes.
22 And al this was done that it might
be fulfilled, which was spoken of the Lord
by the Prophet saying,
23 Behold, a virgin shalbe with childe,
and shal beare a sonne, and they shal cal
his name Emmanuel, which is by inter-
pretation, God with vs.
24 ¶ Then Ioseph, being raised from
sleepe, did as the Angel of the Lord had
enioyned him, and tooke his wife.
25 But he knewe her not till she had
brought forth her first borne sonne, and he
called his name Jesus.

CHAP. II.

1 The time and place of Christs birth. 11 The wise men offer their gifts.

WHen Jesus then was borne
at Beth lehem in Judea in
the daies of Herode the king,
beholde there came Wise men
from the East to Jerusalem,
2 Saying, Where is the King of the
Jewes that is borne? for we haue seene
his starre in the East, and are come to
worship him.
3 When King Herode heard this,
hee was troubled, and all Jerusalem
with him.
4 And gathering together all the
chiefe Priestes and Scribes of the peo
ple, he asked of them, where Christ should
be borne.
5 And they said vnto him, At Beth
lehem in Judea: for so it is written by the
Prophet,
6 And thou Beth lehem in the land
of Juda, art not the least among the
Princes of Juda: for out of thee shall
come the gouernour that shall feede my
people Israel.
7 Then Herode priuily called the
Wisemen, and diligently inquired of
them the time of the starre that appea-
red,
8 And sent them to Beth-lehem, say-
ing, Goe, and search diligently for the
babe: and when ye haue found him, bring
me worde againe, that I may come also,
and worship him.
9 ¶ So when they had hearde the
king, they departed: and loe, the starre
which they had seene in the East, went
before them, till it came, and stoode ouer
the place where the babe was.
10 And when they sawe the starre,
they reioyced with an exceeding great
ioye,
11 And went into the house, and found
the babe with Marie his mother, and
fell downe, and worshipped him, and o-
pened their treasures, and presented vn-
to him gifts, euen gold, and incense,
and myrrhe.
12 And after they were warned of
God in a dreame, that they shoulde not
go againe to Herode, they returned into
their countrey another way.
13 ¶ After their departure, beholde,
the Angell of the Lorde appeareth to
Ioseph in a dreame, saying, Arise, and
take the babe and his mother, and flee
into Egypt, and be there til I bring thee
word: For Herode will seeke the babe to
destroy him.
14 So hee arose and tooke the babe
and his mother by night, and departed
into Egypt,
15 And was there vnto the death of
Herode that it might be fulfilled, which
was spoken of the Lorde by the Prophet, saying, Out of Egypt haue I cal
my Sonne.

An extraordinarie signe to set forth that kings honour, whom the world did not esteeme.
Which was a declaration of that reuerence, which the Gentiles shoulde beare vnto Christ.
They coulde well tell of Christ in general, but when they shoulde professe his name, and giue him his due honour, they ware colde, and like barke.
Mich. 5. 2. Iohn. 7. 42.
An euil conscience is a burning fire.
The starre vanished away before, to the intent they should tarry at Jerusalem, and there inquire of the king, to the confusion of the Jewes.
The Persians manner was not to salute Kinges without a present, and therfore they brought of that which was most precious in their countrey, whereof euery one of them offered.
Promise ought not to be kept, where Gods honour and preaching of his trueth is hindered or els it ought not to be broken.
That which was prefigured by the deliuerance of Israel out of Egypt, which were the church and his body, is nowe verified, and accomplished in the head Christ.
Hos. 11. 1.

16 ¶ Then

1 Whan a certaine time after.

16 ¶ Then Herode, seeing that he was mocked of the wise men, was exceeding wroth, & sent forth, and slue all the male children yᵗ were in Bethlehem, and in all the coasts there about, from two yere old and vnder, according to yᵗ time which he had diligently searched out of the wise men.

17 Thē was that fulfilled which was spoken by yᵉ Prophet Jeremias, saying,

18 * In Rama was a voice heard, mourning, and weeping, and great lamētation: Rachel weeping for her children, and wouldē not bee comforted, because they were not.

19 And when Herode was deade, behold, an Angel of the Lord appeareth in a dreame to Joseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and go into the lande of Israel: for they are dead which sought the babes life.

21 Then hee arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Judea in steade of his father Herode, he was afrayde to go thither: yet after he was warned of God in a dreame, hee turned aside into the parts of Galile,

23 And went and dwelt in a citie called Nazaret, that it might bee fulfilled which was spoken by the Prophetes, [which was,] that he should be called ‖ a Nazarite.

Jere.31.15. In Herode re-newed the sorow which the Bethlemites had suffered long before, yet for all his cruelnie he could not withstand yᵉ counsell of Christ.

Thus the faithfull may see how God hath infinite meanes to preserue them from the rage of tyrants.

a Otherwise, [Of a Nazaret.] Which is by yᵉ prophetes ordered to God: alluding vnto those that were Nazarites in the old Law, which were a figure of that holines which should be manifested in Christ, as was Samson, Iosephe, &c.

## CHAP. III.

1 The office, doctrine, and life of Iohn. 7 The Pharises are reproued. 8 The fruits of repentance. 13 Christ is baptized in Iordan. 17 And authorised of God his father.

Mark.1.4. Luke 3.1. a In the 15. yere of yᵉ reigne of Tiberius, after Christ had long time remained in Nazaret, and was now about 30 yeere olde, Luke 3.23. b So called in respect of the plaine countrey and fertile valleys yᵗ not because it was not inhabited. ‖ Or, be sory for your sinnes past and so turne. c Which is, that God will reigne ouer vs, gather vs vnto him, pardon our sinnes, and accept vs by the preachinge of the Gospell. Luke 3.3. Iohn 1.23. d Woouen with heare, as grosse heare cloth. e Or, grashoppes. f Such meates as nature brought forth without mans labour or diligence. reade Leuit. 11.22. Marke 1.5. Luke 3.7.

AND * in those dayes, Iohn the Baptist came & preached in the wilderne of Judea,

2 And said, Repent: for the kingdome of heauen is at hand.

3 For this is hee of whom it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes is, Prepare ye the way of yᵉ Lord: make his pathes straight.

4 * And this Iohn had his garment of camels heare, and a girdle of a skin about his loines: his meate was also ‖ locustes and wilde honie.

5 * Then went out to him Jerusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, confessing their sinnes.

7 Nowe when he sawe many of the Pharises and of the Sadducees come to his baptisme, he said vnto them, * O generations of vipers, who hath forewarned you to flie from the anger to come?

8 Bring forth therefore fruites worthy amendment of life,

9 And thinke not to say with your selues, * we haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

10 And nowe also is the ax put to yᵉ roote of the trees: * therefore euery tree which bringeth not forth good fruite, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendemēt of life, but he yᵗ cōmeth after me, is mightier thē I, whose shooes I am not worthy to beare: he will baptize you with yᵉ holy Ghost, & with fire.

12 Whose fanne is in his hand, and will make cleane his flooze, & gather his wheate into his garner, but will burne vp the chaffe with vnquenchable fire.

13 ¶ Then came Jesus from Galile to Iordan vnto Iohn, to bee baptized of him.

14 But Iohn put him backe, saying, I haue neede to be baptized of thee, and comnest thou to me?

15 Then Jesus answering, saide to him, Let be nowe, for thus it becommeth vs to fulfill all righteousnes. So he suffered him.

16 And Jesus whē he was baptized, came straight out of the water. And lo, the heauens were opened vnto him, and [Iohn] sawe the Spirit of God descending like a doue, & lighting vpon him.

17 And lo, a voyce came from heauē, saying, * This is my ‖ beloued Sonne, in whome I am well pleased.

a Which is, that God hath ordeined vs to be his children. Luke 3.3. Iohn 1.23. b Or, to forsake the state of his kingdome. c Or, to receiue his promises. Luke 3.7. Iohn 1.25. d Or, to receiue the benefite of Christ, that from vs it might bee powred on vs, which deserue his wrath and indignation. Colos. 3.13.

## CHAP. IIII.

1 Christ fasteth and is tempted. 11 The angels minister vnto him. 12 He beginneth to preach. 18 He calleth Peter, Andrew, Iames and Iohn and healeth many.

THen * was Jesus led aside of the Spirit into the wildernes, to be tempted of the deuil.

2 And when he had fasted

fourtie daies and fourty nights, he was afterward hungrie.

3 Then came to him the tempter, and said, If thou be the sonne of God, command that these stones be made bread.

4 But he answering said, It is written, *Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the holy cite, and set him on a pinacle of the temple,

6 And said vnto him, If thou be the sonne of God, cast thy selfe downe: for it is written, *that he will giue his Angels charge ouer thee, and with their handes they shall lift thee vp, least at any time thou houldest dash thy foote against a stone.

7 Iesus said vnto him, It is written againe, *Thou shalt not tempt ỹ Lord thy God.

8 Againe the deuill tooke him vp vnto an exceeding high mountaine, & shewed him all the kingdomes of the world, and the glorie of them,

9 And said vnto him, All these will I giue thee, if thou wilt fall downe and worship me.

10 Then said Iesus vnto him, Auoid Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serue.

11 *Then the deuill left him: and behold, the Angels came, and ministred vnto him.

12 ¶ *And when Iesus had heard that Iohn was deliuered vp, he returned into Galile,

13 And leauing Nazareth, went and dwelt in Capernaum which is neere the Sea, in the borders of Zabulon and Nephthalim,

14 That it might bee fulfilled which was spoke by Esaias ỹ Prophet, saying,

15 *The land of Zabulon, & the lande of Nephthalim by the way of the sea, beyond Iordan, Galile of the Gentiles:

16 The people which sate in darknes, saw great light: and to them which sate in the region and shadow of death, light is risen vp.

17 *From that time Iesus began to preach, and to say, Amend your liues: for the kingdome of heauen is at hand.

18 ¶ *And Iesus walking by the sea of Galile, saw two brethren Simon, which is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 And he said vnto thē, Follow me, and I will make you fishers of men.

20 And they straightway leauing ỹ nets, followed him.

21 And when he was gone forth frō thence, hee saw other two brethren, James the sonne, of Zebedeus, and John his brother in a shippe with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing their ship & their father, followed him.

23 So Iesus went about all Galile, teaching in their Synagogues, & preaching the Gospel of the kingdome, and healing euery sickenes and euery disease among the people.

24 And his fame spred abroade through all Syria: and they brought vnto him all sicke people, ỹ were taken with diuers diseases and gripings, and them that were possessed with deuils, & those which were lunatike, & those that had the palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, & Jerusalem, and Judea, and from beyonde Iordan.

## CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth and light of the worlde. 16 Good workes. 17 Christ came to fulfill the Lawe. 22 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemies. 48 Perfection.

AND when he sawe the multitude, he went vp into a mountaine: & when he was set, his disciples came to him.

2 And he opened his mouth & taught them, saying,

3 *Blessed are the *poore in spirit, for theirs is the kingdome of heauen.

4 *Blessed are they that mourne: for they shalbe comforted.

5 *Blessed are the meeke: for they shall inherite the earth.

6 Blessed are they which *hunger and thirst for righteousnes: for they shal be filled.

7 Blessed are the mercifull: for they shall obtaine mercie.

8 Blessed are the *pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shalbe called the children of God.

10 Blessed are they *which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.

11 *Bles-

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a Satan would haue Christ to distrust God, & his word, and to seeke other strange and vnlawful meanes. Deut. 8. 3. b He meaneth the word that God hath ordeined to nourish his creatures by. c To wit, Jerusalem. d Some haue rewed vehemente vpon this, Psal. 91. 12. e He alleageth but halfe the temptation to declare plainly by the rather, and make his craftie purpose. Deut. 6. 16. f Like must not leane such lawful meanes as God hath appointed, to seeke others after our owne fantasie. g In a vision. Dan. 6. 13. and 10. 20. Marke 1. 13. Luke 4. 13. h The word of God is the sworn of the Spirit wherewith Satan is ouercome. i To comfort him. Matth. 4. 14. Luke 4. 14. k And called vnto by Herod for to keep called the lake of Genezareth. l Christ had by certaine notes almost here in Iudea, and Capernaum and after he is a place of the vppermost Galile which was one of the ten tribes of Israel. m Where was brethren, cam[illegible] n Which was [illegible] o Matth. 4. 18. p God hath chosen y weake things of the world to confound ỹ mighty. 1 Cor. 1. 27. To draw them out of the sea of this world, wherein they are drowned. q We ought to be most readie to follow Christ when we be called, leauing all worldly respects apart. r That is the blessed vsurpes of forgiuenesse of sinnes and reconciliation with God. s God that by healing men vnable diseases Christes diuine power appeareth. t They that were mad or sicke at a certaine time of the moone. u It was a countrey where in yore ten tribes, as ỹ holy Scripture saith.

Luke 6. 20. a That seeke themselues borne of all righteousnes that they may onely seeke it in Christ. Isa. 61. 2. 3. 7. & 65. 13. 19. Luke 6. 21. b Which seeke their owne misserie, and seeke their comfort in God. Psal. 17. 11. c Who rather wot to suffer all iniuries then they would reuenge themselues. d Young in necessitie, perfite in nothing but ỹ which is vpright & godly. Prou. 14. 4. e For he is called ỹ the God of peace, 1 Cor. 14. 33. 1 Pet. 3. 14.

11 * Blessed are yee when men reuile you, & persecute you, and say all maner of euill against you for my sake, falsly.

12 Reioyce & be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the salt of the earth: but if the salt haue lost his sauour, wherewith shall it be salted? It is thence forth good for nothing, but to be cast out, and to bee troden vnder foote of men.

14 Ye are ℘ light of the world. A citie that is set on an hill can not be hid.

15 * Neither do men light a candle, & put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house.

16 * Let your light so shine before men, ℘ they may see your good workes, & glorify your father which is in heauē.

17 Thinke not that I am come to destroy the lawe, or the Prophets. I am not come to destroy thē, but to fulfill thē.

18 * For truely I say vnto you, Till heauen and earth perish, one iote, or one title of the lawe shall not scape, till all things be fulfilled.

19 * Whosoeuer therefore shal breake one of these least commandements, and teach men so, he shall be called ℘ least in ℘ kingdom of heauen. but whosoeuer shal obserue & teach them, the same shalbe called great in the kingdome of heauen.

20 For I saye vnto you, except your righteousnes * exceed the righteousnes, of the Scribes & Pharises, yee shall not enter into the kingdome of heauen.

21 Ye haue heard that it was sayde vnto them of the olde time, * Thou shalt not kill. for whosoeuer killeth, shall be culpable of iudgement.

22 But I say vnto you, Whosoeuer is angrie with his brother vnaduisedly, shalbe culpable of iudgement. And whosoeuer sayeth vnto his brother, Raca, shalbe worthy to be punished by ℘ Coūcil. And whosoeuer shall say, Foole, shal be worthy to be punished with hell fyre.

23 If then thou bring thy gift to the altar, & there remembrest that thy brother hath ought against thee,

24 Leaue there thine offring before ℘ altar, & goe thy way: first be reconciled to thy brother, and then come and offer thy gift.

25 * Agree w̄ thine aduersary quickely, whiles thou art in ℘ way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant and thou be cast into prison.

26 Verely I say vnto thee thou shalt not come out thence, till thou hast payed the vtmost farthing.

27 ¶ Ye haue heard that it was said to them of olde time, * Thou shalt not commit adulterie.

28 But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie with her alreadie in his heart.

29 * Wherefore if thy right eye cause thee to offende, plucke it out, and cast it from thee: for better it is for thee, that one of thy members perish, then that thy whole bodie should be cast into hell.

30 Also if thy right hande make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole bodie should be cast into hell.

31 It hath bene saide also, * Whosoeuer shal put away his wife, let him giue her a testimoniall of diuorcement.

32 But I say vnto you, Whosoeuer shall put away his wife * except it be for fornication, * causeth her to commit adulterie: and whosoeuer shall marrie her ℘ is diuorced, committeth adulterie.

33 Againe, ye haue heard that it was saide to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine othes to the Lorde.

34 But I say vnto you Sweare not at all, neither by heauen, for it is the throne of God:

35 Nor yet by the earth: for it is his footestoole: neither by Jerusalem: for it is the citie of the great King.

36 Neither shalt thou sweare by thine head because thou canst not make one heare white or blacke.

37 * But let your communication be * Yea, yea: Nay nay. For whatsoeuer is more then these, commeth of euill.

38 ¶ Ye haue heard ℘ hath ben said, An * eye for an eye, & a tooth for a tooth.

39 But I say vnto you, * Resist not euill: but whosoeuer shall smite thee on thy right cheeke, turne to him the other also.

40 And if any man will sue thee at ℘ lawe, and take away thy coate, let him haue thy cloke also.

41 And whosoeuer will compell thee to goe a mile, go with him twaine.

A4 42 * Giue

1. Pet 4 13 act 5. 41.

Mark 9 50 luk 14 34.
* Your office is to teache men with the rule of the heauenly doctrine.

Mark 4 21. luk. 8 16. & 11 33.

1 Pet 2 12
g Because you are strange farre off, your good exam ple shal be a glad tidinge & a preparing of the Lawe. Luke 7 1.

1 The doctrine of ℘ Lawe concerneth nothing vnprofitable or superfluous.

Iames 2 10.
k Whosoeuer shall transgresse the least of these ten commandements is worthy & cruell to be cast out of ℘ kingdome of God, except it be pardoned him in Christ. Luke 12 10.

[ Which neyther expoūds ℘ lawe truely, nor obserue it, as he which saith these worthy doctors haue taught & also the ten commandement. Iames 2 13 deut 5 17.

[O ... set to ... ment.

[Or, without cause.

n For God knowing ... will punish him.

o Which sig nifieth in ℘ Syrians tongue an idle braine, and is spoken in contempt.

p Like iudge meant at most the Romanes abhorred ... Testament had the examinatiō of small matters, the ... of ... of greater causes, ... dally great matters of importance were decided by the Senate of ... iudges which here is compared to the iudgement of God, to be punished with hell fire.

q For that thou hast offended him, in he hath offended ther: for God preferreth brotherly reconciliation to sacrifice. Luke 12 58.

42 'Giue to him y aſketh, & from him
y would borow of thee turne not away.
43 Ye haue heard that it hath bene
ſayde, "Thou ſhalt loue thy neighbour,
and hate thine enemie.
44 But I ſay vnto you, "Loue your
enemies, bleſſe them that curſe you: doe
good to them that hate you, "and pray
for them which hurt you, & perſecute you,
45 'That ye may bee the children of
your Father yt is in heauē: for he maketh
his ſunne to arale on the euil, & the good,
and ſendeth rayne on the iuſt, & vniuſt.
46 'For if ye loue them, which loue
you, what reward ſhall you haue? Doe
not the Publicans euen the ſame?
47 And if ye be friendly to your bre-
thren onely, what ſingular thing doe ye?
do not euen the Publicans like wiſe?
48 Ye ſhall therefore be perfite, as
your Father which is in heauē, is perfit.

CHAP. VI.

1 Of almes, & prayer, 14 Forgiuing one another. 16 Faſting. 19 Not to hinder the carefull ſeeking of worldly things, and willing men to put their whole truſt in him.

Take heede that yee giue not
your almes before men, to be
ſeene of them, or elſe yee ſhall
haue no reward of your Fa-
ther which is in heauen.
2 'Therefore when thou giueſt thine
almes, thou ſhalt not make a trumpet
to be blowen before thee, as the y hypo-
crites doo in the Synagogues and in the
ſtreets, to be prayſed of men. Verely I
ſay vnto you, they haue their reward.
3 But when thou doeſt thine almes,
let not thy left hande knowe what thy
right hand doeth,
4 That thine almes may be in ſecret,
and thy Father that ſeeth in ſecrete, hee
will reward thee openly.
5 And when thou prayeſt, bee not as
the hypocrites: for they loue to ſtande,
and praye in the Synagogues, and in
the corners of the ſtreetes, becauſe they
would be ſeene of men. Verely I ſaye
vnto you, they haue their reward.
6 But when thou prayeſt, enter into
thy chamber: and when thou haſt ſhut
thy doore, pray vnto thy Father which
is in ſecrete, and thy Father which ſeeth
in ſecrete, ſhall reward thee openly.
7 Alſo when ye pray, bee not
repetitious as y heathen: for they thinke
to be heard for their much babbling.
8 Be yee not like them therefore: for
your Father knoweth whereof ye haue
needs before ye aſke of him.
9 After this maner therefore praye
ye, "Our Father which art in heauen,
halowed be thy Name.
10 Thy kingdome come. Thy will
be done euen in earth, as it is in heauē.
11 Giue vs this day our daily bread.
12 And forgiue vs our dettes, as we
alſo forgiue our detters.
13 And leade vs not into 'tentation,
but deliuer vs from euill: for thine is
the kingdome, and the power, and the
glory for euer, Amen.
14 'For if ye doe forgiue men their
treſpaces, your heauenly Father will al
ſo forgiue you.
15 But if ye doe not forgiue men their
treſpaces, no more will your Father for-
giue you your treſpaces.
16 Moreouer, when ye faſt, looke not
ſowre as the hypocrites: for they diſ-
figure their faces, that they might ſeeme
vnto men to faſt. Verely I ſay vnto you,
that they haue their reward.
17 But when thou faſteſt, "anoint
thine head and waſh thy face,
18 That thou ſeeme not vnto men to
faſt, but vnto thy Father which is in ſe-
cret: and thy father which ſeeth in ſe-
cret, will reward thee openly.
19 ¶ Lay not vp treaſures for your
ſelues vpon the earth, where the moth
and canker corrupt, and where theeues
digge through, and ſteale.
20 'But lay vp treaſures for your
ſelues in heauē, where neither the moth
nor canker corrupteth, & where theeues
neither digge through, nor ſteale.
21 For where your treaſure is, there
will your heart be alſo.
22 ¶ 'The light of the bodie is the
eye: if then thine eye bee ſingle, thy
whole bodie ſhall be light.
23 But if thine eye be 'wicked, then
all thy bodie ſhalbe darke. Wherefore if
the light that is in thee, be darkeneſſe,
howe great is that darkeneſſe?
24 'No man can ſerue two maſters:
for either he ſhall hate the one, and loue
the other, or elſe he ſhall leane to the one,
and deſpiſe the other. Ye can not ſerue
God and riches.
25 'Therefore I ſay vnto you, be not
carefull for your life what ye ſhal eate,
or what ye ſhall drinke: nor yet for your
bodie, what ye ſhall put on. Is not the
life more worth then meate: and the bo-
die then rayment?
26 Beholde the foules of the heauen:
for they ſowe not, neither reape, nor ca-
rie into the barnes: yet your heauenly
Father

Luke 11.2
a We muſt forſake Gods glo y perh paradoxes of things.
b Reigne then ouer all and let vs render vnto thee perfect obedience, as thine Angels doe.
c To be ouercome thereby.
d Cap. 11.19
e This concluſion certifieth mans mercies nothing effectuall but to grounde our prayers onely on God
Mar. 12. 40.
Luke 20.47.
f Make theſe faces to ſeeme of an other ſort then they were wont to doe.
g Whereby is commanded to auoyde all vaine oſtentation.
Luke 12.33.
1. Tim. 6.19.
Luke 11.34.
p If thine eye be diſpoſed to liberalitie, Deut. 15.9.
q If thine affection be corrupt, and giuen to couetouſneſſe, Deut. 15.9.
r If the conſpiracie and wicked affections ouercome reaſon, he will not marrie though men be bended, to be like vnto breathe, 1. Ioh. 2.15.
Pſa. 55.22.
Luke 12.22.
Pſalm. 46.
1. Tim. 6.8.
1 pet 5.7.
g Mans cleaneſt nothing auaileth where God giueth not increaſe.

Rom 13.8.
a Whale invokes proceede not of a right faith, but are done for vaine glory.
b In that they are prayſed or commended of men
c Teis ſufficient that God ſeeth our workes
d In that way take a thought that they muſt be
e Chriſtianlie thy ſelfe rather apart
f Or in ſome worthy place to be
g Or in the temple
h Chriſtians muſt not be puffed vp by ceremonie
i Or in the ſynagogues
k Or in the temple
l Or in the ſynagogues
m Or in the temple
n Or in the ſynagogues
o Or in the temple
p Or in the ſynagogues
q Or in the temple
r Or in the ſynagogues
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t Or in the ſynagogues
u Or in the temple
x Or in the ſynagogues
y Or in the temple
z Or in the ſynagogues

Father feedeth them. Are ye not much better then they?

27 Which of you by taking care, is able to adde one cubite vnto his stature?

28 And why care ye for rayment? Learne, how the lilies of the fielde doe growe: they labour not, neither spinne:

29 Yet I say vnto you, that euen Solomõ in all his glory was not arayed like one of these.

30 Wherefore if God so clothe the grasse of the field which is to day, & to morowe is cast into the ouen, shall he not doe much more vnto you. O ye of litle faith?

31 Therefore take no thought, saying, What shall we eate? or, What shall we drinke? or, Wherewith shall we be clothed?

32 (For after all these thinges seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of all these things.

33 But seeke ye first the kingdome of God, and his righteousnesse, and all these things shalbe ministred vnto you.

34 Care not then for the morowe: for the morowe shall care for it selfe: the day hath ynough with his owne griefe.

CHAP. VII.

Chyst forbiddeth rash iudgement. 6 Not to cast holy things to dogges. 7 To aske, seeke, knocke. 13 The floode of the Scripture. 13 The straight and narrow gate. 16 Of false prophets. 19 Euery good tree is not. 21 False imitators. 24 The house on the rocke, & vpon the sande.

IUdge not, that ye be not iudged.

2 For with what iudgement ye iudge, ye shalbe iudged, and with what measure ye mete, it shall be measured to you againe.

3 And why seest thou the mote, that is in thy brothers eye and perceiuest not the beame that is in thine owne eye?

4 Or howe sayest thou to thy brother, suffer me to cast out the mote out of thine eye, and beholde a beame is in thine owne eye?

5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearely to cast out the mote out of thy brothers eye.

6 Giue ye not that which is holy, to dogges, neither cast ye your pearles before swine, least they treade them vnder their feete, and turning againe, all to rent you.

7 Aske, and it shall be giuen you: seeke, and ye shall finde: knocke, and it shall be opened vnto you.

8 For whosoeuer asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

9 For what man is there among you, which if his sõne aske him bread, would giue him a stone?

10 Or if he aske a fish, will he giue him a serpent?

11 If ye then which are euill, can giue to your children good gifts, howe much more shall your Father which is in heauen, giue good things to them that aske him?

12 Therefore whatsoeuer ye would that men should doe to you, euen so doe ye to them: for this is the Lawe and the Prophets.

13 Enter in at the straite gate: for it is the wide gate, and broad way that leadeth to destruction: and many there be which goe in thereat,

14 Because the gate is straite, and the way narrow that leadeth vnto life, and fewe there be that finde it.

15 Take heede of false prophets which come to you in sheepes clothing, but in wardly they are rauening wolues.

16 Ye shall knowe them by their frutes. Doe men gather grapes of thornes? or figges of thistles?

17 So euery good tree bringeth forth good frute, and a corrupt tree bringeth forth euill frute.

18 A good tree can not bring forth euill frute: neither can a corrupt tree bring forth good frute.

19 Euery tree that bringeth not forth good frute, is hewen downe, and cast into the fire.

20 Therefore by their frutes ye shal knowe them.

21 Not euery one that sayeth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen, but he that doeth my Fathers will which is in heauen.

22 Many will say to me in that day, Lorde, Lorde, haue wee not by thy Name prophesied? and by thy Name cast out deuils? and by thy Name done many great workes?

23 And then will I profesle to them, I neuer knewe you: depart from me, ye that worke iniquitie.

24 Whosoeuer then heareth of mee these wordes, and doeth the same, I will liken him to a wise man which hath builded his house on a rocke.

25 And the raine fell, and the floods came, and the windes blewe and beate vpon that house, and it fell not: for it was grounded on a rocke.

26 But

a The commandeth, not to be curious & rash censurers of the out, & reprehende our neighbours faultes, for by preuenting their owne faultes ye seke not to amende them but are curious to reprooue other men. Luke 6. 37. Rom. 2. 1. Iames 4. 11. Mat. 7. 24. Luke 6. 49.

b Declareth not the Godly, if to the vnworthy contemne God, some thinges left to their owne and forsaken, Chap. 22. 23. marke 11. 14. Luke 11. 9. Iohn 14. 13. and 16. 23. 24. Iam. 1. 5.

c The goodnesse of God, stirreth vs vnto the seruice of him, & is able to perfourme all things that man can compasse by his power and labour.

d The people signifieth, they beeing not chyldren.

e Wil care and withstand by Gods grace, to be regenerate, and amende your liues.

f God will prouide for euery one that shall be necessary, though he doe not encrease the present griefe by the carefulnesse howe to liue in time to come.

26 But whosoeuer heareth these my
wordes, and doeth them not, shalbe like
ned vnto a foolish mã, which hath bud-
ded his house vpon the sande:
27 And the rame fell, and the floods
came, and the windes blewe, and beate
vpon that house, and it fell, and the fal
thereof was great.
28 ¶ And it came to passe, when
Jesus had ended these wordes, the peo-
ple were astomed at his doctrine.
29 For he taught them as one hauing
authoritie, and not as the Scribes.

CHAP. VIII.

1 Christ healeth the leper. 5 The centurions faith. 11 The
vocation of the Gentiles. 14 Peters mother in lawe. 19
The Scribe that wolde followe Christ. 20 Christs po-
uertie. 23 He stilleth the sea and the winde. 28 And dri-
ueth the deuils out of the possessed, into the swine.

NOwe when hee was come
doũ frõ ỹ mountaine, great
multitudes followed him.
2 And lo, there came a le-
per & worshipped him, saying, Master,
if thou wilt, thou canst make me cleane.
3 And Jesus putting forth his hand,
touched him, saying, I will, be thou
cleane: and immediatly his a leprosie
was cleansed.
4 Then Jesus said vnto him, See ỹ
tell no man, but go, and shew thy selfe
vnto the Priest, & offer the gift ỹ Moy-
ses cõmanded, for a witnesse to them.
5 ¶ When Jesus was entred into
Capernaum, there came vnto him a
Centurion, beseeching him,
6 And saide, Master, my seruant ly-
eth sicke at home of ỹ palsie, and is grie-
uously pained.
7 And Jesus saide vnto him, I will
come and heale him.
8 But the Centurion answered, say-
ing, Master, I am not worthie that
thou shouldest come vnder my roofe:
but speake the worde onely, and my ser-
uant shall be healed.
9 For I am a man also vnder the
authoritie of another, and haue soul-
diers vnder me: and I say to one, Goe,
and he goeth: and to another, Come,
and he commeth: and to my seruant,
Do this and he doeth it.
10 Whē Jesus heard that, he mar-
uelled, and saide to them that followed
him, Verely I say vnto you, I haue
not found so great faith, euen in Jsra-
11 But I say vnto you, that
shall come from the East and West, and
shall sit downe with Abraham,
and Jacob in the kingdome of heauen
12 And ỹ children of the kingdom shall
be cast out into vtter darknes: there
shall be weeping and gnashing of teeth.
13 Then Jesus said vnto the Centu-
rion, Goe thy way, and as thou hast be-
leeued, so be it vnto thee. And his seruãt
was healed the same houre.
14 ¶ And when Jesus came to Pe-
ters house, he sawe his wiues mother
layde downe, and sicke of a feuer.
15 And he touched her hande, and the
feuer left her: so she arose, and ministred
vnto them.
16 When the euen was come, they
brought vnto him many that were pos-
sessed with deuils: and he cast out the
spirits with his worde, and healed all
that were sicke,
17 That it might be fulfilled, which
was spoken by Esaias the Prophet,
saying, He tooke our infirmities, and
bare our sicknesses.
18 ¶ And when Jesus sawe great
multitudes of people about him, he cõ
manded them to goe ouer the water.
19 Thē came there a certain Scribe,
and said vnto him, Master, I will fol-
lowe thee whither soeuer thou goest.
20 But Jesus saide vnto him, The
foxes haue holes, and the birdes of the
heauen haue nestes, but the Sonne of
man hath not whereon to rest his head.
21 ¶ And another of his disciples
saide vnto him, Master, suffer me first to
goe, and burie my father.
22 But Jesus said vnto him, Folowe
me, and let the dead burie their dead.
23 ¶ And when he was entred in-
to the shippe, his disciples followed him.
24 And beholde, there arose a great
tẽpest in the sea, so that the ship was co-
uered with wawes: but he was a sleepe.
25 Then his disciples came, & awoke
him, saying, Master, saue vs: we perish.
26 And he saide vnto them, Why are
ye fearefull, O ye of litle faith? Then he
arose, and rebuked the windes and the
sea: and so there was a great calme.
27 And the men marueiled, saying,
What man is this, that both ỹ windes
and the sea obey him!
28 ¶ And whē he was come to ỹ other
side, into the countrey of ỹ Gergesenes,
there met him two possessed with deuils,
which came out of ỹ graues very fierce,
so that no man might goe by that way.
29 And beholde, they cryed out, say-
ing, Jesus ỹ Sonne of God, What haue
we to doe with thee? Art thou come
hither

Marke 1.22. Luke 4.32.
a The mightie power of gods Spirit appeared in him, whereby he declared himself to be God, and saued others to beleeue in him.

Marke 1.40. Luke 5.12.
a It was not like that leprosie that is now, but was a kinde of it which was incurable.
b He would not yet be throughly knowen, but had his time and houre appointed.
c Our Sauiour would not contemne that which was ordeined by the Law, seeing as yet the ceremonies therof were not abolished.
d To commende them of euery one whom they shall finde the whole.
e Whether that straunge people and the Gentiles, whom the vnbeliefe of the Jewes did not preuent by appointment.

Mat 1.23. Luke 4.38.

Mat 8.14. Luke 4.40. Ia 5.14. 1 pet 2.24.
a The Prophet speaketh chiefly of the feruentnesse and difficulte of our soules, which Jesus Christ hath he, not there for he setteth his great mercie and power before our eyes by healing the body.
Luke 7.17.
b The thought by this meanes to couple fauour with the worde: but Jesus shewed them that he is farre wide from that he looketh for: for in stead of worldly welth, there is but pouertie in Christ.
c Luke maketh mention of other, which were touched by worldly respects from comming to Christ.
d To succour and helpe him in his olde age and he die, and then I will followe thee wholy.
e To auoide of loue is to be preferred to Gods calling: therefore Jesus calleth the dead which are hindered by any worldly thing to folow Christ.
Marke 4.35. Luke 8.22
Mat 8.23. Marke 5.1. Luke 8.26.

m The wicked should cease before their punishment, shaking a resurrection to come to shame.
n Christ will declare himself, but he can do no more then God hath appointed.

o Meaning, the lake of Gennesaret.

p These Gergesenes esteemed more their hogs then Jesus Christ.

hither to torment vs before the time?

30 Nowe there was a farre off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swine.

32 And he sayde vnto them, Goe. So they went out, and departed into the heard of swine. And beholde, the whole hearde of swine was carried with violence from a steepe downe place into the sea, and dyed in the water.

33 Then the heardmen fled: and whē they were come into the citie, they tolde all things and what was become of thē that were possessed with the deuils.

34 And behold, all the citie came out, to meete Jesus: and when they sawe him, they besought him to depart out of their coastes.

## CHAP. IX.

2 He healeth the palsie. 4 And so giueth him sinnes. 9 He calleth Matthewe the receiuer of tribute. 11 He answereth the Pharisees and Iohns disciples. 18 Other three costly and neuer wone. 20 The healeth the woman of the bloodie issue. 23 He raiseth Iairus daughter. 27 Giueth two blind men their sight. 32 He casteth a dombe man to speake. 35 He preacheth and healeth in diuers places. 36 And pitieth the people, and sendeth forth the Apostles.

AND when he entred into a ship, and passed ouer, and came into his owne citie.

Marke 2.1. Luke 5.18

2 And loe, they brought vnto him a man sicke of the palsie, lying on a bed. And Jesus seeing their faith, said to the sicke of the palsie, Sonne, be of good comfort: thy sinnes are forgiuen thee.

a And also his faith that had the palsie: for except we haue faith our sinnes can not be forgiuen.

b Jesus teacheth the principall cause of all our miseries, which is sinne.

3 And behold, certaine of the Scribes sayde with themselues, This man blasphemeth.

c Because they did maliciously refuse Christ who offered him selfe vnto them.

4 But when Jesus sawe their thoughtes, he sayde, Wherefore thinke ye euill things in your heartes?

5 For whether is it easier to say, Thy sinnes are forgiuen thee, or to say, Arise, and walke?

d Christ speaketh according to their capacities: for euery one esteemed miracles, then the bestowing power of Jesus Christ where by their sinnes might be forgiuen.

6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, then sayde he vnto the sicke of the palsie, Arise, take vp thy bed, and goe to thine house.

Marke 2.14. Luke 5.27.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueled, & glorified God, which had giuen such authoritie to men.

9 ¶ And as Jesus passed foorth from thence, he sawe a man sitting at the receite of custome named Matthewe, and sayde to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes and sinners, that came thither, sate downe at the table with Jesus and his disciples.

11 And when the Pharises sawe that, they sayde to his disciples, Why eateth your master with Publicanes and sinners?

12 Nowe when Jesus heard it, he said vnto them, The whole needs not a physition, but they that are sicke.

13 But goe ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to call the righteous, but the sinners to repentance.

e Herein appeareth the blame of them which thought themselues whole, and therefore need no more the helpe of Christ, who came to be their physitian.

f Which are puffed vp with a vaine confidence of their owne righteousnesse.

Hos. 6.6. Mat. 12.7.

g God requireth not ceremonies, but inwardly loue and obedience towardes another.

14 ¶ Then came the disciples of John to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Jesus sayde vnto them, Can the children of the marriage chamber mourne as long as the bridegrome is with them? But the dayes will come when the bridegrome shalbe taken from them and then shall they fast.

h Christ would that his disciples should not be ouermuch troubled at his departure.

16 Moreouer no man pieceth an olde garment with a piece of newe cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

i Christ compareth his disciples to olde garments, and olde vessels, which are not able to beare the perfection of his Doctrine.

17 Neither doe they put newe wine into olde vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perish: but they put newe wine into newe vessels: and so are both preserued.

18 ¶ While he thus spake vnto thē, beholde there came a certaine ruler, and worshipped him, saying, My daughter is now deceased, but come and lay thine hande on her, and she shall liue.

k Except we be regenerate by the power of the holy Ghost, the ceremonies are not meete to receiue the vsuall name of the Gospel.

19 And Jesus arose and followed him with his disciples.

20 (And behold a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For she said in her selfe, If I may touche but his garment onely, I shalbe whole.

22 Then Jesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that houre.

l Meaning vpon flutes or pipes, or other instruments, which were vsed at burials.

23 Nowe when Jesus came into the rulers house, and sawe the minstrels and the

51 ¶ Jesus saide vnto them, Vnderstand ye all these things? They said vnto him, Yea, Lord.

52 Then saide he vnto them, Therefore euery Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth foorth out of his treasure things both newe and olde.

53 ¶ And it came to passe, that when Jesus had ended these parables, he departed thence,

54 * And came into his owne country, and taught them in their Synagogue, so that they were astonied, and sayde, Whence commeth this wisedome and great workes vnto this man?

55 Is not this the carpenters sonne? is not his mother called Marie, * and his brethren Iames and Joses, and Simon and Judas?

56 And are not his sisters all with vs? whence then hath he all these things?

57 And they were offended with him. Then Jesus saide to them, * A Prophet is not without honor, saue in his owne country and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

## CHAP. XIIII.

1 Herodes opinion concerning Christ. 10 John is beheaded. 13 Christ feedeth fiue thousand men with fiue loaues and two fishes. 25 He appeareth in the mountaine. 25 He appeareth by night vnto his disciples vpon the Sea. 31 And causeth Peter to. 34 They confesse him to be the sonne of God. 36 He healeth all that touched the hemme of his garment.

AT * that time Herode the Tetrarche heard of the fame of Jesus,

2 And saide vnto his seruants This is Iohn Baptist: he is risen againe from the dead and therefore great workes are wrought by him.

3 * For Herode had taken Iohn, and bound him and put him in prison for Herodias sake his brother Philips wife.

4 For Iohn said vnto him, It is not * lawfull for thee to haue her.

5 And when he would haue put him to death, hee feared the multitude, because they counted him as a * Prophet.

6 But when Herodes birth day was kept, the daughter of Herodias daunced before them and pleased Herode.

7 Whereforе hee promised with an othe, that he would giue her whatsoeuer she would aske.

8 And she being before instructed of her mother, saide, Giue me here Iohn Baptists head in a platter.

9 And the king was sorie: neuertheless because of the othe, and them that sate with him at the table, he commaunded it to be giuen her,

10 And sent, and beheaded John in the prison.

11 And his head was broughte in a platter, and giuen to the mayde, and she brought it vnto her mother.

12 And his disciples came, and tooke vp his bodie, and buried it, and went, and tolde Jesus.

13 * And when Jesus heard it, he departed thence by shippe into a desert place apart. And when the multitude had heard it, they followed him a foote out of the cities.

14 And Jesus went forth and saw a great multitude, and was mooued with compassion toward them, and he healed their sicke.

15 ¶ And when euen was come, * his disciples came to him, saying, This is a desert place, and the houre is already past: let the multitude depart, that they may goe into the townes, and bye them victuales.

16 But Jesus sayde to them, They haue no * neede to go away: giue ye them to eate.

17 Then said they vnto him, We haue here but fiue loaues, and two fishes.

18 And hee sayde, Bring them hither to me.

19 And he commanded the multitude to sit downe on the grasse, and tooke the fiue loaues and the two fishes, and looked vp to heauen and blessed, and brake, and gaue the loaues to his disciples, and the disciples to the multitude.

20 And they did all eate, and were sufficed, * they tooke vp of the fragments that remained, twelue baskets full.

21 And they that had eaten, were about fiue thousande men, beside women and little children.

22 ¶ And straight way Jesus * compelled his disciples to enter into a shippe, and to go ouer before him, while he sent the multitude away.

23 And assoone as he had sent * multitude away, hee went vp into a mountaine alone to pray: * and when the euening was come he was there alone.

24 And the shippe was now in the middes of the sea, and was tossed with waues: for it was a contrarie winde.

25 And in the * fourth watch of the night,

a Mat. 22. 29. Ye erre, not knowing the Scriptures, nor the power of God.
b Luke 24. 44. These are the words which I spake vnto you, while I was yet with you, that all things must be fulfilled, which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes.
c Deut. 18. 15. The Lord thy God will raise vp vnto thee a Prophet from the middest of thee, of thy brethren, like vnto me: him shall ye heare in all things.
Mat. 6. 1. Iohn 7. 3. 5.
d Mat. 4. 24. 8. 16. 9. 35. 14. 35. Luke 4. 40. 6. 19.
e Iohn. 6. 42. Is not this Iesus the sonne of Ioseph, whose father and mother we know? how is it then that he saith, I came downe from heauen?
f Luke 4. 24. No Prophet is receiued in his owne countrey.
g Mat. 11. 20. Then began he to vpbraide the cities wherein most of his mighty workes were done, because they repented not.
h Mat. 6. 14. If ye forgiue men their trespasses, your heauenly Father will also forgiue you your trespasses.
i Mat. 22. 16. Tell vs therefore, what thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?
k Mat. 21. 26. All counted Iohn as a Prophet.
l Mat. 11. 2. Now when Iohn had heard in the prison the workes of Christ, he sent two of his disciples,
m Mat. 4. 12. Now when Iesus had heard that Iohn was cast into prison, he departed into Galilee.
n Mat. 15. 32. Mar. 8. 2. I haue compassion on the multitude, because they haue now bene with me three dayes, and haue nothing to eate.
o Luke 9. 12. Send the multitude away, that they may go into the townes and villages round about, and lodge, and get victuales: for we are here in a desert place.
p Iohn 6. 5. When Iesus then lift vp his eyes, and saw a great company come vnto him,
q Mat. 6. 31. Therefore take no thought, saying, What shall we eat? or, What shall we drinke? or, Wherewithall shall we be clothed?
r Mat. 6. 32. For your heauenly Father knoweth that ye haue need of all these things.
s Mat. 6. 33. But seeke ye first the kingdome of God, and his righteousnes, and all these things shall be ministred vnto you.
t Luke 6. 38. Giue, and it shall be giuen vnto you: good measure, pressed downe, and shaken together, and running ouer, shall men giue into your bosome: for with the same measure that ye mete withall, it shall be measured to you againe.
u Mat. 6. 1. Take heede that ye doe not your almes before men, to be seene of them: otherwise ye haue no reward of your Father which is in heauen.
x Mat. 6. 4. That thine almes may be in secret, and thy Father which seeth in secret, himself shall reward thee openly.
y Mat. 6. 6. But when thou prayest, enter into thy chamber, and when thou hast shut thy doore, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.
z Mat. 6. 7. But when ye pray, vse not vaine babling as the Heathen doe: for they thinke that they shall be heard for their much babling.
a Mat. 6. 8. Be not ye therefore like vnto them: for your Father knoweth what things ye haue need of, before ye aske him.
b Mat. 6. 9. After this manner therefore pray ye: Our Father which art in heauen, Hallowed be thy Name.
c Mat. 6. 10. Thy kingdome come. Thy will be done in earth, as it is in heauen.
d Mat. 6. 11. Giue vs this day our daily bread.
e Mat. 6. 12. And forgiue vs our debts, as we forgiue our debters.
f Mat. 6. 13. And lead vs not into temptation, but deliuer vs from euill: For thine is the kingdome, and the power, and the glorie, for euer. Amen.
g Mat. 6. 16. Moreouer when ye fast, be not as the hypocrites of a sad countenance: for they disfigure their faces, that they may seeme vnto men to fast. Verily I say vnto you, they haue their reward.
h Mat. 6. 19. Lay not vp for your selues treasures vpon earth, where the moth and canker corrupt, and where theeues breake through and steale:
i Mat. 6. 20. But lay vp for your selues treasures in heauen, where neither moth nor canker corrupt, and where theeues doe not breake through nor steale:
k Mat. 6. 21. For where your treasure is, there will your heart be also.
l Mat. 6. 22. The light of the body is the eye: if therefore thine eye be single, all thy body shall be full of light.
m Mat. 6. 23. But if thine eye be euill, all thy body shall be full of darkenes. If therefore the light that is in thee be darkenes, how great is that darkenes?
n Mat. 6. 24. No man can serue two masters: for either he will hate the one, and loue the other, or else he will leane to the one, and despise the other. Ye cannot serue God and Mammon.

night Jesus went vnto them, walking on the sea.

26 And when his disciples sawe him walking on the sea, they were troubled, saying, It is a spirit, & cried out for feare.

27 But straightway Jesus spake vnto them saying, Be of good comfort: It is I: be not afraide.

28 Then Peter answered him, and saide, Master, if it be thou, bid me come vnto thee on the water.

29 And he said, Come. And when Peter was come downe out of the shippe, he walked on the water, to go to Jesus.

30 But when he saw a mightie winde, hee was afraide: and as hee began to sinke, he cryed saying, Master, saue me.

31 Immediately Jesus stretched forth his hand, and caught him, and said to him, O thou of litle faith, wherefore diddest thou doute?

32 And assoone as they were come into the shippe, the winde ceased.

33 Then they that were in the shippe, came and worshipped him, saying, Of a truth thou art the Sonne of God.

34 ¶ And whē they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knewe him, they sent out into all that countrie round about, and brought vnto him all that were sicke,

36 And besought him, that they might touch the hemme of his garment only: and as many as touched it, were made whole.

## CHAP. XV.

3 Christ reproueth his disciples, and rebuketh the Scribes, and Pharises, for transgressing Gods commaundements for their owne traditions. 11 The thing that defileth a man. 21 He commendeth the woman of Canaanites daughter. 26 The bread of the children. 29 He healeth the sicke. 36 And feedeth foure thousand men, beside woe and children.

THen came to Jesus the Scribes and Pharises which were of Jerusalem, saying,

2 * Why doe thy disciples transgresse the tradition of the Elders? for they wash not their handes when they eate bread.

3 But hee answered and saide vnto them, Why do ye also transgresse the commaundement of God by your tradition?

4 * For God hath commaunded, saying, Honour thy father and mother: * and hee that curseth father or mother, let him die the death.

5 But ye say, Whosoeuer shall say to father or mother, By the gift that is offred by me, thou mayst haue profite,

6 Though he honour not his father, or his mother, shalbe free: thus haue ye made the commaundement of God of no authoritie by your tradition.

7 O hypocrites, Esaias prophesied well of you saying,

8 * This people draweth neere vnto mee with their mouth, and honoureth mee with the lippes, but their heart is farre off from me.

9 But in vaine they worship me, teaching for doctrines, mens precepts.

10 * Then he called the multitude vnto him, and saide to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharises are offended in hearing this saying?

13 But he answered and said, * Euery plant which mine heauenly father hath not planted, shalbe rooted vp.

14 * Let them alone: they be * blinde leaders of the blinde: & if the blinde lead the blinde, both shall fall into the ditche.

15 ¶ * Then answered Peter, & saide to him, Declare vnto vs this parable.

16 Then said Jesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoeuer entreth into the mouth, goeth into the belly, & is cast out into the draught?

18 But those things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things, which defile the man: but to eate with vnwashen handes, defileth not the man.

21 * And Jesus went thence, & departed into the coastes of Tyrus and Sidon.

22 And behold, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercie on me, O Lord, the Sonne of Dauid: my daughter is miserably vexed with a deuill.

23 But he answered her not a word. Then came to him his disciples, and besought him, saying, Sende her away, for she crieth after vs.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Then

i The presence of Christ is manifest, yet is doubt.

k His speache was not but he bids me to come: he commaunds to come, & meanes me of his faith.

l His enterprise was too great & therefore he must needes fall in danger, when his faith failed him. Christ reproueth his fault, and also quencheth vtterly the both at once.

Mark. 6.51 n It seemeth that there were in both a certaine superstition, not considering our Sauiour would not quench the smoking flaxe, and therefore hath he care with these small beginnings.

Mar. 7.1.5 a Here are more reproues to obserue their owne traditions, then Gods commandements. b Exod. 20.12. deut. 5.16. ephe. 6.2. Exod. 21.17. leuit. 20.9. prouer. 20.20. b The Scribes despised both the rich and not their duetie to their owne parents, by a colour vnlawfull to remit a mans duetie to their offer by their offrings.

c God will not be honoured according to mans fantasie, but according to his reuealed will good intentions, which are not grounded on his word, is vaine. Mat. 7.14.15.

d Christ is the true Messias sent to the Iewes, and not to the Gentiles by adoption, and therefore doctrine is not conuenient for the Gentiles by Gods worde. e These are not two diuers answeres, but one. f Mat. 10.6. Mat. 15.1.

Gen. 6.5 and 8.21. 1. Ioh. 1.8. g All diseases proceede of the corruption of the heart.

Mar. 7.24.

e The disciples were of a weake faith, but not hypocrites.

Chap. 16.

25 Yet ſhe came, and worſhipped him, ſaying, Lord, helpe me.

26 And he anſwered, and ſaide, It is not good to take the childrens bread, and to caſt it to whelpes.

h Chriſt calleth them dogs vvhoſe vvorkes, vvordes, and harts are ſtraunge from the houſe of God.

27 But ſhe ſaid, Trueth, Lord: yet in deede the whelpes eate of the crommes, vvhich fall from their maſters table.

i Chriſt graunted her petition for her faithfulnes, and moreouer vvorkes miracles in the abſence of the diſciples

28 Then Jeſus anſwered, and ſaid vnto her, O vvoman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made vvhole at that houre.

29 ¶ So Jeſus k vvent away from thence, and came neere vnto the ſea of Galile, and vvent vp into a mountaine and ſate downe there.

k Mat. 15. 29.

30 And great multitudes came vnto him, l hauing vvith them, halte blinde, dommie, maymed, and many other, and caſt them downe at Jeſus feete, and he healed them,

l Iſa. 35. 5. 6.

31 In ſo much that the multitude vvondered, to ſee the dommie ſpeake, the maymed vvhole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 m Then Jeſus called his diſciples vnto him, and ſaid, I n haue compaſſion on this multitude, becauſe they haue continued vvith me already three dayes, and haue nothing to eate: and I vvil not let them depart faſting, leaſt they faint in the vvay.

m Mat. 8. 1.

n Chriſt can not ſo eaſily forſake thoſe that follow him.

33 And his diſciples ſaide vnto him, vvhence ſhould we get ſo much bread in the vvildernes, as ſhould ſuffice ſo great a multitude?

34 And Jeſus ſaide vnto them, Hovv many loaues haue ye? And they ſaide, Seuen, and a fevve litle fiſhes.

35 Then he commaunded the multitude to ſit dovvne on the ground,

36 And tooke the ſeuen loaues, and the fiſhes, and gaue thankes, and brake them, and gaue to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſuffiſed: and they tooke vp of the fragmẽts that remained, ſeuen baſkets full.

38 And they that had eaten, vvere foure thouſand men, beſide vvomen and litle children.

39 Then Jeſus ſent avvay the multitude, and tooke ſhippe, and came into the partes of Magdala.

o Or, Magadan.

CHAP. XVI.

1 The Phariſes require a token. 4 Jeſus anſvvereth his diſciples of the Phariſes doctrine. 16 The confeſſion of Peter. 17 The reuelation of the ſame. 21 The paſſion of Chriſte. 25 To vvinne or loſe the life. 27 Chriſtes comming.

Then came the p Phariſes and Saddukes, and did tempt him, deſiring him to ſhevve them a ſigne from heauen.

p Chap. 12. 38. Mark. 8. 11. Luke 11. 16.

2 But he anſvvered, and ſaide vnto them, vvhen it is euening, ye ſay, Faire vveather: for the ſkie is red.

q Although they did not agree in doctrine, yet they vvould together fight againſt the truth.

3 And in the morning ye ſay, To day ſhalbe a tempeſt: for the ſkie is red and lovvring. O hypocrites, ye can diſcerne the face of the ſkie, and can ye not diſcerne the ſignes of the times?

r Vvhich appertaine to the heauenly and ſpirituall life.

4 r The vvicked generation, and adulterous ſeeketh a ſigne, and there ſhall no ſigne be geuen it, but the ſigne of the Prophet s Jonas: ſo he left them, and departed.

s Jonas. 1. 17. & 2. 1. t Chriſt ſhall be to them as Jonas vvas vp from death. Iohn. 2. 19. 21. Matth. 12. 40.

5 ¶ And vvhe his diſciples vvere come to the other ſide, they had u forgotten to take bread vvith them.

u Matth. 16. 5. Mark. 8. 14. Luke 12. 1.

6 Then Jeſus ſaid vnto them, Take heede and beware of the leauen of the Phariſes and Saddukes.

7 And they thought in themſelues, ſaying, It is, becauſe we haue brought no bread.

x Or, reaſoned vvith themſelues.

8 But Jeſus y knovving it, ſaide vnto them, O ye of litle faith, vvhy thinke you that ye haue brought no bread?

y A token of Chriſtes vehemence to know mens thoghts.

9 Do ye not yet perceiue, neither remember the fiue loaues, vvhen there vvere z fiue thouſande men, and hovve many baſkets tooke ye vp?

z Chap. 14. 17. Iohn 6. 9.

10 Neither the ſeuen loaues vvhen there vvere a foure thouſand men, and hovv many baſkets tooke ye vp?

a Chap. 15. 34.

11 Vvhy perceiue ye not, that I ſaide not vnto you concerning bread, that ye ſhould beivare of the leauen of the Phariſes and Saddukes?

12 Then vnderſtood they that he had not ſaide, that they ſhould beivare of the leauen of bread, but of the b doctrine of the Phariſes and Saddukes.

b The way holden by Chriſtes abrenunciation ſtandeth and conſiſteth all erroni, vaine opinions and traditions, and ought to be onely to attaine to the vvay of God.

13 ¶ c Nowe vvhen Jeſus came into the coaſtes of Cefarea Philippi, he aſked his diſciples, ſaying, Vvhome do men ſay that I, the Sonne of man am?

c Mark 8. 27. Luke 9. 18.

14 And they ſaid, Some ſay, John Baptiſt: and ſome, Elias: and others, Jeremias, or one of the Prophets.

15 He ſaid vnto them, But vvhom ſay ye that I am?

16 Then Simõ Peter anſvvered, and ſaide, d Thou art the Chriſt, the Sonne of the liuing God.

d Iohn 6. 69.

17 And Jeſus anſvvered, and ſaid to him, Bleſſed art thou, Sunon, the ſonne of

of Jonas: for flesh and blood hath not reuealed it vnto thee, but my father which is in heauen.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke, I will build my Church, and the gates of hell shall not ouercome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt bind vpō earth, shall be bound in heauen: and whatsoeuer thou shalt loose on earth, shall be loosed in heauen.

20 Then charged he his disciples, that they shoulde tell no man that hee was Iesus the Christ.

21 ¶ From that time forth Iesus began to shew vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, and of the high Priests and Scribes, and be slaine, and rise againe the third day.

22 Then Peter tooke him aside, and began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 Then he turned backe, and sayde vnto Peter, Get thee behinde me, Sathan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then saide to his disciples, If any man will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

25 For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, shall finde it.

26 For what shall it profite a man, though he should winne the whole world, if he lose his owne soule? or what shall a man giue for recompence of his soule?

27 For the Sonne of man shall come in the glory of his Father with his Angels, and then shall he giue to euery man according to his deedes.

28 Verely I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

g Or meanely and contemptibly.

h Vpon this rocke, that is, vpon the confession of the faith which I haue made, and which thou hast receiued by reuelation from my father.

i The power of Satan which hath deceiued craft and all arte.

k The phrase of the Gospel, open the gates of heauen vnto vs, is as much as to giue vs the knowledge of the Gospel, by the which we enter into the kingdome of heauen.

l Condemne by Gods worde.

m Because he would not instruct them, & not preache his fauour.

n The worthie placke out of their hearts that so opinion which they had of his temporall kingdome.

o Which word signifieth an aduersarie, who resisteth the will of God either of malice, as did Sathan, or of ignorance, as Peter did.

Chap. 20. 28. marke 8. 34. luke 9. 23. & 14. 27.

Chap. 10. 39. mar. 8. 35. luke 9. 24 & 17. 33.

p That is, whosoeuer thinketh to saue himselfe by forsaking Iesus Christ. Mar. 8. 36 luk. 9. 25.

Mar. 9. luke 9. 27. q This was fulfilled in his resurrection, which was as an entrie into his kingdome: and was also confirmed by sending the holy Ghost, wherewith hee wrought so great and sundrie miracles.

## CHAP. XVII.

1 The transfiguration of Christ vpon the mountaine of Tabor. 5 Christ ought to be heard. 11 12 Of Elias and Iohn Baptist. 15 Of the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 The paieth tribute.

AND after sixe dayes, Iesus tooke Peter, & Iames, and Iohn his brother, & brought them vp into an high mountaine apart,

Mar. 9. luke 9. 28. After the first day after.

2 And was transfigured before thē: and his face did shine as the Sunne and his clothes were as white as the light.

3 And behold there appeared vnto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, & one for Moses, and one for Elias.

5 While hee yet spake, behold, a bright cloude shadowed them: and behold, there came a voyce out of the cloude, saying, This is my beloued Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they fell on their faces, and were sore afrayde.

7 Then Iesus came and touched them, and sayde, Arise, and be not afrayde.

8 And when they lifted vp their eyes, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shewe the vision to no man, vntill the Sonne of man rise againe from the dead.

10 And his disciples asked him, saying, Why then say the Scribes that Elias must first come?

11 And Iesus answered, and said vnto them, Certainely Elias must first come, and restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ And when they were come to the multitude, there came to him a certaine man, and kneeled downe to him,

15 And said, Master, haue pitie on my sonne: for he is lunatike, and is sore vexed: for oft times he falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, & said, O generation faithles, and crooked, howe long

Mar. 9. luke 9. 38.

a Christ shewed to them his glorie, that they might not be offended at his base estate, & manifested vnto them the maiestie of his deitie.

b After Peter had confessed Iesus to be Christ, Peter hearing that he should be slaine, thought it might preiudice his office, as a man of estate, if he should haue long to do with carthly matters, which were reserued in glorie.

Chap. 27. 1 Pet. 1. 17.

c We are vrged to confesse Christ with our mouth.

d Christ alone chefe foundation of his Church.

e Ambrose. Peter the Rocke, & Christ the foundation.

f Forasmuch as they were not yet indued with power from on high, they should haue done more hurt then good, if they had preached before the time.

g He speaketh chiefly to the Scribes, who began to dispute against the miracles, which Christ wrought in the vineyard.

long nowe shall I be with you? howe long now shall I suffer you? bring him hither to me.

18 And Jesus rebuked the deuil, and he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Jesus apart, and saide, Why could not we cast him out?

20 And Jesus saide vnto them, Because of your vnbeliefe: for ᵃ verely I say vnto you, if ye haue faith as much as is a graine of mustard seede ye shall say vnto this mountaine, Remoue hence to yonder place, and it shall remoue: and nothing shalbe impossible vnto you.

21 Howbeit this kinde goeth not out, but by prayer and fasting.

22 ¶ And as they ᵃ abode in Galile, Jesus saide vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shall kill him, but ᵇ the third day shall he rise againe: and they were verie sorie.

24 ¶ And when they were come to Capernaum, they that receiued ᶜ polle money, came to Peter, and saide, Doeth not your Master pay tribute?

25 He saide, Yes. And when hee was come into the house, Jesus preuented him, saying, What thinkest thou Simon? of whom do the kings of the earth take tribute or polle money? of their children, or of strangers?

26 Peter saide vnto him, Of strangers. Then said Jesus vnto him, Then are the children free.

27 ᵈ Neuertheles, lest we shoulde offende them, goe to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a ᵈ piece of twentie pence: that take, and giue it vnto them for me and thee.

## CHAP. XVIII.

1 The greatest in the kingdome of heauen. 3 He teacheth his disciples to be humble and harmelesse. 6 To auoyde occasion of euill. 10 Not to contemne the litle ones. 11 Why Christ came. 15 Of priuate correction. 17 Of the authoritie of the Church. 19 Of the commendation of prayer and publike meeting. 21 ¶ Of mutuall forgiuenesse.

At ᵃ same time the disciples came vnto Jesus, saying, Who is the greatest in the ᵇ kingdome of heauen?

2 And Jesus called a litle childe vnto him, and set him in the middes of them,

3 And sayde, Verely I say vnto you, except ye be ᵃ conuerted, and become as litle children, ye shall not enter into the ᵇ kingdome of heauen.

4 Whosoeuer therefore shall humble himselfe as this litle childe, the same is the greatest in the kingdome of heauen.

5 And whosoeuer shall receiue such a litle childe in my name, receiueth me.

6 ᵃ But whosoeuer shall offende one of these litle ones which beleeue in me, it were better for him, that a millestone were hanged about his necke, and that he were drowned in the depth of the sea.

7 ᵃ Woe be vnto the worlde because of offences: for it must needes be that offences shall come, but woe be to that man, by whom the offence commeth.

8 ᵃ Wherefore, if thine hande or thy foote cause thee to offende, cut them off, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two handes, or two feete, to be cast into euerlasting fire.

9 And if thine eie cause thee to offend, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

10 ᵃ See that ye despise not one of these litle ones: for I say vnto you, ᵇ in heauen their ᶜ Angels alwayes behold the face of my Father which is in heauen.

11 For ᵃ the sonne of man is come to ᵇ saue that which was lost.

12 How thinke ye? ᵃ If a man haue an hundreth sheepe, & one of them be gone astray, doeth hee not leaue nintie and nine, and go into the mountaines, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say vnto you, hee reioyceth more of that sheepe, then of the nintie and nine which went not astray.

14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.

15 ¶ ᵃ Moreouer, if thy brother trespasse against thee, go, and ᵇ tell him his faute betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.

16 Also if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses euery worde may be confirmed.

17 And if hee will not vouchsafe to

Luke 17.6

a By this manner of speach, Christ signifieth, that the least measure of faith is able to worke greate matters.

Mat. 9.34. Luke 9.46.

a They striue for the rewarde of honor, hauing respect to their owne profite and liking, and not to the edifying of their brethren.

Chap. 19.14. b Not in respect of perfection, but that they are not puffed with glorious, ambitious desire to obtaine chiefe rowmes in the worlde.

c He calleth them litle children, because they are humble, which humble themselues as they of the multitude of the faithfull.

Mat. 7.23. Luke 17.1. d The worde signifieth a great millstone which an asse turneth, and is spoken in respect of that thing that is turned with mans hand, which is lesse.

e Christ warneth this to take heede, that they by nike not backe from him for any cruell example of offence that man can giue. Chap. 5.30. mar. 9.45.

f Christ reproueth the cause of this offence, which is pride and disdaine of our euil rowmes. Psal. 34.7.

g Seeing God hath commanded the Angels to take the charge of the children, the tenderer man he allowed that if they despise them God will reuenge them cause. Luke 19.10.

h The man not sole by our offence that which God hath so dearely bought. Luke 15.4. Leuit. 19.17. ecclus. 19.13. 1. ke 17.3. 1 cor 5.9.

i Whereby they that respect not be offended: for he hateth to be reconciled to particular sinners, and not of open & known to others. For, reproue him. Deut. 19.15. John 8.17. hebr 10.28 2 cor 13.1.

heare

heare them tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.

18 Uerely I say vnto you, *whatsoeuer ye binde on earth, shall be bounden in heauen: and *whatsoeuer ye loose on earth, shall be loosed in heauen.

19 Againe, Uerely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shall desire, it shall be giuen them of my Father which is in heauen.

20 For where two or three are gathered together in my Name, there am I in the middes of them.

21 Then came Peter to him and said, Master, how oft shall my brother sinne against me, & I shall forgiue him? vnto seuen times?

22 Iesus sayd vnto him, I say not to thee, vnto seuen times, but vnto seuentie times seuen times.

23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.

24 And when hee had begun to reken, one was brought vnto him, which ought him ten thousand talents.

25 And because hee had nothing to pay, his master commanded him to be solde, and his wife, and his children, and all that he had, and the dette to be payed.

26 The seruant therefore fell downe, and besought him, saying, Master, apeace thine anger toward me, and I will pay thee all.

27 Then that seruants master had compassion, and loosed him, and forgaue him the dette.

28 But when the seruant was departed, he found one of his fellowes, which ought him an hundreth pence, and hee layde hands on him, & tooke him by the throte, saying, Pay me that thou owest.

29 Then his fellow fell downe at his feete, and besought him, saying, Appeare thine anger towards me, and I will pay thee all.

30 Yet hee would not, but went and cast him into prison, till he should pay the dette.

31 And when his other fellowes saw what was done, they were very sorye, and came, and declared vnto their master all that was done.

32 Then his master called him, and saide to him, O euill seruant, I forgaue thee all the dette, because thou praydst me.

33 Oughtest not thou also to haue had pitie on thy fellowe, euen as I had pitie on thee?

34 So his master was wroth, and deliuered him to the iaylers, till he shoulde pay all that was due to him.

35 So likewise shall mine heauenly Father doe vnto you, except ye forgiue from your hearts, eche one to his brother their trespasses.

## CHAP. XIX.

3 Christ sheweth for what cause a woman may be diuorced. 11 Continence is a gift of God. 14 How effectually little children come to Christ. 16 How to obteine eternall life. 23 That it is hard for a rich man to come to the kingdome of heauen. 28 Their reward which haue left all for Christ, to follow him to euerlasting.

AND it came to passe, that when Iesus had finished those sayings, hee departed from Galile, and came into the coastes of Judea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 Then came vnto him the Pharises tempting him, and saying to him, Is it lawful for a man to put away his wife for euery faute?

4 And he answered and sayde vnto them, Haue ye not read, *that he which made them at the beginning, made them male and female,

5 And sayde, *For this cause, shall a man leaue father & mother, and cleaue vnto his wife, and they twaine shall be one flesh?

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.

7 They sayde to him, Why did then *Moses commande to giue a bill of diuorcement, and to put her away?

8 He said vnto them, Moses, because of the hardnes of your heart, suffred you to put away your wiues: but from the beginning it was not so.

9 I say therefore vnto you, *that whosoeuer shall put away his wife, except it be for whoredome, and marry another, committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.

10 Then sayde his disciples to him, If the matter be so betweene man and wife, it is not good to marrie.

11 But he sayde vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are some chaste, which were

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h Or, according to the order that was among the Iewes, why may not a common man ordeine and appoint lawes, to reforme matters and be executed? since Christ hath authority to binde and loose, which hath power to iudge all?

i Matth. 14. 1 Iohn 1. Chap. 18. The meanes of diuorce and here of ecclesiastical discipline which depended of the Church.

k Or, debt. Luk. 17. 4.

l We must be continually ready to forgiue and be louing men.

m A common talent was valued at three score pound some also were greater and some lesse.

n Which is mentioned of our money to the summe of 25. shillings, or there aboue and was nothing in respect of the sommes which the master forgaue him.

o God esteemeth only the heart and affection.

p Or, cause. Gen. 1. 27. Gen. 2. 24. Mal. 2. 16. Mar. 10. 6.

q They that ouer hastily loue a woman and neglect person. Deut. 24. 1.

r Iesus to answere to the cruelte that men vsed one vnto another vpon couetousnes and their owne priuate affections, declareth that diuorce was not at the beginning, but for the hardnes of their hearts.

s Signifieth nothing, and by Christ is vnderstand.

t Or, vpon this point.

u Some by nature are vnable to marrie, and some by arte

v The worde signifieth eunuches and they were foure kinde, because some of them be borne so, some are made so of men, some make themselues so for the kingdome of heauen sake, and some were compelled chaste,

were so borne of their mothers belly: and there be some chaste, which be made chaste by men: and there be some chaste, [h] which haue made themselues chaste for the kingdome of heauen. He [i] that is able to receiue this, let him receiue it.

13 ¶ Then were there brought vnto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Jesus saide, Suffer the little children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

16 ¶ [k] And behold one came, and said to him, Good Master, What good thing shall I do, that I may haue eternall life?

17 And he saide vnto him, [l] Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, [m] keepe the commandements.

18 He said to him, Which? And Jesus said, [n] Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnesse.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 The yong man said vnto him, All these haue I obserued from my youth: what lacke I yet?

21 Jesus said vnto him, If thou wilt be perfite, go, [o] sell that thou hast, and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.

22 And when the yong man heard that saying he went away sorowful: for he had great possessions.

23 Then Jesus saide vnto his disciples Verely I say vnto you, that a rich man shall hardly enter into [p] kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Jesus beheld them, and saide vnto them With men this is impossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we haue forsaken all, and followed thee: what shall we haue?

28 And Jesus said vnto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me [q] in the regeneration, shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my Names sake, he shal receiue an hundreth fold more, and shall inherite euerlasting life.

30 But many that are first, shall be last, and the last shalbe first.

g Which haue the gift of continencie, to abstaine from the lust of the flesh. h Or, gift is not common for all men but to them onely to whom it is geuen. i Or, receiue this saying. k Or, Master. l Why askest me of good? m Or, if thou wilt enter into life, obserue the commandements. n Thou shalt not kill, &c. Exod. 20. 13. deut. 5. 17. rom. 13. 9. Mat. 5. 20. o He bindeth not euery man to sell all as yet: but he will not haue it kept. p Or, the kingdome of heauen. q Or, in the renuing of the world. r Or, shall receiue an hundreth fold more, and shall inherite euerlasting life. s Or, Many that are first shall be last, and the last first. t Or, called. u Or, Many be called, but few chosen. x Or, Who can be saued? y Or, with men this is impossible, but not with God: for with God all things are possible. z Or, Behold, we haue left all, and followed thee. a Or, shall receiue. b Or, shall receiue an hundreth fold more, and shall inherite euerlasting life. c Or, Many that are first shall be last, and the last first. d Or, called. e Or, Many be called, but few chosen.

p In this worlde where-in the world is their god, procureth and regenerateth to saue this world with the seede following, and so take regeneration for the day of iudgement when the elect shall receiue and possesse their inheritance, to the ende that they may know that it is not first ment to haue begun once. Luke 22. 30.

q The top of edifice once wonne Gods children feele ruine in their afflictions, is a 1000 fold more worth then all worldly treasures. Chap. 20. 16 mar. 10. 31 luk. 13. 30.

## CHAP XX.

1 Christ teacheth by a similitude, that God is better vnto no man, and howe he alwaye calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransome. 30 Her giueth two blinde men their sight.

FOr the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a [a] penie a day, and sent them into his vineyard.

3 And he went out about the [b] third houre, and saw other standing idle in the market place,

4 And said vnto them, Go ye also into my vineyarde, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did like wise.

6 And hee went about the eleuenth houre, and found other standing idle, and said vnto them, Why stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyard, and whatsoeuer is right that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till the first come.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penny.

10 Now when the first came, they supposed

a Which was called denarius, and was of value about foure pence halfe penie of the money, as was common by a workemans hire. b They deuided the day into twelue houres, so that the third was the fourth part of the day, like of the clocke was nowe, now was there of the clocke after noone, & the eleuenth houre was an houre before the sunne set.

supposed that they should receiue more, but they likewise receiued euery man a penny.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, [1] Friend, I doe thee no wrong: didst thou not agree with me for a penny?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye [c] euill because I am good?

16 *So [d] the last shall bee first, and the first last: *for many are called, but fewe chosen.

17 And *Iesus went vp to Ierusalem, and tooke the twelue disciples apart in the way, and sayd vnto them,

18 Behold, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And *shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but the third day he shall rise againe.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.

21 And he sayd vnto her, What wouldest thou? She said to him, Graunt that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and sayd, Ye know not what ye aske. Are ye able to drinke of the cup, that I shall drinke of, and to be baptized with the baptisme that I shall be baptized with? They sayd to him, We are able.

23 And he sayd vnto them, Ye shal drinke in deede of my cup, and shall be baptized with the baptisme that I am baptized with, but to sit at my right hand, and at my left hand, is not mine to giue: but it shall be giuen to them for whom it is prepared of my Father.

24 *And when the other ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them vnto him, and sayde, Ye knowe that the lordes of the Gentiles haue dominacion ouer them, and they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant.

27 And whosoeuer will be chiefe among you, let him be your seruant,

28 *Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many. Philip.2.7.

29 ¶ * And as they departed from Iericho, a great multitude followed him. Mark.10.46. Luke.18.35.

30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cryed saying, O Lord, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked them, because they should holde their peace: but they cried the more, saying O Lord, the Sonne of Dauid, haue mercy on vs.

32 Then Iesus stoode still, and called them, and sayd, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, and immediatly their eyes receiued sight, and they followed him.

[1] Or, fellowe.

[c] Enuious, because of my liberalitie. Deut.15.9. Chap.19.30. mark.10.31. luke 13.30.

[d] Therefore euery man in his vocation, as he is called first, ought to go forward, & encourage others, seeing the hire is indifferent for all. Chap.22.14. Mark.10.32. luke 18.31. Iohn.18.32.

Mark.10.35.

## CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children blesse Christe vnto Christ. 19 The figge tree withereth. 22 Of faith requisite in prayer. 24 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

AND *when they drewe neere to Ierusalem, & were come to Bethphage vnto [a] mount of the Olyues, then sent Iesus two disciples, Mark.11.1.luke 19.29.

2 Saying to them, Go into the towne that is ouer against you, and anon ye shall finde an [b] asse bound, and a colte with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lorde hath neede of them, and straight way hee will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,

5 ¶ [c] Tell ye the [d] daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a

[a] Of Christes comming. Christ will not so soone the state and condition of his kingdome whereon he tarre contrary to the pompe and glorie of the world.

Isa.62.11. zach.9.9. Iohn.12.15.

[b] Colt, Ierusalem.

[c] Tell vnto the congregation, or

colt, the sole of an asse vsed to the yoke.

6 So the disciples went, and did as Jesus had commanded them,

7 And brought the asse and the colte, and put on them their clothes, and set him thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreouer the people that went before, and they also that followed, cryed, saying, Hosanna the Sonne of Dauid: blessed be he that commeth in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 And when he was come into Jerusalem, all the citie was moued, saying, Who is this?

11 And the people said, This is Jesus the Prophet of Nazaret in Galile.

12 ¶ And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that solde doues,

13 And sayde to them, It is written, My house shall be called the house of prayer: but ye haue made it a denne of theeues.

14 Then the blinde and the halt came to him in the Temple, and he healed them.

15 But when the chiefe Priests and Scribes sawe the maruels that he did, and the children crying in the Temple, and saying, Hosanna the Sonne of Dauid, they disdained,

16 And sayd vnto him, Hearest thou what these say? And Jesus sayde vnto them, Haue ye not neuer, Of the mouth of babes and sucklings thou hast made perfite the prayse?

17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And in the morning as he returned into the citie, he was hungrie,

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaues onely, and sayd to it, Neuer fruite growe on thee hence forwardes. And anon the figge tree withered.

20 And when his disciples sawe it, they marueled, saying, Howe soone is the figge tree withered?

21 And Jesus answered and sayd vnto them, Verely I say vnto you, if ye haue faith and doute not, ye shall not onely doe that, which I haue done, to the figge tree, but also if ye say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 And whatsoeuer ye shall aske in prayer, if ye beleeue, ye shall receiue it.

23 ¶ And when he was come into the Temple, the chiefe Priests, and the Elders of the people came vnto him, as he was teaching, and sayd, By what authoritie doest thou these thinges? and who gaue thee this authoritie?

24 Then Jesus answered and sayd vnto them, I also will aske you of a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I doe these things.

25 The baptisme of John whence was it? from heauen, or of men? Then they reasoned among themselues, saying, If we shall say, From heauen, he will say vnto vs, why did ye not then beleeue him?

26 And if we say, Of men, we feare the people: for all holde John as a Prophet.

27 Then they answered Jesus, and sayd, We can not tell. And he sayd vnto them, Neither tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayd, Sonne, go, and worke to day in my vineyarde.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will sir: yet he went not.

31 Whether of them twain did the will of the father? They said vnto him, The first. Jesus sayd vnto them, Verely I say vnto you that the Publicanes and the harlots shall go before you into the kingdome of God.

32 For John came vnto you in the way of righteousnes, and ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not moued with repentance afterward, that ye might beleeue him.

33 ¶ Heare another parable. There was a certaine housholder, which planted a vineyarde, and hedged it round about, and made a winepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.

34 And when the time of the frute drewe

---

Which being impossible.

Matth. 17. 20. Luke 17. 6.

Mark 11. 22.

Matth. 21. 10, 11.

Or, of God.

The hypocrites feare not more the God, and malice neuer auoideth the truethe. Matth. 14. 5. Mark. 6. 20.

God saieth it is impossible for them, to repent and be saued, that liue in their owne conceit, & the greatest sinners that are, shall more soone come to repentance.

God taught by John the way of righteousnes, whose life was right and perfite.

Heb. 5. 1. Pet. 2. 21. 1. Iohn 2. 6. Iohn 10. 9.

The parable of the people, to whom he had elected.

Vnto all nacions to preferre it, and to make it fruitfull.

Or, digged.

dieue neere, hee sent his seruants to
r Which were the Phariſees and rulers. the husbandmen to receiue the fruites therof.

35 And the husbandmen tooke his
f The Prophets. seruants and beat one, and killed another, and stoned another.

36 Againe he sent other seruants, mo then the first: and they did the like vnto them.

37 But last of all he sent vnto them
t Iesus Christ. his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they sayd among themselues,
Chap. 26. 3.4. & 27. 1. Mar. 12. 7. Luke 20. 14. * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyarde, and slewe him.

40 When therefore the Lord of the vineyarde shall come, what will he doe to those husbandmen?

41 They sayd vnto him, He will cruelly destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shall deliuer him the fruites in their seasons.

42 Iesus sayd vnto them, Read ye
Psal. 118. 22. act. 4. 11. rom. 9. 33. 1. peter 2. 7. neuer in the Scriptures, * The stone which the builders refused, the same is
u As not meet or fit for their building. made the v head of the corner: This was the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, the kingdome of God shall be taken from you, and shalbe giuen to a nation, which shall bring forth the fruites therof.

44 * And whosoeuer shall fall on this
x To soften or ioyne the stone together, and to vnderlie the whole. Isa. 8. 14. stone, he shall be broken: but on whomsoeuer it shall fall, it will grinde him to powder.

45 And when the chiefe Priests and Pharises had heard his parables, they perceiued that he spake of them.

46 And they seeking to lay hands on him: feared the people, because they tooke him as a Prophet.

## CHAP. XXII.

a The parable of the marriage. 9 The vocation of the Gentiles. 11 The marriage garment. 15 Of paying of tribute. 23 Of the resurrection. 36 The Scribes question. 44 Christes question.

AND * Iesus answered, and spake vnto them againe in parables, saying,

2 The kingdome of heauen is like vnto a certaine king which married his sonne,

3 And y sent forth his seruants, to call them that were bid to the wedding, but they would not come.

4 Againe hee sent foorth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.

6 And the remnant tooke his seruants, and intreated them sharpely, and slewe them.

7 But when the King heard it, hee was wroth and sent forth his warriers, and destroyed those murderers, and burnt vp their citie.

8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthie.

9 Goe ye therefore out into the hie wayes, z as many as ye finde, bid them to the marriage.

10 So those seruants went out into the hie wayes and gathered together all that euer they found, both good and bad: so the wedding was furnished with ghestes.

11 Then the King came in, to see the ghestes, and sawe there a man which had not on a a wedding garment.

12 And he sayd vnto him, Friend, how
b camest thou in hither, and hast not on a wedding garment? And he was speachelesse.

13 Then sayde the King to the seruants, Binde him hand and foote: take him away, and cast him into vtter darknesse: c there shall be weeping & gnashing of teeth.

14 * For many are d called, but fewe chosen.

15 ¶ * Then went the Pharises and tooke counsell howe they might tangle him in talke.

16 And they sent vnto him their disciples with the e Herodians, saying, Master, we knowe that thou art true, and teachest the way of God truely, neither carest for any man: for thou considerest not the person of men.

17 Tell vs therefore, howe thinkest thou: Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and sayd, Why tempt ye me, ye hypocrites?

19 Shewe me the f tribute money. And they brought him a peny.

20 And he sayd vnto them, Whose is

C.2. this

Luke 14. 16. reuc 19. 9. a Christ reproueth the Iewes of their ingratitude & obstinate malice, in that they reiected the grace of God which was so plentifully offered vnto them.

y God punished their ingratitude by sending ingratitude. z The ingratitude of them which will, can not saue. God vseth all meanes and sundry inuentions to procure them, which be harde hearted vnto him. In his Church the hypocrites are mixed with the people. a He had not a pure affection and vpright conscience, which proceed out of faith. b Though God suffer for a time hypocrites in the Church, yet he knoweth how to cite them, and fanne them out. Chap. 8. 12. & 13. 42. & 25. 30. c Chap. 20. 16. d We be called many wayes to the generall calling. Mat. 22. 14. e These were certaine flatterers of the court, which were inuentors that religion which king Herod best approued, and namely they were enemies to the Pharises yet in this thing they pretended thanking to intangle Christ and so either to procure of treason or to bring him into the handes of all his people. f Accounting the ordinarie coyne, 10. d. ob. as we thinke, a man may beside o pence.

this image and superscription?

21 They sayd vnto him, Cesars. Then sayd he vnto them, * Giue therefore vnto Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ The same day the Sadducees came to him which say that there is no resurrection, and asked him,

24 Saying, Master, Moses sayde, If a man die, hauing no children, let his brother marrie his wife, and raise vp seede vnto his brother.

25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no yssue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seuenth.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and sayd vnto them, Ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astoined at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadducees to silence, they assembled together.

35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Lawe?

37 Iesus sayd to him, * Thou shalt loue the Lorde thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Lawe and the Prophets.

41 ¶ * While the Pharises were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They sayde vnto him, Dauids.

43 He sayd vnto them, Howe then doeth Dauid in spirite call him Lorde, saying,

44 * The Lorde sayd to my Lorde, Sit at my right hand, till I make thine enemies thy foote stoole?

45 If then Dauid call him Lorde, howe is he his sonne?

46 And none could answere him a worde, neither durst any from that day forth aske him any mo questions.

Rom. 13. 7. 1. Pet. 2. 17. Luke 20. 25.

Mark 12. 18. Luke 20. 27. Acts 23. 8.

Deut. 25. 5. Gen. 38. 8. a Marginal note of alliance and here vsed for other the meanes of the preseruation, that a widow might marrie her.

Where Gods worde is not preached and vnderstand there must needes reigne blindnesse and errour. b Papisticall and vnmanlyke errours and fit for the children of this present life.

Luke 20. 36.

Mark 12. 28.

Deut. 6. 5. Luke 10. 27.

Leuit. 19. 18.

Rom. 13. 9. Gal. 5. 14. Iames 2. 8.

Marke 12. 35. Luke 20. 41. c Of what storke or familie. d By the spirite of prophesie speaking of the kingdome of Christ.

Psal. 110. 1. e By the right hand is signified the authoritie and power, which God giueth his sonne Christ in ruling, for his lieutenante and gouernor ouer his Church. f Not that his kingdome shall then end: but the office of his humanitie shall cease, and he with the Father and holy Ghost shall reigne for euer as one God all in all. Christ is Dauids sonne touching his manhode, and his Lorde, concerning his Godhead.

## CHAP. XXIII.

1 Christ condemneth the ambition, couetousnes, and hypocrisie of the Scribes and Pharises. 13 Their preiudices against the seruants of God. 37 The prophesieth the destruction of Ierusalem.

THen spake Iesus to the multitude, and to his disciples,

2 Saying, The * Scribes and the Pharises sit in Moses seate.

3 All therefore whatsoeuer they bid you obserue, that obserue and doe: but after their workes doe not: for they say, and doe not.

4 * For they binde heauie burdens, and grieuous to be borne, and lay them on mens shoulders: but they themselues will not moue them with one of their fingers.

5 All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the * fringes of their garments,

6 * And loue the chiefe place at feastes, and to haue the chiefe seates in the assemblies,

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 * But be not ye called, Rabbi: for one is your doctor, to wit, Christ, and all ye are brethren.

9 And * call no man your father vpon the earth: for there is but one, your Father which is in heauen.

10 Be not called * doctors: for one is

Nehe. 8. 4. a And teache that which Moses saith. b Accusing to Moses whom they read, but not that which they teach of themselues. Luke 11. 46. 52. 15. 10. c They were skroles of parchment wherein the commandements were written and to this day the Iewes vse the same, and close them in a piece of leather, and so binde them to their bodie and left arme, to the intent they might be continuall remembrances of the Lawe.

Num. 15. 38. Deut. 22. 12. Marke 12. 38. Luke 11. 43. & 20. 46. d Or master. e Christ commandeth not to giue ouer to Magistrates and Maisters, but condemneth ambition and superstitious ouer our brethern saith, hauing ouer vs one Lord Christ alone. f Mat. 16. 6. g The Pharises were called Maisters or fathers, and the Scribes Doctours.

your

your doctour, euen Christ.

11 But hee that is greatest among you, let him be your seruant.

12 And whosoeuer wil exalt himselfe, shall be brought lowe: and whosoeuer will humble himselfe, shalbe exalted.

13 ¶ Wo therefore, bee vnto you Scribes and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them that would enter, to come in.

14 Wo be vnto you, Scribes and Pharises, hypocrites: for ye deuoure widdowes houses, euen vnder a colour of long prayers: wherefore ye shall receiue the greater damnation.

15 Wo be vnto you, Scribes & Pharises, hypocrites: for ye compasse sea and land to make one of your profession: and when he is made, ye make him two folde more the childe of hell, then you your selues.

16 Wo be vnto you blinde guides, which say, Whosoeuer sweareth by the Temple, it is nothing: but whosoeuer sweareth by the golde of the Temple, he offendeth.

17 Ye fooles and blinde, whether is greater, the golde, or the Temple that sanctifieth the golde?

18 And whosoeuer sweareth by the altar, it is nothing: but whosoeuer sweareth by the offering that is vpon it, offendeth.

19 Ye fooles and blinde, whether is greater, the offring, or the altar which sanctifieth the offring?

20 Whosoeuer therefore sweareth by the altar, sweareth by it, & by all things thereon.

21 And whosoeuer sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye tythe mint, and anyse, and cummin, and leaue the weightier matters of the Lawe, as iudgement, & mercie, and fidelitie. These ought ye to haue done, and not to haue left the other.

24 Ye blinde guides, which strayne out a gnat, and swallow a camel.

25 ¶ Wo be to you, Scribes and Pharises, hypocrites: for ye make cleane the vtter side of the cuppe, and of the platter: but within they are full of rauine and excesse.

26 Thou blinde Pharise, cleanse first the inside of the cuppe and platter, that the outside of them may be cleane also.

27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and of all filthines.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are full of hypocrisie and iniquitie.

29 ¶ Wo be vnto you, Scribes and Pharises, hypocrites: for ye builde the tombes of the Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue bene partakers with them in the blood of the Prophets.

31 So then ye be witnesses vnto your selues, that ye are the children of them that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, o generation of vipers, howe should ye escape the damnation of hell?

34 Wherefore beholde, I sende vnto you Prophetes, and wise men, and Scribes, and of them ye shall kill & crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon you may come all the righteous blood that was shedde vpon the earth, from the blood of Abel the righteous, vnto the blood of Zacharias, the sonne of Barachias, whom ye slewe betweene the Temple and the altar.

36 Verely I say vnto you, all these things shall come vpon this generation.

37 Ierusalem, Ierusalem, which killest the Prophets, and stonest them which are sent to thee how often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and ye would not?

38 Beholde, your habitation shalbe left vnto you desolate.

39 For I say vnto you, ye shall not see me henceforth till that ye say, Blessed is he that commeth in the Name of the Lord.

## CHAP. XXIII

1 Christ sheweth his disciples the destruction of the Temple, 5 & the false Christes. 11 To serue him. 14 & he preacheth of the Gospell. 16 The vanitie of the world. 32 He warneth them to wake. 44 The sodaine comming of Christ.

C.3. And

f The highest dignitie in the Church is not lordship or dominion, but ministerie and seruice. Luke 14.11. and 18.14

g Ye keepe backe the pure religion and knowledge of God which men are ready to receiue it.

i Otherwise now then foote within the doores. Mar. 12.40. Luke 20.47.

k They sought all meanes, that they could inuent to make of a Gentile a Iewe.

l Or, as a doctor.

m And maketh it to be taken as an holy thing because of the vse and here by Christ sheweth that mans doctrine is not onely to be obserue the word of God, but is contrary to it.

1 King. 8.13. 2 Chron. 6.2.

Chap. 5.34.

Luke 11.42.

n Ye stode how to get estimation with men, and passe not whether it be a good conscience or no.

o Or, antecessour. Luke 11.35.

p Or, painted.

q Ironically.

r Christ meaneth that all these euils shall be punished, so that the iudgement of all ages shall be powred vpon the heades of this nation.

s Read 2 Chron. 24.22. Luke 11.34.

t Or, the Lord.

u Ye shall be compelled to confesse (although to late) that he is the verie sonne of God.

AND Jesus went out, and departed from þ Temple, and his disciples came to him, to shewe him the a buildyng of the Temple.

2 And Jesus said vnto them, See ye not all these things? Verely I say vnto you, there shall not be here left a stone vpō a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Olives, his disciples came vnto him apart, saying. Tell vs when these things shall be, and what signe shalbe of thy comming, and of the ende of the world.

4 And Jesus answered, and said vnto them, Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for all these things must come to passe, but the ende is not yet.

7 For nation shall rise against nation, and realme against realme, and there shal be pestilence, and famine, and earthquakes in diuers places.

8 All these are but the b begynning of sorowes.

9 Then shall they deliuer you vp to be afflicted, and shal kill you, and ye shall be c hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false Prophets shall arise, and shall deceiue many.

12 And because vnquite shall be increased, the loue of many shalbe colde.

13 But he that endureth to the ende, he shall be saued.

14 And this Gospell of the kingdome shalbe preached through þ whole world for a witnesse vnto all nations, and then shall the ende come.

15 When ye therefore shall see the d abomination of desolation spoken of by Daniel the Prophet, standing in the holy place, let him that readeth, cōsider it.)

16 Then let them which be in Judea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetche any thyng out of his house.

18 And he that is in the fielde, let not him return backe to fetch his clothes.

19 And wo shalbe to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on þ Sabbath day.

21 For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be.

22 And except those dayes should be shortened, there should no flesh be saued: but for the electes sake those dayes shall be shortened.

23 Then if any shal say vnto you, Lo, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, and false prophets, and shall shew great signes e wonders, so that if it were possible, they should deceiue the very elect.

25 Beholde, I haue told you before.

26 Wherefore if they shall say vnto you, Beholde, he is in the f desert, go not foorth: beholde, he is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 For wheresoeuer a dead g carkets is, thither will the Egles resort.

29 And immediatly after the h tribulations of those dayes, shall the sunne be darkened, and the moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shall be shaken.

30 And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glorie.

31 And hee shall sende his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes and from the one end of the heauen vnto the other.

32 Moue learne the parable of the figge tree: When her bough is yet tender, and bringeth foorth leaues, ye know that sommer is neere.

33 So likewise ye, when ye see all these things, knowe that i the kingdome of God is neere, euen at the doores.

34 Verely I say vnto you, this k generation shall not passe, till all these things be done.

35 Heauen & earth shall passe away: but my wordes shall not passe away.

36 But of that day & houre knoweth no man, no not the Angels of heauen, but

Marke 13.1. Luke 21.5.

a Whole or reformate appearance in that that Herode for the space of 46 yeres began & continued them, wrote the Iewes were 1. Cor. 8.1.4.5. long, as Iosephus 15. Tim. 6.20. writeth. 1. Tim. 6.20. thought the day the should be at an end, were so ruinate as Iosephus writeth, destroyed. Iosh. 6.26. 1. King. 16.34. c The answereth them not according to their minds, but admonisheth them of that which is most profitable for them to know. c Great and cruell warres, hate, mortall enmitie among the selues for the Gospell, and increase of many euils.

b Or, sorowes. Mat. 24.8. Luke 21.11.

c Ye shall be the cause of these troubles. 1. Pet. 4.14. Iohn 15.18. 1. Iohn 3.13. Reuel. 6.9. 11.7. 12.17. 13.7. 17.6. 18.24. 19.2. d When the Christians abode not in the holy land, but were driuen thence before the destruction of Ierusalem. 2. Thes. 2.3. 1. Tim. 4.1. 2. Pet. 3.3. Iude 18. Reuel. 13.14. 17.5. 19.20. 20.10. e Thereby shall be declared, that the Church of God is not tied to miracles, but to the word. Deut. 13.1. 2. Thes. 2.9. Reuel. 13.13. 16.14. 19.20.

f That is, in the wilderness, or desert. Reuel. 12.6. Exod. 3.1. 1. King. 19.4. Psal. 55.8. Hebr. 11.38.

g Or, cloke. Luke 17.37.

h In despite of Satan the faithfull shalbe gathered and layed vnto Christ, as the Egles assemble vnto a dead carkets. Marke 13.24. Luke 21.25. Esa. 13.10. Ezech. 32.7. Ioel 2.31. and 3.15.

i When God hath made an end of the troubles of his Church.

k The meanyng of this horrible trembling of the world, and as it were, an alteration of the order of nature. Dan. 7.13. Reuel. 1.7. 1. Cor. 15.52. 1. Thes. 4.16.

l For within fifty yeres after, Ierusalem was vtterly ouerthrowen the godly were persecuted, false teachers stirred the people, religion was polluted, so that the world seemed to be at an ende. Mar. 13.32.

but my Father onely.

37 But as the dayes of Noe [were,] so likewyse shall the comming of the Sonne of man be.

Gen.7.6,11 Luke 17.26, 1 peter 3.20.

38 For as in the dayes [before] the flood, they did eate and drinke, marrie, and giue in marriage, vnto the day that Noe entred into the Arke,

p Because of their incredulitie.

39 And knewe nothing, till the flood came, & tooke them all away: so shall also the comming of the Sonne of man be.

Luk 17.34,35 1 Thes.4.17.

40 Then two men shall be in the fielde, the one shall be receiued, and the other shall be refused.

q This teacheth euery man to watche warely, not respecting his companion although he be neare vnto him. Marke 13.35. Luke 12.39. 1.thes.5.2. reuel.16.15.

41 Two women shalbe grinding at the mill: the one shall be receiued, and the other shall be refused.

42 Watche therefore: for ye knowe not what houre your master will come.

43 Of this be sure, that if the good man of the house knewe at what watch the theefe would come, he would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, will the Sonne of man come.

Luke 12.42.

45 Who then is a faithfull seruant and wise, whome his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant whome his master, when hee commeth, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euill seruant shall say in his heart, My master doeth deferre his comming,

49 And begin to smite his fellowes, and to eat, & to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and an houre that he is not ware of,

Or, separate him Chap 13.42. and 25.30.

51 And will cut him off, and giue him his portion with hypocrites: there shall be weeping and gnashing of teeth.

## CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth euery man to watch. 14 And by the talentes to be diligent. 31 The last iudgement. 32 The sheepe and the goates. 35 The workes of the righteous.

a Thus similitude teacheth vs that it is not sufficient to haue once giuen our selues to folow Christ, but that we must continue.

THen the a kingdome of heauen shall be likened vnto ten virgines, which tooke their lampes, and went to b meete the bridegrome.

b To do him honour, as the maner was.

2 And fiue of them were wise, and fiue foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taryed long, all slumbred and slept.

6 And at midnight there was a crie made, behold, the bridegrome commeth: go out to meete him.

7 Then all those virgines arose, and trimmed their lampes.

8 And the foolish sayde to the wise, c Giue vs of your oyle, for our lampes are out.

c Many seeke that wisely they haue continued, but is too late.

9 But the wise answered, saying, [We feare, lest there will not be ynough for vs and you: but] goe ye rather to them that sell, and bye for your selues.

10 And while they went to bye, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwardes came also the other virgins, saying Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, d I know you not.

d I will not open to you because you haue failed in the meanwhile.

13 Watche therefore: for ye knowe neither the day, nor the houre, when the Sonne of man will come.

e Chap.24.42, 44 mar.13.33 &c 35. Luke 12.12.

14 For e the kingdome of heauen is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

f This similitude teacheth how we ought to continue in the knowledge of God, and in good will those graces that God hath giuen vs.

15 And vnto one he gaue fiue f talents, and to another two, and to another one, to euery man after his owne habilitie, and straightway went from home.

g Euery talent commonly is made three score pounde. 1.reade chapter 18.24.

16 Then he that had receiued the fiue talents, went and occupied with them, and gained other fiue talents.

17 Likewise also, he that [receiued] two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, and hid his masters money.

h Or, made.

19 But after a long season, the master of those seruants came, and reckoned with them.

20 Then came hee that had receiued fiue talents, and brought other fiue talents, saying, Master, thou deliueredst vnto mee fiue talents: beholde, I haue gained with them other fiue talents.

21 Then his master sayde vnto him, It is well done good seruant and faithfull, Thou hast bene faithfull in litle, I will make thee ruler ouer much: enter in into thy masters ioy.

i The master receiueth him into his house to make him partaker of his goods and commodities.

22 Also hee that had receiued two talents, came and sayde, Master, thou

deliuered ſt vnto mee two talents: beholde, I haue gained two other talents with them.

23 His maſter ſaide vnto him, It is well done good ſeruant, and faithfull, Thou haſt bene faithfull in litle, I will make thee ruler ouer much: enter in into thy maſters ioy.

24 Then hee which had receiued the one talent, came & ſaid, Maſter, I knew that thou waſt an hard man, which reapeſt where thou ſowedſt not, and gatherest where thou ſtrawedſt not:

25 I was therefore afraide, and went and hid thy talent in the earth: beholde, thou haſt thine owne.

26 And his maſter anſwered, and ſaide vnto him, Thou euill ſeruant, and ſlothfull, thou knewest that I reape where I ſowed not, and gather where I ſtrawed not.

27 Thou oughteſt therefore to haue put my money to the exchangers, and then at my comming ſhould I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it ſhalbe giuen, and hee ſhall haue abundance, and from him that hath not, euen that he hath, ſhall be taken away.

30 Caſt therefore that vnprofitable ſeruant into vtter * darkenes: there ſhall be weeping and gnaſhing of teeth.

31 ¶ And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then ſhall he ſit vpon the throne of his glorie.

32 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepheard ſeparateth the sheepe from the goates.

33 And he ſhall ſet the sheepe on his right hand, and the goates on the left.

34 Then ſhall the King ſay to them on his right hande, Come ye * bleſſed of my Father: inherite ye the kingdome prepared for you from the foundations of the world.

35 * For I was an hungred, and ye gaue me meate: I thirſted and ye gaue mee drinke: I was a ſtranger, and ye lodged me:

36 I was naked, and ye clothed me: I was * ſicke, and ye viſited me: I was in priſon and ye came vnto me.

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſawe we thee an hungred, and fed thee? or a thirſt, and gaue thee drinke?

38 And when ſawe we thee a ſtranger, and lodged thee? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in priſon, and came vnto thee?

40 And the King ſhall anſwere and ſay vnto them, Verely I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethren, ye haue done it to me.

41 Then ſhall he ſay vnto them on the left hand, * Depart from me ye curſed, into euerlaſting fire, which is prepared for the deuill and his Angels. Pſal 6.8. chap 7.23. luke 13.27.

42 For I was an hungred, and ye gaue me no meate: I thirſted, and ye gaue me no drinke:

43 I was a ſtranger, and ye lodged me not: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lorde, when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhall he anſwere them, and ſay, Verely I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me. Dan. 12 2. iohn 5 29. * The moſt therefore onely he that, whom God requireth of vs, and not ſollowe mens fonlily fantaſies.

46 * And theſe * ſhall go into euerlaſting paine, and the righteous into life eternall.

## CHAP XXVI.

1 Conſpiracie of the Prieſtes againſt Chriſt. 10 He reuileth Magdalene. 26 The inſtitution of the Lords ſupper. 31 The diſciples weakeneſſe. 48 The treaſon of Iudas. 62 The ſlaues. 64 Heraude Chriſt calleth himſelfe the Sonne of God, he is iudged worthy to die. 69 Peter denieth, and repenteth.

AND * it came to paſſe, when Jeſus had finiſhed all theſe ſayings, he ſaid vnto his diſciples, Marke 14. 1. luke 22. 1.

2 Ye know that within two dayes is the Paſſeouer, and the Sonne of man ſhall be deliuered to be crucified.

3 * Then aſſembled together * the chiefe Prieſtes, and the Scribes, and the Elders of the people into the hall of the hie Prieſt called Caiaphas, iohn 11. 47.

4 And conſulted how they might take Jeſus by ſubtilte, and kill him.

5 But they ſaid, Not on the feaſt day, leſt any vproare be among the people.

6 ¶ * And when Jeſus was in Bethania, in the houſe of Simon the leper, Marke 14. 3. iohn 11 2. and 12. 3.

7 There came vnto him a woman, which had a box of very coſtly ointment,

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) Or, Ingener.

Chap. 13 12. Luke 8 18. and 19. 26. marke 4. 25.

1 The graces of God ſhalbe taken away from them that doeth not be ſtowlowe to Gods glorie and to neigh bours profite.

Chap. 25 12. 2 For our ſaluation commeth of the bleſſing and fauour of God.

3 Hereby God declareth the certaintie of our reſurrection whereby we are taught becauſe we muſt come to iudgement before the tribunall ſeate of Chriſt, that before the iudgement ſeate of Chriſt we muſt be iuſtified.

Chap. 7. 21. 4 Chriſt meaneth not that our ſaluation dependeth on our workes or merites: but teacheth what it is to beleeue in him to confeſſe and confeſſe, and to ſhew the ſame by the fruites of both.

ment, and powred it on his head, as he
sate at the table.

8 And when his disciples saw it, they
had indignation, saying, What needed
this waste?

9 For this ointment might have bene
solde for much, and bene given to the
poore.

10 And Jesus knowing it, saide unto
them, Why trouble ye the woman? for
shee hath wrought a good worke upon
mee.

11 * For ye have the poore allwayes
with you, but me shall ye not have al-
wayes.

12 For in that shee powred this oynt-
ment on my body, shee did it to bury me.

13 Verely I say unto you, where-
soever this Gospell shall bee preached
throughout all the world, there shall al-
so this that she hath done, be spoken of
for a memoriall of her.

14 ¶ Then one of the twelve, called
Judas Iscariot, went unto the chiefe
Priests,

15 And saide, What will ye give me,
and I will deliver him unto you? and
they appointed unto him thirtie [pie-
ces] of silver.

16 And from that time, hee sought op-
portunitie to betray him.

17 ¶ Now on the first [day] of the
feast of unleavened bread the disciples
came to Jesus, saying unto him, Where
wilt thou that wee prepare for thee to
eate the Passeover?

18 And hee sayde, Goe into the citie to
such a man, and say to him, The master
saith, My time is at hand: I will keepe
the Passeover at thine house with my
disciples.

19 And the disciples did as Jesus had
given them charge, and made ready the
Passeover.

20 Now when the even was come, he
sate downe with the twelve.

21 And as they did eate, he sayde, Ve-
rely I say unto you, that one of you shal
betray me.

22 And they were exceeding sorowfull,
and began every one of them to say unto
him, Is it I, Master?

23 And he answered and said, He that
dippeth his hand with me in the dish,
he shall betray me.

24 Surely the sonne of man goeth his
way, as it is written of him: but woe be
to that man, by whom the Sonne of
man is betrayed: it had bene good for
that man, if he had never bene borne.

25 Then Judas which betrayed him,
answered, and said, Is it I, Master? He
said unto him, Thou hast said it.

26 ¶ And as they did eate, Jesus
tooke the bread: and when he had given
thanks, he brake it and gave it to the di-
sciples, and said, Take, eate: this is my
body.

27 Also he tooke the cuppe, and when
he had given thankes, he gave it them,
saying, Drinke ye all of it.

28 For this is my blood of the New
testament, that is shed for many, for the
remission of sinnes.

29 I say unto you, that I will not
drinke henceforth of this fruite of the vine
until that day, when I shall drinke it
newe with you in my Fathers kingdome.

30 And when they had sung a Psalme,
they went out into the mount of Oli-
ves.

31 ¶ Then saide Jesus unto them,
All ye shall be offended by me this
night: for it is written, I will smite the
shepheard, and the sheepe of the flocke
shalbe scattered.

32 But after I am risen againe, I
will go before you into Galile.

33 But Peter answered, and saide un-
to him, Though that all men shoulde
be offended by thee, yet will I never be
offended.

34 Jesus saide unto him, Verely I
say unto thee, that this night, before the
cocke crow, thou shalt deny me thrise.

35 Peter saide unto him, Though I
shoulde die with thee, yet will I not de-
nie thee. Likewise also saide all the di-
sciples.

36 ¶ Then went Jesus with them
into a place which is called Gethsema-
ne, and saide unto his disciples, Sit ye
here, while I go and pray yonder.

37 And hee tooke Peter, and the two
sonnes of Zebedeus, and began to wax
sorowfull, and grievously troubled.

38 Then sayd Jesus unto them, My
soule is very heavie, even unto the death:
tarry ye here, and watch with me.

39 So he went a little further, and fell
on his face, and prayed, saying, O my
Father, if it be possible, let this cuppe
passe from me: never theless, not as I
will, but as thou wilt.

40 After, he came unto the disciples,
and found them a sleepe, and said to Pe-
ter, What? could ye not watch with me
one houre?

41 Watch,

a D. Of such like occasion Judas tooke to consume his treasion.
b This was through ſ unbeliefe in him, to whom they gave credit.
Deut. 15 11.
c This fact was extraordinarie, neither was it left as an example to be followed: as Christ is not present with his bodily ſ to be honoured with any outward pompe.
d To honour my buriall withal.
Mat. 14 10. Luke 22.4.
e Every one in value was about foure pence halfe penny of our sterling.
Mat. 14 12. Luke 22.7.
f He maketh haste to a more worthie act. Heb. to wit, to this, which the Passeover signified.
Mar 14 18. Luke 22 14. John 13 21.
Psalm. 41 9.
g He that is accustomed to eate with me daily at the table Psalm. 41.9.
h To the intent his disciples might know that all this was appointed by the ſ ordinance of God.
i 1 Cor. 11.24. That is a true Christian and faithfull minister of the Gospell, who abhorreth all hypocrisie, ſ by no meane seeketh his owne glorie, but the glorie of God.
k The same formula is used of all the rest of the Sacraments, and for all both the institution of Christ, ſ are appointed, to that without them we have no assurance.
l You shall no more receive my bodily presence, but I will receive you in heaven.
Mar 14 27. Luke 16 32. and 18 8.
m Shall turne backe and be discouraged.
Zach. 13 7. Mat. 14 28. and 16 7.
n This declareth what danger it is to trust too much to our owne strength.
Deut. 8 18. Mat. 14 22. Luke 22 9.
o Offereth not death of it selfe, but resolved to feare it.
p Gods anger is not to be ſ but then when all of us before for our sakes.
q For he saw the danger approaching towards him.
r That is the anger of God for mans sinnes.
s He knew his father had determined and concluded upon it, therefore resolved to obey: but he prayed with fervencie, that if all doe on that condition ſ be not of the number of the elect.

41 Watch, and pray, that ye enter not into tentation: the spirit in deede is readie, but the flesh is weake.

42 Againe he went away the seconde time, and prayed saying, O my Father, if this cup can not passe away from mee, but that I must dринke it, thy will be done.

43 And hee came, and founde them a sleepe againe: for their eyes were heame.

44 So hee left them and went away againe, and prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: beholde, the houre is at hand, and the Sonne of man is given into the hands of sinners.

46 Rise, let vs go: beholde, he is at hand that betrayeth me.

47 And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swords and staues, from the high Priests and Elders of the people.

48 Nowe he that betrayed him, had given them a token, saying, Whomsoeuer I shall kisse, that is he, lay holde on him.

49 And foorthwith hee came to Iesus, and saide, God saue thee, Master, and kissed him.

50 Then Iesus saide vnto him, Friende, wherefore art thou come? Then came they, and laide handes on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drew his sworde, and stroke a seruant of the high Priest, and smote off his eare.

52 Then sayde Iesus vnto him, Put vp thy sworde vnto his place: for all that take the sworde, shall perish with the sworde.

53 Either thinkest thou, that I cannot nowe pray to my Father, and hee will giue me mo then twelue legions of Angels?

54 How then should the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, Ye be come out as it were against a theefe, with swordes & staues, to take me: I sate dayly teaching in the Temple among you, & ye tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled.

57 And they tooke Iesus, and led him to Caiaphas the hie Priest, where the Scribes and the elders were assembled.

58 And Peter followed him a farre off vnto the high Priests hall, and went in, and sate with the seruants to see the ende.

59 Nowe the chiefe Priests and the Elders, and all the whole Councel sought false witnes against Iesus, to put him to death.

60 But they found none, and though many false witnesses came, yet founde they none: but at the last came two false witnesses,

61 And said, This man said, I can destroy the Temple of God, and builde it in three dayes.

62 Then the chiefe Priest arose, and sayde to him, Answerest thou nothing? what is the matter that these men witnesse against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and saide to him, I charge thee by the liuing God, that thou tell vs, if thou be the Christ the Sonne of God.

64 Iesus said to him, Thou hast sayde it: neuertheles I say vnto you, hereafter shall ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the high Priest rent his clothes, saying, Hee hath blasphemed: what haue we any more nede of witnesses? beholde, now ye haue heard his blasphemie.

66 What thinke ye? They answered, and said, He is worthy to dye.

67 Then spate they in his face, and buffeted him: and other smote him with their roddes,

68 Saying, Prophecie to vs, O Christ, who is he that smote thee?

69 Pete sate without in the hall: and a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And when hee went out into the porche, an other maide sawe him, and sayde vnto them that were there, This man was also with Iesus of Nazaret.

72 And againe hee denied with an othe,

Lament. 4 20. Verse 31.

Mar 14 33. Luke 22 54. Iohn 18 13. 24

Mar. 14 55.

a He declareth how Iesus was wrongfully accused, to the end that we may know his innocencie, and not that he suffered for his offence, but for vs.

b Which could alledge witnes against him. Iohn 2 19.

c Christ did not neglect their false reports, & moreouer he was not there to defend his cause, but to suffer condemnation.

d Do nature ther by thine ingagement towards God. Chap. 16 27. rom 14 10. 1 thes 4 14.

e Christ confesseth that he is the Sonne of God.

f This was one of their vtmost crueltyes, if they had heard any thing of Christes blasphemie.

g The enemies of God call a true confession, blasphemie. 1 a. 50 6.

h The officers smite Christ with their rods of little staues.

i They mocked him after this sort that he might not seeme to be a Prophet, and to won & turne the peoples minders from him. Mar. 14 66. Luke 22 54. Iohn 18 25.

k An example of our infirmitie that wee may learne to repende vpon God, and not put our trust in our selues.

§ And therefore we must continually fight against the flesh

t He speaketh this in a contrary sense, meaning they should anon be well wakened

u Christ open willingly and therefore presented himself to his enemies. Mar 14 42. Iohn 18 3.

x O, Hayle, Rabbi.

y He rebuketh his vnkindnes vnder the cloke of pretended friendship.

z Or, Reade. Or, Or, The correcting of the sworde to haue put to remembrance, that it would haue bin vnreasonable to haue vsed the worke of God

a Or, legions of men: meaning thereby innumerable multitude. Mat. 26

othe, saying, I know not the man.

73 And after a while, came vnto him they that stood by, and said vnto Peter, Surely thou art also one of them: for euen thy speach bewrayeth thee.

74 Then began he to curse himselfe, and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred ỹ wordes of Iesus which had said vnto him, Before the cocke crowe, thou shalt denye me thrise. So hee went out, and [t] wept bitterly.

CHAP. XXVII.

a Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent of the iudge, and yet is condemned and crucified at the Iewes request. 40 He yeeldeth vpon the crosse. 51 The temple rent. 52 The dead bodies arise. 57 Ioseph buryeth Christ. 64 Watchmen keepe the graue.

March. 15. 1. Luke 22. 66. Iohn 18. 28.

WHen ỹ morning was come, all the chiefe Priests, and the Elders of the people tooke counsel against Iesus, to put him to death,

2 And led him away bounde, and [a] deliuered him vnto Pontius Pilate the gouernour.

3 ¶ Then when Iudas which betrayed him, saw that hee was condemned, he repented himselfe, and brought againe the thirtie peeces of siluer to the chiefe Priests and Elders,

4 Saying, I haue sinned betraying the innocent blood. But they said, What is that to vs: see thou to it.

5 And when he had cast downe the siluer peeces in the Temple, he departed, and went, [b] and hanged himselfe.

6 And the chiefe Priests tooke the siluer peeces, and said, It is not lawfull for vs to put them into the treasure, because it is the price of blood.

7 And they tooke counsell, & bought with them a potters field, for the buriall of strangers.

8 Wherefore that field is called, [c] The field of blood, vntill this day.

9 (Then was fulfilled ỹ which was spoken by Ieremias the Prophet, saying, [d] And they tooke thirtie siluer peeces [] the price of him that was valued, whom they] of the children of Israel valued.

10 And they gaue them for the potters fielde, as the Lord appointed me.)

11 ¶ [e] And Iesus stoode before the gouernour, and the gouernour asked him, saying, Art thou the King of the Iewes: Iesus sayde vnto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests and Elders, hee answered nothing.

13 Then sayde Pilate vnto him, Hearest thou not how many things they lay against thee:

14 But hee answered him not to one worde, in so much that the gouernour marueyled greatly.

15 Nowe at the feast, the gouernour was wont to deliuer vnto the people a [f] prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate said vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ:

18 (For he knewe well, that for enuie they had deliuered him.

19 Also when he was set downe vpon the iudgemẽt seate, his wife sent to him, saying, [g] Haue thou nothing to doe with that iust man: for I haue suffred many things this day in a dreame by reason of him.)

20 But the chiefe Priests and the Elders had perswaded ỹ people, that they should aske Barabbas, and shoulde destroy Iesus.

21 Then the gouernour answered, & sayd vnto them, whether of the twaine will yee that I let loose vnto you: And they sayd, Barabbas.

22 Pilate sayd vnto them, What shall I doe then with Iesus which is called Christ: They all sayde to him, Let him be crucified.

23 Then said ỹ gouernour, But what euill hath he done: Then they cryed the more, saying, Let him be crucified.

24 When Pilate sawe that he auailed nothing, but ỹ more tumult was made, hee tooke water and washed his handes before the multitude, saying, I am innocent of the blood of this [h] iust man: looke you to it.

25 Then answered all the people, and sayde, His [i] blood [be] on vs, and on our children.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified.

27 ¶ [k] Then the souldiers of the gouernour tooke Iesus into the common hall, and gathered about him the whole band.

28 And they stripped him, and put vpon him a [l] skarlet robe,

29 And

1 Hee was Iudas conuerted with repentance by the mot of Gods Spirit who neuer suffereth his to perish vtterly, though for a time they fall, to encounter them with sight of their own weakenes and acknowledge his great mercie.

a For they had no authoritie to condemne him vnto death as yet vnder the b Their late repentance brought no reformation. c Although he abhorre his sinne, yet is he not diuelish from it, but desperately in Gods mercies and so forth his owne destruction. d That hypocrites do the whole fault on Iudas. Actes 1. 18 e The hypocrites are full of conscience in a matter of nothing, but to shed innocent blood they make nothing at it. f Prouerbiall. g For the Iewes thought it a great offence to be iudged in the same place that the strangers were. Actes 1. 19. Zach. 11. 12. Mat. 15. 2. Luke 23. 3. Iohn 18. 33.

1 Or quit.

h It was a custom of the Iewes to deliuer a prisoner at Easter.

i This was for the greater condemnation of Pilate, who neither his owne knowledge coulde rather, nor counsell of others to defend Christes innocencie. Mat. 15. 14. Luke 23. 13. Actes 3. 14

k Then was to make perfect the cup of the wrath of God.

l Purple was euer by some learned taken for a token of honour, but by some other for a token of reproch and shame, and so it was taken of the souldiers, who therewith mocked him, calling him selfe a King.

29 And platted a crowne of thornes,
and put it vpon his head, and a reede in
his right hand, and bowed their knees
before him, and mocked him, saying,
God saue thee king of the Iewes,
30 And spitted vpon him, and tooke a
reede, and smote him on the head.
31 Thus when they had mocked him,
they tooke the robe from him, and put
his owne raiment on him, and led him
away to crucifie him.
32 * And as they came out, they found
a man of Cyrene, named Simon: him
they compelled to beare his Crosse.
33 * And when they came vnto the
place called Golgotha, (that is to say, the
place of dead mens skulles)
34 They gaue him ° vineger to drinke,
mingled with gall: and when he had ta-
sted thereof, he would not drinke.
35 ¶ And when they had crucified
him, they parted his garments, and did
cast lots, that it might be fulfilled, which
was spoken by the Prophet, * They de-
uided my garments among them, and
vpon my vesture did cast lottes.
36 And they sate, and watched him
there.
37 ¶ They set vp also ouer his head
his cause written, ᵖ THIS IS IESVS
THE KING OF THE IEWES.
38 ¶ And there were two theeues cru-
cified with him, one on the right hand,
and another on the left.
39 And they that passed by, reuiled
him, wagging their heades,
40 And saying, * Thou that destroy-
est the Temple, and buildest it in three
dayes, saue thy selfe: if thou be ẏ Sonne
of God come downe from the crosse.
41 Likewise also the hie Priests moc-
king him, with ẏ Scribes, and Elders,
and Pharises, said,
42 He saued others, [but] he cannot
saue himselfe: if he be the King of Isra-
el, let him nowe come downe from the
crosse, and we will beleeue him.
43 * He trusteth in God, let him deli-
uer him nowe if he will haue him: for he
saide I am the Sonne of God.
44 That same also the ᑫ thieues
which were crucified with him, cast in
his teeth.
45 Nowe from the ʳ sixt houre was
there darkenesse ouer all the land, vnto
the ninth houre.
46 And about the ninth houre Iesus
cryed with a loud voyce, saying, * Eli E-
li, lamasabachthani? that is, My God,
my God, why hast thou forsaken me?
47 And some of them that stoode
there, when they heard it, saide, This
man calleth Elias.
48 And straightway one of them
ranne, and tooke * a sponge, and filled it
with vineger, and put it on a ‖ reede, and
gaue him to * drinke.
49 Other saide, Let be: let vs see, if
Elias will come and saue him.
50 Then Iesus cryed againe with a
loude voyce, and yeelded vp the ˣ ghost.
51 And behold, * the ʸ vaile of ẏ Tem-
ple was rent in twaine, from the toppe
to the bottome, and the earth did quake,
and the stones were clouen,
52 And the graues did open them-
selues, and many bodies of the Saintes
which slept, arose,
53 And came out of the graues after
his resurrection, and went into the ‖ ho-
ly Citie, and appeared vnto many.
54 When the Centurion, & they that
were with him watching Iesus, sawe
the earthquake, & the things that were
done, they feared greatly, saying, True-
ly ᶻ this was the Sonne of God.
55 ¶ And many women were there,
beholding him a farre off, which had fol-
lowed Iesus from Galile, ministring
vnto him.
56 Among whom was Marie Mag-
dalene, and Marie ẏ mother of Iames
and Ioses, and the mother of Zebede-
us sonnes.
57 ¶ * And when the euen was come,
there came a ᵃ riche man of Arimathea,
named Ioseph, who had also himselfe
bene Iesus disciple.
58 Hee went to Pilate, and asked the
body of Iesus. Then Pilate comman-
ded the body to be deliuered.
59 So Ioseph tooke the bodie, and
wrapped it in a cleane linnen cloth,
60 And put it in his newe ᵇ tombe,
which he had hewen out in a rocke, and
rolled a great stone to the doore of the se-
pulchre, and departed.
61 And there was Marie Magdalene,
and the other Marie sitting ouer against
the sepulchre.
62 ¶ Nowe the next day that followed
the ᶜ Preparation of the Sabbath, the
hie Priestes and Pharises assembled to
Pilate,
63 And saide, Syr, we remember
that that deceiuer sayde, while hee was
yet aliue, Within three dayes I wil rise.
64 Commaunde therefore, that the
sepulchre

Mar. 15.21. luk. 23.26. Mar. 15.22. Iohn 19.17.
° It was a kind of drinke to open the veines, [illegible] to hasten [illegible] death which was [illegible] vpon [illegible] crosse.
Psal. [illegible] 22.18.
[illegible]
° The maner then was to set vp [illegible] to [illegible] wherefore a man was executed but here God [illegible] Pilates hand to write other-wise then he thought.
[illegible]
ᵖ This was a great [illegible] to [illegible] about to take from him his trust in God, and so to bring him to despaire.
ᑫ Meaning by the one [illegible] one of [illegible].
ʳ [illegible] from [illegible] of the day.
[illegible]
ᵗ [illegible]
[illegible]

ᵘ They mocked at Christs prayer, as if it had bene in vaine.
Iohn 19.29.
‖ Or, hyssope stalke.
Psal. 69.22.
ˣ Voluntarily after hee had obeyed his Father in all things.
2 Chro. 3.14.
ʸ Which signified an ende of all the ceremonies of the Lawe.
‖ Or, Ierusalem.
ᶻ This iudgement of an heathen man was sufficient to condemne the grosse malice of the Iewes.
Mar. 15.42, 43. luke 23.50, 51. iohn 19.38.
ᵃ Who was so much the more in danger by declaring himselfe to be Iesus disciple.
ᵇ Christs burying doeth so much more declare his death and resurrection.
ᶜ Which was the day before the Sabbath.

sepulchre bee made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, Hee is risen from the dead: so shall the last [d] errour bee worse then the first.

d Worse will follow his doctrine then did afore, or was put to death.

65 Then Pilate saide vnto them, Yee haue [e] a Watch: go, and make it sure as ye know.

e That is, men appointed for the keeping of the Temple.

66 And they went, and made the sepulchre [f] sure with the watch, and sealed the stone.

f The more that men go about to subdue Christs power, the more do they thereby make it, and procure to themselues the greater condemnation, for as much as Gods glory the more appeareth thereby.

## CHAP. XXVIII.

6 The resurrection of Christ. 10 The breeding of Christ. 12 The hie Priests bribe the soulders. 17 Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize, 20 Promising to them continuall assistance.

Mar. 16. 1, 2, 5. Iohn. 20. 1. ‖Or, euening.

NOwe * in the ‖ ende of the Sabbath, when þ first day of the weeke began to dawne, Marie Magdalene, and the other Marie came to see the sepulchre.

a Here the Euangelist reuerently ryse nature all day from the Sunne rising to his rising again, and as the Iewes do, whych began to count at the first houre after the Sunne set.

2 And beholde, there was a great earthquake: for the Angel of the Lord descended from heauen, and came and rolled backe the stone from the doore, and sate vpon it.

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and saide to the women, Feare ye not: for I know that yee seeke Iesus which was crucified:

6 He is not here, for he is risen, as hee said: come, see the place where the Lord was layd,

7 And go quickly, and tell his disciples that hee is risen from the deade: and beholde, hee goeth before you into Galile: there yee shall see him: [e] lo, I haue

b There may was no cause why feare both because of the Angels presence, and also for that they were not offended.

e He offereth them that it is so,

8 So they departed quickly from the sepulchre, with feare and great ioy, and did run to bring his disciples word.

9 And as they went to tell his disciples, beholde, Iesus also mette them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, Bee not afrayde. Go and tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ Now when they were gone, beholde, some of the watch came into the citie, and shewed vnto the hie Priests all the things that were done.

12 and they gathered them together with the Elders, and tooke counsell, and gaue large money vnto the souldiers,

13 Saying, Say, His disciples came by night & stole him away while we slept.

14 And if the gouernour heare of this, We will perswade him, and saue you harmeles.

c An extreme vengeance of God, wherewith the Iewes were the more hardened, so that they can not leese the profite of his death and resurrection

15 So they tooke the money, and did as they were taught: and this saying is noysed among the Iewes vnto this day.

16 ¶ Then the eleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, * All power is giuen vnto me in heauen and in earth.

19 * Go therfore, and teach all nations, baptizing thē in the name of the Father, and the Sonne, and the holy Ghost,

20 Teaching thē to obserue all things, whatsoeuer I haue commanded you: and lo, * I am with you alway, vntil the end of the world. Amen.

Mar. 16. 15. * Here is no mention made of the Apostles office, but only of Christ, who taught them

* The power and grace of the holy Ghost.

# The holy Gospell of Iesus Christ,

according to Marke.

## CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 He preacheth. 17 Calleth the fishers. 21 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 He healeth Peters mother in law. 34 The deuils know him. 40 He cleanseth the leper, and healeth diuers others

a He sheweth that Iohn Baptist was the first preacher of the Gospel. Malac. 3. 1.

THe [b] beginning of the Gospel of Iesus Christ the Sonne of God:

2 As it is written in the Prophets, * Beholde, I send my [b] messenger before thy face, which shall prepare thy way before thee.

b In Greeke, Angel, or Ambassadour.

3 * The voice of him that crieth in the wildernes, Prepare the way of the Lord: make his paths straight.

4 * Iohn did baptize in the wildernes, and [d] preache the baptisme of amende

d He did both, baptize and preach, but preached first, and after baptized: as Matth. 3. 1: so that the order in here rehearsed, is wel known in the scriptures.

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ment of life, for remission of sinnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, and were all baptized of him in the riuer Iordan confessing their sinnes.

Matt ..4

6 *Now Iohn was clothed with camels heare, and with a girdle of a skinne about his loynes: and he did eate ‖locustes and wilde honie,

7 *And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthie to stoupe downe, and vnloose.

‖Or, grashoppers

Leuit.11.22. Mat.3.11. mark. 1.16 ioh.1.27

8 Truely I haue *baptized you with c water: but hee shall baptize you with the holie Ghost.

Act.1.5.& 2.4. & 11.16 & 19.4.

c He declareth that he is but the minister of the outwarde signe, and that it is Iesus Christ that giueth the thing ment vnderstanded.

9 ¶ *And it came to passe in those daies, that Iesus came from Nazaret [a citie] of Galile, and was baptized of Iohn in Iordan.

Mat.3.13. &c. mark.1.9.

10 And assoone as ‖he was come out of the water, [Iohn] sawe the heauens cloue in twaine, and the holie Ghost descending vpon him like a doue.

‖Or, Iesus.

11 Then there was a voyce from heauen, saying, Thou art my beloued d Sonne, in whom I am well pleased.

d Christ is declared by the witnesse of his Father to be the Sonne of God. Matth.4.1. Luke 4.1.

12 *And immediately the Spirit driueth him into the wildernes.

*Or, the holy Ghost

13 And hee was there in the wildernesse fourtie dayes, and was e tempted of Satan: hee was also with the wilde beastes, and the Angels ministred vnto him.

e Christ would be tempted to confirme vs that he will helpe them that are tempted. Heb.2.18. 1 Iohn 4.18. Iohn 4.4 Iames 1.2.

14 ¶ *Nowe after that Iohn was committed to prison, Iesus came into Galile preaching the Gospell of f kingdome of God,

*The time of the Gospell is fulfilled.

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospell.

f By the kingdom of God is vnderstanded the Gospell by which true and regenerate men are called. Matt.4.18. Luke 5.2.

16 ¶ *And as he walked by the sea of Galile, he sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

17 Then Iesus sayd vnto them, Followe me, and I will make you to be g fishers of men.

g To draw them from perdition.

18 And straight way they forsooke their nets, and followed him.

19 And when he had gone a little further thence, he sawe Iames the sonne [of] Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon he called them: and they left their father Zebedeus in the shippe with hyred seruants, and went their way after him.

21 ¶ So *they entred into Capernaum, and straight way on the Sabbath day he entred into the Synagogue, and taught.

Marth.4.13. Luke 4.31.

22 And they were astonyed at his doctrine: *for hee taught them as one that had authoritie, and h not as the Scribes.

Mat.7.28,29. Luke 4.32.

h Without doctrine was dead, and nothing auoured of the spirit.

23 ¶ And there was in their Synagogue a man which had an vncleane spirit, and he cried,

24 Saying, Ah, what haue we to doe with thee, O Iesus of Nazaret? Art thou come to destroy vs? I knowe thee what thou art, [euen] the holy one of God.

25 And Iesus rebuked him, saying, i Holde thy peace, and come out of him.

i Christ would not suffer the father of lyes to beare witnesse to the truth.

26 And the vncleane spirit tare him, and cryed with a loude voyce, and came out of him.

27 And they were all amazed, so that they demaunded one of another, saying, What thing is this? what k newe doctrine is this? for he commandeth the foule spirites with authoritie, and they obey him.

k They referre the miracle to the kinde of doctrine, and so maruaile at it, as a new and strange thing, and do not consider the power of Christ, who is the author of the one and the other. March.8.14. Luke 4.38.

28 And immediately his fame spred abroad throughout all the region bordering on Galile.

29 ¶ *And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with James and Iohn.

30 And Simons wiues mother lay sicke of a feuer, and anon they tolde him of her.

31 And he came and tooke her by the hande, and lift her vp, and the feuer forsooke her by and by, and shee ministred vnto them.

32 And when euen was come, and the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And hee healed many that were sicke of diuers diseases: and hee cast out many deuils, and suffered not the deuils to say that they knewe him.

l Christ would not haue such witnesses to preach him as his Gospel. So Paul was offended that the Pythonesse should testifie of him. Act.16.18.

35 And in the morning very early, ‖before day, Iesus arose and went out into a solitarie place, and there prayed.

‖Or, being yet night.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they sayd vnto him, All men seeke for thee.

38 Then he sayd vnto them, Let vs goe into the next townes, that I may preach

preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the deuils out.

Matth.8.2. Luke 5.12.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and sayde to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, & put forth his hande, and touched him, and said to him, I will: be thou cleane.

42 And assoone as he had spoken, immediately the leprosie departed from him, and he was made cleane.

p Forbidding him to tell any man, because as yet his time was not come to be knowen. q It belonged to the Priest to know if a man were healed of the leprosie. Leuit.14. r To take all maner of exacte triall of them, and to condemne them of vncleannesse. Luke 5.15. s The people was so greedie that he should haue bene stopped.

43 And after hee had giuen him a straight commandement, hee sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, [and shewe thy selfe to the Priest, and offer for thy cleansing those things, which Moses commanded, for a testimonie vnto them.

45 But when he was departed, he began to tel many things, and to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

## CHAP. II.

3 Hee healeth the man of the palsey. 5 Hee forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and breaking the Sabbath day.

Matth.9.2. Luke 5.18.

AFter [a fewe] dayes, he entred into Capernaum again, and it was noysed that hee was in the house.

a Where he was wont to remaine

2 And anon many gathered together, in so much that the places about the doore could not receiue any more: and he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere vnto him for the multitude, they vncouered the roofe of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie lay.

b By these words Christ shewed that he was true God his Father with authoritie to take away our sinnes. Iob.14.4. Isa.43.25.

5 Now when Iesus saw their fauth, he sayd to the sicke of the palsie, Sonne, thy sinnes are forgiuen thee.

6 And there were certayne of the Scribes, sitting there, and reasoning in their hearts,

7 Why doeth this man speake such blasphemies? Who can forgiue sinnes, but God onely?

8 And immediately When Iesus perceiued in his spirite, that thus they thought with themselues hee sayde vnto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiuen thee: or to say, Arise, and take vp thy bed, and walke?

c Christ accorded to their capacitie, who were so blind that they would beleeue nothing, but that which they saw with their eyes, and therefore he sheweth his authoritie ouer the soule by the power which he hath ouer the bodie.

10 And that ye may knowe, that the Sonne of man hath authoritie in earth to forgiue sinnes, (he sayde vnto the sicke of the palsie)

11 I say vnto thee, Arise and take vp thy bed, and get thee hence vnto thine owne house.

12 And by and by he arose, and tooke vp his bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We neuer saw such a thing.

d There ought conformitie to be in the Church to confesse the truetth.

13 ¶ Then he went againe to warde the sea, and all the people resorted vnto him, and he taught them.

Matth.9. Luke 5.27.

14 And as Iesus passed by, he saw Leui the sonne of Alpheus sitte at the receipt of custome, and sayde vnto him, Followe me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes & sinners, they sayde vnto his disciples, Howe is it, that hee eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee sayde vnto them, The whole haue no neede of the physition, but the sicke. I Tim.1.15. I came not to call the righteous, but the sinners to repentance.

e He speaketh of such as presumptuously thinke themselues to be righteous, although they be nothing lesse. March.9.14. Luke 5.33.

18 And the disciples of Iohn, and the Pharises did fast, and came and said vnto him, Why doe the disciples of Iohn and of the Pharises fast, and thy disciples fast not?

f Christ sheweth that he will participate and ioy with the elect in the celestiall kingdome.

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they cannot fast.

20 But the daies will come, when the bridegrome shall be taken from them, & then shall they fast in those dayes.

21 Also no man sowteth a piece of new

cloth in an old garment: for elſe the new piece taketh away the filling vp from the olde, and the breach is worſe.

22 Likewiſe, no man putteth newe wine into old veſſels: for elſe the newe wine breaketh the veſſels, and the wine runneth out, and the veſſels are loſt: but newe wine muſt bee put into newe veſſels.

Matth.12.1. Luke 6.1.

23 ¶ And it came to paſſe as he went through the corne on the Sabbath day, that his diſciples, as they went on their way, began to pluche the eares of corne.

24 And the Pharises ſaide vnto him, Beholde, why do they on the Sabbath day, that which is not lawfull?

25 And he ſaid to them, Haue ye neuer read what Dauid did, whē he had need, and was an hungred, both he, and they that were with him?

26 Howe hee went into the houſe of God, in the dayes of Abiathar the hie Prieſt, & did eate the ſhewe bread, which were not lawfull to eate, but for the Prieſtes, and gaue alſo to them which were with him?

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, euen of the Sabbath.

CHA. 3

1 He healeth the man with the withered hand. 6 The counſell of his Aduerſaries. 11 He auoideth the preaſe. 13 He calleth his Apoſtles. 22 Chriſt is no confederate with Sathan. 28 He forgiueth ſinnes. 29 Blaſphemie againſt the holy Ghoſt. 31 The brother, ſiſter and mother of Chriſt.

Mat.12.9,10. Luke 6.6.

AND he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he would heale him on the Sabbath day, that they might accuſe him.

3 Then he ſaide vnto the man which had the withered hande, Ariſe, ſtande forth in the middes.

4 And he ſaide to them, Is it lawfull to do a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they held their peace.

5 Then hee looked roundeabout on them angerly, mourning alſo for the hardneſſe of their hearts, and ſaid to the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6 ¶ And the Pharises departed, and ſtraight way gathered a counſell with the Herodians againſt him, that they might deſtroy him.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, and beyonde Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came vnto him in great number.

9 And hee commanded his diſciples, that a ſhippe ſhould wayte for him, becauſe of the multitude, leaſt they ſhould throng him.

10 For he had healed many, inſomuch that they preaſed vpō him, to touch him as many as had plagues.

Or, ſcourges, meaning diſeaſes.

11 And when the vncleane ſpirits ſaw him, they fell downe before him, & cryed, ſaying, Thou art the Sonne of God.

12 And he charpely rebuked them, to the end they ſhould not vtter him.

Chap.6.7. mat 10 1. luke 9.1.

13 ¶ Then he went vp into a mountaine, and called vnto him whome hee would, and they came vnto him.

14 And he appointed twelue that they ſhould be with him, and that hee might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and he named Simon Peter.

Or, Lebbeus, or Thaddeus.

17 Then James the ſonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the ſonnes of thunder)

Or, zealous.

18 And Andrewe, and Philip, and Bartlemew, and Matthewe, and Thomas, & James, the ſonne of Alpheus, and Thaddeus, and Simon the Canaite,

They that were about him.

19 And Judas Iſcariot, who alſo betraied him, and they came home.

This kinſfolkes would haue ſtaid him leſt he in madneſs, leſt any harme ſhould haue come vnto the, for ſome would ſay, he was made him a King, and the Pharises with others fought his life. So that by this they might haue procured the hatred of Herode, and of the Pharises and of the Romanes. Mat 9 34. and 12. 24. Luke 11 15.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 And when his kinſfolkes heard of it, they went out to lay holde on him: for they thought hee had beene beſide himſelfe.

22 ¶ And the Scribes which came from Jeruſalem, ſaide, He hath Beelzebub, and through the prince of deuils he caſteth out deuils.

23 But he called them vnto him, and ſaide vnto them in parables, Howe can Satan driue out Satan?

24 For if a kingdome bee deuided againſt

2 Sam 21.6. 1 He was alſo called Archeleſaith, as his father was, ſo that both the father and the ſonne were called by both theſe names, 1. Chro 24.6 2. Sam. 8. 17 & 15 27. 1. King 2.26. Exod 29.33. leui. 8.31. & 24.9. 2 Seeing the Sabbath was made for man, it was not meete it ſhould be vſed to his hinderance and incommoditie.

They beſide their corrupt of malice: for they would neither confeſſe nor deny. b Chriſt in ſuch ſo hungry with man that he puteth him and ſeeketh to wounde him. c Although they hated one another yet were they knitted there in not to ſeeme their malice to reſiſt Chriſt. Mat. 22. 16.

gaynſt it ſelfe, that kingdome can not ſtand.

25 Or if a houſe be deuided agaynſt it ſelfe, that houſe cannot continue.

26 So if Satan make inſurrection agaynſt himſelfe, and bee deuided, he can not endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take awaye his goodes, except he firſt bind that ſtrong man, and then ſpoile his houſe.

Matth. 12. 31. Luke 12. 10. 1. Iohn. 5. 16.

28 ¶ Verely I ſay vnto you, all ſinnes ſhall be forgiuē vnto the children of men, and blaſphemies, wherewith they blaſpheme:

29 But he that † blaſphemeth agaynſt the holy Ghoſt, hath neuer haue forgiuenes, but is culpable of eternall dānation.

† Which is, ſpeken a euil ſpirited agaynſt the truth, and ſtriueth againſt the truethe which is reuelled vnto him: for ſuch one is in a reprobate ſtate, & cannot come to repentance. Matth. 12. 46 Luke 8. 9.

30 Becauſe they ſaide, He had an vncleane ſpirit.

31 ¶ Then came his ‖ brethren & mother, and ſtoode without, and ſent vnto him, and called him.

‖ Or, cousins.

32 And the people ſate about him, and they ſaide vnto him, Beholde, thy mother, and thy brethren ſeeke for thee without.

33 But hee anſwered them, ſaying, Who is my mother and my brethren?

34 And hee looked rounde about on them, which ſate in cōpaſſe about him, and ſayde, Beholde my mother and my brethren.

35 For whoſoeuer doth the will of God, he is my brother, and my ſiſter, and mother.

## CHAP. IIII.

a By the parables of the ſeede, and the muſtard corne, Chriſt diſcouereth the ſtate of the kingdome of God. 11 A ſpeciall gift of God to know the myſteries of his kingdome. 37 He ſtilleth the tempeſt of the ſea which obeyeth him.

Matth. 13. 1. Luke 8. 4.

AND † hee beganne againe to teach by the ſea ſide, & there gathered vnto him a great multitude, ſo that he entred into a ſhippe, and ſate in the ſea, and all the people was by the ſea ſide on the lande.

‖ Or, as hee taught a Iew called Chriſts doctrine, either by other he was accuſtomed to ſpeake vnto them by ſimilitudes or els becauſe it had that vertue and maieſtie, that men could not denie but it came from heauen.

2 And he taught them many things in parables, and ſaid vnto them ‖ in his doctrine,

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, ſome fell by the way ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtone grounde, where it had not much earth, and by and by ſpāg vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heate, and becauſe it had not roote, it withered away.

7 And ſome fell among the thornes, and the thornes greew vp and choked it, ſo that it gaue no fruite.

8 Some againe fell in good ground, and did yeelde fruite that ſprong vp, and greewe, and it brought forth, ſome thirtie folde, ſome ſixtie folde, and ſome an hundreth folde.

9 Then hee ſaid vnto them, Hee that hath † eares to heare, let him heare.

† For God doth not open a mans eares to vnderſtand his myſteries.

10 And when he was alone, they that were about him with the twelue, aſked him of the parable.

11 And he ſaid vnto them, To † you it is giuen to knowe the myſterie of † kingdome of God: but vnto thē † are without, all things be done in parables,

† Which are ordeined by the ſpirit of God.

† And are not diſcerned by the carnall vnderſtanding, neither attayned vnto by any power and ſubſtance but one ſtayed in the ſpirit vnderſtande.

12 † That they ſeeing, may ſee, and not diſcerne: and they hearing, may heare, and not vnderſtande, leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.

† Iſa. 6. 9. Matth. 13. 14. Iohn 12. 40. Act. 28. 26. Rom. 11. 8

13 Againe he ſaid vnto them, Perceiue ye not this parable? how then ſhould ye vnderſtand all other parables?

14 The ſower ſoweth the worde.

15 And theſe are they that receiue the ſeede by the wayes ſide, in whome the worde is ſowen: but when they haue heard it, Satan commeth immediatly, and taketh away the worde that was ſowen in their hearts.

16 And likewiſe they that receiue the ſeede in ſtone grounde, are they, which when they haue heard † word, ſtraight waies receiue it with gladnes.

17 Yet haue they no roote in themſelues, and endure but a time: for whē trouble and perſecution ariſeth for the Word, immediatly they be offended.

18 Alſo they that receiue the ſeede among the thornes, are ſuch as heare the worde:

19 But the cares of this worlde, & the † deceitfulnes of riches, and the luſtes of other things enter in, and choke † Word, and it is vnfruitfull.

† 1. Tim. 6. 17.

20 But they that haue receiued ſeede in good ground, are they that heare the Word † receiue it, and bring forth fruite, one ſome thirtie, another ſixtie, & ſome an hundreth.

21 ¶ Alſo he ſaid vnto them, † Is the candle lighted to be put vnder a buſhel, or vnder the table, and not to be put on a candleſticke?

† Mat. 5. 15. Luke 8. 16. & 11. 33. Conſil. to ſeeke not to commit euil but to preſerue a Chriſtian life

Mat. 13. 32. Luke 8. 16. & 11. 33.

e The way not take occasion to do euill vnder colour to hide our doings: for all shalbe disclosed at the length. Matth. 7. 2. Luke 6. 38

g If you doe your endeuour faithfully ye shalbe recompenced aduly Mat 11. 12. & 13. 23. Luke 8. 18 & 19. 26

h That which he vttereth himselfe to heare.

i These two similitudes following proue, that although the kingdome of God seemeth to haue verie litle appearance of beginning yet God doeth increase it about mans reason.

k If the ministers do their parte assure God will giue the increase. Mat 13. 31. Luke 13. 19.

Mat. 13. 34.

Mat 8. 23. Luke 8. 22.

l And so forward.

m Christ leaueth vs oftentimes to our selues, both as well that we may learne to know our owne weakenesse and mighty power.

22 For there is nothing hid, that shal not be opened: neither is there a secrete, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

24 And he said vnto them, Take heed what ye heare. With what measure ye mete, it shalbe measured vnto you: and vnto you that heare, shal more be giuen.

25 For vnto him that hath, shall it be giuen, and from him that hath not, shall be taken away, euen that he hath.

26 Also he said, So is the kingdome of God, as if a man should cast seede in the ground,

27 And should sleepe, & rise vp night and day, and the seede should spring and grow vp, he not knowing how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eares, after that, full corne in the eares.

29 And assoone as the fruite sheweth it selfe, anon hee putteth in the sickle, because the harvest is come.

30 And he said moreouer, whereunto shall wee liken the kingdome of God? or with what comparison shall we compare it?

31 It is like a graine of mustard seed, which when it is sowne in the earth, is the leste of all seedes that be in the earth:

32 But after that it is sowne, it groweth vp, and is greatest of all herbs, and beareth great braunches, so that the foules of heauen may builde vnder the shadow of it.

33 And with many such parables he preached the worde vnto them, as they were able to heare it.

34 And without parables spake hee nothing vnto them: but hee expounded all things to his disciples apart.

35 And the same day when euen was come, hee sayde vnto them, Let vs passe ouer vnto the other side.

36 And they left the multitude, & tooke him as he was in the shippe: and there were also with him other ships.

37 And there arose a great storme of wind, & the waues dashed into the ship, so that it was now full.

38 And he was in the sterne a sleepe on a pillowe: and they awoke him, and sayd to him, Master, carest thou not that we perish?

39 And hee rose vp, and rebuked the winde, and sayd vnto the sea, Peace, and be still. So the winde ceased, and it was a great calme.

40 Then hee sayde vnto them, why are ye so fearefull? how is it that yee haue no faith?

41 And they feared exceedingly, and said one to another, who is this, that both the winde and the sea obey him?

CHAP. V.

1 Jesus casteth the deuils out of the man, and suffereth them to enter into the swine. 15 He healeth a woman from the bloodie issue. 21 And raiseth the captaines daughter.

AND they came ouer to the other side of the sea into the countrey of the Gadarens.

Mat. 8. 28. luk. 8. 26.

2 And when he was come out of the ship, there met him incontinently out of the graues, a man which had an vncleane spirite:

3 Who had his abiding among the graues, and no man could binde him, no not with chaines,

4 Because that when hee was often bounde with fetters & chaines, hee plucked the chaines asunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day he cried in the mountains, & in the graues, and strooke himselfe with stones.

6 And when he sawe Jesus afarre off, he ran, and worshipped him,

7 And cried with a loude voyce, and said, What haue I to do with thee, Jesus, the Sonne of the most high God? I charge thee by God, that thou torment me not.

8 (For he said vnto him, Come out of the man, thou vncleane spirite.)

9 And hee asked him, what is thy name? and hee answered, saying, My name is Legion: for we are many.

10 And he prayed him instantly, that he would not sende them away out of the countrey.

11 Now there was there in the mountaines a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And incontinently Jesus gaue them leaue. Then the vncleane spirites went out, and entred into the swine, and the herde ranne headlong from the high banke into the sea, (and there were about two thousand swine) and they were drowned in the sea.

14 And the swineherdes fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.

15 And they came to Jesus, and sawe him

[Or, haue you not yet faith?

a The deuil is constrained to confesse Jesus Christ, and yet craftely not to reuile him.

[Or, assure thee to sweare by God.

b Or abuseth the name of God, to maintaine his operation.

c A Legion containeth about 6000. in number, reade Mat. 26. 53.

[Or, run with violence headlong.

[Or, in the lake

him that had bin possessed with ꝓ deuil, and had the legion, sit both clothed, and in his right minde: & they were afraid.

16 And they that saw it, tolde them, what was done to him that was possessed with the deuill, and concerning the Swine.

d Marke howe loue of riches and worldly respects hinder men to rece ue Christ.

17 Thē they began to pray him, that he would depart from their coastes.

18 And whē he was come into ꝓ ship, he that had bene possessed with ꝓ deuill, prayed him that he might be with him.

19 Howbeit, Jesus Woulde not suffer him, but sayde vnto him, Goe thy way home to thy friendes, and shewe them what great things the Lord hath done vnto thee, and howe he hath had compassion on thee.

e The worlding more esteeme their Swine, then they do Jesus Christ.

20 So he departed, and began to publish in Decapolis, what great thinges Jesus had done vnto him: and all men did marueile.

f We must declare daily vnto others the benefites which God hath shewed towardes vs, that thereby they may giue him prayse and glory

21 ¶ And when Jesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was neere vnto the sea.

(Or, in the countrey of the ten cities,

Mat.9.18.luk. 8.41.

22 * And behoulde, there came one of the rulers of the Synagogue, whose name was Jairus: and when hee sawe him, he fell downe at his feete,

23 And besought him instantly, saying, My lytle daughter lieth at poynt of death: I pray thee that thou wouldest come and laye thine handes on her, that she may be healed, and liue.

24 Then hee went with him, and a great multitude followed him, & thronged him.

25 ¶ And there was a certaine womā, which was diseased w an issue of blood twelue yeeres,

26 And had suffred many thinges of many physicions, and had spent all that shee had, and it auailed her nothing, but she detayne much worse.

27 When she had heard of Jesus, she came in the prease behynd, and touched his garment.

f Her feyth brought her to Christ and maked her to approch neere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

28 For she sayde, If I may but touch his clothes, I shalbe whole.

29 And straightway ꝓ course of her blood was dryed vp, & she felt in her body, that she was healed of that plague.

30 And immediatly when Jesus perceiued in himselfe the vertue that went out of him, he turned him rounde about in the prease, and sayde, who hath touched my clothes?

(Or, saluted.

(Or, scourge.

31 And his disciples sayde vnto him, Thou seest the multitude throng thee, and sayest thou, who did touch me?

32 And he looked round about, to see her that had done that.

33 And the woman feared and trembled: for she knewe what was done in her, and she came and fell downe before him, and tolde him the whole trueth.

34 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

(Or, scourge.

35 While hee yet spake, there came from the same ruler of the Synagogues house certaine which sayde, Thy daughter is dead: why disease thou the Master any further?

36 Assone as Jesus heard that word spoken, he said vnto the ruler of the Synagogue, Be not afraide: onely beleeue.

37 And he suffred no man to followe him, saue Peter and James, and John the brother of James.

38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wayled greatly.

39 And he went in, and said vnto thē, Why make ye this trouble, and weepe? the childe is not dead, but sleepeth.

h He meane the was not dead as

* Whereby he meaneth the death to be contemptible in respect to a quickned life.

40 And they laught him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and ⁱ them that were with him, and entred in where the childe lay,

i For they had no hope to see her alyue againe

41 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

k That is one of thee disciples.

42 And straight way the maiden arose, and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.

43 And he charged them straightly that no man shoulde knowe of it, and commanded to giue her meate.

## CHAP VI.

4 Howe Christ and his are receiued in their owne countrey. 7 The Apostles commission. 15 Sundrie opinions of Christ. 17 Johns is put to death, and buried. 31 Christ giueth rest to his disciples. 35 The fiue loaues and two fishes. 49 Christ walketh on ꝓ water. 51 He healeth many.

Mat.13.54. luke 4.16.

AFterwarde * hee departed thence, & came into his owne countrey, and his disciples followed him.

2 And when ꝓ Sabbath was come, he began to teach in the Synagogue, & many that heard him, were astonied, and saide, ² From whence hath he these things? & what wisedome is this that

2 Christes neighbours are offended and mistooke

us giuen vnto him, that euen such great workes are done by his handes?

3 Is not this the carpenter Maries sonne, the brother of Iames & Joses, and of Juda and Symon? and are not his sisters here with vs? And they were [b] offended in him.

4 Then Jesus sayde vnto them, A Prophet is not without honour, but in his owne countrey, & among his owne kindred, and in his owne house.

5 And he could there doe no great workes, saue that he laide his handes vpon a fewe sicke folke, and healed them.

6 And he marueiled at their vnbelief, *and went about by the townes on euery side, teaching.

7 ¶ * And hee called the twelue, & began to sende thē two and two, and gaue them power ouer vncleane spirits,

8 And commanded them, that they should take nothing for their [c] iourney, saue a staffe onely: neither scrip, neither bread, neither money in their girdles,

9 But that they should be shod with [d] sandales, and that they should not put on two coates.

10 And he said vnto them, Whereſoeuer ye shall enter into an house, there abide till ye depart thence.

11 * And whosoeuer shall not receiue you, nor heare you, whē ye depart thēce, [e] * shake off the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shall bee easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

12 ¶ And they went out, & preached, that men should amend their liues.

13 And they cast out many deuils: and [f] * anoynted many that were sicke, with oyle and healed them.

14 ¶ * Then King Herode heard of him (for his name was spread abroad) and sayde, John Baptist is risen againe from the dead, & therefore great workes are wrought by him.

15 Other said, It is Elias: & some said, It is a prophet, or as one of the prophets.

16 * So whē Herode heard it he said, It is John whome I beheaded: hee is risen from the dead.

17 For Herode himself had sent forth, and had taken John and bound him in prison for Herodias sake, which was his brother Philips wife, because hee had maried her.

18 For John saide vnto Herode, * It is not [g] lawfull for thee to haue thy brothers wife.

19 Therefore Herodias had a quarell against him, and would haue killed him, but she could not:

20 For Herode feared John, knowing that he was a iust man, and an holy, and reuerenced him, and when hee heard him, he did many thinges, and [h] heard him gladly.

21 But the time being conuenient, when Herode on his birth day made a banket to his princes and captaines, and chefe estates of Galile:

22 And the daughter of the same Herodias came in and daunced, and pleased Herode and them that sate at table together, the King sayd vnto the maid, Aske of me what thou wilt, and I will giue it thee.

23 And he sware vnto her, whatsoeuer thou shalt aske of me, I will giue it thee, [euen] vnto the halfe of my kingdome.

24 * So she went forth, and saide to her mother, what shall I aske? And she said, Johns Baptists head.

25 Then she came in straight way with haste vnto the King, and asked, saying, I would that thou shouldest giue me euen now in a charger the head of John Baptist.

26 Then the King was verie sorie: [yet] for his othes sake, & for their sakes which sate at table with him, he would not refuse her.

27 And immediately the King sent the hangman, and gaue charge that his head should be brought. So he went and beheaded him in the prison,

28 And brought his head in a charger, and gaue it to the maide, and the maide gaue it to her mother.

29 And when his disciples heard it, they came and tooke vp his [i] bodie, and put it in a tombe.

30 ¶ * And the Apostles gathered themselues together to Jesus, & told him all thinges, both what they had done, and what they had taught.

31 And he sayde vnto them, Come ye aparte into the wildernesse, and rest a while: for there were many comming & goers, that they had not leasure to eate.

32 * So they went by ship out of the way into a desert place.

33 But the people saw them when they departed, and many knewe him, & ran afoot thither out of all cities, & came thither before them, & assembled vnto him.

34 * Then

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a Or, carpenters.

b That which ought to moue them to come to Christ, causeth them to go backe from him: which is the nature of their owne hardnes. Matt. 13.57. Luke 4.24. 7.44.

c That is, he would not.

d Lacke of faith maketh vs vnable to receiue Gods benefites. Matt. 4.23. Luke 8.1. 22.

e Christ onely sayth what he did or cared any thing much: ought he be burdenous, or yet bee their seruāt.

f Or parties. Act. 2.8.

g Which were a signe of light heeles eyes to the feete with stirrers.

h The faithfull beleeue first in obeying their lodgings in the their liuerie meate. Matth. 10.14. Luke 9.5

i In token of execration, and of the horrible vengeance of God which shall light vpon them. Act. 13.51. and 18.6

k The onely true signe of this miraculous working and power ascribed to the Apostles: that the gift of miracles ceasing, the ceremonie is to no vse.

l Marke 14.1

m The liberty that John had to reproue vice without exception of person, declareth howe the true ministers ought to behaue themselues.

n Such is the nature of Gods worde, that it compelleth the hearers to reuerence it: and no doubt the King had some good motions, but the feede fell in some places, and so tooke no roote.

o What inconueniences commeth by wanton dauncing. Mat. 14.8.

p Josephus calleth her name Salome, daughter of Philip, & Herodias, [or, carkes. Luke 9.10.

q The Apostles render account of their message, which is to declare their doctrine and obedience.

r Christ beareth with the infirmitie of his seruants, and bringeth them to quietnesse, that he may instruct them, & make them strong against troubles. Mat. 14.13. Luke 9.10.

departed out of one body went straight into another. Leuit. 15.16. and 20.21.

Mat. 9.36, and 14.14

34 And Jesus went out, and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepherd: & he began to teache them many things.

35 And when the day was now farre spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may go into the villages and townes about, and bie them bread: for they haue nothing to eate.

37 But he answered, and saide vnto them, Giue ye them to eate. And they said vnto him, Shall wee goe and bye two hundreth penywoorth of bread, and giue them to eate?

38 Then hee said vnto them, Howe many loaues haue yee? goe and looke. And when they knewe it, they said, Fiue, and two fishes.

39 So he commanded them, to make them all sit downe by companies vpon the greene grasse.

40 Then they sate down by rowes, by hundreths, and by fifties.

41 And he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eat, & were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assoone as hee had sent them away, hee departed into a mountaine to pray.

Mat 14.22. Iohn. 6.15

47 And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth watch of the night, hee came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirite, and cried out.

50 For they all saw him, and were sore afraide: but anone hee talked with them, and said vnto them, Be of good comfort: it is I, be not afraide.

51 Then he went vp vnto them into the ship and the winde ceased, and they were sore amased in themselues beyond measure, and marueiled.

52 For they had not considered the matter of the loaues, because their hearts were hardened.

53 ¶ And they came ouer, & went into the land of Gennesaret, and arriued.

54 So when they were come out of the ship, straight way they knewe him,

55 And ran about throughout all that region round about, & began to carie hither & thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the streetes, & prayed him that they might touche at the least the edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

1 The disciples eate with vnwashen handes. 6 The commandement of God is transgressed by mans traditions. 21 What defileth a man. 24 Of the woman of Syrophenisa. 32 The healing of the dumme. 37 The people praise Christ.

Mat.15.1.

THen gathered vnto him the Pharises, and certaine of the Scribes which came from Jerusalem.

2 And when they saw some of his disciples eate meate with common handes, (that is to say vnwashen) they complained.

3 (For the Pharises, and all the Jewes, except they wash their handes oft, eat not, holding the tradition of the Elders.

4 And (when they come) from the market, except they wash, they eate not. And many other things there be, which they haue taken vpon them to obserue, as the washing of cups, and pottes, & of brasen vessels, and of tables.)

5 Then asked him the Pharises and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate meate with vnwashen handes?

6 Then hee answered and said vnto them, Surely Esay hath prophesied well of you hypocrites, as it is written, This people honoureth me with their lippes, but their heart is farre awaye from me.

7 But they worship me in vaine, teaching for doctrines the commandements of men.

8 For yee lay the commandement of

a Which is about fiue pound sterling. Mat.14.17. Luk.9.13. Iohn. 6.9.

b Or by tables: that is, euery rake were set many and a table could holde.

c The Greeke worde signifieth such beds as are made in a garden, so that the company, which were there set, might seeme as flowers, or layers of beds in a garden.

d Which was about two or three houres before day.

e Or markets.

f For so any such vessell that was in his garment, but for the confidence which they had in him.

g Or, Gathered vnto him the Pharises, which came from Jerusalem.

h The Pharises would not eate vnlesse they washed their handes, because they thought that the common handling of many defiled them: and that they might not be defiled with the common handling of things defiled of them, they vsed many washings of cups, pottes, brasen vessels, and tables.

i Contemptuously drawing to himself their ignorance, that they knewe not the commandement of God, but obserued their owne traditions.

k Or, to obserue the iudgement of man.

of God apart, and obserue the tradition of men, as the washing of pottes and of cuppes, & many other such like things ye doe.

9 And he saide vnto them, Well, ye reiect the commandement of God, that ye may obserue your owne tradition.

Exod.20.12. deut.5.16. ephel.6.2. Exod.21.17. leuit.20.9. prou.20.20. 10 For Moses said, "Honour thy father, and thy mother: and, "whosoeuer shall curse father or mother, let him 'die the death.

11 But ye say, If a man say to father or mother Corban, that is, 'By the gift that is offered by me, thou maiest haue profite, he shall be free,

12 So ye suffer him no more to do any thing for his father, or his mother,

13 Making the worde of God of none authoritie by your tradition which yee haue ordeined: and yee doe many such like things.

Mat.15.10. 14 "Then he called the whole multitude vnto him, & said vnto them, Hearken ye all vnto me, and vnderstand.

"There is no outward or corporall thing, which entreth into man, that may defile him: meaning chiefly of meates, which, if they be take excessiuely, it commeth of the inordinate lust of the heart, and so the lust is euill.

15 There is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came vnto an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What, are ye without vnderstanding also? Doe ye not knowe that whatsoeuer thing from without entreth into a man, cannot defile him,

19 Because it entreth not into his heart, but into the belie, and goeth out into the draught which is the purging of all meates?

20 Then he said, That which commeth out of man, that defileth man.

Gen.6.5. & 8.21. 21 "For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murthers,

22 Thefts, couetousnes, 'wickednes, deceit, vnchastnes, 'a wicked eye, backbiting, pride, foolishnes.

'Or, enuie. 'Or, enuie.

23 All these euill things come from within, and defile a man.

Mat.15.21. 24 "And from thence he rose, and went into the borders of Tyrus & Sidon, and entred into an house, & would that no man should haue knowen: but he could not be hid.

25 For a certaine woman, whose litle daughter had an vncleane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenitian by nation, and she besought him that he would cast out the deuill out of her daughter.

27 But Jesus said vnto her, Let the h childrē first be fedde: for it is not good to take the childrens bread, and to cast it vnto whelpes.

28 Then she answered, and said vnto him, Truely, Lord: yet the whelpes eate vnder the table of the childrens 'crommes.

29 Then hee said vnto her, For this saying go thy way: the deuil is gone out of thy daughter.

30 And when she was come home to her house, she found the deuill departed, and her daughter lying on the bed.

31 "And hee departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galile, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, & stambred in his speache, & prayed him to put his hand vpon him.

33 Then he tooke him aside from the multitude, & put his fingers in his eares, and did spit, and touched his tongue.

34 And looking vp to heauen, hee sighed, and said vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tōgue was loosed, and he spake plaine.

36 And hee commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it,

37 And were beyond measure astonied, saying, "He hath done all things well: he maketh both the deafe to heare, and the domme to speake.

## CHAP. VIII

1 The miracle of the seuen loaues. 11 The Phariſes aske a signe. 14 The leauen of the Phariſes. 22 The blinde receiueth his sight. 29 He was knowen of his disciples. 31 He reproueth Peter. 34 And sheweth how necessarie perfection is.

IN 'those daies, when there Mat.15.32.
was a very great multitude, and had nothing to eate, Jesus called his disciples to him, and said vnto them,

2 I haue 'compassion on the multitude, because they haue nowe continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of thē came frō farre.

4 Then

"Meaning the Iewes, to whom the promises were first made. The Iewes tooke it ligiers no better then the dogs and therfore Christ speaketh according to their opinion.

h Ye shall eath but the poore crommes, and not the childrens bread, wherein he declareth her faith and humilitie.

i Declaring by this signe the compassion that he hath vpon mens miseries.

Gen.1.31. ecclus.39.16. k As if they would say, before all the miracles that he hath done, euen this now declareth that whatsoeuer he doeth, is very well.

l Speaking of his disciples, to whom he is a great burden.

m Christ prouideth for his, whom they seem to be destitute and forsaken.

4 Then his disciples answered him, ‖Howe can a man satisfie these [a] with bread here in the wildernes?

5 And hee asked them, Howe many loaues haue ye? And they said, Seuen.

6 Then he cõmanded the multitude to sit down on the ground: and he tooke the seuen loaues, and gaue thankes, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a fewe smal fishes: and when he had giuen thankes, he cõmanded them also to be set before thẽ.

8 So they did eate, and were suffised, and they tooke vp of the broken meate that was left, seuen baskets full,

9 (And they that had eaten, were about foure thousãd) so he sent thẽ away.

10 ¶ And anon he entred into a ship with his disciples, and came into [c] the parts of Dalmanutha.

11 And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then hee [d] sighed deepely in his spirite, and said, Why doeth this generation seeke a signe? Verely I say vnto you, a signe shal not be giuen vnto this generation.

13 ¶ So he left them, and went into the ship againe, and departed to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 And he charged thẽ, saying, Take heed, and beware of the [e] leauē of the Pharises, and of the leauen of Herode.

16 And they thought among themselues, saying, It is, because we haue no bread.

17 And when Iesus knewe it, he said vnto thẽ, Why reason you thus because ye haue no bread? perceiue ye not yet, neither vnderstande? haue ye your hearts yet hardened?

18 Haue ye eyes and and see not? and haue ye eares and heare not? and doe ye not remember?

19 When I brake the fiue loaues among fiue thousand, howe many baskets full of broken meate tooke ye vp? they said vnto him, Twelue.

20 And when I brake seuen among foure thousand, howe many baskets of the leauings of broken meate tooke yee vp? and they saide, Seuen.

21 Then he saide vnto them, [f] Howe is it that ye vnderstand not?

22 ¶ And he came to Bethsaida, and they brought a blind man vnto him, and desired him to touch him.

23 Then hee tooke the blinde by the hand, and led him out of the towne, and spit in his eyes, and put his hands vpon him, and asked him, if he saw ought.

24 And he looked vp, and saide, I see men: for I see them walking like trees.

25 After that, he put his hãds againe vpõ his eyes, and made him looke againe. And he was restored to his sight, and saw euery man afarre off clerely.

26 And he sent him [g] home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whome do men say that I am?

28 And they answered, Some say, Iohn Baptist: and some, Elias: and some, one of the Prophets.

29 And he said vnto thẽ, But whom say ye that I am? Thẽ Peter answered and said vnto him, thou art the Christ.

30 And he sharply charged thẽ that concerning him they should tel no man.

31 Then he began to teach them that the Sonne of man must suffer many things, and should bee reproued of the Elders, and of the hie Priestes, and of the Scribes, and be slaine, and within three dayes rise againe.

32 And he spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter saying, Get thee behind me, Satã: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And hee called the people vnto him with his disciples, and saide vnto them, Whosoeuer will followe me, let him forsake himselfe, and take vp his crosse, and followe me.

35 For whosoeuer will saue his life, shall lose it: but whosoeuer shal lose his life for my sake and the Gospels, he shall saue it.

36 For what shall it profite a man, though he should winne the whole World, if he lose his soule?

37 Or what shall a man giue for recompense of his soule?

38 For whosoeuer shalbe ashamed of me,

[a] Or, whence.
[b] If hyrne were so hard to come by, it seemed impossible to obtaine other meate.
[c] Which was ouer to Bethsaida, but were the lake of Genezaret and mysit. Matth. 16. 1.
[d] Oh the vnspeakable loue of our Christ! how long shal we abuse his great mercies?
[e] Christ goeth about by parables to saue them frõ vtter destruction.
[f] Or, to signe be giue.
[g] As if he would say, if I shewe them any signe let me be accursed and be rejected. Matth. 16. 4.
[h] He vnfeigned them to beware of their corrupt doctrine, and such subtile practises as the aduersaries vsed to suppresse his Gospel.

Mat. 14. 19.

Mat. 16. 12.

Mat. 16. 13. Luke 9. 18.

He that is thy enemie is of God and fulfilleth the will of Satan.

Iohn 6. 11.
[i] Christ reproueth them because their minds are as yet vpon the matter of traditions, notwithstanding they had proued by diuers miracles who he was.

This worde signifieth no correction of the mind and reasoning, but a reasoning as when men [illegible]

Mat. [illegible]

me, and of my wordes among this adulterous and sinfull generatiõ, of him shal the Sonne of mã be ashamed also, whẽ he commeth in the glorie of his Father with the holy Angels.

## CHAP. IX.

3 The transfiguration. 7 Christ is to be heard. 26 The vnclean spirit is cast out. 29 The power of prayer and fasting. 31 Of the death and resurrection of Christ. 33 The disputation who should be the greatest. 38 Not to hinder the course of the Gospel. 42 Offences are forbidden.

Matth. 16.28. Luke 9.27.

AND he said vnto them, Verely I say vnto you, that there be some of them that stande here, which shal not taste of death till they haue seene the [a] kingdome of God come with power.

a The preaching of the Gospel receiued and increased, he spake this to comfort them, and that they should not think, the promises were vaine. Matth. 17. Luke 9.28

2 And six dayes after, Jesus tooke Peter, and James, and John, and brought them vp into an high mountaine out of the way alone, and he was transfigured before them.

3 And his rayment did [b] shine, and was very white, as snowe, so white as no fuller can make vpon the earth.

b Christ shewed by his miracles so farre as their infirmitie was able to comprehende it.

4 And there appeared vnto them Elias with Moses, and they were talking with Jesus.

5 Then Peter answered, and said to Jesus, Master, it is good for vs to bee here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

c Peter measured this vision according to his owne capacitie, not considering the end thereof. Mat. 3.17 & 17.5. luk 3.22. chap 9.11

6 For he knewe not what he saide: for they were afraide.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, [d] This is my beloued Sonne: heare him.

d Christ onely must be the chiefe teacher & instructour of all them, which professe them selues to be his members, seeing God the Father giueth him this authoritie and commandeth vs this obedience. Matth. 17.5 Marke 9.7 Deut. 18.15

8 And suddenly they looked round about, and saw no more any man saue Jesus onely with them.

9 And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demaunded one of another, what the rising from the dead againe should meane:

11 Also they asked him, saying, Why say the Scribes, that [e] Elias must first come?

e Christ saith expresly that Iohn Baptist was the true Elias to come before Christ, and not Elias himself.

12 And he answered, and said vnto them, Elias verely shall first come and restore all things: and as it is written of the Sonne of man, he must suffer many things, and be set at naught.

13 But I say vnto you, that Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ And when he came to his disciples, he saw a great multitude about them, and the Scribes disputing with them.

Mat. 17.14. luk. 9.37. ¶ To the nine, which he left behinde.

15 And straight way all the people, when they beheld him, were amased, and ran to him, and saluted him.

16 Then he asked the Scribes, what dispute you among your selues?

[Or, against them.

17 And one of the cõpanie answered, and said, Master, I haue brought my sõne vnto thee, which hath a dom spirit:

18 And whersoeuer he taketh him, he [f] teareth him, and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they shoulde cast him out, and they could not.

f When the spirit entred vpon him, he rented him with inward sorowe and pangs, as in a couple a man feeleth such griefe as if his bowels were rent asunder.

19 Then he answered him, and said, [g] O faithles generation, how long now shall I be with you? how lõg now shall I suffer you? Bring him vnto me.

g It seemeth that this man offended not so sharpe an answere: but Christ speaketh in her person to the Pharises, which were stubborne and desperate.

20 So they brought him vnto him: and assoone as the spirit saw him, he tare him, and he fell downe on the grounde, wallowing and foming.

21 Then he asked his father, How long time is it since he hath bene thus? And he said, Of a childe.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Jesus said vnto him, If [h] thou canst beleeue it, all things are possible to him that beleeueth.

h The Lord is cure ready to helpe vs, so tha. we put him not backe through our incredulitie.

24 And straight way the father of the childe cryed with teares, said, Lord, I beleeue: helpe my [i] vnbeliefe.

i All things that are agreeable to the will of God, shalbe graunted to him that beleeueth. for such seeketh nothing that is contrary to his will or that is not reuealed in his worde.

25 When Jesus saw that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou dõme and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 Then the spirit cryed, and rent him sore, and came out, and he was as one dead, in so much that many said, He is dead.

27 But Jesus tooke his hande, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer and fasting.

[k] Meaning, the childe.

[l] Meaning, that prayer which is truely grounded vpon faith, and hath fasting ioyned vnto it as a profitable aide. Matt. 17.22. luk. 9.22.

30 ¶ And they departed thence, and went through Galile, and he would not that any should haue knowen it.

31 For

31 For he taught his disciples, & sayd vnto them, The Sonne of man shall be deliuered into the handes of men, & they shall kill him, but after that he is killed, he shall rise againe the third day.

p Because they imagined that Christ should raigne temporally, this matter of his death was so strange, that they could perceiue nothing. Mat. 8.1. luc 9.45.

32 But they vnderstoode not that saying, and were afraied to aske him.

33 * After he came to Capernaum: and when he was in the house he asked them, What was it that ye disputed among you by the way?

34 And they helde their peace: for by the way they reasoned among themselues who should be the chiefest.

35 And he sate downe, and called the twelue, and saide to them, If any man desire to be first, the same shall be last of all, and seruant vnto all.

36 And he tooke a litle childe, & set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoeuer shal receiue one of such litle children in my name, receiueth me: and whosoeuer receiueth me, receiueth not me, but him that sent me.

q To wit, one of vs two, but as him in whō is all perfection and fulnesse of all graces & benefites. Luke 9.49.

38 ¶ * Then Iohn answered him, saying, Master, We sawe one casting out deuils by thy Name, which followeth not vs, and We forbade him, because hee followeth vs not.

2. Cor. 12.3. [Or, any great worke.

39 * But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

r Although he shewe not himselfe to be mine at an that he beareth reuerence to my Name as is enough for vs. Mat. 12.30. Mar. 9.40. Luke. 11.23.

40 For whosoeuer is not against vs, is on our part.

41 * And whosoeuer shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his reward.

42 * And whosoeuer shall offend one of these litle ones, that beleeue in me, it were better for him rather, [s] a millstone were hanged about his necke, and that he were cast into the sea.

Mat. 5.30. and 18.8 s Iesus maner of speach, which likeneth, that we should cut off all things which hinder vs to serue God by.

43 * Wherefore if thine [t] hande cause thee to offende, cut it off: it is better for thee to enter into life, maimed, then hauing two hands, to go into hell, into the fire that neuer shalbe quenched,

44 * Where their worme dyeth not, and the fire neuer goeth out.

45 Like wise if thy foote cause thee to offende, cut it off: it is better for thee to goe halte into life, then hauing two feete to be cast into hell, into the fire that neuer shalbe quenched,

46 Where their worme dieth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offende plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eies, to be cast into hell fire,

48 Where their worme dyeth not, & the fire neuer goeth out.

49 For euery man shall bee * salted with fire: and * euery sacrifice shalbe salted with salt.

50 * Salt is good: but if the * salt bee vnsauerie, wherewith shall it bee seasoned? Haue salt in your selues, and haue peace one with another.

(X)

3 Of diuorcement. 1 Christ is an aduersarie to the Pharisees. 3 Christ reproueth their hardnesse. 13 The children are offered. 17 The young man. 23 The danger of riches. 32 Christ telleth his death.

Mat. 19.1.

AND he arose from thence, & went into the coastes of Iudea by the farre side of Iordan, and the people resorted vnto him againe: and as hee was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife: and tempted him.

3 And he answered, and said vnto them, What did * Moses commaund you?

Deut. 24.1.

4 And they sayde, Moses suffered to write a bil of diuorcement, and to put her away.

5 Then Iesus answered and said vnto them, For the hardnes of your heart he wrote this precept vnto you.

6 But at the beginning of the creation, * God made them male and female.

2 The text is plaine, that adulters, vnto repentance, are to be receiued by the Church.

7 For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shalbe one flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he sayde vnto them, * Whosoeuer shall put away his wife and marry another, committeth adulterie against her.

Matth. 5.32. b For the second cause is vnto vs but one, that is for

12 And if a woman put away her husbande, and bee married to another, shee committeth adulterie.

13 ¶ * Then they brought litle children to him, that he should touch them: and his Disciples rebuked those that brought them.

Mat. 19.13.

14 But when Iesus saw it, he was displeased, and saide to them, Suffer

C.i. the

the litle children to come vnto mee, & forbid them not: for of such is the kingdome of God.

15 Verely I say vnto you, whosoeuer shal not receiue the kingdome of God as a litle childe, he shall not enter therein.

16 And he tooke thē vp in his armes, and put his handes vpon them, & [1] blessed them.

17 ¶ And when he was gone out on the way, there came one [a] running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus sayde to him, Why callest thou me good? there is none [b] good but one, that is, God.

19 Thou knowest the commaundementes, [c] Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, & said to him, Master, all these thinges I haue obserued from my youth.

21 And Iesus beholde him, & [d] loued him, & sayde vnto him, One thing is lacking vnto thee, Goe and sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauē, and come, followe me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for hee had great possessions.

23 And Iesus looked rounde about, and said vnto his disciples, How hardly doe they that haue riches, enter into the kingdome of God

24 And his disciples were astonied at his words. But Iesus answered again, and said vnto them Children how hard is it for them that trust in riches, to enter into the kingdome of God?

25 It is easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Iesus looked vpon thē, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ [e] Then Peter began to say vnto him Lo, We haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I saye vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But hee shall receiue an hundredth folde now at this present: houses, and brethren, and sisters, and mothers, and children, and landes with [f] persecutions, and in the World to come, eternal life.

31 [g] But many that are first, shalbe last, and the last, first.

32 ¶ [h] And they were in the way going vp to Ierusalem, and Iesus went before them, and they were amased, and as they followed, they were afrayd: and Iesus tooke the twelue againe, and began to tell them what things should come vnto him,

33 Saying, Behold, We go vp to Ierusalē, & the Sonne of man shall be deliuered vnto the Priests, & to the Scribes, and they shall condemne him to death, & shall deliuer him to the Gentiles.

34 And they shal mocke him, & scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ [i] Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, Wee would that thou shouldest doe for vs that that We desire.

36 And he said vnto thē, What would ye I should do for you?

37 And they said to him, Graunt vnto vs, that Wee may sit one at thy right hande, and the other at thy left hande in thy glory.

38 But Iesus said vnto thē, Ye know not what ye aske. Can ye [m] drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I shall be baptized with?

39 And they saide vnto him, Wee can. But Iesus said vnto thē, Ye shal drinke in deede of the cup that I shal drinke of, and be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not mine to giue, but it shall be giuen to thē for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, [n] Ye knowe that they which delite to beare rule among the Gentiles, haue dominatiō ouer them, & they that be great among them, exercise authoritie ouer them.

43 But it shall not be so among you: but Whosoeuer will be great among you, shalbe your seruant.

44 And

a. We must be regenerate and doyed of all pride and confidence of [illegible] vtterly the Iewes that the greater thou doest the more reward [illegible] for God also, ing bound of his Couenant did by solemne vow of prayer offer vp euen the tithes to God, Matth. 19. 16. Luke 18. 18. b. Christ vseth to throwe out the goodnes was far aboue vs then the goodnesse and iustice attributed to men whose full of sinne and hypocrisie. c. Christ, he appointed certaine moodes that was in him whereby he gaue him a liuely motion. d. He toucheth his maladie & sore, with a desire of felt not.

e. Which portendeth his trust in riches.

f. For he can giue more then the riche to enter into heauen, as if he had them not.

g. We must measure these promises by our owne courtous desires but refere them to Gods will & to ours in our persecutions and afflictions for so shall the same be turned to the best to vs. We may enjoy our treasure in Heauē, Matth. 6. 20. Luke 12. 33. h. He saith that because they that are first cannot be sloothe go the forward & not because others. Matth. 20. 17. Luke 18. 31. Matth. 20. 20.

i. I haue not this commission for this time.

k. We must measure these promises by our owne courtous desires but refere them to Gods will & to ours in our persecutions and afflictions for so shall the same be turned to the best to vs. We may enjoy our treasure in Heauē, Matth. 6. 20. Luke 12. 33.

l. Luke 22. 25.

m. Can you be partakers of my crosse and afflictions?

n. Christ would not y his disciples and ministers should be brawe rule as worldly gouernours vse.

44 And whosoeuer will bee chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

Matth.20.29. luk.18.35.

46 ¶ * Then they came to Jericho: and as he went out of Jericho with his disciples and a great multitude, Bartimeus þ sonne of Timeus, a blinde man, sate by the way side begging.

* The other Euangelists mention two, but marke nameth him that was most known.

47 And when hee heard that it was Jesus of Nazaret, he began to crye and to saye, Jesus the sonne of Dauid, haue mercie on me.

48 And many rebuked him, because he should holde his peace: but he * cryed much more, O Sonne of Dauid, haue mercy on me.

* The more that Satan resisteth vs, the more our fayth ought to increase.

49 Then Jesus stoode still, and commanded him to be called: and they called the blinde, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and said vnto him, what wilt thou that I doe vnto thee? And þ blinde said vnto him, Lord, that I may receiue sight.

52 Then Jesus saide vnto him, Goe thy way: thy fayth hath saued thee. And by and by, he receiued [his] sight, & followed Jesus in the way.

## CHAP. XI

11 Christ entreth to Jerusalem. 13 The figge tree wyeth vp. 15 The buyers & sellers are cast out of the Temple. 24 He declareth the vertue of fayth, & how we should pray. 27 The Pharisees question with Christ.

Mat.21.1. luk. 19.29.

AND * when they came neere to Jerusalem, to Bethphage and Bethania vnto þ mount of Oliues, he sent foorth two of his disciples,

2 And sayde vnto them, * Goe your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shal find a colte bound, whereon neuer man sate: loose him, and bring him.

* Christ sheweth by this poore entry the state of his kingdome, and it is not like to the great magnificence that we vse.

3 And if any man say vnto you, Why do ye this? Say that þ Lord hath neede of him, and straight way hee will sende him hither.

4 And they went their way, & founde a colte tyed by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stoode there, saide vnto them, What doe ye loosing the colte?

6 And they said vnto them, as Jesus had commanded thē. So they let them goe.

7 ¶ * And they brought the colte to Jesus, and cast their garments on him, and he sate vpon him.

* Iohn 12.14.

8 And * many spread their garments in the way: other cut downe braunches of the trees, and strawed them in þ way.

* Euery one thought some figure of honor and reuerence.

9 And they that went before, & they that followed, cryed, saying, Hosanna: blessed be he that commeth in þ Name of the Lord.

(Or, saue, I pray thee.

10 Blessed be [the] kingdome þ commeth in the Name of the Lorde of our father Dauid: Hosanna, O thou which art in the highest heauens.

* Many came in their owne name, but Christ came in the Name of the Lord.

11 * So Jesus entred into Jerusalem, and into the Temple: and when he had looked about on all things, and now it was euening, hee went foorth vnto Bethania with the twelue.

* Because the money changers were to him. Matth.21.10. luk.19.45

12 * And on the morowe when they were come out from Bethania, he was * hungrie.

* Matth.21.18.

* Christ was subiect to our infirmities.

13 And seeing a figge tree a far off, that had leaues, he went to see if he might find any thing theron: but whē he came vnto it, he found nothing but leaues: for the time of figges was not yet.

14 Then Jesus answered, and said to it, * Neuer man eate fruite of thee hereafter while the worlde standeth: & his disciples heard it,

* This worke declare howe euil they accompte God who, hauing but an outward appearance without fruit.

15 ¶ And they came to Jerusalem, & Jesus went into the Temple, & began to cast out them that sold and bought in the Temple, and ouerthrewe the tables of the money chaungers, and the seates of them that solde doues.

16 Neither would he suffer that any man shoulde carie a vessell through the Temple.

17 And he taught, saying vnto them, Is it not written, * Mine House shall be called the house of prayer vnto all nations? * but you haue made it a denne of theeues.

* Esa.56.7. Ier.7.11.

18 And þ Scribes & the Priests heard it, and sought howe to * destroy him. for they feared him, because the whole multitude was astomed at his doctrine.

* For neither could they suffer reproofe nor admonition, nor their vices could be vnderstood.

19 But whē euen was come, Jesus went out of the citie.

20 ¶ * And in the morning as they passed by, they sawe the figge tree dryed vp from the rootes.

* Matth.21.19.

21 Then Peter remembred, and sayd vnto him, Master, behold, the figge tree which thou cursedst, is withered.

22 And Jeſus anſwered, and ſayde vnto them, Haue faith in God.

23 For verely I ſay vnto you, ‡ whoſoeuer ſhall ſaye vnto this mountaine, Take thy ſelfe away, and caſt thy ſelfe into the ſea, and ſhall not wauer in his heart, but ſhal beleeue that thoſe thinges which he ſaith, ſhal come to paſſe, whatſoeuer he ſaith ſhalbe done to him.

24 * Therfore I ſay vnto you, whatſoeuer yee deſire when yee pray, beleeue that ye ſhall haue it, and it ſhalbe [done] vnto you.

25 * But when ye ſhall ſtand, ‡ pray, forgiue, if ye haue any thing againſt any man, that your Father alſo which is in heauē, may forgiue you your treſpaſſes.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your treſpaſſes.

27 ¶ * Then they came again to Jeruſalem: and as he walked in the Temple, there came to him the hie Prieſtes, ‡ the Scribes, and the Elders,

28 And ſaid to him, By what authority doeſt thou theſe things? & who gaue thee this authoritie, that thou ſhouldeſt doe theſe things?

29 Thē Jeſus anſwered, ‡ ſaid vnto them, I will alſo aſke of you a certaine thing, ‡ anſwere ye me, ‡ I will tell you by what authoritie I doe theſe things.

30 The * baptiſme of John, was it from heauen, or of men? anſwere me.

31 And they thought with thē ſelues, ſaying, If we ſhall ſay from heauen, he will ſay, Why thē did ye not beleeue him?

32 But if we ſay of men, we feare the people: for all men counted John, that he had bene a very Prophet.

33 Then they anſwered, and ſaid vnto Jeſus, We can not tel. And Jeſus anſwered, and ſayde vnto them, Neither will I tell you by what authoritie I doe theſe things.

## CHAP. XII.

2 The vineyarde is let out. 14 Obedience and tribute due to princes. 23 The reſurrection of the dead. 28 The ſumme of the Lawe. 35 Chriſt the ſonne of Dauid. 38 Hypocrites muſt be eſchewed. 41 Chriſtes offring of the poore widowe.

AND hee began to ſpeake vnto them in parables, * A certaine man planted a vineyard, and compaſſed it with an hedge and digged a pit for the * winepreſſe and builte a towre in it, and let it out to husbandmē, ‡ went into a ſtrange countrey.

2 And at a time, he ſent to the husbandmen a ſeruant, that hee might receiue of the husbandmen of the fruit of the vineyarde.

3 But they tooke him, and beat him, and ſent him away emptie.

4 And againe, he ſent vnto them an other ſeruant, ‡ at him they caſt ſtones, and brake his head, and ſent him away ſhamefully handled.

5 And againe he ſent another, ‡ him they ſlewe, and many other, beating ſome, and killing ſome.

6 Yet had he one ſonne, his deare beloued: him alſo hee ſent the laſt vnto thē, ſaying, They will reuerence my ſonne.

7 But the husbandmen ſaide among themſelues, This is the heire: come, let vs kill him, and the inheritance ſhall be ours.

8 So they tooke him, and killed him, and caſt him out of the vineyarde.

9 What ſhall then the Lorde of the vineyard do? He will come and deſtroy theſe husbandmē, and giue the vineyard to others.

10 Haue yee not read ſo much as this Scripture? * The ſtone which the builders did refuſe, is made the head of the corner.

11 This * was done of the Lord, and it is marueilous in our eyes.

12 Thē they went about to take him, but they feared the people: for they perceiued that hee ſpake ‡ parable againſt them: therefore they left him, and went their way.

13 ¶ * And they ſent vnto him certaine of the Phariſes, ‡ of the Herodians that they might take him in his talke.

14 And when they came they ſaid vnto him, Maiſter, We know we that thou art true, and careſt for no man: for thou conſiderest not the perſon of men, but teacheſt the * way of God truely. Is it lawfull to giue tribute to Ceſar, or not?

15 Shoulde we giue it, or ſhoulde we not giue it? But he knewe their hypocriſie and ſaide vnto them, Why tempt ye me? Bring me a penie, that I may ſee it.

16 So they brought it, and hee ſaide vnto them, Whoſe is this image and ſuperſcription? and they ſayde vnto him, Ceſars.

17 Then Jeſus anſwered, ‡ ſaid vnto them, * Giue to Ceſar the things that are Ceſars, and to God, thoſe that are Gods: and they marueiled at him.

18 ¶ * Then came the Sadducees vnto him, (which ſay, there is no reſurrection) and they aſked him, ſaying,

19 Maiſter,

---

h Chriſt taketh occaſion to inſtruct the people of the vertue of faith.

Matth 7 7. Luke 11 9. 1 He teacheth vs not to aſke of the vngodlie, or eſteemeth good in our fancies: for our prayer muſt be grounded on faith, and our faith vpon the worde of God. Matth 6 14.

Matth. 21. 23. Luke. 20. 1. 2.

k He comprehendeth his whole office & miniſterie.

l They came of malice, and not to learne: therfore Chriſt thought it not conuenient to be taught.

Luke 20 9. Iſa 5 1. 2 The Greke worde ſignifieth the moſt ſtrong fence, which is vſed to incloſe a place, or ſeuer the one from the other.

b He foreſeeth the plague that ſhal befal the ſe ambitious and rauenous rulers, whoſe hearts are hardened againſt Chriſt. Pſal 118, 22. Iſa. 28 16 mat. 21 42 act 4. 11 rom 9 33. 1 pet 2. 7, 8.

c Eyther the ordinance of God that it ſhoulde be ſo, which moſt commonly is contrary to mans reaſon. ‡ that that which was ſpoken figuratiuely of Dauid, is fulfilled in Chriſt, reade Pſalm. 22. 16. Matth. 22. 15. Luk. 20. 20.

d As the qualities of ſ mind or body or of outward thinges.

e As goodly manners agreeable to Gods Lawe.

f He gaue vs to vnderſtande that he knewe their malitious entent. Rom 13 7.

Matth. 22 23. Luke. 20. 27.

Deut. 25 5.

19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

20 There were seuen brethren, and the first tooke a wife, and when he dyed, left no issue.

21 Then the second tooke her, and he dyed, neither did he yet leaue issue, and the third likewise.

22 So seuen had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shal rise again, whose wife shal she be of them? for seuen had her to wife.

24 Then Jesus answered, and sayd vnto them, Are ye not therefore deceiued, because yee knowe not the Scriptures, neither the power of God?

25 For when they shal rise againe frō the dead, neither men marie, nor wiues are maried, but are as the Angels which are in heauen.

26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, how in the bush God spake vnto him, saying, I am the God of Abraham and the God of Isaac, and the God of Iacob?

27 He is not the God of the dead, but the God of the liuing. Ye are therefore greatly deceyued.

28 Then came one of the Scribes that had heard the disputing together, and perceyuing that hee had answered them well, hee asked him, which is the first commandement of all?

29 Jesus answered him, The first of all the commandements is, Heare, Israel, The Lord our God is the only Lord.

30 Thou shalt therefore loue the Lord thy God with all thine heart, and with all thy soule, and with all thy mind, and with all thy strength: this is the first commandement.

31 And the seconde is like, that is, Thou shalt loue thy neighbour as thy self. There is none other cōmandement greater then these.

32 Then the Scribe sayde vnto him, Well Master, thou hast sayde the trueth, that there is one God, and that there is none but he,

33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as himselfe, is more then all burnt offrings and sacrifices.

34 Then, when Jesus sawe that he answered discreetely, hee sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 And Jesus answered and said teaching in the Temple, How say the Scribes that Christ is the sonne of Dauid?

36 For Dauid himself said by the holy Ghost, The Lord said to my Lorde, Sit at my right hand, till I make thine enemies thy footestoole.

37 Then Dauid himselfe calleth him Lorde: by what meanes is he then his sonne? And much people heard him gladly.

38 Moreouer he sayde vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,

39 And the chefe seates in the Synagogues and the first roomes at feastes,

40 Which deuoure widowes houses, euen vnder a colour of long prayers. These shal receiue the greater damnation.

41 And Jesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.

42 And there came a certaine poore widowe, and shee threwe in two mites, which make a quadran.

43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

44 For they all did cast in of their superfluitie: but the of her pouertie did cast in all that she had, euen all her liuing.

## CHAP. XIII.

1 The destruction of Jerusalem. 10 The Gospel shalbe preached to all nations. 21 The perseuerance of the elect. 24 The signes which shalbe before the comming of Christ. 32 Whose knowledge is vncertaine. 35 Exhortation to watch.

AND as hee went out of the Temple, one of his disciples sayde vnto him, Master, see what stones, and what buildings are here.

Mar. 13 1. Luk. 21. 5.

2 Then Jesus answered and said vnto him, Seest thou these great buildings? there shall not bee left one stone vpon a stone, that shal not be throwen downe.

Luk. 19. 43. 44.

3 And as he sate on the mount of Oliues, ouer against the Temple, Peter, and James, and John, and Andrewe asked him secretely,

4 Tell vs, when shall these things be? and what shalbe the signe when all these things shalbe fulfilled?



a This was a politike law giuen for a time for the preseruation of families, reade Mat. 22. 24.

b Not as touching the spirituall matter, but concerning the state of corruption, & temporalitie, so that then there shall need no more marriage. Exod. 3. 6. mat. 22. 32. c Them it followeth that they liue, although they be deceased out of this life. Mat. 22. 35.

Deut. 10. 12. deut. 6. 4.

d Or, thought.

e That is, no poeme by on the first, and preferreth the loue of God. Leuit. 19. 18. mat. 22. 39 rom. 13. 9. galat. 5. 14. iam. 2. 8.

f He meaneth all the ceremonies of the Law, wherein the hypocrites put great holinesse.

Because he shewed himself not to be a true worshipper of God.

Matt. 22. 44. Luk. 20. 42. Spoken by the holy Ghost by the spirit of prophecie.

Matt. 23. 1. Luk. 11. 43. & 20. 46. To condemne pestilent doctrine and vaine glorie.

Matt. 23. 14. Mar. 12. 40. Luk. 20. 47. Which deuour widowes houses.

Luk. 21. 1. Which is about half a farthing.

Our Sauiour shal descende in the cloudes with power & terrible wisdō.

Deut. 25 5.

19 Master, Moses wrote vnto vs, If any mans brother die, and leaue his wife, and leaue no children, that his brother should take his wife, and raise vp seede vnto his brother.

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4 Tell vs, when shall these things be? and what shalbe the signe when all these things shalbe fulfilled?



a This was a politike law giuen for a time for the preseruation of families, reade Mat. 22. 24.

b Not as touching the spirituall matter, but concerning the state of corruption, & temporalitie, so that then there shall need no more marriage. Exod. 3. 6. mat. 22. 32. c Them it followeth that they liue, although they be deceased out of this life. Mat. 22. 35.

Deut. 10. 12. deut. 6. 4.

d Or, thought.

e That is, no poeme by on the first, and preferreth the loue of God. Leuit. 19. 18. mat. 22. 39 rom. 13. 9. galat. 5. 14. iam. 2. 8.

f He meaneth all the ceremonies of the Law, wherein the hypocrites put great holinesse.

Because he shewed himself not to be a true worshipper of God.

Matt. 22. 44. Luk. 20. 42. Spoken by the holy Ghost by the spirit of prophecie.

Matt. 23. 1. Luk. 11. 43. & 20. 46. To condemne pestilent doctrine and vaine glorie.

Matt. 23. 14. Mar. 12. 40. Luk. 20. 47. Which deuour widowes houses.

Luk. 21. 1. Which is about half a farthing.

Our Sauiour shal descende in the cloudes with power & terrible wisdō.

5 And Jesus answered them, and began to say, [a] Take heede least any man deceyue you.

6 For many shall come in my name, saying, I [b] am Christ, and shall deceiue many.

7 Furthermore when yee shall heare of warres, and rumours of warres, bee yee not troubled: for such things must needes be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdome against kingdome, and there shall bee earthquakes in diuers quarters, & there shall be famine & troubles: these are [c] beginnings of sorowes.

9 But take ye heed to your selues: for they shall deliuer you vp to the Councils, & to the Synagogues: ye shalbe beaten, and brought before rulers and kings for my sake, for a testimonall vnto them.

10 And the Gospel must first be published among all nations.

11 [d] But when they leade you, and deliuer you vp, take yee no thought afore, neither premeditate what ye shall say: but whatsoeuer is giuen you at the same time, that speake: for it is not yee that speake, but the holy Ghost.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise agaynst their parents, & shall cause them to die.

13 And ye shalbe hated of all men for my Names sake: but whosoeuer shall endure vnto the end, he shalbe saued.

14 [e] Moreouer, when ye shall see the abomination of desolation (spoken of by [f] Daniel the Prophet) standing where it ought not (let him that readeth, consider it,) then let them that be in Judea, flee into the mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house,

16 And let him that is in the fielde, not turne backe againe vnto the things which hee left behinde him, to take his clothes.

17 Then woe shalbe to them that are with child, and to them that giue sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For there shalbe in those dayes such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shalbe.

20 And except that the Lorde had shortened those dayes, no flesh should be saued: but for the electes sake, which he hath chosen, he hath shortened those dayes.

21 Then [g] if any man say to you, Lo, here is Christ, or, loe, he is there, beleeue it not.

22 For false Christes shall rise, and false prophets, and shal shew signes and wonders, to deceiue if it were [h] possible, the very elect.

23 But take ye heed: behold, I haue shewed you all things before.

24 [i] Moreouer in those dates, after that tribulation, the Sunne shall ware darke, & the Moone shal not giue her light,

25 And the [k] starres of heauen shall fall: and the powers which are in heauen, shall shake.

26 And then shal they see the Sonne of man comming in the cloudes, with great power and glorie.

27 [l] And he shall then sende his Angels, and shall gather together his elect from the foure windes, and from the vtmost parte of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, yee knowe that sommer is neere.

29 So in like maner, when ye see these things come to passe, knowe that [the kingdome of God] is neere, [euen] at the doores.

30 Verely I say vnto you, that this [m] generation shall not passe, till all these things be done.

31 Heauen & earth shall passe away, but my words shall not passe away.

32 But of that day & houre knoweth no man, no, not the Angels which are in heauen, neither the [n] Sonne himselfe, saue the Father.

33 [o] Take heede: watch, and pray: for ye know not when the time is.

34 [p] For the Sonne of man is as a man going into a straunge countrey, & leaueth his house, & giueth authoritie to his seruants, & to euery man his worke, and commandeth the porter to watch.

35 Watch therefore, (for yee knowe not when the Master of the house will come, at euē, or at midnight, at the cocke crowing, or in the dawning)

36 Lest if he come sodenly, he should finde you sleeping.

37 And those things that I say vnto you, I say vnto all men, watch.

[a] Ye are not sure of the houre when the Lorde will come, therefore watch.

[b] He hath authority from God of the vtter destruction of Jerusalem, & therefore needeth not to haue any more particular sign of it to know when the time is at hand: but warneth them to beware of false Christes.

[c] Beginnings of the last destruction.

[d] This is not to make them negligent, but to assure them that he will assist them and instruct them sufficiently with answers, so that they may hereby perceiue that their defence standeth not in their owne inuentions, or eloquence. Mat. 24. 25. Dan. 9. 27.

[e] This sentence of the Prophet for Romanes should prophane the Temple.

[f] Daniel.

[g] Because the destruction was shortly to come and of the Iewes, therefore they shall not be needefull to beleeue vpon any whom they see.

[h] Impossible.

[i] Here he speaketh of the last destruction.

[k] The starres of heauen, that is, the glorious Lordes and Princes.

[l] Here he speaketh of the last comming.

[m] The worde signifieth the space of a 100. yeeres, albeit this came to passe before fifty yeeres.

[n] When the destruction of Jerusalem, the persecutions & illusions shall come but chiefly their are two tokens of the second comming of Christ.

[o] In that he is man and God. Mat. 24. 42.

[p] For of the comming that are most assured but of the time, the yeere, day or houre, we are ignorant, and therefore must watche continually.

CHAP.

CHAP XIIII.

1 The Iewes conspire against Christ. 3 Mary Magdalene anointeth Christ. 11 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Matth. 26.1. luke 22.1.

AND * two dayes after followed the feast of the Passeouer, & of vnleauened bread: and the hie Priestes, and Scribes sought howe they might take him by craft and put him to death.

2 But they sayde, Not in the feast day, least there be any tumult among the people.

Matth. 26.6. John 12.1.

3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a Woman hauing a box of ointment of spikenarde, very costly, and she brake the box, & powred it on his head.

[Or of pure nard, and faithfully made.

4 Therefore some disdained among themselues, and sayde, To what ende is this waste of ointment?

a As Iudas who rated thes mariemong.

5 For it might haue byn sold for more then three hundreth pence, and bene giuen vnto the poore, * and they grudged against her.

b Which are in value about five pound sterling.

c To wit, Iudas; who was offended therewith, & therefore made a bargain.

6 But Iesus sayde, Let her alone: why trouble ye her? she hath wrought a good worke on me.

7 For ye haue the poore with you alwayes, and when yee will ye may doe them good, but me yee shall not haue alwayes.

8 She hath done that she coulde: she came afore hande to anoynt my body to the burying.

9 Verely I say vnto you, Whersoeuer this Gospel shall bee preached throughout the whole worlde, this also that she hath done, shall be spoken of in remembrance of her.

Matth. 26.14. luke 22.3. d He tooke occasion by this ointment an of a thing euill done.

10 ¶ * Then Iudas Iscariot, one of the twelue, * went awaye vnto the hie Priests, to betray him vnto them.

11 And when they heard it, they were glad, and promised that they would giue him money: therefore he sought how he might conueniently betray him.

Matth. 26.17. luk. 22.7, 8.

12 ¶ * Nowe the first day of vnleauened bread, when they sacrificed the Passeouer, his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eate the Passeouer?

13 Then he sent forth two of his disciples, and said vnto them, Goe ye into the citie, & there shall a man meete you bearing a pitcher of water: followe him.

14 And whithersoeuer hee goeth in, say ye to the goodman of the house, The Master sayeth, Where is the lodging where I shall eate the Passeouer with my disciples?

15 And he will shewe you an vpper chamber which is large, trimmed and prepared: there make it readie for vs.

16 So his disciples went forth, and came to the citie, and founde as he had sayde vnto them, and made readie the Passeouer.

17 ¶ And at euen he came with the twelue.

Mar 26.2. luke 22.14. ioan 13.21.

18 * And as they sate at table and did eate, Iesus sayde, Verily I say vnto you, that one of you shall betray mee, which eateth with me.

19 Then they began to be sorowfull, and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and sayde vnto them, It is one of the twelue that * dippeth with me in the platter.

e To dip the hande is as much to say, as he eateth as accustomed to eate at mine

21 * Truely the Sonne of man goeth his way, as it is written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

22 * And as they did eate, Iesus f tooke the bread, and when he had giuē thanks, he brake it, and gaue it to them, and said, Take, eate, this is my bodie.

f Of the olde Testament, chap. [illegible] * The Greeke worde is to blesse, which is here taken for to giue thanks.

23 Also he tooke the cuppe and when he had giuen thankes, gaue it to them: and they all dranke of it.

24 And he sayde vnto them, This is my blood of the new Testament, which is shed for many.

25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.

26 And whē they had sung a psalme, they went out to the mount of Olues.

27 ¶ * Then Iesus said vnto them, All ye shalbe offended by me this night: for it is written, * I will smite the shepherd, and the sheepe shall be scattered.

28 But after that I am risen, I will goe vnto * Galile before you.

29 And Peter sayde vnto him, Although all men shoulde be offended, yet woulde not I.

30 Then Iesus sayde vnto him, Verely I say vnto thee, this day, euen in this night, before the cocke crowe twise, thou shalt deny me thrise.

31 But he sayde more earnestly, If I shoulde die with thee, I will not denie thee: likewise also sayde they all.

C4 32 ¶ After

Matth. 26. Luke 22.

32 ¶ * After they came into a place named Gethlemane: the he laid to his disciples Sit ye here till I haue prayed.

33 And he tooke with him Peter, and James, and John and he began * to be

1 The one name were as it were hid, and by this meanes he shewed his feble fayth.

afraide, and in great heauinesse,

34 And saide vnto them, My soule is very heauy, euen vnto the death: tary here and watch).

35 So he went forwarde a litle, & fell downe on the grounde, and prayed that if it were possible, ‡ houre might passe from him.

1 Abba in Ebrue and Syriake signifieth a tender father.

36 And he saide, [1] Abba, Father, all things are possible vnto thee: take away this cup from me: neuertheles, not that I will, but that thou * wilt, be done.

37 The he came & found the sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirite in deede is ready, but the flesh is weake.

39 And againe he went away, & prayed, and spake the same wordes.

40 And he returned, and found the a sleepe againe: for their eies were heauy: neither knewe they what they shoulde answere him.

41 And he came the third time, & said vnto them, * Sleepe henceforth, & take your rest: it is ynough: ‡ houre is come: beholde, the Sonne of man is deliuered into the handes of sinners.

n He meaneth that the houre shall come whē they shall be kept from sleeping.

42 Rise vp: let vs goe: lo, he that betrayeth me, is at hand.

Matth 26.47. Luke 22.47 Iohn 18.3.

43 * And immediatly while hee yet spake, came Iudas that was one of the twelue, and with him a great multitude with swordes and staues from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had geuen them a token, saying, Whomsoeuer I shal kisse, he it is: take him and leade him away safely.

o It was the fashion then to greet with kissing at their meetings, and also at their departure ‡ he expressely commaundeth all the disciples with a certaine purpose in taking his last leaue.

45 And assoone as he was come, hee went straight way to him, & said, [1] Master, Master, and kissed him.

p To wit, Peter.

q Called Malchus. Ioh. 18.

46 Then they layde their handes on him, and tooke him.

47 And one of them ‡ stood by, drew out a sword, and smote a seruant of the hie Priest and cut off his eare.

48 And Iesus answered & saide vnto them, Be ye come out as vnto a theefe wt swordes and with staues to take me.

r Christ doth expresly forbid no lawfull ouer authoritie, but traitrous bodily fighting.

49 I was daily with you teaching in the Temple, and ye tooke me not: but this is done that the scriptures should be fulfilled.

50 Then they * al forsooke him, & fled.

51 And there followed him a certaine yong mā, clothed in linen vpon his bare bodie, and the yong men caught him.

52 But he left his linen cloth, and fled from them naked.

53 * So they led Iesus away to ‡ hie Priest, & to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him * a farre off, euen into the hall of the hie Priest, and sate with the seruāts, and warmed [him selfe at the fire.

55 And the * hie Priestes, and all the Councell sought for witnes against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse [agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 We heard him say, * I [2] will destroy this Temple made with handes, and within three dayes I will builde another, made without handes.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stoode vp amongs them, and asked Iesus, saying, Answerest ‡ nothing? What is the matter ‡ these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayde vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus saide, I am he, * and ye shall see the [3] Sonne of man sit at the right hande of the power of God, [and come in the cloudes of heauen.

63 Then ‡ hie Priest rent his clothes and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 And some begunne to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophesie. And the [4] sergeants smote him with their roddes.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And whē she saw Peter warming [him selfe, she looked on him, and saide, Thou wast also wt Iesus of Nazaret.

68 But he denied it saying, I knowe him not, neither wot I what thou saist. Then

t Meaning all the disciples.

Mat. 26. 57. Luke 22. 54. Iohn 18. 24.

u That is, they which had especiall authoritie among the People.

x Which signified that this great feast began now to be abated.

Mat. 26. 59 [&c.] were not like.

1 Ioh. 2. 19

y Their two witnesses differed, in that ‡ one reported ‡ Christ said, he could destroy the Temple, as Stephē witnesseth and the other said, ‡ he heard him say, that he would doe it, as is here noted.

z That is, of God, who is worthie all praise ‡ whych word he vseth in their language, the Iewes when they spake of God vse commonly in their writings circumlocutions to this day.

Mat. 24. 30.

a Whom they meane to condemne in this base estate, they should see appeare at the last day with maiestie and glorie.

b This declareth the wickednesse & malicie of the gouernours, & rulers, seeing their officers contrary to all iustice doe rage and rayle against him, that was innocent.

Mat. 26. 69. Luke 22. 55. Iohn 18. 25.

c We ought to consider our owne infirmitie that we may learne onely to trust in God, & not in our owne strength.

Then he went out into the porch, and the cocke crewe.

69 And a maide sawe him againe, and began to say to them that stoode by, This is one of them.

70 But he denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art one of thē: for thou art of Galile, and thy speach is like.

71 And he began to curse, & sweare, saying, I knowe not this man, of whome ye speake.

72 And the seconde time the cocke crewe, and Peter remembred the worde that Iesus had saide vnto him, Before the cocke crowe twise, thou shalt denie me thrise, and when he thought thereon, he wept.

CHAP. XV.

1 Iesus is ledde to Pilate. 15 He is condemned, scourged and put to death, 46 And is buryed by Ioseph.

AND anon in the dawning, the high Priestes holde a counsell with the Elders, and the Scribes, & the whole Counsell, and bounde Iesus, and ledde him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie priestes accused him of many things.

4 Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold howe many things they witnes against thee.

5 But Iesus answered no more at all, so that Pilate marueiled.

6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.

7 Then there was one named Barrabbas, which was bound with his fellowes, which had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloude, and began to desire that he would doe as he had euer done vnto them.

9 Then Pilate answered them, and saide, Will ye that I let loose vnto you the King of the Iewes?

10 For he knewe that the hie Priests had deliuered him of enuie.

11 But the hie Priestes had moued the people to desire that he would rather deliuer Barrabbas vnto them.

12 And Pilate answered, and sayde againe vnto them, What will ye then that I doe vnto him, whome ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cryed the more feruently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barrabbas, and deliuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the common hall, and called togeither the whole bande,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, [saying,] Haile, King of the Iewes.

19 And they smote him on the head with a reede, and spate vpon him, and bowed the knees, & did him reuerence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and ledde him out to crucifie him.

21 And they compelled one passed by, [called] Simon of Cyrene (which came out of the countrey, & was father of Alexander & Rufus) to beare his crosse.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drinke Wine mingled with myrrhe: but he receiued it not.

24 And whē they had crucified him, they parted his garments casting lottes for them, what euery man should haue.

25 And it was the third houre, whē they crucified him.

26 And the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hande, and the other on his left.

28 Thus the Scripture was fulfilled, which saith, And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heades, and saying, Hey, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, said among themselues with the Scribes, He saued other men, him selfe he can not saue.

32 Let Christ the King of Israel now come

{Or, entred. d Peter prepareth himselfe to flee if he were further laid vnto. Mat 26 71. Luke 22 58. Iohn 18 25.

Mat. 26 75. Iohn 13. 38.

}Or, rushed out of the doores and wept.

Mat. 27 1, 2. Luke 22 66. Iohn 18 28. a For the Romanes gaue them no authorite to put any man to death.

Mat. 27. 12. Luke. 23 3. Iohn 18, 33.

b He would not defende his cause, but protested himself willing, yea to be condemned.

c The people alwayes maintaine their customes although they be worth nothing.

Mat. 27 22. Luke 23 36. e It was the custome to make him that was condemned, to carry his crosse, but Iesus was not able for weakenesse. Mat 27. 33. Luke 23 33. Iohn 19 17. f Much was to hasten his death, that he might not dye for feare of the houre that his father had appointed, that he might remember vnto him perfite obedience.

g The Iewes deuided their day into foure parts, so that the houre is here meant the third part of the day, which was from 9 of the clocke to nine at what time Christ had hanged crucified. Mat 15. 12 Iohn 2 19.

d Vlpian a father hath respect to men, he that is negligently subiect.

}Or, pretorie.

}Or, flatte.

CHAP. XVI.

1 The women come to the grave. 9 Christ being risen again, appeareth to Magdalene, 14 Also to the eleven, and reproacheth their unbeliefe. 16 He commaundeth the preaching of the Gospell, & the ministration of baptisme vnto them.

come downe from the crosse, that wee may see, and beleeue. h They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come darkenesse arose ouer all the land vntill the ninth houre.

34 And at the i ninth houre Jesus cryed with a loude voyce, saying, k Eloi, Eloi, lamma sabachthani? Which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stoode by, when they heard it, saide, l Beholde, he calleth Elias.

36 And one ran, and filled a m sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Jesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the toppe to the bottome.

39 Now when n the Centurion, which stoode ouer against him, saw p he thus cryng gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ There were also Women, which beheld afarre off, among whom was Marie Magdalene, & Marie (the mother of James the lesse, and of Joses, and Salome,

41 Which also when he was in Galilee, q followed him, and ministred vnto him, and many other Women which came vp with him vnto Jerusalem.

42 ¶ And now when p night was come (because it was the day of the preparation, that is before the Sabbath)

43 Joseph of Arimathea, an honorable Counsellour, which also looked for the kingdome of God, came, and went in boldely vnto Pilate, and asked the bodie of Jesus.

44 And Pilate maruelled, if he were already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead,

45 And when he knew p truelth of p Centurion he gaue the bodie to Joseph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, & laide him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Joses mother, beheld where he shoulde be layde.

1 AND * when the Sabbath day was past, Marie Magdalene, and Marie the mother of James, and Salome, bought sweete ointments, that they might come, and embalme him. Luke 24.1. Iohn 20.1.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was [Or, not risen. yet rising.

3 And they said one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, and sawe a young man sitting at the right side, clothed in a long white robe: and they were afraid. Mat.28.2. Iohn.20.12. a The Angel of God in the likenesse of a young man.

6 But he said vnto them, Be not afraid: ye seeke Jesus of Nazaret, which hath bene crucified: he is risen: he is not here: beholde the place, where they put him.

7 But goe your way, and tell his disciples, and b Peter, that he will go before you into Galile: there shall ye see him, as I said vnto you. b He especially marketh mention of Peter to comfort him, because he had fallen into greater danger then the rest. Mat.26.32. chap.14.28.

8 And they went out quickely, & fled from the sepulchre: for they trembled, and were amased: neither said they any thing to any man: for they were afraid.

9 ¶ And when Jesus was risen again, in the morowe (which was the first day of the weeke) he appeared first to Marie Magdalene * out of whome he had cast seuen deuils. Iohn 20.16. Luke 8.2.

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they c beleeued it not. c They had soone forgotten that that Christ had foretolde them of his resurrection.

12 ¶ * After that, he appeared vnto two of them in another forme, as they walked, and went into the country. Luke 24.13, 15.

13 And they went and tolde it to the remnant, but they beleeued them not.

14 ¶ * Finally, he appeared vnto the eleuen as they sate together, and reproued them of their vnbeliefe and hardenesse of heart, because they beleeued not them which had seene him, being risen vp again. Luke 24.36. Iohn 20.19. Mourning and praying.

15 And he saide vnto them, * Goe ye into Mat.28.19.

h Meaning the one of the that were crucified.

i Because then darkenesse was onely ouer the land of Canaan, when the cesse of Jesus was the miracle is the greater.

k Which was the thirde part of the day, and about three of the clocke after noone.

l 2 Sa. 22.7. Psal. 17.16.

m This was spoken mockingly. Psal. 69.21.

n Who had charge ouer an hundred men.

Luke 8.2,3.

Mat.27.57 Luk.23.50,51. Iohn 19.38

o A graue man and of great authoritie.

o This man shewed his faith in deede when the danger seemed to be most perilous

c As well Gentile as Iewe. Iohn. 12.48
d This gift was but for a time to cause men the more willingly to receiue the Gospell: which as yet was not cleerely knowen. Act. 2.6. 38. Act. 2.4 and 10.46.
into all the worlde, and preach the Gospell to euery creature.
16 He that shall beleeue and be baptized, shall be saued: but he that will not beleeue, shall be damned.
17 And these tokens shall followe them that beleeue. In my Name they shall cast out deuils, and shall speake with newe tongues,
18 And shall take away serpents, e With other and diuers, as Luke saith. Act. 28.5.
and if they shall drinke any deadly thing, it shall not hurt them: they shall lay their handes on the sicke, and they shall recouer.
19 So after the Lorde had spoken vnto them, he was receiued into heauē, and sate at the right hande of God.
20 And they went forth, and preached euery where. And the Lorde wrought with them, and confirmed the worde with signes that followed, Amen.
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Forasmuch as many haue taken in hande to set foorth the storie of those thinges, whereof we are fully perswaded.
2 As they haue deliuered them vnto vs, which from the beginning sawe them their selues, and were ministers of the worde,
3 It seemed good also to me (most noble Theophilus) allone as I had searched out perfectly all things from the beginning, to write vnto thee thereof from point to point,
4 That thou mightest acknowledge the certaintie of those things, wherein thou hast bene instructed.
5 In the time of Herode king of Iudea there was a certaine Priest named Zacharias, of the course of Abia: & his wife was of the daughters of Aaron, and her name was Elisabet.
6 Both were iust before God, & walked in all the cōmandements and ordinances of the Lorde, without reproofe.
7 And they had no child, because that Elisabet was barren: and both were well stricken in age.
8 And it came to passe, as he executed the Priestes office before God, as his course came in order,
9 According to the custome of the Priestes office, his lot was to burne incense, when he went into the Temple of the Lorde.
10 And the whole multitude of the people were without in prayer, while the incense was burning.
11 Then appeared vnto him an Angell of the Lorde standing at the right side of the altar of incense.
12 And when Zacharias saw him, he was troubled, & feare fell vpon him.
13 But the Angel sayde vnto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, & thou shalt call his name a John.
14 And thou shalt haue ioy and gladnesse, & many shall reioyce at his birth.
15 For he shall be great in the sight of the Lord and shal neither drinke wine, nor strong drinke: and he shall be filled with the holy Ghost, euen from his mothers wombe.
16 And many of the children of Israel shall he turne to their Lorde God.
17 For he shall goe before him in the spirit and power of Elias, to turne the heartes of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lorde.
18 Then Zacharias said vnto the Angel, whereby shall I knowe this: for I am an olde man, & my wife is of a great age
19 And the Angell answered, and said vnto him, I am Gabriel that stande in the presence of God, & am sent to speake vnto thee, and to shewe thee these good tidings.
20 And behold, thou shalt be domme, and not bee able to speake, vntill the day that these thinges be done, because thou

a Meaning, the Apostles vnto whom he was commeasent.
b Of the thing: and it may be referred either to Christ or to the Gospell, and hereby is taught the worthynes ministers of the worde that in so saw, of the Gospell and this commendeth the authoritie of his doctrine, seeing he receiued it of the Apostles
c The name of Anticipater
d Reade 2. Chron. 24. 10.
e By her father for by her mother she was of the house of David.
f This perfection or holinesse is iudged by the heart, and outward appearance is not by the cause, which vnderstandeth of Gods free mercie
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Exod. 30.7. 1. Chron. 6.49.
i Which signifieth the grace of the Lorde
The worde signifieth all manner of drinke which maketh men drunken. Mat. 3.4. Mark. 1.14.
k As a King in his royalme hath authoritie to go before and who signifieth the king to be as head.
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21 Now the people waited for Zacharias, and marueiled that he taried so long in the Temple.

22 And when he came out, he coulde not speake vnto them: then they perceiued that he had seene a vision in the Temple: for he made signes vnto them, and remained domme.

23 And it came to passe, when the dayes of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabet conceiued, and hid her selfe fiue moneths saying,

25 Thus hath the Lord dealt with me, in the dayes wherein he looked on me, to take from me my rebuke among men.

26 ¶ And in the sixt moneth, the Angell Gabriel was sent from God vnto a citie of Galile, named Nazaret,

27 To a virgin affianced to a man whose name was Ioseph of the house of Dauid, & the virgins name was Marie.

28 And the Angell went in vnto her, and sayde, Haile thou that art freely beloued: the Lorde is with thee: blessed art thou among women.

29 And when she saw him, she was troubled at his saying, & thought what maner of salutation that should be.

30 Then the Angell sayde vnto her, Feare not, Marie: for thou hast found fauour with God.

31 For loe, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name IESVS.

32 He shalbe great, and shall be called the Sonne of the most high: and the Lord God shall giue vnto him the throne of his father Dauid.

33 And he shal reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then sayde Marie vnto the Angell, How shall this be, seeing I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the most high shal ouershadow thee: therefore also holy thing which shalbe borne of thee, shall be called the Sonne of God.

36 And beholde, thy cousin Elisabet, she hath also conceiued a sonne in her olde age: and this is her first moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie sayde, Beholde, the seruaunt of the Lorde: be it vnto me according to thy worde. So the Angel departed from her.

39 ¶ And Marie arose in those dayes, and went into the hill countrey with haste to a citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elisabet heard the salutation of Marie, the babe [b] sprang in her belie, and Elisabet was filled with the holy Ghost.

42 And she cryed with a loud voyce, and sayde, Blessed art thou among women, because the [c] frute of thy wombe is blessed.

43 And whence [commeth] this to me, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belie for ioy.

45 And blessed is she that beleeued: for those thinges shall be performed, which were tolde her from the Lorde.

46 Then Marie sayde, My [d] soule magnifieth the Lorde,

47 And my spirite reioyceth in God my Sauiour.

48 For he hath looked on the poore degree of his seruant: for beholde, from henceforth shal all ages call me blessed.

49 Because he that is mightie, hath done for me great thinges, and holy is his Name.

50 And his [e] mercie is from generation to generation on them that feare him.

51 He hath shewed strength with his arme: he hath scattered the proude in the imagination of their heartes.

52 He hath put downe the mighty from their seates, and exalted them of lowe degree.

53 He hath filled the hungrie with good things, & sent away rich emptie.

54 He hath vpholden Israel his seruant, being mindefull of his mercie,

55 (As he hath spoken to our fathers, to wit, to Abraham and his seede for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ Nowe

a Which was also called, Ruth 4.18.20. Iehoiada. Iosh. 14.15. & 21.15.

b This meeting was extraordinarie & not naturall, which was to testifie the miracle

c Or, the wombe

d By the message of the Angell.

e The soule, & the spirite signifie the vnderstanding and affection which are the two principal parts of the soule. [Or, loue

f This fauour that God hath shewed me, shall be spoken of for euer.

g According to the promise made to Abraham that he should be his God, and the God of his seede for euer. Gen. 17.7. Deut. 33.10. 2 Sam. 23.5. Psal. 89.29.

h The wicked lay snares for other, wherein they themselues are taken. Sam. 2.3. 6.7. Iudg. 4.10. Iob 5.18 and 18.9. and 34.5. Prou. 1.31. Gen. 27.40. and 37.20. Psal. 139.11.

i [Or, posteritie.

57 ¶ Nowe Elisabets time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, and cousins heard tell howe the Lorde had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, & said, Not so, but he shall be called Iohn.

61 And they sayd vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, howe he would haue him called.

63 So he asked for writing tables, and wrote, saying, His name is Iohn, and they marueled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake and praysed God.

65 Then feare came on all them that dwelt neere vnto them, and all these wordes were noysed abroad throughout all the hill countrey of Iudea.

66 And all they that heard them, layd them vp in their hearts, saying, What maner child shall this be? and the [k] hand of the Lord was with him.

67 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath visited [l] and redemed his people,

69 [m] And hath raised vp the [n] horne of saluation vnto vs, in the house of his seruant Dauid,

70 [o] As he spake by the mouth of his holy Prophets, which were since the world began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of all that hate vs

72 That he would shewe [p] mercie towardes our fathers, and remember his holy Couenant,

73 [q] And the othe which he sware to our father Abraham:

74 Which was, that hee would graunt vnto vs, that we being deliuered out of the hands of our enemies, should [r] serue him without feare

75 All the dayes of our life, in [s] holines and righteousnes before him.

76 And thou, babe, shalt be called the Prophet of the most high: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And] to giue knowledge of saluation vnto his people, by the [t] remission of their sinnes,

78 Through the tender mercie of our God, whereby [u] the day spring from an high, hath visited vs,

79 To giue light to them that sit in darknes and in the shadowe of death, and to guide our feete into the way of [x] peace.

80 And the childe grewe, and waxed strong in spirit, and was in [y] the wildernesse till the day came, that hee should shewe himselfe vnto Israel.

was leaft inhabited, where also the grosse and rude people dwelled.

## CHAP. II.

7 The birth and circumcision of Christ. 22 He was receiued into the Temple. 28 Simeon and Anna prophesie of him. 46 He was found among the doctours. 51 His obedience to father and mother

AND it came to passe in those dayes, that there came a commaundement from Augustus Cesar, that all the [a] world should be taxed.

2 (This first taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went all to be taxed, euery man to his owne citie.

4 And [b] Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of [c] Dauid, which is called Beth lehem, because he was of the house and linage of Dauid,)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, [d] dayes were accomplished that she should be deliuered.

7 And she brought forth her [e] first begotten sonne, and wrapped him in swadling clothes, and layed him in a [f] cratch, because there was no roome for them in the Inne.

8 ¶ And there were in [g] the same countrey shepheards, abiding in the fielde, and keeping watch by night because of their flocke.

9 And lo, the Angel of the Lord came vpon them, & the glory of [h] the Lord shone about them, and they were sore afraide.

10 Then the Angel sayd vnto them, Be not afraide: for beholde I bring you tidings of great ioy, that shall be to all the people:

11 That is,] that vnto you is borne

F.i. this

i The sheweth the great saluation consisteth in the remission of sinnes, which is the ground of all the Gospel.

k Or, what maner of a tree meaning the Iewish state, which is full of rotten braunches through vnbeleef.

l That is, of all seruitude

m He meaneth that part of Iudea which

n That is, not as the Romanes.

o Or put in writing

p Where the people were more charged and oppressed.

q Declareth by what occasion Iesus was borne in Beth lehem. Iohn 7.42.

r Reade Gen. 12.3.

s Shewed not particularly a woman in such case.

k Not onely for his benefite in pardoning his fault, but also to shewe that he was nobly punished for his incredulitie

l The mighty power of God and his grace, which declared that he should be an excellent person

m In declaring him selfe mindfull of his people, and therefore is come from heaven to visite and redeeme them. Matth. 1.21. cl.ap.1.30. Psim 132.17, 18.

n When the promises of God seemed to haue failed the state of Israel to haue perished God sent by his Christ to shew his mighty strength, as with a strong horne ouerthrowe his enemies. Ieremi.23.6. and 30.10.

o He declareth the cause and fountaine of our redemption. Gene 22.16, 17. Deut.28.33. Iohn 8.22.

p This is the ende of our redemption. 1.Pet 1.15.

q To whome an hypocrite can be acceptable.

this day in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And this shall be a signe to you, ye shall finde the childe swadled, and layed in a cratch.

13 And straightway there was with the Angel a multitude of heauenly soldiers praysing God, and saying,

14 Glory be to God in the high heauens and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away fro them into heauen, that the shepherds sayd one to another, Let vs go then vnto Beth lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 So they came with haste, & found both Marie and Joseph, and the babe layed in the cratch.

17 And when they had seene it, they published abroad the thing, which was tolde them of that childe.

18 And all that heard it wondered at the things which were tolde them of the shepheards.

19 But Marie kept all those sayings, and pondred them in her heart.

20 And the shepheards returned, glorifying and praysing God, for all that they had heard and seene, as it was spoken vnto them.

21 ¶ And when the eight dayes were accomplished, that they should circumcise the childe, his name was then called IESVS, which was named of the Angel, before hee was conceiued in the wombe.

22 And when the dayes of her purification after the Law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lorde,

23 (As it is written in the Law of the Lorde, Euery man childe that first openeth the wombe, shall be called holy to the Lord:)

24 And to giue an oblation, as it is commanded in the Lawe of the Lorde, a paire of turtle doues, or two yong pigeons.

25 And beholde, there was a man in Jerusalem, whose name was Simeon: this man was iust & feared God, and waited for the consolation of Israel, and the holy Ghost was vpon him.

26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before hee had seene the Lordes Christ.

27 And he came by the motion of the Spirit into the Temple, and when the parents brought in the childe Jesus, to doe for him after the custome of the Lawe,

28 Then he tooke him in his armes, and praysed God, and sayd,

29 Lord, nowe letteſt thou thy seruant depart in peace, according to thy worde:

30 For mine eyes haue seene thy saluation,

31 Which thou hast prepared before the face of all people:

32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother maruelled at those things, which were spoken touching him.

34 And Simeon blessed them, & said vnto Marie his mother, Beholde, this childe is appointed for the fall and rising againe of many in Israel, and for a signe which shall be spoken against,

35 (Yea and a sworde shall pearce through thy soule) that the thoughtes of many hearts may be opened.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had liued with an husband seuen yeeres from her virginitie.

37 And she was widow about foure score and foure yeres, and went not out of the Temple, but serued God with fastings and prayers night and day.

38 She then comming at the same instant vpon them, confessed likewise the Lorde, and spake of him to all that looked for redemption in Jerusalem.

39 And when they had performed all things according to the Lawe of the Lord they returned into Galile to their owne citie Nazaret.

40 And the childe grewe, and waxed strong in Spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Jerusalem euery yeere, * at the feast of the Passeouer.

42 And when he was twelue yeere olde, and they were come vp to Jerusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Jesus remained in Jerusalem, & Joseph knewe not nor his mother,

44 But they supposing, that he had bene

a Heb. Graciously in the spirit.

b Simeon declareth himself to be willing to suffer death seene the Passion which was prophesied.

c The meane and sufficiente of saluation.

d Or, were meruailous.

e That is, praised God for them: and for the prosperitie of Christes kingdome.

f To be the fall of the reprobate which perish through their owne default & reyecting vp of the light of the worde, whereby God surely saueth. Isa. 8. 14. rom. 9. 32. 1. pet. 2. 8.

g That is, sorowes should pearce her heart as a sworde.

h This childe appeareth wher the cradle is layde vpon bs, whereby mens hearts are tryed.

i Or, was seuen yeeres maried.

k Or, was continually in the Temple.

l Or, Purified.

Deut. 16. 1.

bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when thy founde him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe thyee dayes after, that they found him in the Temple, sitting in the middes of the doctors, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his understanding, & answeres.

48 So when they sawe him, they were amased, and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with heaue hearts.

49 Then sayd he vnto them, How is it that ye sought me? knewe ye not that I must go about my Fathers busines?

50 But they vnderstoode not the woorde that he spake to them.

51 Then he went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, and in fauour with God and men.

## CHAP. III.

3 The preaching, baptisme, and punishment of Iohn. 15 He is thought to be Christ. 21 Christ is baptised. 22 His age and generation.

NOwe in the fifteenth yeere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (When Annas & Caiaphas were the hie Priests) the woorde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias the Prophet, which saith, The voyce of him that cryeth in the wilderne is, Prepare ye the way of the Lord: make his paths straight.

5 Euery valley shalbe filled, & euery mountaine, and hill shall be brought lowe, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come out to be baptized of him, O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthe amendement of life, and begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the axe laid vnto the roote of the trees: therefore euery tree which bringeth not forth good fruit, shal be hewen downe and cast into the fire.

10 Then the people asked him, saying, what shall we doe then?

11 And he answered, and sayd vnto them, He that hath two coates, let him part with him that hath none: and he that hath meate, let him doe likewise.

12 Then came there Publicanes also to be baptized, and sayde vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demaunded of him, saying, And what shall we doe? And he sayd vnto them, Doe violence to no man, neither accuse any falsely, and be content with your wages.

15 As the people waited, and all men mused in their hearts of Iohn, if hee were not the Christ,

16 Iohn answered, and sayd to them all, I in deede baptize you with water, but one stronger then I, commeth, whose shoes latchet I am not worthe to vnloose: he will baptize you with the holy Ghost, and with fire.

17 Whose faune is in his hand, and he will make cleane his floore, and will gather the wheate into his garner, but the chaffe will he burne vp with fire that neuer shall be quenched.

18 Thus then exhorting with many other things, he preached vnto the people.

19 But when Herode the Tetrarch was rebuked of him, for Herodias his brother Philips wife, & for all the euils which Herode had done,

20 He added yet this aboue all, that he shut vp Iohn in prison.

21 Nowe it came to passe, as all the people were baptized, and that Iesus

F.2. Was

a Or, learned men.

b Or, euery man.

c That is, the Gentiles shall be ioyned to the worde.

d Or, to vnderstand.

e The vengeance of God is at hand.

f Or, he that.

g Whole office was to receiue the tribute & tolles.

h That is, both vnquiete and vnhonest persons.

i Or, to put them forth to be brought vp.

k Or, reasoned.

Mat. 3, 13. marke 1, 9. luke 3, 21. iohn 1, 32.

a This was the sonne of Herode called the great. Acters 4. 6.

b There could be by Gods lawe but one sacrificer at once: but because of the troubles that then reigned, the office was so mangled by ambition & vnkindenesse, that both Caiaphas and Annas his father in lawe had it deuised betweene them. Mat. 2, 2. mark. 1. 4

c Esai 40. 3. iohn 1. 23

d Or, temporal matters (all be taken away that should hinder the way of God, & of saluation, so that the way shall be plaine by Christ to leade vs vnto God.

Mat 3 11. marke 1. 8. luke 3. 16. iohn 1. 26. 27. 30.

e That is, whose office is to vnloose.

f Or, to.

g Or, to put them forth to be brought vp.

Mat. 12. Mat. 14. 3.

was baptized & did pray, that the heauen was opened:

22 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voyce from heauen, saying, Thou art my beloued Sonne: in thee I am well pleased.

23 ¶ And Jesus himselfe began to be about thirtie yeres of age, being as men supposed the sonne of [1] Joseph, which was the sonne of Eli,

24 The sonne of Matthat, [the sonne of Leui, ꝑ sonne of Melchi, the sonne of Janna, the sonne of Joseph,

25 The sonne of Mattathias, the sonne of Amos, [the sonne of Naum, the sonne of Esli, the sonne of Nagge,

26 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Joseph, the sonne of Juda,

27 The sonne of Joanna, ꝑ sonne of Rhesa, the sonne of Zorobabel, the sonne of Salathiel, [the sonne] of Neri,

28 The sonne of Melchi, [the sonne] of Addi, ꝑ sonne of Cosam, [the sonne] of Elmodam, the sonne of Er,

29 ¶ The sonne of Jose, [the sonne of Eliezer, the sonne of Jorim, the sonne of Matthat, the sonne of Leui,

30 The sonne of Symeon, [ꝑ sonne] of Juda, the sonne of Joseph, the sonne of Jonan, the sonne of Eliacim.

31 The sonne of Melea, the sonne of Menan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

32 The sonne of Jesse, [the sonne] of Obed, the sonne of Booz, the sonne of Salmon the sonne of Naasson,

33 The sonne of Amminadab, [the sonne of Aram, [the sonne of Esrom, [the sonne of Phares, [the sonne] of Juda,

34 The sonne of Jacob, [the sonne] of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch the sonne of Ragau, the sonne of Phalec, the sonne of Eber the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 [The sonne of Enos, [the sonne] of Seth, [ꝑ sonne of Adam, [the sonne] of [m] God.

[1] Luke accounteth from the last ancestor to the first and Matthewe beginneth from the first to the last. Matthewe reckeneth not the reprobate: for whereas Abraham begate Isaac, Esau, and Jacob, Matthewe maketh mention of Isaac only. Luke reckeneth it euen to Adam, taken vp by the Gentiles also as heyres of the promise, whome Christ came to saue as well as Abraham, and accordingly Matthewe counteth by the kings, diuers, and Luke by the natural, finally both vnto one ende, speaking of the same persons applie vnto them diuers names.

[m] Not that Adam was the sonne of God by generation, but by creation, in the which sense, God also calleth him selfe Father, Deut 32,6,18,19.

## CHAP. IIII.

1 Jesus is led into the wilderness to be tempted. 3 He ouercommeth the deuill. 14 He goeth into Galile. 16 He preacheth at Nazaret, and Capernaum. 32 The Jewes beleeue him. 38 He commeth into Peters house, and healeth his mother in law. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

AND Jesus full of the holy Ghost returned from Jordan, and was led by the spirit into the wildernes,

2 And was [there] fourtie dayes tempted of the deuill, and in those dayes he did eate nothing: but when they were ended, he afterward was hungrie.

3 Then the deuill sayd vnto him, If thou be the Sonne of God, commaunde this stone that it be made bread.

4 But Jesus answered him, saying, It is written, That man shall not liue by bread onely, but by euery [b] worde of God.

5 Then the deuill tooke him vp into an high mountaine, and shewed him all the kingdomes of the worlde, [1] in the twinkeling of an eye.

6 And the deuill sayd vnto him, All this power will I [c] giue thee, and the glorie of those kingdomes: for that is deliuered to me: and to whome so euer I will, I giue it.

7 If thou therefore wilt [d] worship me, they shall be all thine.

8 But Jesus answered him, and said, [e] Hence from me, Satan: for it is written, [f] Thou shalt worship the Lord thy [g] God, and him alone thou shalt serue.

9 Then he brought him to Jerusalem, & set him on a pinacle of the Temple, and sayd vnto him, If thou be the Sonne of God, cast thy selfe down from hence,

10 For it is written, [h] That he will giue his Angels charge ouer thee to keepe thee:

11 And with [their] hands they shall lift thee vp, least at any time thou dashest thy foote against a stone.

12 And Jesus answered, and said vnto him, It is sayde, [i] Thou shalt not tempt the Lord thy God.

13 And when the deuill had ended all the tentation, he departed from him [k] for a season.

14 ¶ And Jesus returned by ꝑ power of the spirit into Galile, and there went a fame of him through all the region round about.

15 And he taught in their synagogues, and was glorified of all men.

16 And he came to Nazaret, where he was brought vp: and as his custome was, he went into the synagogue on the Sabbath day, and stood vp for to read.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place where it was written,

18 The Spirit of the Lord is vpon me, because he hath anointed me to preach the Gospel to the poore: he hath sent me to heale the broken hearted, to preach deliuerance to the captiues, and sight to the blinde, to set at liberty them that are bruised,

19 To preach the acceptable yeere of the Lord.

20 And he closed the booke, and gaue it to the minister, and sate downe: and the eyes of all them that were in the synagogue, were fastened on him.

21 And he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 And all bare him witnesse, and wondred at the gracious words which proceeded out of his mouth, and said, Is not this Joseph his sonne?

23 And he said vnto them, Ye will surely say vnto me this prouerbe, Physition heale thy selfe: whatsoeuer we haue heard done in Capernaum, do also here in thine owne countrey.

24 And he said, Verily I say vnto you, No Prophet is accepted in his owne countrey.

25 But I tell you of a truth, many widowes were in Israel in the dayes of Elias, when the heauen was shut vp three yeres and sixe moneths, when great famine was throughout all the land,

26 And vnto none of them was Elias sent, but vnto Sarepta a citie of Sidon, vnto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the Prophet, and none of them was cleansed, but Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the brow of the hill whereon their citie was built, that they might cast him downe headlong.

30 But he passing through the middes of them, went his way,

31 And came down to Capernaum a citie of Galile, and taught them on the Sabbath dayes.

32 And they were astonished at his doctrine: for his speech was with power.

33 And in the synagogue there was a man which had a spirit of an vncleane deuill, and cried with a loude voyce,

34 Saying, Let vs alone: what haue we to do with thee, thou Jesus of Nazaret? art thou come to destroy vs? I know thee who thou art, euen that holy one of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the deuill had thrown him in the middes, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselues, saying, What maner a word is this? for with authoritie and power he commaundeth the vncleane spirits, and they come out.

37 And the fame of him went abroad into euery place of the countrey round about.

38 And he arose out of the synagogue, and entred into Simons house. And Simons wiues mother was taken with a great fever, and they prayed him for her.

39 And he stood ouer her, and rebuked the fever, and it left her: and immediately she arose, and ministred vnto them.

40 Now when the Sunne was downe, all they that had any sicke with diuers diseases, brought them vnto him: and he laid his hands on euery one of them, and healed them.

41 And deuils also came out of many, crying and saying, Thou art Christ the Sonne of God. And he rebuking them, suffered them not to speake: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place, and the people sought him, and came vnto him, and stayed him, that he should not depart from them.

43 But he said vnto them, I must preach the kingdome of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galile.

[1] Jesus was led into the wilderness to be tempted, that he might ouercome the deuill, and so be a sufficient sacrifice for our sinnes, and a perfect example for vs to follow in the like temptations.

[a] Mark 1.9. mat. 3.13. Luke 3.21.

[b] Christ, by the ordinance and prouidence of God, [1] Greeke in a moment of time.

[c] Satan pretendeth that, which he can not giue, thereby therefore that he might be accepted the more carefully: for he is but prince of the worlde by permission, & hath his power limited.

[d] Or, fall down & worship me.

[e] Greeke, goe behinde me, Deut. 6.13. and 10.20.

[f] Christ the true light of all creatures ought onely to worship and serue God.

[g] This declareth, how hard it is to resist the temptations of Satan, for he ceaseth not ouer for these 3 of these putting backe.

[h] Psal. 91.11,12. Deut. 6.16.

[i] It is not enough, while ye resist Satan, for he neuer ceaseth to tempt: or if he relent

of the Spirite into Galile: and there went a fame of him throughout all the region round about.

15 For hee taught in their Synagogues, and was honoured of all men.

Matth 12 54. marke 6 1 Luke. 4.43.

16 *And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he found the place, where it was written,

Esa.61 1.

18 *The Spirit of the Lord is vpon me, because he hath anoynted me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preache deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised,

g That is, rich with graces.

19 And that I should preach the h acceptable yere of the Lord.

h He alludeth to the yere of Jubile which is mentioned in the Lawe, wherein this great deliuerance was figured.

20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say vnto them, This day is this Scripture fulfilled in your eares.

i They approued and commended what soeuer he said.

22 And all i bare him witnesse, and wondered at the k gracious wordes, which proceeded out of his mouth, and said, Is not this Josephs sonne?

k Bestow thy benefites vpon them, which appertaine most vnto them.

23 Then he saide vnto them, Ye will surely say vnto me this prouerbe, Physition, l heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And he saide, Verely I say vnto you, m No Prophet is accepted in his owne countrey.

John 4.44.

l That is, shewe the tokens of Christ from working miracles.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of Elias, when heauen was shut three yeeres and sixe moneths, when great famine was throughout all the land,

2.King.17.9, Lukes 5 17.

26 But vnto none of them was Elias sent, saue vnto Sarepta, a citie of Sidon, vnto n a certaine widowe.

m Be liketh by examples, that God oftimes preferreth the strangers to them of the household.

27 Also many lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

2 King 5 14

n Because they perceiued that the grace of God should be taken from them and giuen to others.

28 Then all that were in the Synagogue, when they heard it, were o filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

o And escaped miraculously out of their handes: to wit, because his houre was not yet come. Marck. 14.33. Luke 4 30. Matth. 26 55. Marke 12 12.

30 But he passed through the midst of them, and went his way,

31 ¶ *And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

p Full of dignitie and majestie, inwardly to regard the heart of the auditors and outwardly to beare reuerence to his maiestie

32 *And they were astonied at his doctrine: for his worde was with p authoritie.

q That is, the motion of the deuil in that was to vexe and trye a poore deuill.

33 And in the Synagogue there was a man which had a spirit of an vncleane deuil, which cryed with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Jesus of Nazaret? art thou come to destroy vs? I know who thou art, euen the Holy one of God.

35 And Jesus rebuked him, saying, Holde thy peace, and come out of him. Then the deuil throwing him in the middes of them, came out of him, and hurt him not.

36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power hee commaundeth the foule spirits, and they come out.

37 And the fame of him spred abroade throughout all the places of the countrie round about.

38 ¶ *And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wiues mother was taken with a great feuer, and they required him for her.

Matth.8 14. marke 1.30.

39 Then he stoode ouer her, q rebuked the feuer and it left her: and immediately she arose, and ministred vnto them.

40 Now when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he layed his handes on euery one of them, and healed them.

41 *And deuils also came out of many, crying, and saying, Thou art the Christ, the Sonne of God: but he rebuked them, and suffred them not to say that they knewe him to be the Christ.

Marke 1 24 r The deuils are constrayned to confesse Christ to be the Sonne of God and yet it doth nothing auaile them because they want the true knowledge of faith.

42 And when it was day, he departed, and went foorth into a desert place, and the people sought him, and came to him, and kept him, that he should not depart from them.

43 But he said vnto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP V.

1 Christ preacheth out of the shippe. 4 The great draught of fishe. 8 Certaine disciples are called. 12 He cleanseth the Leper. 17 He healeth the man of the palsie. 27 He calleth Matthewe the customer. 33 Satisfy with fastings. 34 And excuseth his not fasting.

Matth. 4. 18. marke 1. 16.

1 ¶ When "it came to passe, as the people preassed vpon him to heare the worde of God, that he stoode by the lake of Gennelaret,

2 And sawe two shippes stand by the lake side, but ỳ fishermen were gone out of them and were washing their nets.

a Or he intended that the ship might not be thought to be his proper owne. 2 Or also that he might be the better heard.

3 And he entred into one of the shippes, which was Simons and required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the shippe.

4 ¶ Now when he had left speaking, he saide vnto Simon, Launche out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and saide vnto him, Master, we haue trauailed all night, & haue taken nothing: neuertheles at thy word I will let downe the net.

b The word signifies him that is made ruler ouer any thing.

c By, whereby I see ỳ prompt obedience to Christs commandement.

6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their partners, which were in the other shyp, that they should come and helpe them, who came then and filled both the shyps, that they did sinke.

d They were so laden that they almost sanke.

8 Now when Simon Peter sawe it, he fel downe at Jesus knees saying, Lord, go from me: for I am a sinfull man.

e The feeling of Gods power terrifieth the sinner.

9 For he was vtterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Jesus saide vnto Simon, Feare not: from f henceforth thou shalt catch men.

f Or, appointed to the office of an Apostle.

11 And when they had brought the shippes to lande, they forsoke all, and followed him.

Matth. 8. 2. marke 1. 40.

12 ¶ * Now it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when he sawe Jesus, he fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hande, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commaunded him that he should tell it no man: but Go, saith he, and shewe thy selfe to the Priest, and offer for thy cleansing, as "Moses hath commanded, for a witnesse vnto them.

g Hereby he ordeined them that be vnlawfully not transgresse the Lawe, and that they should be interpreters who seeming to worke miracle vnlawfully, should not be receiued. Leuit. 14. 4.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But hee kept himselfe apart in the wildernesse and prayed.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of euery towne of Galile, and Judea, and Jerusalem, and the power of the Lorde was in him, to heale them.

Matth. 9. 2. marke 2. 3.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they couldo not finde by what way they might bring him in, because of the preasse, they went vp on the house, and let him downe through the tiling, bed and all, in the midst before Jesus.

20 And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

h Christ toucheth, he principal cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onely?

22 But when Jesus perceiued their thoughtes, he answered, and saide vnto them, What thinke ye in your heartes?

23 Whether is easier to say, Thy sinnes are forgiuen thee, or to say, Rise and walke?

i Forasmuch as his power in working was sufficient to be shewed by the miracle, he gaue them hereby to vnderstand that he had power to forgiue sinnes.

24 But that ye may knowe that the Sonne of man hath authoritie to forgiue sinnes in earth (he said vnto the sicke of the palsie) I say to thee, arise: take vp thy bed, and go to thine house.

25 And immediatly he rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praysing God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubtles we haue seene strange things to day.

k Or, aboue our expectation. Matth. 9. 9. marke 2. 14. l Or, Matthew.

27 ¶ * And after that, he went forth and sawe a Publicane named Leui, sitting at the receite of custome, and saide vnto him, Follow me.

28 And hee left all, rose vp, and followed him.

29 Then

29 Then Leui made him a great feast
in his owne house, where there was a
great companie of Publicanes, and of o-
ther that sate at table with them.
30 But they that were Scribes and
Pharises among them, murmured a-
gainst his disciples, saying, Why eate
ye and drinke ye with Publicanes and
sinners?
31 Then Jesus answered, and saide
vnto them, They that are whole, neede
not the Physition, but they that are sicke.
32 *I came not to call the k righteous,
but sinners to repentance.
33 ¶ *Then they said vnto him, Why
do the disciples of John fast often, and
l pray, and the disciples of the Pharises
also, but thine eate, and drinke?
34 And hee saide vnto them, Can ye
make the children of y^e wedding cham-
ber to faste, as long as the bridegrome is
with them?
35 But the dayes will come, euen
when the bridegrome shall be taken a-
way from them: then shall they faste in
those dayes.
36 Againe hee spake also vnto them a
parable, No man putteth a piece of a
newe garment into an olde vesture: for
then the newe renteth it, and the piece
taken out of the new, agreeth not with
the olde.
37 Also no man powreth newe wine
into olde vessels: for then the newe wine
will breake the vessels, and it will runne
out, and the vessels will perish.
38 But new wine must be powred in-
to newe vessels: so both are preserued.
39 Also no man that m drinketh olde
wine, straight way desireth newe: for he
saith, the olde is better.

1.Tim.1.15. k Which seeme to be righteous and yet are but hypocrites. [illegible] take prayer. ¶ The freendes and familiars of Christ and here Jesus Christ declareth that he will not burden his before that he hath made them able to beare. m Reade. Matth.9.17. n Hee admonisheth it not to ... too much to beare ... or judgement nor because they haue accustomed themselues to one thing to contemne another which is better.

CHAP. VI.

3 Christ standeth in his disciples defence and his owne, as touching the breake of the Sabbath. 12 After watching and prayer he electe his Apostles. 18 He healeth & teacheth the people ... he sheweth who are blessed. 27 To loue our enemies. ... Not to iudge rashly. 41 And to auoyde hypocrisie.

AND * it came to passe on the
second a Sabbath, after the
first, that he went through
the corne fieldes, and his dis-
ciples plucked the eares of corne, and did
eate, and rubbe them in their hands.
2 And certaine of the Pharises saide
vnto them, Why do ye that which is not
lawfull to do on the Sabbath dayes?
3 Then Jesus answered them, and
said, * Haue ye not read this that Dauid
did when he himselfe was an hungred,
and they which were with him,

Matth.12.1. mark.2.23. a Those feasts which conteined many dayes as the Passeouer and the feast of Tabernacles, had two Sabbaths the first day of the feast and the last. 1.Sam.21.6.

4 Howe hee went into the house of
God, and tooke, and ate the shew bread,
and gaue also to them which were with
him, which was not lawfull to eate, but
for the * Priestes onely?
5 And he said vnto them, The Sonne
of man is Lord also of y^e Sabbath day.
6 ¶ * It came to passe also on another
Sabbath, that he entred into the Syna-
gogue & taught, and there was a man,
whose right hand was dryed vp.
7 And the Scribes and Pharises
watched him, whether he would heale
on the Sabbath day, that they might
finde an accusation against him.
8 But he knew their thoughtes, and
said to the man which had the withered
hand, Arise, and stand vp in the middes.
And he arose, and stoode vp.
9 Then said Jesus vnto them, I will
aske you a question, Whether is it law-
full on the Sabbath dayes to do good, or
to do euill? to saue life, or to destroy it?
10 And hee behelde them all in com-
passe, and saide vnto the man, Stretch
forth thine hande. And he did so and his
hand was restored againe, as whole as
the other.
11 Then they were filled full of mad-
nesse, and communed one with another,
what they might do to Jesus.
12 ¶ And it came to passe in those
dayes, that he went into a mountaine to
pray, & spent the night in prayer to God.
13 * And when it was day he called his
disciples, and of them he chose c twelue,
which also he called d Apostles.
14 (Simon whom he named also Pe-
ter, and Andrewe his brother, James
and John, Philippe, and Bartlemewe:
15 Matthewe, and Thomas: James
the sonne of Alpheus, and Simon cal-
led Zelous:
16 Judas James brother, & Judas
Iscariot, which also was the traitour.)
17 Then he came downe with them,
and stoode in a plaine place, with the
companie of his disciples, and a great
multitude of people out of all Judea,
and Jerusalem, and from the sea coast of
Tyrus and Sidon, which came to heare
him, and to be healed of their diseases:
18 And they that were vexed with
foule spirits, and they were healed.
19 And the whole multitude sought
to touch him: for there went vertue out
of him and healed them all.
20 ¶ * And he lifted vp his eyes vpon
his disciples, and saide, Blessed be ye

Leuit.24.9. [illegible] ... to ... the keeping of the Sabbath and other ceremonies. Matth.12.9. marke 3.1. Or, a person. Matth.10.1. [illegible] c According to the ... of the ... of Jacob ... d ... whose ... charge. [illegible]

poore: for yours is the kingdome of God.

21 Blessed are ye that hunger now: for ye shall be satisfied: blessed are, ye that weepe now: for ye shall laugh.

22 Blessed are ye when men hate you, and when they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.

23 Reioyce ye in that day, & be glad: for behold, your reward is great in heauen: for after this maner their fathers did to the Prophets.

24 But woe be to you that are rich: for ye haue receiued your consolation.

25 Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall waile and weepe.

26 Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

27 ¶ But I say vnto you which heare, Loue your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbid not, to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, aske them not againe.

31 And as ye would that men should do to you, so do ye to them likewise.

32 For if ye loue them which loue you, what thanke shall ye haue: for euen the sinners loue those that loue them.

33 And if ye do good for them which doe good for you, what thanke shall ye haue: for euen the sinners do the same.

34 And if ye lend to them of whom ye hope to receiue, what thanke shall ye haue: for euen the sinners lende to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lende, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most high: for he is kinde vnto the vnkinde, and to the euill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ Iudge not, and ye shall not be iudged: condemne not, and ye shall not be condemned: forgiue, and ye shalbe forgiuen.

38 Giue, and it shalbe giuen vnto you: a good measure, prested downe, shaken together and running ouer shall men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 And he spake a parable vnto them, Can the blinde leade the blinde? shall they not both fall into the ditch?

40 The disciple is not aboue his master: but whosoeuer will be a perfite disciple, shall be as his master.

41 ¶ And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfitely, to pull out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euill fruit: neither an euill tree, that bringeth forth good fruite.

44 For euery tree is knowen by his owne fruite: for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

46 ¶ But why call ye me Master, master, and doe not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doth the same, I will shewe you to whome he is like.

48 He is like a man which built an house, and digged deepe, and layde the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doth not, is like a man that built an house vpon the earth without foundation, against which the flood did beat, & it fell by and by: and the fall of that house was great.

## CHAP. VII.

1 He healeth the captaines seruant. 11 He raiseth by the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptist sent vnto him. 24 He commendeth Iohn, 31 And reproueth the Iewes for their vnstedfastnesse. 36 He eateth with the Pharise. 37 The woman washeth his feete with her teares, and he forgiueth her sinnes.

When

Matth. 7. 2. marke 4. 24.

Matth. 15. 14.

Matt. 10. 24. iohn 13. 16. and 15. 20.

Matth 7. 3.

Matth. 7. 17.

Matth. 12. 33. Matth. 7. 16.

Matth 7. 22. 1. cor. 12. 3. iames 3. 12.

c They that are humble and submit themselues willing to obey God. Iam. 5. 11. Iob. 1. 21. Matth. 5. 11.

d Denounceth excommunication against all those that vniustly persecute Saint Iohn Baptist, & call him out of the synagogue. Saint Paule doth the same vnto Satan, when punishment was most terrible when it was iustly executed, so as it seemed to be to cruell, when they are cast out of the Popish Church. Mal. 2.

e The people shall do this to Iesus Christ, to shew vnruely hatred against Christ. Apoc. 12. eccles. 51. 8.

f That put none trust in your riches, and forget the life to come. 2. Cor. 4. 14.

g Signifying them that loue not God, & after the pleasures of the flesh.

h Expresly setteth an vniuersall and perpetuall rule when as men go about by all meanes to get friends & worldly pompe. Matth. 5. 44. Matth. 19. 1. Esther 10. Rom. 12. 1. Cor. 6. 7.

i Be not so carefull for the losse of the goods, that you should let be discouraged to serue God. Matth. 10. Matth. 4. Matth. 5. 11.

k Not onely not hoping for [illegible] but also thanke and pleasure, for as much as Christ hath himselfe set vp the whole with a most liberall interest. Matth. 5. 45. Matth. 7. 1.

l Commonly called Sinners, which are of a wicked life, and [illegible] God. Matth. 9. 18. Not onely not hoping

Mat. 8. 5.

WHen he had ended all his sayings in the audience of ỹ people, hee entred into Capernaum.

2 And a certaine a Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when hee heard of Iesus, hee sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that hee was worthie ỹ he should do this for him.

5 For he loueth, sayd they, our nation, and he hath built vs a Synagogue.

6 Then Iesus went with them: but when hee was nowe not farre from the house, ỹ Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthie that thou shouldest enter vnder my roofe.

7 Wherefore I thought not my selfe worthie to come vnto thee: but say the worde, and my seruant shalbe whole.

8 For I likewise am a man set vnder authoritie, & haue vnder me souldiers, and I say vnto one, Goe, and he goeth: and to another Come, and he commeth: and to my seruant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marueled at him, and turned him, and sayd to the people that followed him, I say vnto you, I haue not found so great fayth, no not in Israel.

10 And when they that were sent, turned backe to the house, they founde the seruant that was sicke, whole.

11 And it came to passe the day after, that hee went into a citie called Nain, and many of his disciples went with him, and a great multitude.

12 Nowe when he came neere to the gate of ỹ citie, beholde, there was a dead man caried out, who was the only begotten sonne of his mother, which was a Widowe, and much people of the citie was with her.

13 And when the Lorde sawe her, hee had compassion on her, and sayde vnto her, Weepe not.

14 And he went and touched the coffin, (and they that bare him, stoode still) and hee sayde, Yong man, I say vnto thee, Arise.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raysed vp among vs, & God hath visited his people.

17 And this rumour of him went forth throughout all Iudea and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou hee that shoulde come, or shall wee waite for another?

20 And when the men were come vnto him, they sayde, Iohn Baptist hath sent vs vnto thee, saying, Art thou hee that shoulde come, or shall we waite for another?

21 And at that time he cured many of their sicknesses, and plagues, & of euill spirits, and vnto many blinde men hee gaue sight.

22 And Iesus answered, and said vnto them, Go your wayes & shewe Iohn, what things ye haue seene and heard: that the blinde see, the halt goe, the Lepers are cleansed, ỹ deafe heare, the dead rise againe, and the poore receiue the Gospell.

23 And blessed is hee, that shall not be offended in me.

24 And when ỹ messengers of Iohn were departed, he began to speake vnto the people, of Iohn, What went ye out into the wilderness to see? A reede shaken with the winde?

25 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in kings courtes.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whom it is written, *Beholde, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: notwithstanding, he that is the least in the kingdome of God, is greater then he.

29 Then all the people that heard, and the Publicanes iustified God, being baptized with ỹ baptisme of Iohn.

30 But the Pharises and the expounders of the Lawe despised the counsel of God a against themselues, and [were not

a It might be, that this captaine was in the garrison in Capernaum.

b In building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

c The friends speake to Iesus in the captaines name.

d Commaund by a worde onely that it be.

e He commendeth this heathen captaine, bicause he of fayth humbleth himselfe vpon Christes worde alone.

f Which was a towne of Galile in the bridle of Iuda that not farre from Tiberias.

‖Or, heere.

g Christ calleth those things that are not, as of they were and giueth life to them that be dead.

h That is, to establish and restore them.

To wit, the Scriptures and redemption.

i He declareth by the workes, and power that went out of him, that he was the Christ.

k Such as feele their owne miserie, and wayte for comfort.

l Iesus preacheth the Gospell.

m That shall perseuere and not stumble or take occasion of any thing that can come vnto them.

n Reade Mat. 11. 7. Mar. 11. 8. Luke 7. 24.

o Their pride is so great, as that, fayth of good workes is so cleane driuen out of their hearts, that they esteeme of their owne righteousnesse as of a thing that is perfect.

p This worde comprehendeth the whole doctrine, that concerneth the preparing, to the knowledge of our owne miserie, and to the desire of grace.

q Or, they frustrated the counsel of God, Luke 7. 30.

not baptized of him.

Mat 11.16. 31 * And the Lorde sayde, whereunto shall I liken the men of this generation: and what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, & ye haue not danced: We haue mourned to you, and ye haue not wept.

a The iewes vnder the Pharises and lawe, Luke. 11. L. will not accorde to the fashion of other men. b The Pharises that the multitude auoideth for holynesse to God, haue no power to hinder the elect to continue in the faith of the Gospel. Mat. 11.23.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Behold, a man which is a glutton, and a drinker of wine, a friend of Publicans and sinners.

35 But wisedome is iustified of all her children.

36 ¶ * And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And beholde, a woman in the citie, which was a sinner, whē she knew that Iesus sate at table in ỹ Pharises house, she brought a box of oyntment.

Mat. 26.7. Mar. 14.3. Ioh. 12.3

38 * And she stoode at his feete behind him weeping, and began to wash his feete with teares, & did wipe them with the heares of her head, and kissed his feete, and anointed them with the oyntment.

39 Nowe when the Pharise which bade him, sawe it, he spake within himselfe, saying, If this man were a Prophet, hee would surely haue knowne who, & what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simō, I haue somewhat to say vnto thee. And he sayde, Master, say on.

41 There was a certaine lender which had two debters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Which of thē therefore, tell me, Will loue him most?

43 Simon answered, and sayde, I suppose that he, to whome hee forgaue most. And he said vnto him, Thou hast truely iudged.

44 Then hee turned to the woman, and sayde vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but shee hath washed my feete with teares, and wiped them with the heares of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou diddest not anoynt: but shee hath anoynted my feete with oyntment.

47 Wherefore I say vnto thee, many sinnes are forgiuen her: for shee loued much. To whom a little is forgiuen, hee doth loue a little.

a This great loue is a signe that shee felt her selfe much bounde vnto Christ, who had forgiuen her so many sinnes. b The peace of conscience commeth only of faith.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

50 And he sayde to the woman, Thy fayth hath saued thee: go in ỹ peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne, & preach. 3 The women minister vnto them of their goodes. 5 He sheweth the parable of the seede. 21 Telleth, who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He driueth the deuils into the heard of swine. 41 He healeth the sicke woman, and raiseth Iairus daughter.

AND it came to passe afterward, that he himselfe went through euery citie & towne, preaching, and publishing the kingdome of God, and the twelue [were with] him.

2 And certaine women, which were healed of euill spirites, and infirmities, [as] * Marie which was called Magdalene, out of whom went seuen deuils,

Marke 16.9.

3 And Ioanna the wife of Chuza Herodes steward, and Susanna, and many other which * ministred vnto [him of] their substance.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their perseuerance, which proued their knowledge to be of God. Ob. to them. Matth. 13.3. marke 4.1.

4 * Nowe when much people were gathered together, & were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fell on the stones, & when it was sprong vp, it withered away, because it lacked moysture.

7 And some fell among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundreth folde. And as he sayd these things, he cryed, He that hath eares to [b] heare, [b] That is, to vnderstand and beleeue these things.

let him heare.

9 Then his disciples asked him, demaunding, What parable that was?

10 And he said, * To you it is giuen to know the secrets of the kingdome of God, but

but to other in ‡ parables, that when ‡ they see, they should not see, and when they heare, they should not understand.

11 ‡ The parable is this, The seede is the Worde of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuill, and taketh away the Worde out of their hearts, lest they should beleeue, and be saued.

13 But they that are on ‡ stones, are they which when they haue heard, receiue the Worde with ioy: but they haue no rootes, which for a while beleeue, but in the time of tentation go away.

14 And ‡ which fell among thornes, are they which haue heard, and after their departure are choked with cares and with riches, & voluptuous liuing, and bring forth no fruite.

15 But ‡ which fell in good ground, are they which with an honest and good heart heare the Worde, and keepe it, and bring forth fruite with patience.

16 ‡ No man when he lighteth a candle, couereth it vnder a vessel neither putteth it vnder the table, but setteth it on a candlestick, that they that enter in, may see the light.

17 ‡ For nothing is secrete, that shall not be vncouered: neither any thing hid, that shall not be knowne, and come to light.

18 Take heede therefore how yee heare: ‡ for whosoeuer hath, to him shall be giuen: and whosoeuer hath not, from him shall be taken euen that, which ‡ he seemeth that he hath.

19 ‡ Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him ‡ by certaine which sayd, Thy mother and thy brethren stande without, & would see thee.

21 But he answered, & said vnto them, My mother, & my brethren are these which heare the Word of God, and doe.

22 ‡ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto ‡ other side of the lake. And they launched forth.

23 And as they sayled he fell a sleepe, and there came downe a storme of wind on the lake, and they were filled ‖ with water and were in ieopardie.

24 Then they went to him, & awoke him, saying, Master, Master, we perish. And hee arose, and rebuked the winde, and the waues of water: & they ceased, and it was calme.

25 Then he sayd vnto them, Where is your faith? and they feared, and wondred among themselues saying, Who is this that commandeth both the windes and water, and they obey him?

26 ‡ So they sayled vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he went out to land, there met him a certaine man out of the citie, which had a deuill long time, & ware no clothes, neither abode in house, but in the graues.

28 And when he saw Jesus, he cried out, and fell downe before him, and with a loude voyce sayde, What haue I to doe with thee, Jesus the Sonne of God, the most high? I beseeche thee ‖ for ment me not.

29 For he commanded the foule spirit to come out of the man: for oft times he had caught him: therefore hee was bound with chaines and kept in fetters: but he brake the bandes, and was caried of the deuill into wildernesses.)

30 Then Jesus asked him, saying, What is thy name? And he said, Legion, because many deuils were entred into him.

31 And they besought him, ‡ he would not cōmand them to go out into ‡ deepe.

32 And there was there by an heard of many swine, feeding on an hill: and the deuils besought him, that hee would suffer them to enter into them. So hee suffred them.

33 Then went the deuils out of ‡ man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen saw what was done, they fled: & when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done and came to Jesus, & founde the man out of whom the deuils were departed, sitting at the feete of Jesus, clothed, and in his right minde: and they were afrayde.

36 They also which saw it, told them by what meanes he that was possessed with the deuill, was healed.

37 Then the whole multitude of the countrey about ‡ Gadarenes, besought him, that he would depart from them: for they were taken with a great feare: and

‡ Which seeth to be but a similitude or parable.

‡ There is a knowledge, & consent to the Worde and also a remembrance & delectation to their affaires.

Chap. 11. 33. marg. 15 marg. 21

‡ Christ warneth vs to do good vnto our light which they haue receiued, and to feare beleeuing vnthankfulnes lest we be blinded. Chap. 12. 2 marg. 6. 26 Mat. 4. 22. Mat. 13. 12. & 25. 29. Mat. 4. 25 chap. 19. 24. 26

‡ Both to him selfe, and to others.

Mat. 12. 46. marg. 21

‖ Christ put all respect of kin apart to set the glorie of God before all things. Mat. 10. 37 Mat. 19. 29. Luke 14. 26

‡ We are made one, confession together one God, one faith, and one baptisme, one by God about all things, and one in ourselues as one seruice. Mat. 8. 2. marg. 3. 6

‡ The Worde signifieth a deepe or sounde sleepe.

Mat. 8. 28. marg. 5.

‡ Gadarenes is sometimes called Gergesites, Mat. 8. 28. marg. 5.

‡ The Worde signifieth to be vexed or to violence as an vncleane spirit is figured.

‡ A Legion, as vnderstand Cesar, consisteth of 6000. footemen, and 6. horsemen taken for an hundred: so that a legion is nowe taken for a great and infinite number.

‡ That is to say to depart that we could do no harme: and this Worde. Mat. 16. 23. as Satan bell, signifie the deuill or euil spirit. Mat. 4. 10. Peter 2. 4.

and he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that he might be with him: but Jesus sent him away, saying,

a Christ knew that he should better serue him being absent then with him.

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout all the citie, what great things Jesus had done vnto him.

40 ¶ And it came to passe when Jesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * And behold, there came a man named Jairus, and he was the ruler of the Synagogue, who fell downe at Jesus feete, and besought him that hee would come into his house.

b This was his owne citie called Gadara, which was in the confines of Decapolis, and therefore Luke doth not name the whole region. Matth. 8. mark. 5.

42 For he had but a daughter onely, about twelue yeeres of age, and she lay a dying: * as he went, the people throng ed him.

c Of the congregation of the Iewes.

43 And a woman hauing an issue of blood, twelue yeeres long, which had spent all her substance vpon physitions, and could not be healed of any:

44 When she came behind him, she touched the hemme of his garment, * immediatly her issue of blood stanched.

d Being assured of the vertue and power of Jesus Christ, and not attributing a superstition to the garment.

45 Then Jesus sayde, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, who hath touched me?

46 And Jesus saide, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman sawe that shee was not hid, shee came trembling, and fell downe before him, and tolde him before all the people, for what cause she had touched him, and howe she was healed immediatly.

e Christ doeth not impute vnto the weakenes of our faith, but doeth accept it, as though it were perfect.

48 And he saide vnto her Daughter, be of good comfort: thy faith hath made thee whole: go in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which sayde to him, Thy daughter is dead, disease not the master.

f Speaking, the ruler of the Synagogue

50 When Jesus heard it, he answered him, saying, Feare not: beleeue onely, and she shall be made whole.

51 And when he went into the house, he suffred no man to goe in with him, saue Peter, and James, and John, and the father and mother of the maide.

52 And all wept, and sorowed for her: but he sayde, weepe not: for shee is not dead, but sleepeth.

53 And they laught him to scorne, knowing that she was dead.

g Although she was verely dead yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

54 So he thrust them all out, * tooke her by the hand, * cried, saying, Maide, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to giue her meate.

h Vncertainty whole who he founde in the house.

56 Then her parents were astonied: but hee commaunded them that they should tell no man what was done.

CHAP. IX.

1 Her sendeth out the twelue Apostles to preach. 7 Herode heareth tell of him. 12 Her feedeth fiue thousand men with fiue loaues, and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed. 47 And teacheth his disciples to be lowly. 54 Chap. forbid vengeance, but he reproueth them.

THen * called he the twelue Disciples together, and gaue them power and authoritie ouer all deuils, and to heale diseases.

Mat. 10. 1. mar. 3. 13. & 6. 7.

2 * And hee sent them to preache the kingdome of God, and to cure the sicke.

Mat. 10. 7, 8. mar. 6 8.

i To the end they might be their charge with greater diligence when they had nothing to let them.

3 And he said to them, * Take nothing to your iourney, neither staues, nor scrippe, neither bread, nor siluer, neither haue two coates.

4 And whatsoeuer house ye enter into, there abide, and * thence depart.

k Or, roddes.

l To be willing them not to tarry long, but to preach from towne to towne.

5 And whosoeuer will not receiue you, when ye go out of that citie, * shake off the verie * dust from your feete for a testimonie against them.

Actes 13 51. chap 10 11.

m Which was a figure of detestation, and of the beginning which was prepared for such contemners of Gods benefits which are inexcusable that one should receiue any thing at their hands.

6 And they went out, * went through euery towne preaching the Gospell, and healing euery where.

Mar. 14 2. mar. 6. 14.

7 ¶ * Nowe Herode the Tetrarch heard of all that was done by him: and he douted, because that it was saide of some, that John was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the old Prophets was risen againe.

9 Then Herod said, John haue I beheaded: who then is this of whome I heare such things? and hee desired to see him.

10 ¶ * And when the Apostles returned, they tolde him what great things they had done. * Then hee tooke them, and went aside into a solitarie place, * neere to the citie called Bethsaida.

Mar. 6. 30. Mat. 14. 13. mar. 6. 32.

11 But when the people knewit, they followed him: * he receiued them, * spake vnto them of the kingdome of God, and healed them that had neede to be healed.

12 * And

Mark. 14. 15. Luke. 9. 12. Iohn. 6. 5.

12 *And when the day began to weare away, the twelue came, and said vnto him, Send the people away, that they may go into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

a Christ forsaketh not those that are to be brought to a feeding the spirituall reliefe.

13 But he sayde vnto them, a Giue ye them to eate. And they said, We haue no mo but fiue loaues and two fishes, except we should go, and buy meate for all this people.

14 For they were about fiue thousand men. Then hee sayde to his disciples, Cause them to sit downe by fifties in a compaine.

15 And they did so, and caused all to sit downe.

16 Then hee tooke the fiue loaues, & the two fishes, and looked vp to heauen, and b blessed them, and brake, and gaue to the disciples, to set before the people.

b Iohn sayth, he gaue thanks, Iohn. 6. 11.

17 So they did all eate, and were satisfied: and there was taken vp of that remained to them, twelue baskets full of broken meate.

Matth. 16. 13. mark. 8. 27.

18 ¶ *And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am?

19 They answered, and sayd, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whom say ye that I am? Peter answered, and sayd, The Christ of God.

21 And he warned, and commanded c them, that they should tell that to no man,

c For he knewe best his commandement time which was appointed for him to be manifested in. Matth. 17. 22. mark. 8. 31.

22 Saying, *The Sonne of man must suffer many things, and be reiected of the Elders, and of the hie Priests and Scribes, and be slaine, and the third day rise againe.

Chap. 14. 27. mat. 10. 38. & 16. 24. mark. 8. 34.

23 ¶ *And hee sayd to them all, If any man will come after me let him denie himselfe, and take vp his crosse d dayly, and followe me.

d For as one day followeth another, so one crosse another our crosse followe vnto the necke of another.

24 For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.

25 For what auantageth it a man, if he winne the whole worlde, and destroy himselfe, or lose himselfe?

Chap. 17. 33. mark. 10. 39 & 16. 25. mark. 8. 38. 2. tim. 2. 12.

26 *For whosoeuer shall be ashamed of me, and of my wordes, of him shal the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.

27 *And I tell you of a surety, there be some standing here, which shall not taste of death, till they haue seene the e kingdome of God.

Mark. 16. 28. 2. Pet. 1. 1.

e Established and set forth by the preaching of the Gospel. Matth. 4. 17. 2. mark. 1.

28 *And it came to passe about an eight dayes after those wordes, that he tooke Peter, and Iohn, and James, and went vp into a mountaine to pray.

29 And as he prayed, the fashion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glorie, and tolde of his departing, which he should accomplish at Ierusalem.

f That is what the Greeke word signifieth.

32 But Peter & they that were with him, were heauy with sleepe, and when they awoke, they sawe his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter sayd vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he sayd.

34 While he thus spake, there came a cloude, and ouershadowed them, and they feared when they were entring into the cloude.

g For other wayes they had not bene able to comprehend his great mercie. Matth. 3. 17. mark. 1. 11.

35 *And there came a voyce out of the cloud, saying, This is my beloued sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, & tolde no man in those dayes any of those things which they had seene.

h They conceiued it not. i Christ reserueth reuelations vnto time. Marke wrote. b.

37 ¶ And it came to passe on the next day, as they came downe from the mountaine, much people met him.

Matth. 17. 14. mark. 9. 17.

38 *And behold, a man of the company cryed out, saying, Master, I beseech thee, beholde my sonne: for he is all that I haue.

39 And lo, a spirite taketh him, and suddenly he cryeth, and he teareth him, that he foameth, and with much paine departeth from him, when he hath bruised him.

40 And I haue besought thy disciples to cast him out, but they could not.

41 Then Iesus answered, and sayd, *O generation faithles, and crooked, howe long nowe shall I be with you, and suffer you? bring thy sonne hither.

k Vnder this comparison he declareth the state of the Church.

42 And whiles he was yet comming, the deuill rent him, and tare him: and Iesus rebuked the vncleane spirite, and

G.i. healed him.

healed the childe, and deliuered him to
his father.
43 ¶ And they were all amased at
the mightie power of God: and while
they all wondred at all thinges, which
Iesus did, he sayd vnto his disciples,
44 [l] Marke these wordes diligently:
for it shall come to passe that the Sonne
of man shall be deliuered into the handes
of men.
45 But they [m] vnderstoode not that
worde: for it was hid from them, so
that they could not perceiue it: and they
feared to aske him of that worde.
46 ¶ *Then there arose a disputati-
on among them, which of them should
be the greatest.
47 When Iesus sawe the thoughts
of their hearts, he tooke a litle child, and
set him by him,
48 And sayd vnto them, whosoeuer
receiueth this litle childe in my Name,
receiueth me: and whosoeuer shall re-
ceiue me, receiueth him that sent me: for
he that is least among you all, he shall be
great.
49 ¶ *And Iohn answered & sayd,
Master, we sawe one casting out deuils
in thy Name, and we forbade him, be-
cause he followeth thee not with vs.
50 Then Iesus sayd vnto him, For-
bid ye him not: for hee that is not a-
gainst vs, is with vs.
51 ¶ And it came to passe, when the
[o] dayes were accomplished, that hee
should be receiued vp, he setled himselfe
fully to goe to Hierusalem,
52 And sent messengers before him:
and they went and entred into a towne
of the Samaritanes, to prepare him
lodging.
53 But they would not receiue him be
cause his [q] behauiour was, as though
he would go to Hierusalem.
54 And when his disciples, Iames
and Iohn sawe it, they sayd, Lord, wilt
thou that we commaund, that fire come
downe from heauen, & consume them,
euen as [r] Elias did?
55 But Iesus turned about, and re-
buked them, and sayd, Ye knowe not of
what spirit ye are.
56 For the Sonne of man is not come
to destroy mens liues, but to saue them.
Then they went to another towne.
57 ¶ And it came to passe that as they
went in the way, [s] a certaine man sayde
vnto him, I will followe thee, Lorde,
whither soeuer thou goest.

l [illegible] these wordes [illegible]. m They were [illegible] of his death. Matth. 18.1. Mark 9.33,34.

Mark 9.38.

o [illegible]

q Or, face, or appeared [illegible]

58 And Iesus sayd vnto him, The
[t] foxes haue holes, and the birds of the
heauen haue nestes, but the Sonne of
man hath not whereon to lay his head.
59 But he sayd vnto another, Follow
me. And the same sayd, Lord, suffer me
first to go and burie my father.
60 And Iesus sayd vnto him, Let
the dead burie their dead: but goe thou
and preach the kingdome of God.
61 Then another sayd, I wil follow
thee, Lord: but let me first go bid them
farewel, which are at mine house.
62 And Iesus sayd vnto him, No
man that putteth his hand to ye plough,
and looketh backe, is apt to the king
dome of God.

t Wee must not follow Christ for riches and commoditie, but prepare our selues to follow his example. That is, [illegible] be dead [illegible]. He may not [illegible] what [illegible] best to do, [illegible] Gods calling, and [illegible] meaneth [illegible] that

ar [illegible] unprofitable to serue God. x To be hindred, or entangled with respect of any worldly commoditie, or stayed to go forward for any paine, or trouble.

## CHAP. X.

1 He sendeth the seuentie before him to preach and giueth them a charge how to behaue [illegible] 17 He th[illegible] 21 [illegible] 25 [illegible] the example of the Samaritane [illegible] 38 Martha receiueth the Lorde into her house, 40 [illegible]

After *these things, the Lord
appointed other seuentie al-
so, and sent them, two and
two before him into euery ci-
tie and place, whither he himselfe should
come.
2 And he said vnto them, *[a] The har-
uest is great, but the labourers are
fewe: pray therefore the Lorde of the
haruest to send forth labourers into his
haruest.
3 Go your wayes: beholde, I sende
you forth as lambes among wolues.
4 Beare no bagge, neither scrip, nor
shooes, [d] and salute no man by the way.
5 *And into whatsoeuer house ye en-
ter, first say, [e] Peace be to this house.
6 And if the sonne of peace be there,
your peace shall rest vpon him: if not, it
shall turne to you againe.
7 And in that house tarie still, eating
and drinking such thinges as by them
shall be set before you: *for the labou-
rer is worthie of his wages. Goe not
from house to house.
8 But into whatsoeuer citie ye shall
enter, if they receiue you, [g] eate such
things as are set before you,
9 And heale the sicke that are there,
and say vnto them, The kingdome of
God is come neere vnto you.
10 But into whatsoeuer citie ye shall

Matth. 10.1. Mark 6.7. a Meaning a great number of people, which are ready to be brought vnto God. b That is, the preachers. Matth. 10.16. c Not that they shall hurt you, but that ye shall be preserued by my prouidence. 2 King. 4.29. d He willeth that they should dispatch this iourney with diligence, not occupying them selues about other matters. Matth. 10.12. Mark 6.10. e It was their maner of saluting, whereby they wished [illegible] felicitie. f Which [illegible] the doctrine of peace and the Gospel. Deut. 24.14. 1 Cor. 10.10. 1 Tim. 5.18. g He would not that they should tarie

long in one towne, [illegible] carefull to change their lodging. h Doubt not to [illegible] of them, for whom you [illegible].

enter,

enter, if they will not receiue you, goe your wayes out into the ſtreetes of the ſame, and ſay,

Mat.10.14 chap.9.5. Acts 13.51. & 18.6. 1 God appointed himſelf vnto vs to be neere, and not be farre off from vs.

11 Euen the very *duſt, which cleaueth on vs of your citie, we wipe off againſt you: notwithſtanding knowe this, that the kingdome of God was come neere vnto you.

12 For I ſay to you, that it ſhall be eaſier in that day for them of Sodom, then for that citie.

Mat.11.21

13 *Woe be to thee, Chorazain: woe be to thee, Bethſaida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, ſitting in ſackecloth and aſhes.

k Which were the ſignes of repentance.

14 Therefore it ſhalbe eaſier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heauen, ſhalt be thruſt downe to hell.

l The two benefites that God beſtoweth vpon any people the more doeth their ingratitude deſerue to be puniſhed, Mat.12.40. Iohn 13, 20.

16 ¶ *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

17 ¶ And the ſeuentie turned againe with ioy, ſaying, Lorde, euen the deuils are ſubdued to vs through thy Name.

m The power of Satan is beaten downe by the preaching of the Goſpel.

18 And he ſayd vnto them, I ſawe *Satan, like lightning, fall downe from heauen.

19 Beholde, I giue vnto you power to tread on ſerpents, and ſcorpions, and ouer all the power of the enemie, and nothing ſhall hurt you.

20 Neuertheles, in this reioyce not, that the ſpirits are ſubdued vnto you: but rather reioyce, becauſe your names are written in heauen.

21 ¶ That ſame houre reioyced Jeſus in the ſpirit, and ſaid, I confeſſe vnto thee, Father, Lord of heauen & earth, that thou haſt hid theſe things from the *wiſe and learned, and haſt reuealed them to babes: euen ſo, Father, becauſe it ſo pleaſed thee.

22 Then he turned to his diſciples, and ſaid, All things are giuen me of my Father: and no man knoweth who the Sonne is, but the Father: neither who the Father is, ſaue the Sonne, and he to whom the Sonne will reueale him.

23 ¶ And hee returned to his diſciples, and ſayd ſecretly, *Bleſſed are the eyes, which ſee that ye ſee.

24 For I tell you that many Prophets & Kings haue deſired to ſee thoſe things which ye ſee, and haue not ſeene them: and to heare thoſe things which ye heare, and haue not heard them.

Mat.22.35. Mar.12.28.

25 ¶ *Then beholde, a certaine expounder of the Lawe ſtoode vp, and tempted him, ſaying, Maſter, what ſhal I doe, to inherite eternall life?

26 And he ſayde vnto him, what is written in the Law? how readeſt thou?

Deut 6.5.

27 And he anſwered, & ſayd, *Thou ſhalt loue the Lorde God with all thine heart, and with all thy ſoule, and with all thy ſtrength, & with all thy thought, *and thy neighbour as thy ſelfe.

Leuit.19.18.

28 Then he ſayde vnto him, Thou haſt anſwered right: this doe, and thou ſhalt liue.

29 But he willing to iuſtifie himſelfe, ſayde vnto Jeſus, who *is then my neighbour?

n Or, is approued to be a neighbour.

o For they counted no man their neighbour, but their friend.

30 And Jeſus anſwered, and ſayd, A certaine man went downe from Jeruſalem to Jericho, & fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

p Or, to ſeeke reuenge to haue iudgement alſo, though this was ordained by Gods counſell and prouidence.

31 And by chance there came downe a certaine Prieſt that ſame way, and when he ſawe him, he paſſed by on the other ſide.

q The ſimple nature, the great cruelitie, where it was among their people, and eſpecially the nearer ioured.

32 And likewiſe alſo a Leuite, when he was come nere to the place, went and looked on him, and paſſed by on the other ſide.

r This nation was odious to the Iewes.

33 Then a certaine *Samaritane, as he iourneyed, came neere vnto him and when he ſawe him, he had compaſſion on him,

34 And went to him, and bound vp his wounds, and powred in oyle and wine, and put him on his owne beaſt, and brought him to an Inne, and made prouiſion for him.

s Which was about nine pence of our liuing money.

35 And on the morowe when he departed he tooke out *two pence, & gaue them to the hoſte, and ſayde vnto him Take care of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompence thee.

36 Which nowe of theſe three, thinkeſt thou, was neighbour vnto him that fell among the theeues?

37 And he ſayd, He that ſhewed mercie on him. Then ſayd Jeſus vnto him, Go, *and doe thou likewiſe.

t Helpe him that hath need of thee, though thou knowe him not

38 ¶ Nowe it came to paſſe as they went, that hee entred into a certaine towne, and a certaine woman named Martha, receiued him into her houſe.

39 And she had a sister called Marie, which also sate at Jesus feete, & heard his preaching.

40 But Martha was combred about much serving, and came to him, & sayd, Master, doest thou not care that my sister hath left me to serue alone? bid her therefore, that she helpe me.

41 And Jesus answered, & sayd vnto her, Martha, Martha, thou carest, and art troubled about many things:

42 But one thing is needefull, Marie hath chosen the good part, which shall not be taken away from her.

## CHAP. XI.

a He teacheth his disciples to pray. 13 He driueth out a deuil. 15 And confuteth the blasphemous Pharisees. 29 He prefers to the sign of Ionas. 33 Deep regard of eyes and lights. 37 He eateth with the Pharisee, and reproueth the couetousnes of the Pharisees, Scribes and hypocrites.

AND so it was, that as hee was praying in a certaine place, when he ceased, one of his disciples sayd vnto him, Master teach vs to pray, as John also taught his disciples.

Matth. 6.9.

2 And he sayd vnto them, When ye pray, say, Our Father, which art in heauen, hallowed be thy Name: Thy kingdome come: Let thy will be done euen in earth, as it is in heauen:

3 Our dayly bread giue vs [a] for the day:

a Or euery day, as afterwith as is said: geue for this day, in regard of.

4 And forgiue vs our sinnes: for euen We forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

5 Moreouer hee sayd vnto them, [b] which of you shall haue a friend, and shall go to him at midnight, and say vnto him, Friend, lende me three loaues:

b Vp this simile may be reasoned vs that we ought not to be discouraged, if [illegible] not [illegible] vnto vs [illegible] that [illegible] we [illegible]

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within should answere, and say, Trouble me not: the doore is now shut, & my children are with me in bed: I can not rise and giue them to thee.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doubtles because of his importunitie, he would rise, and giue him as many as he needed.

[illegible]

9 And I say vnto you, Aske, and it shall be giuen you: seeke, & ye shall finde: knocke, and it shalbe opened vnto you.

Matth. 7.7.

10 For euery one that asketh, receiueth: and he that seeketh findeth: and to him that knocketh it shall be opened.

11 If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fish, will he for a fish giue him a serpent?

Matth. 7.9.

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your children, howe much more shall your heauenly Father giue the holy Ghost to them, that desire him?

c The chiefest thing that we can desire of God, is his holy Spirit.

14 Then he cast out a deuil which was dumme: and when the deuil was gone out, the dumme spake, and the people wondred.

Matth. 12.25. Mar. 3.24,25.

15 But some of them sayd, he casteth out deuils through Beelzebub the chiefe of the deuils.

c That is to say, power and cunning.

16 And others tempted him, seeking of him a signe from heauen.

17 But he knew their thoughts, and sayd vnto them, [c] Euery kingdome deuided against it selfe, shall be desolate, and an house deuided against an house, falleth.

c Euery kingdome deuided against it selfe, shall be desolate.

18 So if Satan also be deuided against himselfe, how shall his kingdome stand, because ye say that I cast out deuils through Beelzebub?

19 If I through Beelzebub cast out deuils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the [d] finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

d The finger of God is taken for the working power of God. And the Father of the Sonne in the holy Ghost, for so shall the words interpret this place.

21 When a strong man armed, keepeth his palace, the things that he possesseth, are in peace.

22 But when a stronger then he, commeth vpon him, & ouercommeth him: he taketh from him all his armour wherein he trusted, and deuideth his spoyles.

23 He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 [e] When the vncleane spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, he saith, I will returne vnto mine house whence I came out.

e Or, to.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seuen other spirits worse then himselfe: and they enter in, and dwell there, [f] so the last state of that man is worse then the first.

f Or, and.

27 And it came to passe as he sayd these things, a certaine woman of the compaine

Mar. 3.11. Luke 4.41.

g Ye are euill, and therefore cannot but worke euill.

h So the intent that he might worke according to his malicious nature.

i Ye are apt to receiue him then it was afore.

k If by meanes I the vncleane backe from God, Satan hath greater power ouer vs then he had before.

l The meaneth an infinite number. Heb. 6.4,6. 2. Peter 2.20.

compasse lifted vp her voyce, and saide vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he saide, "Yea, rather blessed are they that heare the worde of God, and keepe it.

29 ¶ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of Jonas the prophet.

30 For as Jonas was a signe to the Ninevites, so shall also the Sonne of man be to this generation.

31 The Queene of the South shall rise in iudgement with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Solomon, and beholde, a greater then Solomon is here.

32 The men of Nineve shall rise in iudgement with this generation, and shall condemne it: for they repented at the preaching of Jonas: and beholde, a greater then Jonas is here.

33 ¶ No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy bodie is darke.

35 Take heed therefore, that the light which is in thee, be not darkenes.

36 If therefore thy whole bodie shall be light, hauing no part darke, then shall all be light, euen as when a candle doth light thee with the brightnesse.

37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.

38 And when the Pharise sawe it, he marueiled that he had not first washed before dinner.

39 And the Lord said to him, In deede ye Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednesse.

40 Ye fooles, did not hee that made that which is without, make that which is within also?

41 Therefore, giue almes of those things which are within, and beholde, all things shall be cleane to you.

42 But woe be to you, Pharises: for ye tithe the minte and the rewe, and all manner herbes, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 Woe be to you, Pharises: for ye loue the vppermost seates in the Synagogues, and greetings in the marketes.

44 Woe be to you, Scribes and Pharises, hypocrites: for ye are as graues which appeare not, and the men that walke ouer them perceiue not.

45 ¶ Then answered one of the expounders of the Lawe and saide vnto him, Master, thus saying thou puttest vs to rebuke also.

46 And he said, Woe be to you also, ye interpreters of the Lawe: for ye lade men with burdens grieuous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 Woe be to you: for ye builde the sepulchres of the Prophets, and your fathers killed them.

48 Truely ye beare witnesse, and allowe the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore saide the Wisedome of God, I will sende them Prophets and Apostles, and of them they shal slay and persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betweene the altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 Woe be to you, interpreters of the Lawe: for ye haue taken away the keye of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 And as he saide these things vnto them, the Scribes and Pharises began to vrge him sore, and to prouoke him to speake of many things,

54 Laying waite for him, and seeking to catche some thing of his mouth, whereby they might accuse him.

## CHAP. XII.

1 Christ commandeth to auoyde hypocrisie. 4 That we should not feare man but God. 8 To confesse Christ. 10 Blasphemie against the holy Ghost. 13 Parables. 15 Not to giue our selues to couetousnesse. 22 Not to be rigorous in examining matters of worldly conuersation.

IN the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first,



m Christ giueth her appellate name of that the ornament of christes praise which was but in a few that were then perfect indeede, to whom he communicateth himselfe by his word. Matth. 12, 38 39.

Jonas 3 17. 1 Kin. 10 1. 2. chro. 9. 1.

Jonas 3 5

Chap 8. 16. matt. 5 15. marke 4 21

Matth. 6 22. ‖ Or candle. n Because it should giue and lead the body. o Without thee or vnto thee.

Matth. 23 25. p Christ here requireth two things first that we come cleane by our meat & drinke: and next, that we distribute part to the poore for declaration of the Lawe. ‖ Of that that you haue.

Matth. 16 6. mark 8 14.

Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

Mat. 10. 26. mark. 4. 22.

2 For there is nothing couered that shall not be reuealed: neither hid, that shall not be knowne.

3 Wherefore whatsoeuer ye haue spoken in darkenes, it shalbe heard in the light: and that which ye haue spoken in the eare in secret places, shalbe preached on the houses.

a Openly that all men may heare. Matt. 10. 28.

4 And I say vnto you, my friends, be not afraid of them that kill the body, and after that are not able to do any more.

5 But I will forewarne you, whom ye shall feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.

6 Are not fiue sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the heares of your head are nombred. feare not therefore: ye are more of value then many sparowes.

Chap. 9. 26.

8 Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

b He that shall resist against the holy Ghost. Chap. 12. 10. Mat. 12. 32. c Be not so bold to commit sinne presumptuously, as to despise the holy Ghost.

9 But he that shall denie me before men, shalbe denied before the Angels of God.

10 And whosoeuer shall speake a word against the Sonne of man, it shalbe forgiuen him: but vnto him, that blasphemeth the holy Ghost, it shall not be forgiuen.

11 And when they shall bring you vnto the Synagogues, and vnto the rulers and princes take no thought how, or what thing ye shall answere, or what ye shall speake.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 And one of the company said vnto him, Master bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto them, Take heede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in riches.

16 And he put foorth a parable vnto them saying, The ground of a certaine rich man brought forth fruit plentifully.

17 Therefore he thought with himselfe saying, What shall I do, because I haue no roome, where I may lay vp my fruites?

18 And he said, This will I do, I will pull downe my barnes, and builde greater, and therein will I gather all my fruites and my goods.

19 And I will say to my soule, Soule, thou hast much goods layde vp for many yeeres: liue at ease, eate, drinke, and take thy pastime.

Eccles. 11. 19.

20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: then whose shall those things be which thou hast prouided?

21 So is he that gathereth riches to himselfe, and is not rich in God.

22 And he spake vnto his disciples, Therefore I say vnto you, Take no thought for your life, what ye shall eate: neither for your body, what ye shall put on.

d To depende onely on his prouidence, knowing that he hath enough for all. Matth. 6. 25. 1 Pet. 5. 7. Psal. 55. 22.

23 The life is more then meate: and the bodie more then the raiment.

24 Consider the rauens: for they neither sow nor reape: which neither haue storehouse nor barne, and yet God feedeth them: how much more are ye better then fowles?

e He exhorteth vs to cast our care on God, and to submit our selues to his prouidence.

25 And which of you with taking thought, can adde to his stature one cubite?

26 If ye then be not able to doe the least thing, why take ye thought for the remnant?

27 Consider the lilies how they growe: they labour not, neither spinne they: yet I say vnto you, that Salomon himselfe in all his royaltie was not clothed like one of these.

f The liberalitie of God who clothes not the verbes and flowres, but moreouer they all that man can adde by his riches or power.

28 If then God so clothe the grasse which is to day in the fielde, & to morow is cast into the ouen, howe much more will he clothe you, O ye of litle faith?

29 Therefore aske not what ye shall eate, or what ye shall drinke, neither stand in doute.

g Or make diuers carkes in the aire.

30 For all such things the people of the world seeke for: and your Father knoweth that ye haue neede of these things.

h Which are but accessaries and are common as well to the wicked men as to the godly.

31 But rather seeke ye after the kingdome of God, and all these things shalbe ministred vnto you.

i Which is the chiefest thing that can be giuen, and therefore you ought not to haue those things in mind are of lesse importance. Matt. 6. 20. 1 Pet. 1. 4.

32 Feare not, litle flocke: for it is your Fathers pleasure, to giue you the kingdome.

k Be in a readines to receiue that he shall commaund vnto you.

33 ¶ Sell that ye haue, and giue almes: make you bagges, which waxe not olde, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.

34 For where your treasure is, there will your hearts be also.

35 ¶ Let your loynes be girded about

about and your lightes burning,

36 And ye your selues like vnto men that waite for their master when he will returne from the wedding, that when he commeth and knocketh, they may open vnto him immediatly.

37 Blessed are those seruãts whom the Lorde when he commeth shall finde waking: verely I say vnto you, he will girde himselfe about, and make them to sit downe at table, and will come forth, and serue them.

n The cause why they were so long gone &c. the cause was to receiue the kingdome by whom they were about a businesse. Matthew 24. 46. Luke 19 15

38 And if he come in the second watch, or come in the third watche, and shall finde them so, blessed are those seruants.

39 Now vnderstand this, that if the good man of the house had knowne at what houre the theefe would haue come, he would haue watched, and would not haue suffered his house to be digged through.

40 Be ye also prepared therefore: for the Sonne of man will come at an houre when ye thinke not.

41 Then Peter saide vnto him, Master, tellest thou this parable vnto vs, or euen to all?

42 And the Lord said, Who is a faithful steward, and wise, whom the master shall make ruler ouer his houshold, to giue

o The portion of seruants euery one with whō some peeces of coine, as Dionisius Syracusanus.

them their portion of meate in season?

43 Blessed is that seruant, whome his master when hee commeth, shall finde so doing.

44 Of a trueth I say vnto you, that he will make him ruler ouer all that he hath.

45 But if that seruãt say in his heart, My master doeth deferre his comming, and shall begynne to smite the seruants, and maydens, and to eate, and drinke, and to be drunken,

46 The master of that seruant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and giue him his portion with the vnbeleeuers.

p Therefore ignorance is no excuse before God, though men may gesse.

47 And that seruant that knewe his masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes.

48 But he that knewe it not, and yet did commit things worthie of stripes, shalbe beaten with fewe stripes: for vnto whomsoeuer much is giuen, of him shalbe much required, and to whome men much commit, the more of him will they aske.

q The Gospel is as a burning fire most vehement, which maketh a change of things though all the world. r If there be great troubles and alterations vpon the earth, which things come not by the proportion of the Gospel, but through the wickednes of man.

49 I am come to put fire on the earth, and what is my desire, if it be alreadie kindled?

50 Notwithstanding I must be baptized with a baptisme, and howe am I grieued, till it be ended? Dere compareth his death to baptisme.

51 Thinke ye that I am come to giue peace on earth? I tell you, nay, but rather debate. Matth. 10 34.

52 For from henceforth there shall be fiue in one house deuided, three against two, and two against three.

53 The father shalbe deuided against the sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in lawe against her daughter in lawe and the daughter in lawe, against her mother in lawe.

54 Then saide hee to the people, When ye see a cloude rise out of the West, straightway ye say, A shower commeth: and so it is. Matth. 16. 2.

55 And when ye see the South winde blowe, ye say, that it will be hoate: and it commeth to passe.

56 Hypocrites, ye can discerne the face of the earth, and of the skie: but why discerne ye not this time?

57 Yea, and why iudge ye not of your selues what is right?

58 When thou goest with thine aduersarie to the ruler, as thou art in the way, giue diligence in the way, that thou mayest be deliuered from him, least he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison. Matth. 5 25.

s Though it here signifie both and hinderance.

59 I tell thee, thou shalt not depart thence, til thou hast payed the vtmost mite.

## CHAP. XIII.

1 The cruelnesse of Pilate. 2 We ought not to condemne all to be wicked men who suffer. 4 Of the fall of the tower of Siloam. 6 The parable of the barren figtree. 10 He healeth a crooked woman, 15 Answereth to the malice of the Scribes and hypocrites. 22 Also that the number of them which shall be saued, is small. 25 Finally he telleth, he will not be driuen out of Ierusalem for the malice of Herod.

1 THere were certaine men present at the same season, that shewed him of the Galilæans whose blood Pilate had mingled with their owne sacrifices.

t The cruelty of Pilate.

2 And Iesus answered, and said vnto them, Suppose ye, that these Galileans were greater sinners then all other Galileans, because they haue suffered such things?

u He meaneth not that they were greater sinners then other men, but that their punishment was greater, because they were more wicked men.

3 I tell you, nay: but except ye amend your liues ye shall all likewise perish.

4 Or thinke you that those eighteene, vpon whom the towre in Siloam fell, and slewe them, were sinners aboue

x Or that they were not to confesse their sinnes.

d Which towre stood by the riuer Siloe as it appeareth in Ierusalem. Nehem. 3. 15.

all men that dwell in Jerusalem?

5 I tell you, nay: but except ye amend your liues, ye all shall likewise perish.

6 ¶ He spake also this parable, A certaine man had a figge tree planted in his vineyard: and he came and sought frute thereon, and found none.

7 Then saide he to the dresser of his vineyarde, Beholde, this three yeeres haue I come and sought frute of this figge tree, and finde none: cut it downe: why keepeth it also the ground baren?

8 And hee answered, and saide vnto him, Lorde, let it alone this yeere also, till I digge rounde about it, and dung it.

9 And if it beare frute, well: if not, then after thou shalt cut it downe.

10 ¶ And he taught in one of the Synagogues on the Sabbath day.

11 And beholde, there was a woman which had a spirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp her selfe in any wise.

12 When Jesus sawe her he called her to him, and said to her, Woman, thou art loosed from thy disease.

13 And he layde his hands on her, and immediately she was made straight againe, and glorified God.

14 And the ruler of the Synagogue answered with indignation because that Jesus had healed on the Sabbath day, and said vnto the people, There are sixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and said, Hypocrite, doeth not eche one of you on the Sabbath day loose his oxe or his asse from the stall, and leade him away to the water?

16 And ought not this daughter of Abraham, whome Satan had bounde, lo, eighteene yeeres, be loosed from this bonde on the Sabbath day?

17 And when he said these things, all his aduersaries were ashamed: but all the people reioyced at all the excellent things, that were done by him.

18 ¶ Then saide hee, what is the kingdome of God like? or whereto shal I compare it?

19 It is like a graine of mustard seede, which a man tooke and sowed in his garden, and it grewe, and waxed a great tree, and the fowles of the heauen made nestes in the branches thereof.

20 ¶ And againe he said, Whereunto shall I liken the kingdome of God?

21 It is like leauen, which a woman tooke, and hid in three pekes of floure, till all was leauened.

22 ¶ And he went through all cities and townes, teaching, and iourneying towards Jerusalem.

23 Then saide one vnto him, Lorde, are there fewe that shall be saued? And he said vnto them,

24 Strine to enter in at the straite gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without and to knocke at the doore saying, Lord, Lord, open to vs, and he shall answere and say vnto you, I know you not whence ye are,

26 Then shall ye begin to say, We haue eaten and dronke in thy presence, and thou hast taught in our streetes.

27 But hee shall say, I tell you, I knowe you not whence ye are: depart from me, all ye workers of iniquitie.

28 There shall be weeping & gnashing of teeth, when ye shall see Abraham and Isaac, and Jacob, and all the Prophets in the kingdome of God, and your selues thrust out at doores.

29 Then shall come many from the East, and from the West, and from the North, and from the South, and shall sit at table in the kingdome of God.

30 And behold, there are last which shall be first, and there are first, which shalbe last.

31 The same day there came certaine Pharises, and saide vnto him, Depart, and go hence: for Herode will kill thee.

32 Then said he vnto them, Go ye and tell that fore, Behold, I cast out deuils, and wil heale still to day, & to morowe, and the thirde day I shalbe perfected.

33 Neuertheles I must walke to day, and to morowe, and the day following: for it can not be, that a Prophet should perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her winges, and ye would not!

35 Behold, your house is left vnto you desolate: and verely I tell you, ye shall not see mee vntill the time come that ye shall say, Blessed is he that commeth in the Name of the Lord.

c By the Publicanes are declared great patience that God vseth to call sinners vnto repentance, by their vnrighteousnesse: but this declaring doth not excuse their corruption

d Except ye turne, if we haue not faith

e For but it be written shall it follow, and turned to the ground as it were it groweth

f Christ was broken with diuerse, and sundrie of couetousnesse as Saint Luke, that speaketh a litle more curiously. As here are whole sentences are wonne.

g Saint Luke.

Matth. 13. 31. Mar. 4. 30.

k By these shall we know the Gospell is receiued, when we see the fruites of it, which are mutuall loue, and concord in all things, and opinions.

Matth. 9. 35. & 12. 9. Mar. 3. 1. Luke 6. 6.

1 Christ must endure, and not of all men, but of the wicked men of the world.

2 Christ warneth the Jewes, that they do not vse themselues by their owne negligence of the time, which was ordeined for vs to vse them.

Matth. 7. 22. & 25. 11. Luke 6. 46.

3 The people whose eares were dulled.

Matth. 7. 23. & 25. 12. Luke 13. 27.

4 Christ setteth off the blindnesse of the Jewes who reioyced in that, that God had chosen them for his people: & their obstinate not receiuing to his word

5 Meaning the enuie of the Pharises, who would haue put him in feare of Herode: and yet are they not ashamed to stop him from that office which God had assigned him.

1 Meaning, a litle while.

2 By Christes death we are made perfect for euer.

3 Speake an euill

He meeteth their malice, which by all meanes sought his death: and then did the feare of whome they talked to him to no purpose.

Matth. 23. 37. Luke 19. 41.

5 Christ lamenteth them of the destruction of Jerusalem and of their whole posterity.

6 Often your owne conscience shall testifie vnto you and cause you to confesse that

which ye now blame, which shall be when you shall see me in my maiestie.

CHAP.

CHAP. XIIII.

1 Jeſus eateth with the Phariſe, 4 Healeth the dropſie vpon the Sabbath. 7 Teacheth to be lowly, and to inuite the poore to our table. 12 He teacheth of the great ſupper. 26 He warneth them that will follow him to lay their accounts before, what it will coſt them. 34 The ſalt of the earth.

AND it came to paſſe that whē hee was entred into ᵛ houſe of one of the chiefe Phariſes on ᵛ Sabbath day, to eate bread they watched him.

a He taketh his occaſion.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Jeſus anſwering, ſpake vnto the expounders of ᵛ Lawe, and Phariſes, ſaying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, ⁊ let him go,

5 And anſwered them, ſaying, Which of you ſhall haue an aſſe, or an ore fallen into a pit, and will not ſtraightway pull him out on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ Hee ſpake alſo a parable to the gheſtes, when hee marked howe they choſe out the chiefe roomes, and ſaid vnto them,

b He reproueth them ambitious, which deſire to ſit in the chiefe places.

8 ᵇ When thou ſhalt be bidden of any mā to a Wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou, be bidden of him,

9 And hee that bade both him ⁊ thee, come, and ſaye to thee, Giue this man roome, ⁊ thou then begynne with ſhame to take the loweſt roome.

Prou. 25 7.

10 ᵇBut when thou art bidden, go and ſit downe in the loweſt roome that whē he that bade thee, commeth, he may ſay vnto thee, Friend, ſit vp hier: then ſhalt thou haue worſhip in ᵛ preſence of them that ſit at table with thee.

Chap. 18 14. mat. 23 12

11 ᵇ For whoſoeuer exalteth himſelfe, ſhall be brought lowe, and he that humbleth himſelfe, ſhalbe exalted.

b Chriſt reproueth not the blinde affection of man, which regarderh nothing but a worldly recompence. Prou. 3 9 27 28. tob 4 7.

12 ¶ Then ſaide hee alſo to him that had bidden him, ᵇ When thou makeſt a dinner or a ſupper, call not thy friendes, nor thy brethren, neither thy kinſmen, nor the riche neighbours, leaſt they alſo bid thee againe, and a recompence bee made thee.

13 But when thou makeſt a feaſt, call the poore, the maymed, the lame, and the blind,

14 And thou ſhalt be bleſſed, becauſe they can not recompence thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Nowbe When one of them that ſate at table, heard theſe things, he ſaide vnto him, Bleſſed is hee that eateth bread in the kingdome of God.

Mat. 22 2.

16 Then ſaide he to him, ᵛ A certaine man made a great ſupper, ⁊ bade many,

17 And ſent his ſeruant at ſupper time to ſay to them that were bidden, Come: for all things are nowe readie.

18 But they all with one mynde began to make excuſe: The firſt ſayd vnto him, I haue bought a farme, ⁊ I muſt needes go out ⁊ ſee it: I pray thee haue me excuſed.

19 And another ſaide, I haue bought fiue yoke of oxen, ⁊ I go to proue them: I pray thee, haue me excuſed.

20 And another ſaide, I haue maried a wife, and therefore I can not come.

21 So that ſeruant returned, ⁊ ſhewed his maſter theſe things. Then was the good man of the houſe angry, and ſaid to his ſeruant, ᵛ Go out quickly into the places and ſtreetes of the citie, and bring in hither the poore, and the maymed, and the halt, and the blind.

d There is ſignified the calling of the Gentiles.

22 And the ſeruant ſaide, Lorde, it is done as thou haſt commanded, and yet there is roome.

23 Then the maſter ſayde to the ſeruant, Go out into the ᵛ hie wayes, and hedges, and compell them to come in, that mine houſe may be filled.

e God will rather receiue all the raſcall people of the world into his houſe, then that any ſhould be left out.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhal taſte of my ſupper.

f The compulſion to come, is that the preaching of the Goſpel is ſo ſtrong, that it ſhall be able to perſuade the moſt hard hearted.

25 ¶ Now there went great multitudes with him, and he turned and ſaide vnto them,

Mat. 10 37.

26 ᵛ If any man come to me, ⁊ ᵍ hate not his father, and mother, and wife, and children, and brethren and ſiſters: yea, and his owne life alſo, he cannot be my diſciple.

g That is yet that rather he not offend all affections and deſires which withdraw vs from Chriſt.

27 ᵛ And whoſoeuer beareth not his croſſe, and commeth after me, cannot be my diſciple.

Chap. 9 23. mat. 10 38.

28 For ʰ which of you minding to build a tower, ſitteth not downe before, and counteth the coſt, whether he haue ſufficient to perfourne it,

h He that will purſue the true perfection muſt conſider with himſelfe the greatneſſe of the matter, leaſt he begin that he cannot finiſh.

29 Leaſt that after he hath layde the foundation, ⁊ is not able to perfourne it, all that beholde it, begynne to mocke him,

30 Saying, This man began to build, and was not able to make an ende.

31 Or what king going to make warre againſt another king, ſitteth not downe firſt, and taketh counſell whether hee be

be able with tenne thousande, to meete him that commeth against him with twentie thousande?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer hee be of you, that forsaketh not all that he hath, he can not be my disciple.

34 * Salt is good: b but if salt haue lost his sauour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dounghil, but men cast it out. He ϸ hath eares to heare, let him heare.

a He that is not prepared to forsake all for Christ, is vnworthie to be knowen of him, if occasion so require. Mat. 5. 13. Mar. 9. 49. b If they that should be the other vnprofitable, how much more they that are worse? Heb. 6. 8.

## CHAP. XV.

1 The Pharisees murmure because Christ receiueth sinners. 4 The parable of the one sheepe. 7 Ioy in heauen for one sinner. 11 Of the prodigall sonne.

THen resorted vnto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them.

3 Then spake he this parable to thē, saying,

4 * What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue nintie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?

Mat. 18. 12.

5 And when he hath found it, he layeth it on his shoulders with ioy.

6 And when he commeth home, hee calleth together his friendes and neighbours saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioy shalbe in heauen for one sinner that conuerteth, more then for nintie and nine iust men, which neede none amendment of life.

a Gods elect children, liuing, and neuer out of the way to Gods kingdome. b They neede to be conuerted, that liue not according to the power of the Gospel. Declare more, and amend. Without a new birth no man can enter into the kingdome of God. c God doth not reioyce that any should perish, but rather to haue our saluation set forward. Ezech. 18. 23. & 33. 11. 1. Tim. 2. 4. 2. Pet. 3. 9. d The iust are not all, but the vniust are many.

8 Either what woman hauing ten pieces of siluer, if she lose one piece, doeth not light a candle, & sweepe ϸ house, and seeke diligently till she finde it?

9 And when she hath founde it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He sayde moreouer, A certaine man had two sonnes.

12 And the younger of them sayd to his father, Father, giue me the portion of the goods that falleth to me. So hee deuided vnto them his substance.

13 So not long after, when the yonger sonne had gathered all together, hee tooke his iourney into a farre countrey, and there he wasted his goods with ‘riotous liuing.

e The Greeke word forsaketh so to waste all, that a man receiueth nothing to himselfe.

14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And he would faine haue filled his belly with ϸ huskes, that the swine ate: ‘but no man gaue them him.

f For no man had pitie vpon him.

17 Then he came to himselfe, & saide, Howe many hired seruants at my fathers haue bread ynough, and I die for hunger!

18 I will rise and go to my father, and say vnto him, Father, ϳ haue sinned against ‘ heauen, and before thee,

g That is, against God.

19 And am no more worthy to be called thy sonne: make me as one of thy hyred seruants.

20 So he arose and came to his father, and when he was yet a ‘great way off, his father saw him, and had compassion, and ranne and fell on his necke, and kissed him.

g God preuenteth vs and beareth our groanings before we cry to him.

21 And the sonne said vnto him, h Father, ϳ haue sinned against heauen, and before thee, and am no more worthie to be called thy sonne.

h He was touched with the feeling of his sinne, & therefore was ashamed therof, and hearde vp heart.

22 Then the father sayde to his seruants, Bring forth the best robe, and put it on him, & put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, & kill him, and let vs eate, and be merry.

24 For this my sonne was dead, and is aliue againe: and he was lost, but hee is found. And they began to be merry.

25 Now the elder brother was in the fielde, and whē he came & drew neere to the house, hee heard melodie, and dauncing,

i God reproueth the enuie of such as grudge when God receiueth sinners to mercie.

26 And called one of his seruants, and asked what those things meant.

27 And he saide vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angrie, and would not goe in: therefore came his father out and intreated him.

29 But he answered and said to his father, Lo, these many yeeres haue ϳ done

done thee seruice neither brake I at any time thy commandement, and yet thou neuer gauest me a kidde that I might make merry with my friends.

30 But when this thy sonne was come, which hath deuoured thy goodes with harlots, thou hast for his sake killed the fat calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meete yᵗ we should make merye, and be glad: for this thy brother was dead, and is aliue againe: and hee was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth his to vse the meanes of heauenlie life, 9 to be liberall: 10 to be carefull in the least things. 14 He reproueth the couetous Pharisees. 16 The time of the Law and the Gospell. 18 Of diuorcement. 19 The parable of the rich glutton and Lazarus.

AND he saide also vnto his disciples, There was a certaine rich man, which had a steward, and he was accused vnto him, that he wasted his goods.

2 And hee called him, and saide vnto him, Howe is it that I heare this of thee? Giue an accounte of thy stewardship: for thou maist be no longer steward.

3 Then the steward said within himselfe, What shall I doe: for my master will take away from me ỹ stewardship? I can not digge, and to begge I am ashamed.

4 I know what I will do, that whē I am put out of the stewardship they may receiue me into their houses.

5 Then called he euery one of his masters debters, and said vnto ỹ first, Howe much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And he said to him, Take thy writing, & sit downe quickely, & write fifty.

7 Then saide he to an other, Howe much owest thou? And he said, An hundreth measures of Wheate. Then he said to him, Take thy writing, and write fourescore.

8 And ỹ Lorde commended the vniust steward because he had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with ỹ riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in wicked riches, who will trust you in the true treasure?

12 And if ye haue not bene faithfull in another mans goods, who shall giue you that which is yours?

13 No seruant can serue two masters: for either he shall hate the one and loue the other: or els he shall leane to the one, and despise the other. Ye can not serue God and riches.

14 All these things heard the Pharisees also (which) were couetous, and they mocked him.

15 Then he said vnto thē, Ye are they, which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophets endured vntill John: and since that time the kingdome of God is preached, and euery man preaseth into it.

17 Now it is more easie that heauen and earth should passe away, then that one title of the Law should fall.

18 ¶ Whosoeuer putteth away his wife, and marrieth another, cōmitteth adulterie: and whosoeuer marrieth her that is put away from her husbande, committeth adulterie.

19 ¶ There was a certaine rich man, which was clothed in purple, and fine linnen, and fared wel and deliciately euery day.

20 Also there was a certaine begger named Lazarus, which was layed at his gate full of sores,

21 And desired to be refreshed with the crommes that fell from the riche mans table: yea, and the dogges came and licked his sores.

22 And it was so that the begger dyed, and was caried by the Angels into Abrahams bosome. The rich man also died and was buried.

23 And being in hell in torments hee lift vp his eyes, & sawe Abraham afarre off, and Lazarus in his bosome.

24 Then he cryed and saide, Father Abraham, haue mercie on me, and sende Lazarus that he may dippe the tip of his finger in water, & coole my tongue: for I am tormented in this flame.

25 But

a The spirit teacheth vs to vse the things that are set before vs, that we may be found faithfull in that which is least, and not to be ouercome with any thing.

b God wisheth that we should be carefull in the least matter of our vocation, and not to be negligent in any thing, but to vse all things to his glorie.

c Christ commendeth not the vniust dealing of the steward, but his wisedome, in that he vsed the time of his stewardship to his profite, and therefore exhorteth vs to be wise in the things of this life, that we may be found faithfull in the true riches, which are the heauenly treasures.

d Whereby is signified ỹ most blessed life, which they ỹ die in the faith of Christ haue in heauen after this world. Christ describeth spirituall things by such maner of speaches as were most familiar among the Iewes, to the end they might the better vnderstand them.

e Christ reproueth the vices, that they may see how farre they are from the kingdome of God, and therefore exhorteth them to amendment, that they may be receiued into the same.

f Christ declareth by this parable, that the couetous and vniust shall be punished, and the poore and afflicted shall be comforted in the kingdome of God, and that euery one shall receiue according to his workes.

g Gods children are not alwayes happy, but sometime they are troubled.

h Christ confirmeth the Law and the Prophets, and the doctrine of the Gospell.

i Christ confirmeth the Law of mariage, and condemneth adulterie.

k Whosoeuer is not carefull to vse the gifts which he receiueth of God, vnto the glorie of God, and profite of his brethren, shall be punished.

l Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

m Whereby is signified the state of the damned, which is without all hope of comfort.

n Whereby is signified ỹ most blessed life, which they ỹ die in the faith of Christ haue in heauen after this world. Christ describeth spirituall things by such maner of speaches as were most familiar among the Iewes, to the end they might the better vnderstand them.

o Christ teacheth vs, that we should not be carefull for the things of this life, but to seeke the kingdome of God, and his righteousnes, and that God will add all other things vnto vs.

p Christ declareth that the Law and the Prophets were vntill the time of the Gospell preached, and that the Gospell is preached vnto all nations.

q Christ declareth that the Law of God is perpetuall, and that the Gospell doth not abolish it.

r Christ declareth that the Law of mariage is perpetuall, and that the Gospell doth not abolish it.

s Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

t Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

u Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

x Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

y Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

z Christ declareth that the rich are not alwayes happy, but sometime they are troubled.

25 But Abraham saide, [p] Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: nowe therefore is hee comforted, and thou art tormented.

26 Besides all this, betweene you and vs there is a great gulfe set, so that they which would go from hence to you, can not, neither can they come from thence to vs.

27 Then he saide, I pray thee therefore father, that thou wouldest send him to my fathers house,

28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham saide vnto him, They haue Moses & the Prophets: let them [r] heare them.

30 And hee saide, Nay, father Abraham: but if one came vnto them from the dead, they will amend their liues.

31 Then he sayde vnto him, If they heare not Moses and the Prophets neither wil they be perswaded, though one rise from the dead againe.

## CHAP. XVII.

1 Christ teacheth his disciples to auoide occasions of offence, 3 and to forgiue one another. 6 He exhorteth to faith. 7 He magnifieth the doctrine of faith. 11 And sheweth the vnthankfulnesse of ten lepers. 20 Speaketh of the kingdome of God, and of the ende of the worlde.

THen saide hee to the disciples, [a] It can not be auoyded, but that offences will come, but woe be to him by whome they come.

2 It were better for him that a great millstone were hanged about his necke, and that hee were cast into the sea, then that hee shoulde [a] offende one of these little ones.

3 ¶ Take heede to your selues: if thy brother trespasse against thee, rebuke him: and if he repent, forgiue him.

4 And though he sinne against thee [b] seuen times in a day, & seuen times in a day turne againe to thee, saying, It repenteth me: thou shalt forgiue him.

5 ¶ And the Apostles saide vnto the Lord, Increase our faith.

6 And the Lord said, If ye had faith, as much as is a graine of mustard seede, and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattel, would say vnto him by and by, when he were come from the fielde, Goe, and sit downe at table?

8 And would not rather say to him, [c] Dresse wherewith I may suppe, and girde thy selfe, & serue me, till I haue eaten and dronken, and after warde thou shalt eate and drinke?

9 Doeth he thanke that seruant, because hee did that which was commanded vnto him? I trowe not.

10 So likewise ye, when ye haue done all those things, which are cõmanded you, say, We are [d] vnprofitable seruants: we haue done y which was our dueties to do.

11 ¶ And so it was when hee went to Jerusalem, that hee passed through the middes of Samaria and Galile.

12 And as hee entred into a certaine towne, there met him tenne men that were lepers, which stoode afarre off.

13 And they lift vp their voyces & said, Jesus, Master, haue mercie on vs.

14 And when he saw them, he said vnto them, [e] Go, shewe your selues vnto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when he saw that he was healed, turned backe, and with a loud voyce praysed God,

16 And fell downe on his face at his feete, & gaue him thankes: and he was a Samaritane.

17 And Jesus answered, and sayde, Are there not ten cleansed? but where are the nine?

18 There are none founde that returned to giue God praise, saue this stráger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharises, when the kingdome of God shoulde come, hee answered them, and sayde, The kingdome of God commeth not with obseruation.

21 Neither shall men say, Lo here, or loe there: for beholde, the kingdome of God is [f] within you.

22 And he said vnto the disciples, The dayes will come, when ye shall desire to see one of the dayes of [g] the Sonne of man, and ye shall not see it.

23 [h] Then they shall say to you, Beholde here, or beholde there: but go not thither, neither follow them.

24 For as the lightning [i] lighteneth out of [k] one part vnder heauen, shineth vnto the other part vnder heauen, so shall the Sonne of man be in his [m] day.

25 But

[p] Iustly calling them one of the vnmerciful houshold, vnworthy of Abrahams bosome, and also to receiue the like reward.

[q] Christ, by declaring what is to come, doth admonish to be diligent in the day, for then after dying they cannot profite: & the litterly words of God are so farre from much, by Gods word so set and conioyned by the same, so that manner me ought to Angels, a sufficient to like euer-ything.

Mat. 18.7 marg. 9.42.

[a] Christ, to turne him backe from the knowledge of God and his saluation.

Mat. 18.21 [illegible] by a certaine number [illegible] other [illegible] Deuteronomie.

Mat. [illegible] [a] Christ, if the [illegible] so [illegible] come, & [illegible] [illegible] the [illegible] do [illegible] [illegible] and [illegible] to be [illegible] things.

[r] Heare them to saluation, and to their profite.

[b] Declareth that it is not enough to doe good once or twice, but a continuall course to the ende.

[c] For God receiueth nothing of vs, but for the profite and behoufe vnto vs.

Leuit. 14.2. [d] To whome he appertaine to iudge of the leprosie, Leuit. 14.2. and therefore also the Priests should haue no occasion to grudge, or murmure.

[e] He noteth herein their ingratitude, & that the greatest part neglect the benefites of God.

[f] It can not be discerned by any outward shewe, or miracles, wherefore it ought the rather be knowen.

[g] Or, among you.

[h] Either by reason of the woe of God, which is executed by faith, or that the Pharises bidde they sought as about as now preseuerance within their owne bosoms, and yet they knowe him not, 1 Joh. 2.22.

[i] He speaketh of his full comming into the worlde. Mat. 24.27. [illegible] 21.

[k] Meaning, the seconde comming, wherein hee shall appeare in glorie.

25 But first must hee suffer many
things, & be reproued of this generation.
26 *And as it was in the dayes of
Noe, so shall it bee in the dayes of the
Sonne of man.
27 They ate, they dranke, they mar-
ried wiues, and gaue in marriage vnto
the day that Noe went into the Arke: &
the flood came, and destroyed them all.
28 *Likewise also, as it was in the
dayes of Lot: they ate, they dranke, they
bought, they sold, they planted, they built.
29 But in the day that Lot went out
of Sodom, it rained fire and brimstone
from heauen, and destroyed them all.
30 After these ensamples shall it bee
in the day when the Sonne of man shall
be reueiled.
31 At that day he that is vpon the house,
and his stuffe in the house, let him not
come downe to take it out: and he that is
in the fielde likewise, let him not turne
backe to that he left behind.
32 *Remember Lots wife.
33 *Whosoeuer will seeke to saue his
soule, shall lose it: and whosoeuer shall
lose it, shall get it life.
34 *I tell you, in that night there shal
be two in one bed: the one shalbe recey-
ued, and the other shalbe left.
35 Two women shall be grinding to-
gether: the one shalbe taken, and the o-
ther shalbe left.
36 Two shalbe in the field: one shalbe
receiued, and another shalbe left.
37 And they answered, and saide to
him, Where Lorde? And hee saide vnto
them, *Wheresoeuer the bodie [is,] thi-
ther will also the Egles resort.

Gen.7.5. mat.24.38. 1.pet.3.20.
n When men contemned the iudgement of God, where with they were before menaced.
Gen.19.24.
o We must forget that which we haue left behind vs, to the end, that we may the better followe our heauenly vocation.
Gen.19.26.
Chap.9.24. & 16.25. mat.10.39. mar.8.35. iohn 12.25.
p This corporall death shall engender life euerlasting.
Mat.24.40,41
q He meaneth that no band or communion is so strait that should stay vs.
Mat.24.28
r Nothing can hinder ÿ faithful to be ioyned to their head Iesus Christ: for they shall gather vnto him as the rauening birds about a carion.

## CHAP. XVIII.

1 By the example of the widow, and the Publicane, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 The way to be saued, and what things let. 29 The reward promised to his. 31 And of the crosse. 35 The blind man receiueth light.

AND *he spake also a parable
vnto them, to this end, that
they ought alwayes to pray,
and not to a waxe faint,
2 Saying There was a iudge in a cer-
taine citie, which feared not God, nei-
ther reuerenced man.
3 And there was a widow in that ci-
tie, which came vnto him, saying, Doe
me iustice against mine b aduersarie.
4 And hee would not for a time: but
afterwarde hee sayde with him selfe,
Though I feare not God, nor reue-
rence man,
5 Yet because this widowe troubleth
me, I will do her right, least at the last
she come and make me wearie.
6 And the Lord sayd, heare what the
vnrighteous iudge saith.
7 Now shal not God auenge his elect,
which crie day and night vnto him, yea,
though he c suffer long for them?
8 I tell you hee will auenge them
quickly: but when the Sonne of man
commeth, shall hee finde fayth on the
earth?
9 ¶ Hee spake also this parable vnto
certaine which trusted in themselues that
they were iust and despised other,
10 Two men went vp into the Tem-
ple to pray: the one a Pharise, and the o-
ther a Publicane.
11 The Pharise d stoode and prayed
thus with himselfe, O God, I thanke
thee that I am not as other men, extor-
tioners, vniust, adulterers, or euen as this
Publicane.
12 I fast twise in the weeke: I giue
tithe of all that euer I possesse.
13 But the Publicane standing afarre
off, would not lift vp so much as his eies
to heauen, but smote his brest saying, O
God, be mercifull to me a sinner.
14 I tel you, this man departed to his
house iustified, rather then the other:
*for euery man that exalteth himselfe,
shall be brought lowe, and he that hum-
bleth himselfe, shalbe exalted.
15 ¶ *They brought vnto him also
f babes, that he should touch them. And
when his disciples sawe it, they rebuked
them.
16 But Iesus called g them vnto him,
and said, Suffer the babes to come vnto
me, and forbid them not: for of such is
the kingdome of God.
17 Verely I say vnto you, whosoeuer
receiueth not the kingdome of God as a
babe, he shall not enter therein.
18 *Then a certaine ruler asked him,
saying, Good master, what ought I to
do, to inherite eternall life?
19 And Iesus said vnto him, Why cal
lest thou me h good? none is good, saue
one, euen God.
20 Thou knowest the commande
ments, *Thou shalt not commit adulte
rie: Thou shalt not kill: Thou shalt not
steale: Thou shalt not beare false wit
nes: Honour thy father and thy mother.
21 And he said, All these haue I kept
from my youth.
22 Nowe when Iesus heard that,
he sayde vnto him, Yet lackest thou one
thing.

Ecclus.18.22. rom.12.12. 1.thes.5.17.
a The Greeke word signifieth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or daungers.
Or, iudge me
b Who pleadeth against me.
c And seeme slowe in reuenging their wrongs.
d Whereby he declareth his pride and disdainfull heart.
e These were [illegible]
[illegible]

thing. Sell all that euer thou haſt, and diſtribute vnto the poore, and thou ſhalt haue treaſure in heauen, and come, folowe me.

23 But when he heard theſe things, hee was verie heauie: for he was marueilous rich.

24 And when Jeſus ſaw him ſorowfull, he ſaide, With what difficultie ſhall they that haue riches, enter vnto the kingdome of God?

25 Surely it is eaſier for a [camell to go through a needles eye, then for a rich man to enter into the kingdome of God.

[Or, cable rope.

26 Then ſaid they that heard it, And who then can be ſaued?

27 And he ſayde, The things which are impoſſible with men, are poſſible with God.

l For he ſeeketh the hearts of this, that their riches do not blinde them. Mat. 19.27 mar. 10.28.

28 ¶ Then Peter ſaid, Lo, we haue left all, and haue followed thee.

29 And he ſayde vnto them, Verely I ſay vnto you, there is no man that hath left houſe, or parentes, or brethren, or wife, or children for the kingdome of Gods ſake,

m The liefe that a man hath with the grace of God, is an hundreth folde better then all the aduantage that one can haue without him, but the chiefe recompence is in heauen. Mar. 10.17 mar. 10.32.

30 Which ſhall not receiue m much more in this world, and in the worlde to come life euerlaſting.

31 ¶ Then Jeſus tooke vnto him the twelue, and ſaid vnto them, Behold, we go vp to Jeruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhall bee deliuered vnto the Gentiles, and ſhall be mocked, and ſhall be ſpitefully intreated, and ſhall be ſpited on.

33 And when they haue ſcourged him, they will put him to death: but the third day he ſhall riſe againe.

34 But they vnderſtood none of theſe things, and this ſaying was hid from them, neither perceiued they the things, which were ſpoken.

Mat. 20.29. mar. 10.46.

35 ¶ * And it came to paſſe, that as he was come nere vnto Jericho, a certaine blinde man ſate by the way ſide begging.

36 And when hee heard the people paſſe by, he aſked what it ment.

* The people do euer call the [illegible] vp [illegible] hee [illegible] Lucifer ſhould [illegible] the [illegible]

37 And they ſaid vnto him, that Jeſus of Nazaret paſſed by.

38 Then hee cried, ſaying, Jeſus the Sonne of Dauid, haue mercie on me.

39 And they which went before, rebuked him, that he ſhould holde his peace, but hee cryed much more, O Sonne of Dauid, haue mercie on me.

40 And Jeſus ſtood ſtill, and commanded him to bee brought vnto him. And when he was come nere, he aſked him,

41 Saying, What wilt thou that I do vnto thee? And he ſaid, Lord, that I may receiue my ſight.

42 And Jeſus ſaid vnto him, Receiue thy ſight: thy faith hath ſaued thee.

o He was mindful of the benefite receiued and so also the people were moued thereby to glorifie God.

43 Then immediatly he receiued his ſight, and followed him, o praiſing God: and al the people, when they ſaw [this,] gaue praiſe to God.

## CHAP XIX.

1 Of Zaccheus. 12 The ten pieces of money. 28 Chriſt riding to Jeruſalem, and weeping for it. 45 He chaſeth out the marchants. 47 And the enemies ſeeke to deſtroy him.

AND when Jeſus entred and paſſed through Jericho,

2 Beholde, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And he ſought to ſee Jeſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.

4 Wherefore hee ranne before, and climed vp into a wilde figge tree, that he might ſee him: for hee ſhould come that [way.]

5 And when Jeſus came to the place, hee looked vp, and ſawe him, and ſayde vnto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.

6 Then hee came downe haſtily, and receiued him ioyfully.

7 And when al they ſawe it, they murmured, ſaying, that hee was gone in to lodge with a ſinfull man.

[Or, a man of a wicked life,

8 And Zaccheus ſtood forth, and ſaid vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken from any man by forged [cauillation, I reſtore him foure fold.

[Or, falſe accuſation.

9 Then Jeſus ſayde to him, This day is ſaluation come vnto this p houſe, foraſmuch as he is alſo become the q ſonne of Abrahams.

p Zaccheus adoption was a figure that the whole family was receiued to mercy. Notwithſtanding this promiſe, God reſerueth to himſelfe free libertie either to chuſe or forſake as in Abrahams houſe

q To be the ſonne of Abraham is to bee choſen freely, Rom. 9.8. to walke in the ſteppes of the faith of Abraham, Rom. 4.12. to doe the workes of Abraham, Iohn. 8.39. by the which things, we are moſt aſſured of life euerlaſting, Rom. 8.29. Matth. 18.11. Matth. 25.34.

10 For the Sonne of man is come to ſeeke, and to ſaue that which was loſt.

11 And whiles they heard theſe things, he ſtumed and ſpake a parable, becauſe he was nere to Jeruſalem, and becauſe also they thought that the kingdome of God ſhould ſhortly appeare.

12 Hee ſaide therefore, * A certaine noble

noble man went into a farre countrey, to receiue for himselfe a kingdome, and [so] to come againe.

13 And he called his ten seruants, and deliuered them ten pieces of money, & said vnto them, Occupie till I come.

14 Now his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come againe, and had receiued his kingdome, that he commanded the seruants to be called to him, to whom he gaue his money, that he might know what euery man had gained.

16 Then came the first, saying, Lord, thy pece hath increased ten pieces.

17 And he saide vnto him, Well, good seruant: because thou hast bene faithfull in a very little thing, take thou authoritie ouer ten cities.

18 And the second came saying, Lord, thy piece hath increased fiue pieces.

19 And to the same he saide, Be thou also ruler ouer fiue cities.

20 So the other came and said, Lord, beholde thy piece, which I haue laid vp in a napkin.

21 For I feared thee, because thou art a straite man: thou takest vp, that thou laidest not downe, and reapest that thou diddest not sowe.

22 Then he saide vnto him, Of thine owne mouth will I iudge thee, O euill seruant. Thou knewest y I am a straite man, taking vp that I laide not downe, and reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the bancke, that at my comming I might haue required it with vantage?

24 And he said to them that stood by, Take from him that piece, and giue it him that hath ten pieces.

25 (And they said vnto him, Lord, he hath ten pieces.)

26 For I say vnto you, that vnto all them that haue it, shalbe giuen: and frō him that hath not, euen that hee hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither and slay them before me.

28 ¶ And when he had thus spoken, he went forth before, ascending vp to Jerusalem.

29 And it came to passe when hee was come nere to Bethphage, and Bethania, besides the mount which is called the mount of Olives, he sent two of his disciples,

30 Saying, Go ye to the towne which is before you, wherein, assoone as yee are come, ye shal finde a colt tied whereon neuer man sate: loose him, and bring him hither.

31 And if any man aske you, Why ye loose him, thus shall yee say vnto him, Because the Lord hath need of him.

32 So they that were sent, went their way, and found it as he had sayde vnto them.

33 And as they were loosing the colte, the owners therof said vnto them, Why loose ye the colt?

34 And they saide, The Lorde hath needs of him.

35 ¶ So they brought him to Jesus, and they cast their garments on the colt, and set Jesus thereon.

36 And as hee went, they spread their clothes in the way.

37 And when he was now come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voice, for all y great workes that they had seene,

38 Saying, Blessed [bee] the King that cōmeth in the Name of the Lorde: peace in heauen, and glorie in the hyest places.

39 Then some of the Pharises of the company said vnto him, Master, rebuke thy disciples.

40 But he answered, and sayde vnto them, I tel you, that if these should hold their peace, the stones would cry.

41 ¶ And when he was come neere, he beheld the Citie, and wept for it,

42 Saying, O if thou haddest euen knowen at the least in this thy day those things, which belong vnto thy peace: but now are they hid from thine eyes.

43 For the dayes shal come vpon thee, that thine enemies shall cast a trench about thee and compasse thee round, and keepe thee in on euery side,

44 And shal make thee euen with the ground, and thy children which are in thee, and they shall not leaue in thee a stone vpon a stone, because thou knewest not the time of thy visitation.

45 ¶ He went also into the Temple and began to cast out them that solde therein, and them that bought,

H.2. 46 Saying

c This was to declare to vs, that he must first take great paines before his kingdome should be established.

d This peece of money is called 1 pound, and the whole summe mounteth about the value of fifteene pounds, after ninety foure pence about fiue Nobles a peece. e God will not that his graces remaine vnfruitfull in vs.

f Whereby we learne that the seede commeth of our Sauiour shall be more glorious and excellent then it doth now appeare.

g They that hypocritically professe the grace of God, & liue in idolatrie, are worthie all curse. Chap 8 18. mat. 13.12. and 25.29. mar 4 25.

h Or that faithfully. h Howe the graces of God shall bring the fruites to vs but they shalbe taken away frō them that vse vnfaithfulnesse, & vnlesse them not to Gods glorie.

i Hereby we perceiue the execrable obstinacie of Christ who notwithstanding he did notwithstāding the vnthankfulnesse of death, g Gods kingdome appeareth before his fearefull diseases, and lets the loue to death. Mat 21 1 mar 11 1.

k Christ preacheth such displeasures as must be made for his disciples.

Mat 21. 1.

They reioyce to be glorified, &c.

Because they knew not the time of their visitation.

Esa.56.7. Iere.7.11.

46 Saying vnto them, It is written, *Mine house is the house of prayer, but ye haue made it a denne of theeues.

[a] in the day time.

47 And he taught daily in the Temple. And the high Priests & the Scribes, and the chefe of the people sought to destroy him.

48 But they could not find what they might do to him: for all [b] people hanged vpon him when they heard him.

[b] That is, were most attent to heare.

## CHAP. XX.

1 Christ stopped by a captious question, 9 sheweth their destruction by a parable. 12 The authoritie of Ministers. 19 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

Mat.21.27. mar.11.27,28.

AND it came to passe, that on one of those dayes, as hee taught the people in the Temple, and preached the Gospel, the high Priestes and the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these things, or who is he that hath giuē thee this authoritie?

3 And he answered, & said vnto them, I also will aske you one thing: tell mee therefore:

4 The [a] baptisme of Iohn was it from heauen, or of men?

[a] By baptisme he comprehendeth all Iohns ministerie, who bare witnes to Christ.

5 And they reasoned within themselues, saying, If we shal say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therfore they answered, that they could not tell whence it was.

[b] By this meanes he made them shamers and astonishers. Mat.21.33. mar.12.1 Esa.5.1. [c] Chr. Iesus were as Gods planters and his owne graffing. [d] God committeth his people to the gouernours and priests. [e] He called vp Prophets.

8 Then Iesus sayd vnto them, [b] Neither tell I you, by what authoritie I do these things.

9 ¶ [c] Then began he to speake to the people this parable, [d] A certaine man planted a vineyard, and let it forth to husbandmen: and went into a strange countrey, for a great season.

10 And at a time he sent a [e] seruant to the husbandmen, that they should giue him of the fruit of the vineyarde, but the husbandmen did beat him, and sent him away emptie.

11 Againe he sent yet another seruant: and they did beat him, and vsed him intreated him, and sent him away emptie.

12 Moreouer, he sent the third, & him they wounded, and cast out.

13 Then sayde the Lorde of the vineyard, What shall I do? I will send my beloued Sonne: it may be that they will do reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lorde of the vineyard therefore do vnto them?

16 He will come and destroy these husbandmen, and will giue out his vineyard to others. But when they heard it, they sayd, God forbid.

17 ¶ And he beheld them, and sayde, what meaneth this thē that is written, *The stone that the builders refused, that is made the head of the corner?

Psal.118.22. 1.pet.2.6. act. 4.11. ephesi. 2.20. 1.pet.2.7. [f] For by it the building is vpreared together and made strong.

18 [f] Whosoeuer shall fall vpon that stone shall be broken: & on whom soeuer it shal fall, it will grind him to powder.

[g] They that stumble and fall on Christ, thinking to oppresse him, shall be ouerthrowne themselues and destroyed. Mat.22.44. [h] They watched for a conuenient time and place.

19 Then the hie Priests & the Scribes the same houre went about to lay hands on him: (but they feared the people, for they perceyued that hee had spoken this parable against them.

20 *And they watched [him,] & sent forth spyes, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, We knowe that thou sayest, and teachest right, neyther doest thou accept mans person, but teachest the way of God truly.

22 Is it lawfull for vs to giue Cesar tribute, or no?

[i] They thought it vnlawfull to pay to a prince being an infidell, that bibled they were wont to pay to God in his Temple.

23 But he perceiued their craftines, & said vnto them, Why tempt ye me?

24 Shewe me a peny. Whose image and superscripton hath it? They answered and said, Cesars.

25 Then he sayde vnto them, *[k] Giue then vnto Cesar the things which are Cesars, & to God those which are Gods.

Rom.13.7. [k] The duetie which we owe to princes teacheth nothing that which is due vnto God

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

27 *Then came to him certaine of the Sadducés (which deme that there is any resurrection) and they asked him,

Mat.22.23. mar.12.18.

28 Saying, Master, *Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

Deut.25.5.

29 Now there were seuen brethren, and the first tooke a wife, and hee died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then

31 Then the third tooke her: & so likewise the seuen died, and left no children.
32 And last of al, the woman died also.
33 Therfore at the resurrection, whose wife of them shall she bee: for seuen had her to wife.
34 Then Jesus answered, and sayde vnto them, The children of this worlde marrie wiues, and are married.
35 But they which shall bee counted worthie to enioy that worlde, and the resurrection from the dead, neither marry wiues, neither are married.
36 For they can die no more, forasmuch as they are equall vnto ꝑ Angels, and are the sonnes of God, since they are the children of the resurrection.
37 And that the dead shal rise againe, euen Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, & the God of Jacob.
38 For he is not the God of the dead, but of them which liue: for all liue vnto him.
39 Then certaine of the Pharises answered and sayd, Master, thou hast well sayde.
40 And after that, durst they not aske him any thing at all.
41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?
42 And Dauid himselfe saieth in the booke of the Psalmes, The Lord saide vnto my Lord, sit at my right hand,
43 Till I shall make thine enemies thy foote stoole.
44 Seeing Dauid calleth him Lord, how is he then his sonne?
45 ¶ Then in the audience of all the people he said vnto his disciples,
46 Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the highest seates in the Synagogues, and the chief roomes at feasts:
47 Which deuoure widowes houses, euē vnder a colour of long prayer: these shall receiue greater damnation.

CHAP. XXI

3 Christ commendeth the poore widow. 6 He foretelleth of the destruction of Jerusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the end of the worlde. 37 And of his daily exercise.

AND as he beheld, he saw the riche men, which cast their gifts into the treasurie,
2 And he saw also a certaine poore widow, which cast in thither two mites,
3 And he saide, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.
4 For they all haue of their superfluitie cast into the offerings of God, but she of her penurie hath cast in all the liuing that she had.
5 Now as some spake of ꝑ Temple, how it was garnished wt goodly stones, and with consecrate things he said,
6 Are these the things that yee looke vpon? the dayes will come, wherein a stone shall not be left vpon a stone, that shall not be throwen downe.
7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?
8 And he said, Take heede, that ye be not deceiued: for many will come in my Name, saying, I am Christ, and the time draweth neere: follow ye not them therefore.
9 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the ende followeth not by and by.
10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,
11 And great earthquakes shalbe in diuers places, and hunger, & pestilence, & fearefull things, and great signes shall there be from heauen.
12 But before all these, they shall lay their hands on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall turne to you, for a testimonie.
14 Lay it vp therfore in your hearts, that ye premeditate not, what yee shall answere.
15 For I will giue you a mouth, & wisdom, where against all your aduersaries shall not be able to speake, nor resist.
16 Yea, ye shall bee betrayed also of your parents, and of your brethren, and kinsmen, and friendes, and some of you shall they put to death.
17 And yee shall be hated of all men for my Names sake.
18 Yet there shall not one heare of your heads perish.
19 By your patience possesse your soules.
20 ¶ And when ye see Jerusalem besieged with souldiers, then vnderstand that

1 In this place he calleth all them children of this worlde which bee mane in the state of this matrimonie: but shall not seeme to appertein to the children of God, as that wicked monster Pope Pius taught against the manifest scriptures.
m Since mariages ordeined to maintein and increase mankinde, when we shall be vnmortall, it shall not be in any vse.
n For although the wicked rise againe, yet that life is but death & an eternall destruction.
Exod. 3 6.
o Of them which are not, but of them which are.
p The immortalitie of the soule cannot be separated from the resurrection of the bodie, whereof here Christ properly speaketh.
Mat. 22.44. mar. 12. 35. Psa. 110.1.
q For the sonne is not Lorde of his father, and therefore it followeth that Christ is God. Chap. 1. 43. mat. 22 8. mar. 12 38.

Mar. 12.41.

3 God esteemeth not the gifts according to the quantitie, but according to the mynde of the giuer. Chap. 19.47. & 20.1. & 21.37. Iohn 8.1.

Ephes. 2 6. 2 Thes. 2.4. 1 Iohn 2.18. Christ then marketh an errour of that time, was more necessarie to them and not to vs, vnto whom it is not commanded.

Mat. 24.7. Rev. 6.5.6.

This their suffering was a testimonie of their preaching of the Gospel, & of the truth of the same.

Dan. 9.27.

that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines, and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dates of vengeance, to fulfill all things that are written.

23 But woe bee to them that be with child, & to them that giue sucke in those dayes: for there shalbe great distresse in this land, and wrath ouer this people.

f Gods wrath against this people shal appeare by the calamities and plagues wherewith he will punish them.

24 And they shall fall on the edge of the sworde, and shalbe led captiue into all nations, and Ierusalem shall be troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to ceese vs like vnto their punishment afterward.

Da 12 10. 2 Esd 3 7 ma. 24. 29 mar. 13 24.

25 * Then there shall be signes in the Sunne, and in the Moone, and in the starres, & vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

26 And mens hearts shall faile them for feare, & for looking after those things which shall come on the world: for the powers of heauen shalbe shaken,

27 And then shall they see the Sonne of man come in a cloud, with power and great glorie.

28 And when these things beginne to come to passe, then looke vp, and lift vp your heades: * for your h redemption draweth neere.

Rom 8.23. h. The effect of that redemption which Iesus Christ hath purchased shall then fully appeare.

29 And hee spake to them a parable, Behold, the figge tree, and all trees,

30 When they nowe shoote foorth, yee seeing them, know of your owne selues, that sommer is then neere.

31 So likewise yee when ye see these things come to passe, knowe ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not passe, til al these things be don.

i For all these things came vpon the Iewes after.

33 Heauen and earth shal passe away, but my wordes shall not passe away.

34 Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkennesse, and cares of this life, and lest that day come on you at vnwares.

k To catch and intangle them, wheresoeuer they be in the world [illegible], maye may [illegible] withe

35 For as a k snare shall it come on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually that ye may be counted worthy to escape all these things that shall come to passe, and that yee may stand before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, and at night he wet out, and abode in the mout that is called the mount of Olues.

38 And al the people came in the morning to him, to heare him in the Temple.

## CHAP. XXII.

4 Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lordes supper. 24 They striue who shall be great. 31 He prayeth vpon the mount. 47 Iudas treason. 54 They take him & bring him to the high Priestes house. 60 Peter denieth him thrise. 66 and yet repenteth. 67 Christ is brought before the Counsel, where he maketh ample confession.

Mat.26.1. mar 14.1.

NOw * the feast of vnleauened bread drewe neere, which is called the Passeouer.

a The feast was so called, because they could eate no leauened bread for the space of fiuen dayes: for so long the feast of the Passeouer endured.

2 And the hie Priestes and Scribes sought howe they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the nomber of the twelue.

4 And hee went his way, and communed with the hie Priestes and captaines, how he might betray him to them.

b Such as were appointed to keepe the Temple.

c For they were in doute what way to take before they accused him openly.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

Mat.26.17. mark 14.12. d Accordyng to Gods commandement which was first to offer it, and after to eate it.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must be sacrificed.

8 And he sent Peter and Iohn, saying, Go, and prepare vs the Passeouer, that we may eate it.

9 And they saide to him, where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, when ye be entred into the citie, there shall a man meete you, bearing a pitcher of water: followe him vnto the house that he entreth in,

11 And say vnto the goodman of the house, The Master saieth vnto thee, Where is the lodging where I shal eate my Passeouer with my disciples?

12 Then he shal shew you a great hie chamber trimmed: there make it ready.

Mat.26.20. mar 14.17. e Which was in the euening about the thyrd light, which time was appointed to eate the Passeouer.

13 So they went, and founde as hee had said vnto them, and made ready the Passeouer.

14 * And whē the e houre was come, he sate downe, and the twelue Apostles with him.

15 Then hee said vnto them, I haue earnestly desired to eate this Passeouer with you before I suffer.

f The meaneth that this is the last time that he would be conuersant with them as he was before, or so eate with them.

16 For I say vnto you, f Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And

17 And hee tooke the cuppe, and gaue thanks, and ſaid, Take this, and deuide it among you.

18 For I ſaye vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 *And he tooke bread, and when he had giuen thankes, he brake it, and gaue to thē, ſaying, g This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewiſe alſo after ſupper [hee tooke the cup, ſaying, This cup [is] the newe h Teſtament in my blood, which is ſhed for you.

21 *Yet behold, the hand of him that betraieth me, is with me at the table.

22 And truely the Sonne of man goeth as it is appoynted: but woe be [to] that man, by whom he is betrayed.

23 Then they beganne to enquire among thē ſelues, which of thē it ſhoulde be, that ſhould do that.

24 ¶ *And there aroſe alſo a ſtrife among them, which of thē ſhoulde ſeeme to be the greateſt.

25 But he ſaid vnto them, The kings of the Gentiles reigne ouer them, i they that beare rule ouer them, are called kGracious lordes.

26 But ye [ſhall] not [be] ſo: but let the greateſt among you be as the [leaſt: and the chiefeſt as he that ſerueth.

27 For who is greater, he that ſitteth at table, or hee that ſerueth? Is not hee that ſitteth at table? And I am among you as he that ſerueth.

28 And yee are they which haue continued with me in my tentations.

29 Therefore I appoynt vnto you a kingdom, as my Father hath appoynted to me,

30 *That ye may eate, and drinke at my table in my kingdome, and ſit on ſeates, and iudge the twelue tribes of Iſrael.

31 ¶ And the Lord ſaid, Simon, Simon, behold, *Satan hath deſired you, mto winnowe you, as wheat.

32 But I haue prayed for thee, n thy faith faile not: therefore when thou art conuerted, ſtrengthen thy brethren.

33 *And he ſaide vnto him, Lorde, I am readie to goe with thee into priſon, and to death.

34 But hee ſayde, I tell thee, Peter, the cocke ſhal not crowe this day, before thou haſt thrise denied that thou knoweſt me.

35 ¶ And he ſaid vnto them, *when I ſent you without bagge and ſcrippe, and ſhoes, lacked ye any thing? And they ſaide, Nothing.

36 Then he ſaid to them, But nowe he that hath a bagge, let him take it, and likewiſe a ſcrippe: and he p that hath none, let him ſell his roate, and bye a ſworde.

37 For I ſay vnto you, that yet the ſame which is written, muſt be performed in me, *Euen with the wicked was he nombred: for doubtleſſe thoſe things which are written of me, haue an end.

38 And they ſaide, Lorde, beholde, here are two ſwoordes. And he ſaid vnto them, It is ynough.

39 ¶ *And he came out, and went (as he was wont to) p mount of Oliues: and his diſciples alſo followed him.

40 *And when he came to the place, he ſayde to them, Pray, leaſt ye enter into tentation.

41 And he gate him ſelfe from them, about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my will, but thine be done.

43 And there appeared an Angell vnto him from heauen, comforting him.

44 But being in agonie, he prayed more earneſtly: and his ſweat was like droppes of blood, trickling downe to the grounde.

45 And he roſe vp from prayer, and came to [his] diſciples, and founde them ſleeping for heauineſſe.

46 And he ſaide vnto them, Why ſleepe yee? riſe and pray, leaſt ye enter into tentation.

47 ¶ *And while he yet ſpake, beholde a compaine, and he that was called Iudas one of the twelue, went before them, and came nere vnto Jeſus to kiſſe him.

48 And Jeſus ſaide vnto him, Iudas, betrayeſt thou the Sonne of man with a kiſſe?

49 Now when they which were about him, ſawe what would followe, they ſayde vnto him, Lorde, ſhall we ſmite with ſwoorde?

50 And one of them ſmote a ſeruant of the high Prieſt, and ſtrake off his right eare.

51 Then Jeſus anſwered, and ſaide, Suffer [them], thus farre: and he touched his eare, and healed him.

52 Thē Jeſus ſaid vnto p hie Prieſts,

and

March. 26, 16. mark. 14, 22. 1. cor. 11, 24.

g The breade is a true ſigne and an aſſured teſtimonie that the body of Jeſus Chriſt is giuen for the aſſurance of our ſoules, as wel as the wine ſignifieth that his bloode is our drinke to refreſh & quicken vs euerlaſtingly.

h The ſigne of the newe couenant, which is eſtabliſhed and ratified by Chriſts bloode. Iohn 13, 18. pſal 41, 9.

i By the ſecret counſell of God, as Act. 4, 28.

March. 20, 25. mark 10, 42. k Meaning, that they haue name and flattering titles giuen them, ſo as much as they are nothing leſſe then theſe names do ſignifie.

Or, ſo well. Or, eaſily by bequeſt.

March 19, 28. l By theſe ſimilitudes he declareth that they ſhal be partakers of his glory: for in heauen is neither eating nor drinking. 1 Pet. 1, 8.

m Satan ſeeketh by all meanes to diſquiet & ouerthrow the Church of Chriſt, to diſperſe it, and to ſhake it as the true fruit, n Ye haue ſome ſtaiers, but yet not ouerthrowne.

March. 26, 34. 35. mark. 14, 29, 31. iohn. 13, 38.

Mar. 10, 9, 10.

o By this he ſheweth them that there muſt ſtil ſtreight great troubles and afflictions. 1 Co 53, 12.

p They were yet ſo rude & dul in vnderſtanding, that they could not conceiue the ſpiritual meaning of a ſpiritual fight: wherefore as we muſt lyue as men in this life, ſo faith ſhew, he be in danger.

Mat. 10, 16. Luke 14, 32. Mat. 26, 41. Mar. 14, 38.

q Speaking, as in death and paſſion.

r The wonder ſignifieth that honour that Chriſt had conceiued not once to ſay feare of death: for Luke ſheweth and vrgeth againſt ſame.

Mar. 14, 43. Iohn 18, 3.

and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a theefe with swordes and staues?

53 When I was dayly with you in the Temple, ye stretched not forth the handes against me: but this is your very houre, and the power of darknes.

54 ¶ Then tooke they him, and led him, and brought him to the hie Priests house. And Peter followed afarre off.

55 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sate downe among them.

56 And a certaine maide beheld him as hee sate by the fire, and hauing well looked on him, sayde, This man was also with him.

57 But hee denied him, saying, Woman, I know him not.

58 And after a little while, another man saw him, & said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter saide, Man, I know not what thou sayest. And immediatly while he yet spake, the cocke crew.

61 Then the Lord turned backe, and looked vpon Peter: and Peter remembred the word of the Lord, how he had said vnto him, Before the cocke crowe, thou shalt deny me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus, mocked him and strooke him.

64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophesie who it is that smote thee.

65 And many other thinges blasphemously spake they against him.

66 And assone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Counsell,

67 Saying, Art thou the Christ? tell vs. And he saide vnto thē, If I tell you, ye will not beleeue it.

68 And if also I aske you, ye will not answere me, nor let me go.

69 Hereafter shall the Sonne of man sit at the right hande of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he saide to them, Ye say that I am.

71 Then saide they, What neede we any further witnesse? for we our selues haue heard it of his owne mouth.

## CHAP. XXIII.

1 Jesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 34 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the theefe and many others to his heart. 44 And is buried.

THen the whole multitude of them arose, and ledde him vnto Pilate.

2 And they began to accuse him, saying, We haue founde this man perverting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the Priestes, and to the people, I find no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout al Judea, beginning at Galile, euen to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And when he knewe that he was of Herods iurisdiction, he sent him to Herode, which was also at Jerusalem in those dayes.

8 And when Herode sawe Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.

9 Then questioned he with him of many thinges: but he answered him nothing.

10 The hie Priests also and Scribes stood forth, & accused him vehemently.

11 And Herode with his men of warre despised him, and mocked him, and arayed him in a white, and sent him againe to Pilate.

12 And the same day Pilate & Herode were made friends together: for before they were enemies one to another.

13 ¶ Then Pilate called together the hie Priests, & the rulers, and the people,

14 And saide vnto them, Ye haue brought this man vnto me, as one that perverted the people: & behold, I haue examined him before you, & haue found

f For now the God gaue him vp to Satan, whose ministers they were to execute his wrath against him: which thing he suffered to be gouerned by the prouidence of God. Matt. 26. 69. mar. 14. 66. ioh. 18. 25.

Matth. 26. 34. ioh. 13. 38.

g They scoffed at him, because the people thought he was a Prophet. Matt. 27. 1. mar. 15. 1. luke 22. 63.

h They asked not to the ende that they might be knowen for nothing was to manifest but to make them more inexcusable.

x It was a custom ... to ... execution ... and ... a gift.

a Who was the chiefe gouernour, and ban the examination of matters of life and death.

Mat. 27. 11. mar. 15. 2. ioh. 18. 33.

b To do him honor and to gratifie Herode.

c Or, at that time.

d Of certaine curious feast.

e Or, miracle.

d For Christ came not to defende him selfe, neither yet to ende the vaine curiosite of this tyrant.

e Commonly this was a robe of honour or excellency: but it was geuen to Christ in mockage.

f Or, of bright colour. Mat. 27. 29. mar. 15. 17. luke 23. 11. ioh. 19. 2.

no

no fault in this man, of those thinges
Whereof ye accuse him:

15 No, nor yet Herod: for I sent you
to him: and lo, nothing worthy of death
is done to him.

‖Or, by him.

16 I will therefore chastise him, and
let him loose.

f For the Romanes had given such fraunches & liberties to the Jewes, which was but a transgression, and not according to the word of God.

17 (For of ᶠ necessitie he must haue let
one loose vnto them at the feast.)

18 Then all the multitude cryed at
once, saying, Away with him, and deli-
uer to vs Barabbas:

19 Which for a certaine insurrection
made in the citie, and murder was cast
in prison.

20 Then Pilate spake againe to thē,
willing to let Jesus loose.

21 But they cryed, saying, Crucifie,
crucifie him.

22 And he saide vnto them the third
time, But what euill hath he done? I
finde ᵍ no cause of death in him: I will
therefore chastise him, and let him loose.

g The iudge giueth sentence with Christ, before he condemneth him, whereby plainly appeareth Jesus innocencie.

23 But they were instant with loude
voyces, and required that he might bee
crucified: and the voyces of them and of
the hie Priests preuailed.

24 So Pilate gaue sentence, that it
should be as they required.

25 And hee let loose vnto them him
that for insurrection and murder was
cast into prison, whom they desired and
deliuered Jesus to do with him what
they would.

Mat. 27 32. mar. 15, 21.

26 ¶ And as they ledde him away,
they caught one Simon of Cyrene, com-
ming out of the fielde, and on him they
laide the crosse, to beare it after Jesus.

27 And there followed him a great
multitude of people, & of women, which
women bewayled and lamented him.

‖Or, women of Jerusalem.

28 But Jesus turned back vnto thē,
and saide, ʰ Daughters of Jerusalem,
weepe not for mee, but weepe for your
selues, and for your children.

29 For beholde, the dayes will come,
when men shall say, Blessed are the
barren, and ʲ wombes that neuer bare, &
the paps which neuer gaue sucke.

Isa. 2. 19 hose. 10. 8. reuel. 6. 16.

30 Then shal they begin to say to the
mountaines, ᵏ Fall on vs: and to the
hilles, Couer vs.

1. Pet. 4. 17

31 ᵏ For if they doe these things to a
greene tree, what shalbe done to ˡ drye?

i If the innocent be thus handled, what shall the wicked man be? Mat. 17 38. mar 15 27 iohn 19. 18.

32 ᵐ And there were two others, which
were euill doers, ledde with him to bee
slaine.

‖Or, the place of scalles,

33 And when they were come to the
place, which is called ‖ Caluarie, there
they crucified him, and the euill doers:
one at the right hande, and the other at
the left.

34 Then said Jesus, Father, forgiue
them: for they know not what they do.
And they parted his rayment, & cast lots.

35 And the people stoode, and beheld:
and the rulers mocked him with them,
saying, He saued others: let him saue him
selfe, if he be ⁿ Christ, the chosen of God.

k Whom God hath before all others appointed to be the Redemption for the Christians called them & elect of God, whom he hath chosen before all beginning to liue eternall liues.

36 The souldiers also mocked him, &
came and offred him ᵒ vineger,

37 And said, If thou be the King of
the Jewes, saue thy selfe.

38 And a superscription was also
written ouer him, in Greeke letters, &
in Latin, & in Hebrewe, THIS IS THE
KING OF THE IEWES.

39 ¶ And one of the euill doers, which
were hanged rayled on him, saying, If
thou be the Christ, saue thy selfe and vs.

40 But the other answered, and re-
buked him, saying, ᵖ Feareſt thou not
God, seeing thou art in the same condem-
nation?

l Stirre vp with mynde and zeale to harden you death.

m Then a thing might be known to all men, because euill doers against the most common

41 We are in deede righteously here:
for we receiue things worthy of that we
haue done: but this man hath done no
thing amisse.

n The condemnation which thou mayst suffer, reuoketh rather not to feare God?

42 And he said vnto Jesus, Lorde,
remember me, when thou comest into
thy kingdome.

43 Then Jesus said vnto him, Verely
I say vnto thee, to day shalt thou bee
with me in Paradise.

44 ¶ And it was about the ᵠ first
houre: and there was a darkenes ouer
all the land, vntill the ninth houre.

o Which was murder.

45 And ʳ sunne was darkened, & the
vaile of ʳ Temple rent through ʳ mids.

46 And Jesus cried with a loud voice,
and said, ˢ Father, into thine handes I
commend my spirit. And when he thus
had said, he gaue vp the ghost.

Psal 31 5.

47 ¶ Now when the ᵗ Centurion
sawe what was done, he glorified God,
saying, Of a surete this man was iust.

Or, captaine. t The Romane Captaine who had charge ouer an hundreth men.

48 And all the people that came to-
gether to that sight, beholding ʳ things,
which were done, smote their breastes,
and returned.

49 And all his acquaintance stood a
farre off, and the women that followed
him frō Galile, beholding these things.

50 ¶ ᵘ And behold, there was a man
named Joseph, which was a counseller,
a good man and a iust.

Mat 27 57. mar 15 43. luke 23. 50.

51 Hee did not consent to the counsell
and deede of them, ‖ which was of Ari-
mathea,

mathea a cite of the Iewes: Who also him selfe waited for the kingdome of God.

52 He went vnto Pilate, and asked the body of Jesus,

53 And tooke it downe, and wrapped it in a linnen cloth, and laid it in a tombe hewē out of a rocke, wherin was neuer man yet layed.

54 And that day was the preparation, and the Sabbath drewe on.

55 And the wome also that followed after, which came with him from Galile, beheld the sepulchre, and how his bodie was laide.

56 And they returned, and prepared odours, and ointments, and rested the Sabbath day, according to the commandement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two first, leading the talke with Cleopas. 26 He reasoneth with the vnderstanding of his disciples, and openeth their vnderstanding in the scriptures. 49 He giueth them a charge. 51 He afterward by to heauen. 52 His disciples worship him. 53 And set their daily exercise.

NOw the first day of the weeke early in the morning, they came vnto the sepulchre, and brought the odoures which they had prepared, and certaine women with them.

2 And they founde the stone rolled away from the sepulchre,

3 And went in, but founde not the bodie of the Lord Jesus.

4 And it came to passe, that as they were amazed therat, behold, two men sodenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces to the earth, they said to them, Why seeke yee him that liueth, among the dead?

6 He is not here, but is risen: remember how he spake vnto you, when hee was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his wordes,

9 And returned from the sepulchre, and tolde all these things vnto the eleuē, and to all the remnant.

10 Now it was Marie Magdalene and Joanna, and Marie the mother of Iames, and other women with them, which tolde these things vnto the Apostles.

11 And their wordes seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ran vnto the sepulchre, and looked in, and sawe the linnen clothes laid by themselues, and departed wondering in him selfe at that which was come to passe.

13 And behold two of them went that same day to a towne which was from Jerusalem about three score furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Jesus himselfe drewe nere, and went with them.

16 But their eyes were holden, that they could not knowe him.

17 And he said vnto them, what maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and said vnto him, Art thou only a stranger in Jerusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said vnto them, what things? And they saide vnto him, Of Jesus of Nazaret, which was a Prophet, mighty in deede and in word before God, and all the people,

20 And how the hie Priests, and our rulers deliuered him to bee condemned to death, and haue crucified him.

21 But we trusted that it had bene he that should haue deliuered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre,

23 And when they founde not his bodie, they came, saying that they had also seene a vision of Angels, which said that he was aliue.

24 Therfore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had said, but him they sawe not.

25 Then he said vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffred these things, and to enter into his glorie?

27 And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drewe nere vnto the towne, which they went to, but he made as though he would haue gone further.

29 But

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1 Ioseph looked for the kingdome of God, for whom all should be redeemed.

4 When men prepared all things ready for the Sabbath, began the same euening.

Mat 28.1 marg. 1 2 Which was the first day of the week Sabbath or the feast

b Two Angels in forme of men.

Chap 9.22 marg. 33. chap 17.25.

Mar 16.12.

c Which is about fourtie miles and an haue

d Hereby appeareth that they had talke although it was broke.

e This declareth that we can neither see, nor vnderstand till God open our eyes.

f For that thing was so notorious, that all men might haue knowē it,

g They vnderstoode not yet what was the deliuerance that Jesus Christ purchased for vs, but looked for some worldly prosperitie.

h Vnbeliefe is reproued.

i Christ onely is the interpreter of the scriptures, for both the beginning and end therof belong vnto him, because he is the Seruant that is promised.

k Because Christ did not forbid their eyes and open them, he would keepe them in suspense till his time came to manifest himselfe vnto them.

29 But they conſtrained him, ſaying, Abide with vs: for it is toward ſun night, and the day is farre ſpent. So he went in to tarie with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, & gaue thankes, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but he was taken out of their ſight.

32 And they ſaid betweene themſelues, Did not our hearts burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Ieruſalem, and founde the eleuen gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, & how he was knowen of them in breaking of bread.

36 ¶ And as they ſpake theſe thinges, Ieſus himſelfe ſtoode in the middes of them, and ſaide vnto them, Peace be to you.

37 But they were abaſhed & afraide, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſaid vnto them, Why are ye troubled? and wherefore doe doubts ariſe in your hearts?

39 Behold mine hands and my feete: for it is I my ſelfe: handle mee, and ſee: for a ſpirit hath not fleſh & bones, as ye ſee me haue.

40 And when he had thus ſpoke, he ſhewed them his handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he ſaid vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fiſh, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 And hee ſaid vnto them, Theſe are the words, which I ſpake vnto you while I was yet with you, That all muſt be fulfilled which are written of me in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened he their vnderſtanding, that they might vnderſtande the Scriptures,

46 And ſaid vnto them, Thus is it written, & thus it behoued Chriſt to ſuffer, & to riſe againe frō the dead ỹ third day,

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, beginning at Ieruſalem.

48 Now yee are witneſſes of theſe things.

49 And behold, I will ſend the promiſes of my Father vpon you: but tarry ye in the citie of Ieruſalem, vntill ye bee endued with power from an hie.

50 After ward hee led them out into Bethania, and lift vp his handes, and bleſſed them.

51 And it came to paſſe, that as hee bleſſed them, he departed from them, & was caried vp into heauen.

52 And they worſhipped him, and returned to Ieruſalem with great ioy,

53 And were continually in the Temple, praiſing, and lauding God, Amen.

1 According to the cuſtome the which maner of praying before meales they vſe to this day.

m So ſoone as he began to breake bread. Mat. 26 14. Iohn. 20, 19.

Iohn. 15, 26. act. 1. 4

n Which was till Whitſontide, when the holy Ghoſt was ſent from heauen.

Mar. 16. 19. act. 1. 9.

# The holy Goſpell of Ieſus Chriſt,

according to Iohn.

## CHAP. I.

1. 14. 17. The diuinitie, humanitie, and office of Ieſus Chriſt. 15 The teſtimonie of Iohn. 39 The calling of Andrewe, Peter &c.

IN the beginning was the Worde, and the Worde was with God, and that Worde was God.

2 The ſame was in the beginning with God.

3 All thinges were made by it, and without it was made nothing that was made.

4 In it was life, & the life was the light of men.

5 And the light ſhineth in the darkenes, and the darkenes comprehended it not.

6 ¶ There was a man ſent from God, whoſe name was Iohn.

7 The ſame came for a witnes, to beare witnes of the light, that all men through him might beleeue.

8 He was not that light, but was ſent to beare witnes of the light.

9 That was the true light, which lighteth

[Or, before the beginning.

a Chriſt in God before all time. b The Sonne is of the ſame ſubſtance with the Father. c No creature was made without Chriſt.

d Whereby all things are quickened and preſerued. e The life of man is more excellent then of any other creature, becauſe it is ſpoken with right and vnderſtanding.

f Many vnder ſtand not the darkenes here, becauſe of the corruption thereof Mat. 7 1. mar. 4 24. luk. 6

29 But they conſtrained him, ſaying, Abide with vs: for it is toward ſun night, and the day is farre ſpent. So he went in to tarie with them.

30 And it came to paſſe, as hee ſate at table with them, he tooke the bread, & gaue thankes, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knewe him: but he was taken out of their ſight.

32 And they ſaid betweene themſelues, Did not our hearts burne within vs, while hee talked with vs by the way, & when he opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned to Ieruſalem, and founde the eleuen gathered together, and them that were with them,

34 Which ſaid, The Lord is riſen in deede, and hath appeared to Simon.

35 Then they told what things were done in the way, & how he was knowen of them in breaking of bread.

36 ¶ And as they ſpake theſe thinges, Ieſus himſelfe ſtoode in the middes of them, and ſaide vnto them, Peace be to you.

37 But they were abaſhed & afraide, ſuppoſing that they had ſeene a ſpirit.

38 Then he ſaid vnto them, Why are ye troubled? and wherefore doe doubts ariſe in your hearts?

39 Behold mine hands and my feete: for it is I my ſelfe: handle mee, and ſee: for a ſpirit hath not fleſh & bones, as ye ſee me haue.

40 And when he had thus ſpoke, he ſhewed them his handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he ſaid vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fiſh, and of an hony combe,

43 And hee tooke it, and did eate before them.

44 And hee ſaid vnto them, Theſe are the words, which I ſpake vnto you while I was yet with you, That all muſt be fulfilled which are written of me in the Lawe of Moſes, and in the Prophets, and in the Pſalmes.

45 Then opened he their vnderſtanding, that they might vnderſtande the Scriptures,

46 And ſaid vnto them, Thus is it written, & thus it behoued Chriſt to ſuffer, & to riſe againe frō the dead ỹ third day,

47 And that repentance, and remiſſion of ſinnes ſhould be preached in his Name among all nations, beginning at Ieruſalem.

48 Now yee are witneſſes of theſe things.

49 And behold, I will ſend the promiſes of my Father vpon you: but tarry ye in the citie of Ieruſalem, vntill ye bee endued with power from an hie.

50 After ward hee led them out into Bethania, and lift vp his handes, and bleſſed them.

51 And it came to paſſe, that as hee bleſſed them, he departed from them, & was caried vp into heauen.

52 And they worſhipped him, and returned to Ieruſalem with great ioy,

53 And were continually in the Temple, praiſing, and lauding God, Amen.

1 According to the cuſtome the which maner of praying before meales they vſe to this day.

m So ſoone as he began to breake bread. Mat. 26 14. Iohn. 20, 19.

Iohn. 15, 26. act. 1. 4

n Which was till Whitſontide, when the holy Ghoſt was ſent from heauen.

Mar. 16. 19. act. 1. 9.

# The holy Goſpell of Ieſus Chriſt,

according to Iohn.

## CHAP. I.

1. 14. 17. The diuinitie, humanitie, and office of Ieſus Chriſt. 15 The teſtimonie of Iohn. 39 The calling of Andrewe, Peter &c.

IN the beginning was the Worde, and the Worde was with God, and that Worde was God.

2 The ſame was in the beginning with God.

3 All thinges were made by it, and without it was made nothing that was made.

4 In it was life, & the life was the light of men.

5 And the light ſhineth in the darkenes, and the darkenes comprehended it not.

6 ¶ There was a man ſent from God, whoſe name was Iohn.

7 The ſame came for a witnes, to beare witnes of the light, that all men through him might beleeue.

8 He was not that light, but was ſent to beare witnes of the light.

9 That was the true light, which lighteth

[Or, before the beginning.

a Chriſt in God before all time. b The Sonne is of the ſame ſubſtance with the Father. c No creature was made without Chriſt.

d Whereby all things are quickened and preſerued. e The life of man is more excellent then of any other creature, becauſe it is ſpoken with right and vnderſtanding.

f Many vnder ſtand not the darkenes here, becauſe of the corruption thereof Mat. 7 1. mar. 4 24. luk. 6

lighteth euery man that commeth vnto the worlde.

10 He was in the worlde, & the worlde was made by him: and the worlde knewe him not.

11 He came vnto his owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue he power to be the sonnes of God, euen to them that beleeue in his Name,

13 Which are borne not of bloode, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Worde was made flesh, and dwelt among vs, (and we sawe the glorie thereof, as the glorie of the onely begotten Sonne of the Father) full of grace and trueth.

15 ¶ Iohn bare witnes of him, and cryed, saying, This was he of whom I said, He that cometh after me, is preferred before me: for he was before me.

16 And of his fulnes haue all we receiued, and grace for grace.

17 For the Lawe was giuen by Moses, but grace & trueth came by Iesus Christ.

18 No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the Father, hee hath declared him.

19 ¶ And this is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalē, to aske him, Who art thou?

20 And he confessed and denied not, & said plainely, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And hee answered, No.

22 Then said they vnto him, Who art thou that we may giue an answere to them that sent vs: what saiest thou of thy selfe?

23 He said, I am the voyce of him that cryeth in the wildernes, Make straight the way of the Lorde, as saide the Prophet Esaias.

24 And they which were sent, were of the Pharises.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you whom ye know not.

27 He it is that cometh after me, which is preferred before mee, whose shoe latchet I am not worthy to vnloose.

28 These thinges were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus comming vnto him, and saith, Beholde the lambe of God, which taketh away the sinne of the worlde.

30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare record, saying, I sawe the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knewe him not: but he that sent me to baptize with water, the same saide vnto me, Vpon whome thou shalt see the Spirit come downe, and tarie still on him, that is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Sonne of God.

35 ¶ The next day, Iohn stoode again, and two of his disciples:

36 And he beheld Iesus walking by, and said, Behold the lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, & saw them follow, and said vnto them, What seeke ye? And they said vnto him, Rabbi, (which is to say by interpretatiō, Master) where dwellest thou?

39 He said vnto them, Come, and see. They came and sawe where he dwelt, & abode with him that day: for it was about the tenth houre.

40 And one of the two which had heard it of Iohn, and that followed him,

41 The same found his brother Simon first, and saide vnto him, We haue found the Messias, which is by interpretation the Christ.

42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation, a stone.

43 ¶ The day following, Iesus would go into Galile, & found Philippe, and said vnto him, Follow me.

44 Now Philippe was of Bethsaida, the citie of Andrewe and Peter.

45 Philippe found Nathanael, & said vnto him, We haue found him, of whom Moses

Gene.49.10 deut.18.18. Isa.42.1 & 49.1 & 50.4 & 42.1 & 45.8,9 zech. 2.3,5 & 12.10. ezech.34.23, 29.& 37.24. 25 dan.9.24, 25.

* Moses did write in the Lawe, and the Prophets, Jesus of Nazaret the sonne of Joseph.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe saide to him, Come, and see.

47 Jesus sawe Nathanael cõming to him, & sayde of him, Behold in deede an Israelite, in whom is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Jesus answered and said vnto him, Before that Philip called thee, when thou wast vnder ỹ figge tree, I sawe thee.

49 Nathanael answered, and sayde vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Jesus answered, & said vnto him, Because I saide vnto thee, I sawe thee vnder the figge tree, beleeuest thou? Thou shalt see greater thinges thẽ these.

51 And he saide vnto him, Verely, verely I say vnto you, hereafter shall yee see heauẽ open, and the Angels of God * ascending and descending vpon the Sonne of man.

Or, thou beleeuest? 2 Christ openeth the heauens, that we may haue access to God, & maketh vs fellowes to the Angels. Gene.28.12.

## CHAP. II.

8 Christ turneth the water into wine. 14 He driueth the buyers, and sellers out of the Temple. 17 He foreshewed his death and resurrection. 23 He conuerteth many, and distrusteth not.

AND the third day, was there a mariage in Cana a towne of Galile, and the mother of Jesus was there.

2 And Jesus was called also, and his disciples vnto the mariage.

3 Nowe when ỹ wine failed, the mother of Jesus said vnto him, They haue no wine.

4 Jesus said vnto her, Woman, What haue I to doe with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

a Which vsed ceremoniall washings to purifie themselues. Which super-stition Hebon the heretike would haue brought into the Church: to whō the Papists haue recourse to it.

6 And there were set there, fiue water pots of stone, after the maner of the * purifying of the Iewes, cõteining two or three firkins a piece.

[Or, measures.

7 And Jesus said vnto them, Fill the waterpots with water. Then they filled them vp to the brimme.

b Whereof euery one contained 15. gallons.

8 Then he said vnto them, Draw out nowe and beare vnto the gouernour of the feast. So they bare it.

9 Nowe when the gouernour of the feast had tasted ỹ water that was made wine, (for he knewe not whence it was: but the seruantes, which drewe the water, knewe,) the gouernour of the feast called the bridegrome,

10 And saide vnto him, All men at the beginning set forth good wine, and whẽ men haue well dronke, then that which is worse: but thou hast kept backe the good wine vntill nowe.

11 This beginning of miracles dyd Jesus in Cana a towne of Galile and shewed forth his glory: and his disciples beleeued on him.

[Or, signes.

12 After that he went downe vnto Capernaum, he & his mother, and his brethren, and his disciples: but they continued not many dayes there.

[Or, cousins.

13 For the Iewes Passeouer was at hand. Therefore Jesus went vp to Jerusalem,

14 * And he found in ỹ Temple those that solde oxen, and sheepe & doues, and changers of money, sitting there.

Matth.21. mark.11.14. luk 19.45.

15 Then hee made a scourge of small cordes, and draue thẽ al out of the Temple with the sheepe & oxen, and powred out the changers money, & ouerthrewe the tables,

16 And sayde vnto them that solde doues, Take these thinges hence: make not my Fathers house, an house of marchandise.

17 And his disciples remembred, that it was written, * The zeale of thine house hath eaten me vp.

Psa.69.9

c This affection was so burning in him, that it fore-noted and shewed vp all the others.

18 Then answered the Iewes & said vnto him, What signe shewest thou vnto vs, that thou doest these things?

19 Jesus answered and said vnto thẽ, * Destroy this Temple, & in three dayes I will raise it vp againe.

Matth.26.61.& 27.40. mark. 14.58.& 15.29.

20 Then saide the Iewes, Fourtie and sixe yeres was this Temple a buylding, and wilt thou reare it vp in three dayes?

21 But he spake of the Temple of his bodie.

d Christs body might in like sort be called ỹ Temple, because the foundation of the godhead dwelleth in it corporally. Col. 2.9.

22 Assoone therefore as he was risen from the dead, his disciples remembred that he thus sayde vnto them: and they beleeued the Scripture, and the worde which Jesus had said.

23 Nowe whẽ he was at Jerusalem at the Passeouer in the feast, many beleeued in his Name, when they sawe his miracles which he did.

e For he tooke not the state of a true seruant, as he shewed when he washed his disciples feete, and dyed not as a seruant, but as a free man.

24 But Jesus did not cõmit himself vnto them, because he knewe them all,

25 And had no neede that any should testifie of man: for hee knewe what was in man.

J.i. CHAP.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towards the world. 21 The doctrine and baptisme of Iohn. 28 And the witnesse that he bare vnto Christ.

THere was now a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 Hee came to Iesus by night, and said vnto him, Rabbi, We know that thou art a teacher come from God: for no man could do these miracles that thou doest, except God were with him.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not [b] see the kingdome of God.

4 Nicodemus saide vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of Water and of the Spirite, he can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh: and that that is borne of the Spirit, is Spirit.

7 Marueile not that I sayde to thee, Ye must be borne againe.

8 The [d] winde bloweth where it listeth, and thou heerest the sounde thereof, but canst not tell whence it commeth, and whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, and said vnto him, How can these things be?

10 Iesus answered, and sayde vnto him, Art thou a teacher of Israel, and [e] knowest not these things?

11 Verely, verely I say vnto thee, We speake that we [f] knowe, and testifie, that wee haue seene: but yee [g] receiue not our witnesse.

12 If I haue told you earthly things, ye beleeue not: howe shoulde ye beleeue, if I shall tell you of heauenly things?

13 For no man ascendeth vp to heauen, but hee that hath descended from heauen, the Sonne of man which is in heauen.

14 * And as Moses lift vp the serpent in the wildernes, so must the Sonne of man be lift vp,

15 That whosoeuer beleeueth in him, should not perish, but haue eternall life.

16 * For God so loued the World, that he hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the world that he should condemne the world, but that the [h] world through him might be saued.

18 He that beleeueth in him, shall not be condemned: but he that beleeueth not, is condemned already, because he beleeueth not in the name of the onely begotten Sonne of God.

19 * And this is the [i] condemnation, that light is come into the Worlde, & men loued darknes rather the light, because their deedes were euill.

20 For euery man that euill doth, hateth the light, neither commeth to light, least his deedes should be reproued.

21 But he that doeth [k] truth, cōmeth to the light, [l] his deedes might be made manifest, that they are wrought [m] according to God.

22 ¶ After these things, came Iesus and his disciples into the lande of Iudea, and there taried with them, and [n] baptized.

23 And Iohn also baptized in Enon beside Salim, because there was much Water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betweene Iohns disciples & the Iewes, about purifying.

26 And they came vnto Iohn, & sayd vnto him, Rabbi, [o] hee that was with thee beyonde Iordan, to whome [p] thou barest witnes, behold, he baptizeth, and all men come to him.

27 Iohn answered and saide, A man can receiue nothing, except it bee giuen him from heauen.

28 Ye your selues are my witnesses that [q] I saide, [r] I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth & heareth him, reioyceth greatly, because of [s] the bridegromes voice. This my ioy therefore is fulfilled.

30 He must [t] increase, but I must decrease.

31 He that is come frō on hie, is aboue all: he that is of [u] earth, is of the earth, & speaketh of the earth: he that is come from heauen, is aboue all.

32 And what hee hath seene & heard, that hee testifieth: but no man receiueth his testimonie.

33 Hee that hath receiued his testimonie,

a To enter therein, because nothing is to be admitted into the Church of God

b Which is the spirituall water wherein the holy Ghost doth wash vs into repentance of life.

c Ye see the power of God as well in the mouth of the meanest as in the greatest, in comforting & reuiuing vs, although the manner of his speaking be not alike.

d Although he was exceeding learned yet knewe he not those things which the very babes in Christs schole ought to knowe.

e We may not rashly ouerrone inuentions of euery one, but that men may teach things which they vnderstand not, & yet others to beleeue them but Christ onely, whose testimonie is most certaine and knowen: and men of no reputation in the world.

f The reason of the diuision of the Godhead into three persons.

g Chap. 5. 39. & 12. 48.

h Heere ye see the cause & matter of condemnation.

i Chap. 7. 9

k The cause & matter of condemnation.

l In walking roundly, and sincerely.

m Or, as God.

n As they doe which set God onely before them, and follow the rule of his word.

o Chap. 1. 15.

p Chap. 1. 20.

q That is, how they might be made cleane before God, which before was strange vnder the Lawe and repentance.

r They were so well affectionated, least their master should be hurt by his fame.

s Chap. 1. 20.

t No man ought to be sorie any thing further then God giueth him.

u And he created, and he is one of the seruants.

x The minister compared to Christ, is but earth.

Rom. 3 4

me, hath sealed that ' God is true.

34 For he whom God hath sent, speaketh the wordes of God: for God giueth [him not the Spirit by measure.

35 The Father loueth the Sonne, & hath ' giuen all things into his hand.

36 ' He that beleeueth in the Sonne, hath euerlasting life: and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

x For vnto Christ must all nations resort, that by him they may receiue of the fulnes of the onely fountaine. Matt. 11.27. Heb. 1.2. 2.10. 5.10.

CHAPTER IIII.

7 The communication of Christ with the woman of Samaria. 28 She calleth her neighbours. 31 The disciples desire him to eat. 35 How he hath the ripe fruite of his labour.

NOw when the Lord knewe, how ' Pharises had heard, that Jesus made and baptized more disciples then Iohn,

a To our place to eate

2 Though Jesus himselfe baptized not: but his disciples)

3 He left Judea, and departed again into Galile.

4 And hee must needes goe through Samaria.

5 Then came hee to a citie of Samaria called Sychar neere vnto the possession that ' Jacob gaue to his sonne Joseph.

[Or Sychem. Gen. 33.18. & 48.22. Iosh. 24. 32.

6 And there was Jacobs Well. Jesus then wearyed in the iourney, sate thus b Euen weary as he was. on the well: it was about the fift houre.

c Which was midday.

7 There came a woman of Samaria to draw water. Jesus sayde vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Jewe askest drinke of me, which am a woman of Samaria? for the Jewes medle not with the Samaritanes.

d For the Jewes esteemed the Samaritanes as heathen and prophane.

10 Jesus answered and sayde vnto her, If thou knewest the gift of God, and who it is that saieth to thee, Giue me drinke, thou wouldest haue asked of him, & he would haue giuen thee [ water of life.

e Signifying of him that vpon his Fathers sent to conuert this woman.

f Which is the loue of God in his Sonne powred into our hearts by the holy Ghost vnto euerlasting life. Rom. 5.5. 1 Iohn 3.1.

11 The woman sayde vnto him Syr, thou hast nothing to draw with, & the Well is deepe: from whence then hast thou that water of life?

[Or the liue water.

12 Art thou greater then our father Jacob which gaue vs the Well, and hee him selfe drinke thereof, & his children, and his cattell?

13 Jesus answered, and said vnto her, Whosoeuer drinketh of this water, shal thirst againe:

14 But whosoeuer drinketh of the water that I shal giue him, shal neuer be more a thirst: but the water that I shal giue him, shalbe in him a Well of water springing vp into euerlasting life.

g Or the spring of water bubbling vp.

15 The woman sayde vnto him Syr, giue mee of that water, that I may not thirst, ne. other come hither to draw.

16 Jesus said vnto her, Go, call thine husband and come hither.

17 The woman answered, & sayde, I haue no husbande. Jesus sayde to her, Thou hast well said I haue no husband.

18 For thou hast had fiue husbands, & he whome thou nowe hast, is not thine husband: that saydest thou truely.

19 The woman sayde vnto him, Syr, I see that thou art a Prophet.

Till he was touched with their faith, he made no great matter of not hearing of him. Deut. 18.

20 Our fathers worshipped in this mountaine, and ye say, that in ' Jerusalem is the place where men ought to worshippe.

2 King. 17.29.

21 Jesus sayde vnto her, Woman, beleeue me, the houre commeth, when yee shall neither in this mountaine, nor at Jerusalem worship the Father.

22 Ye worship that which ye ' know not: We worship that which we know: for saluation is of the Jewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in spirite and trueth: for the Father requireth euen such to worship him.

h Or, ye.

i God being a pure spirituall nature, requireth spirituall and inward seruice to his nature.

24 ' God is a [i] Spirite, and they that worship him, must worship him in spirit and trueth.

25 The woman sayde vnto him, I know that ' Messias shall come, which is called Christ: when he is come, he will tell vs all things.

k Or, he.

26 Jesus said vnto her, I am he, that speake vnto thee.

27 ¶ And vpon that came his disciples, and marueled that he talked with a woman: yet no man sayde vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot and went her way into the citie, and sayde to the men,

29 Come see a man which hath tolde me all thinges that euer I did: is not he the Christ?

30 Then they went out of the citie, and came vnto him.

31 ¶ In y meane while, the disciples prayed him saying, Master eate.

32 But he sayde vnto them, I haue meate to eate, that ye knowe not of.

33 Then

33 Then ſaide the diſciples betweene
themſelues, hath any man brought him
meate?
34 Ieſus ſaid vnto them, [l] My meat
is that I may do the wil of him that ſent
me, and finiſh his worke.
35 Say not yee, There are yet foure
moneths, and then commeth harueſt?
Beholde, I ſay vnto you, Lift vp your
eyes and looke on the regions: *for they
are white already vnto harueſt.
36 And he that reapeth, receiueth wa
ges, & gathereth fruite vnto life eternal,
that both hee that ſoweth, and hee that
reapeth might [m] reioyce together.
37 For herein is the ſaying true, that
one ſoweth and another reapeth.
38 I ſent you to reape that, whereon
ye beſtowed no labour: other men la-
boured, and yee are entred into their la-
bours.
39 Now many of the Samaritanes
of that citie beleeued in him, for the ſay
ing of ẏ woman which teſtified, He hath
tolde me all things that euer I did.
40 Thẽ when ẏ Samaritanes were
come vnto him, they beſought him, that
he would tarie with them: and he abode
there two dayes.
41 And many mo [o] beleeued, becauſe
of his owne word.
42 And they ſayde vnto the woman,
Now we beleeue, not becauſe of thy ſay-
ing: for wee haue heard him our ſelues,
and knowe that this is in deede ẏ Chriſt
the Sauiour of the world.
43 ¶ So two dayes after hee depar-
ted thence, and went into Galile.
44 For Ieſus himſelfe had *teſtified
that a prophet hath none honour in his
[q] owne countrey.
45 Then when hee was come into
Galile, ẏ Galileans receiued him, which
had ſeene all the thinges that hee did at
Ieruſalem at the feaſt: for they went al-
ſo vnto the feaſt.
46 And Ieſus came again into *Ca
na a towne of Galile, where hee had
made of water wine. And there was a
certaine [r] ruler, whoſe ſonne was ſicke at
Capernaum.
47 When he heard that Ieſus was
come out of Iudea into Galile, he went
vnto him, & beſought him that he would
goe downe, and heale his ſonne: for he
was euen ready to die.
48 Then ſayde Ieſus vnto him, ex-
cept ye ſee ſignes and wonders, yee will
not beleeue.

49 The ruler ſaide vnto him, Syr,
goe downe before my ſonne die.
50 Ieſus ſaid vnto him, Go thy way,
thy ſonne liueth: and the man beleeued
the worde that Ieſus had ſpoken vnto
him, and went his way.
51 And as he was now ‖going downe,
his ſeruãts met him, ſaying, Thy ſonne
liueth.
52 Then enquired hee of them the
houre when hee began to amende. And
they ſaid vnto him, Yeſterday ẏ ſeuenth
houre the feuer left him.
53 Then the father knew, that it was
the ſame houre in the which Ieſus had
ſaid vnto him, Thy ſonne liueth. And he
beleeued, and all his houſhold.
54 This ſecond miracle did Ieſus a-
gaine, after hee was come out of Iudea
into Galile.

## CHAP. V.

8 Hee healeth the man that was ſicke eight and thirtie yeeres. 1 The Iewes accuſe him. 19 Chriſt anſwereth for him ſelfe, and reproueth them, 31 Declaring by the teſtimonie of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures who he is.

AFter *that, there was a feaſt
of the Iewes, & Ieſus went
vp to Ieruſalem.
2 And there is at Ieruſalẽ
by ẏ place of ẏ ſheepe, a [a] poole called in
Ebrue Betheſda, hauing fiue porches:
3 In the which lay a great multitude
of ſicke folke, of blinde, halt, & withered,
waiting for the mouing of the water.
4 For an Angel went downe at a cer-
taine ſeaſon into the poole, and troubled
the water: whoſoeuer thẽ firſt, after the
ſtirring of ẏ water, ſtepped in, was made
whole of whatſoeuer diſeaſe he had.
5 And a certaine mã was there, which
had bene diſeaſed eight & thirtie yeeres.
6 When Ieſus ſaw him lie, & knew ẏ
he nowe long time had bene diſeaſed, he
ſaide vnto him, Wilt ẏ bee made whole?
7 The ſicke man anſwered him, Sir,
I haue no man, whẽ the water is trou-
bled, to put me into the poole: but while
I am cõming, another ſteppeth downe
before me.
8 Ieſus ſayde vnto him, Riſe: [c] take
vp thy bed, and walke.
9 And immediatly ẏ man was made
whole, and tooke vp his bed, & walked:
and the ſame day was the Sabbath.
10 The Iewes therefore ſaid to him
that was made whole, It is the Sab-
bath day: *it is not lawfull for thee to
carie thy bed.
11 He anſwered them, He that made
me

l There is nothing that I hunger for more, or wherin I take greater pleaſure.
Matth.9.37. luke 10.2.
m Without grudging the one at the others labour.
‖Or, in the.
n Meaning the Prophets.
o The Samaritanes beleeued [illegible] without miracle [illegible] his doctrine, who being ſtrangers, [illegible] knowing Chriſt, are a condemnation to the Iewes and al others, which neglect Gods word when it is offred.
p That is, had the right and true ſaying.
Matth.13.57. mark.6.4. luk.4.24.
q Here, by his owne countrey hee meaneth Ieruſalem & the countrey about.
Chap.2.1.
r The worde ſignifieth a royal, or one of ẏ Kings court [illegible]
‖Or, returning.
Leuit.23.3. deut.16.1.
‖Or, the ſheepe market.
a Where the ſheepe were waſhed that ſhould be ſacrificed.
b Which ſignifieth [illegible] of powring out [illegible] the water ran out by conduites.
c This was, to the ende that the miracle might be ſo euident, that no man coulde ſpeake againſt it.
Ierem.17.21.

me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, knewe not who it was: for Iesus had conueied him selfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, & said vnto him, Behold, thou art made whole: d sinne no more, least a worse thing come vnto thee.

15 ¶ The man departed, and told the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because hee had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, & I worke.

18 Therefore the Iewes sought the more to kill him: not only because he had broken the Sabbath: but said also that God was e his Father, and made himselfe equall with God.

19 Then answered Iesus, and said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, saue that he seeth the Father do: for whatsoeuer things hee doeth, the same things doeth the Sonne also.

20 For the father loueth the Sonne, and f sheweth him all things, whatsoeuer he himselfe doeth, and he will shewe him greater workes then these, that yee should maruaile.

21 For like wise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father iudgeth no man, but hath committed all g iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, & shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it, shall liue.

26 For as the Father hath life in h himselfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

27 And hath giuen him power also to execute iudgement, in that hee is the Sonne of man.

28 Maruele not at this: for the houre shall come in the which all that are in the graues, shall heare his voyce.

29 And they shall come forth, i that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: & my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I k should beare witnes of my selfe, my witnes were not true.

32 There is another that beareth witnes of me, and I know that the witnes, which he beareth of mee, is true.

33 l Ye sent vnto Iohn, and hee bare witnes vnto the trueth.

34 But I receiue not the recorde of man: neuertheles, these things I say, that ye might be saued.

35 He was a burning, and a shining ‖ candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witnes then the witnes of Iohn: for the works which the Father hath giuen me to finishe, the same workes that I do, beare witnes of me, that the Father sent me.

37 And the m Father him selfe, which hath sent me, beareth witnes of me. Ye haue not heard his voyce at any time, n neither haue ye seene his shape.

38 And his worde haue yee not abiding in you: for whom he hath sent, him ye beleeue not.

39 o Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

40 But ye will not come to mee, that ye might haue life.

41 I receiue not praise of men.

42 But I know you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, & ye receiue me not: if another shall come in his owne name, him will ye receiue.

44 How can ye beleeue, which receiue p honour one of another, & seeke not the honour that cōmeth of God alone?

45 Do not thinke that I will accuse you to my Father: there is one q accuseth you, euen Moses in whom ye trust.

d The afflictions that we endure, are chastisements for our sinnes

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their Father, Exod 4.22. but because Christ did accurate to himselfe, that he had power ouer all things, and wrought as his Father did, they gathered that Christ did not onely make himselfe the Sonne of God but also equall with him

g That is, he shall command, commaunde with him, hauing the same power and the same will.

h In giuing him power and rule ouer all

i They that receiue it by faith.

k To commaunicate is vnto vs.

Mat.25.46.

Chap 8.14. & 10.32. Christ had respect to their weakenes that heard him, and therefore laid his owne witnes should not be sufficient. Chap.5.37.

Or, lampe.

But ye left it vnquenched, & did not perfect it.

Mat 3.17 and 17.5

In the Law & Prophets. Deut.18.18. Act.3.22.

p The people are more ready to receiue false prophets then

q Or, accuseth you



not beleeue them,

46 For had yee beleeued Moses, yee would haue beleeued me: * for he wrote of me.

47 But if ye beleeue not his writings, how shall ye beleeue my words?

Gen.3.15.& 22.17.& 49.10.deut.18.15 * Iohn.1.45.

CHAP. VI.

1 Iesus feedeth fiue thousand men with fiue loaues and two fishes. 5 He departeth away, that they would not make him king. 16 He prouoketh the disciples to go ouer the sea. 21 The ship arriueth at the land. 22 The people seeke him. 26 He reproueth their carnall affection. 35 He is the bread of life. 41 The Iewes murmure.

AFter these things Iesus wēt his way ouer the sea of Galile, or of Tiberias.

a Called the lake of Genezareth. 1 Tiberias, Bethsaida, and Capernaum were townes vpon this shore lake, in the coast of Galile. b Thus he commeth to them by water.

2 And a great multitude followed him, because they sawe his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, & there he sate with his disciples.

4 Now the Passeouer, a feast of the Iewes, was neere.

5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he saide vnto Philip, Whence shall we buy bread that these might eat?

Exod.23.15. Deuteron.16.1. Mat.14.15. Luke.9.12.

6 (And this he saide to proue him: for he himselfe knew what he would do)

7 Philip answered him, Two hundreth penyworth of bread is not sufficient for them, that euery one of them may take a litle.

c This summe amounteth to about 8. pound sterling.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boy here, which hath fiue barly loaues, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit down. Now there was much grasse in that place. Then the men sate downe in number, about fiue thousand.

d Prayer and thankesgiuing to sanctifie our meates vnto vs, before we be nourished.

11 And Iesus tooke the bread, & gaue thankes, and gaue to the disciples, and the disciples to thē that were set downe: and likewise of the fishes as much as they would.

e The abundant loue of God moued Christ not to make a priuate dole to make them, but a common feast.

12 And when they were satisfied, hee sayde vnto his disciples, Gather vp the broken meate which remaineth, that e nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broke meat of the fiue barly loaues, which remained vnto them that had eaten.

14 Then the men whē they had seene the miracle that Iesus did, sayde, This is of a truth the Prophet that shoulde come into the world.

15 When Iesus therefore perceyued that they would come and take him to make him a f king, hee departed againe vnto a mountaine himselfe alone.

f Wherof right make a king.

16 (When euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went g ouer the sea towardes Capernaum: & now it was darke, and Iesus was not come to them.

Mat.14.25. mar.6.47. g Ouer a corner of the lake.

18 And the sea arose with a great winde that blewe.

19 And when they had rowed about fiue and twentie, or thirtie furlongs, they sawe Iesus walking on the sea, & drawing neere vnto the shippe: so they were afrayed.

h Whereof ryght make a noise.

20 But he said vnto them, It is I: be not afrayed.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land whither they went.

22 (The day following, the people which stoode on the other side of the sea, sawe that there was none other shippe there, saue that one, whereinto his disciples were entred: and that Iesus went not with his disciples into i the ship, but that his disciples were gone alone,

i Wherefore it must needes follow that Christ passed miraculously.

23 And that there came other ships frō Tiberias neere vnto k place where they ate the bread, after the Lorde had giuen thankes.

24 Now when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

k This was not fro ryght ouer the lake from side to side, but ouer a creeke, or arme of the lake, which caused much labour to them that should passe ouer about by land.

25 And when they had found him on the other side of the sea, they saide vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and sayde, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles but because ye ate of l loaues, & were filled.

l Which vnsatisfieth & augmenteth our lauth. Ecclesi.1.32. mat.3.17.& 17.5.

27 Labour not for the meate which perisheth, but for m meat that endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath * God the Father sealed.

m For ye whom he appointeth him to be the mediatour, he set his marke and seale in him to be the onely one to reconcile God and man together. * Iohn.6.33.

28 Then said they vnto him, what shall we doe, that wee might worke the n workes of God?

n Such as be acceptable vnto God. 1 Iohn.3.23. 1 Ioh.16.14.15. rom.11.7. 1 Ioh.26.24.25. Mat.16.30.

29 Iesus answered, and said vnto thē, * This is the worke of God, that ye beleeue in him, whom he hath sent.

30 They sayde therefore vnto him, what signe shewest thou then, that we may see it, and beleeue thee? what doest thou worke?

31 * Our Fathers did eate Manna in the desert, as it is o written, He gaue them bread from heauen to eate.

32 Then

o He compareth Moses to the father & Iesus vnto Christ, who feedeth vnto euerlasting life, 1. Cor. 10. 5.

32 Thē Jesus said vnto thē, Verely, verely I say vnto you, Moses gaue you not bread from heaven, but my Father giueth you the true bread from heaven.

33 For the bread of God is hee which commeth downe from heaven, and giueth life vnto the world.

34 Then they saide vnto him, Lorde, euermore giue vs this bread.

35 And Jesus saide vnto them, I am the bread of life: he that commeth to me, shall not hunger, and p he that beleeueth in me, shall neuer thirst.

Exod. 24. 24 & 32. 32. Leu. 18. 5.

36 But I said vnto you, that yee also haue seene me, and beleeue not.

p He shall neuer want spirituall nourishment.

37 All that the Father giueth mee, shal come to me: and him that commeth to me, I cast not away.

q God onely regenerate his elect, and teacheth them to obey the Gospel.

38 For I came downe from heaven, not to doe mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which hee hath giuen mee, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the will of him that sent mee, that euery man which seeth the Sonne, & beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because he saide, I am the bread, which is come downe from heauen.

Matth. 13. 55.

42 And they saide, r Is not this Jesus the sonne of Joseph, whose father and mother we know? howe then saith he, I came downe from heauen?

43 Jesus then answered, & saide vnto thē, Murmure not among your selues.

r That is, of beleeue in me. s By lightening the heart with his holy Spirit. Isa. 54. 13. 1. Cor. 2. 10. 1. Thes. 4. 9. 1. Ioh. 2. 20. 27. Ier. 31. 33.

44 No man can come to me, except s the father, which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in t Prophets And they shal be all taught of God. Euery mā therefore that hath heard, & hath learned of the Father, commeth vnto me,

Matth. 11. 27.

46 u Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, he v beleeueth in mee, hath euerlasting life.

48 I am the bread of life.

Exod. 16. 15.

49 w Your fathers did eat Manna in the wildernesse, and are dead.

t Then there is no food that can nourish our soules, but Jesus Christ. u Christ is the onely giuer of life to the world.

50 This is the bread which commeth downe from heauen, that hee which eateth of it, should not die.

51 I am x liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue is my flesh which I will giue for the life of the worlde.

52 Then the Iewes stroue among themselues, saying, Howe can this man giue vs his flesh to eate?

53 Then Jesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, and drinke his blood ye haue no life in you.

54 Whosoeuer y eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meat in deede, and my blood is drinke in deede.

56 He that eateth my flesh, & drinketh my blood, z dwelleth in me, & I in him.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers hath eaten Manna, and are dead. Hee that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) saide, This is an hard saying: Who can heare it?

61 But Jesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offende you?

62 What then if ye shoulde see the Sonne of man a ascende vp where he was before?

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speake vnto you, are spirit & life.

64 But there are some of you that beleeue not: for Jesus knewe from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, b no man can come vnto me except it be giuen vnto him of my Father.

66 From that time many of his disciples went backe, and walked no more with him.

67 Then said Jesus to the twelue, Will ye also go away?

68 Then Simon Peter answered him, Master, to whome shall we goe? Thou hast the wordes of eternall life:

69 And we beleeue and knowe that thou art c the Christ the Sonne of the liuing God.

70 Jesus answered them, Haue not I d chosen you twelue, and one of you is a deuill?

x Where Christ is not, there death reigneth. 1. Cor. 15. 21. 22. y As our bodies cannot liue except they eat and drinke so our soules cannot liue except they haue the true food of Jesus Christ. z So care the faithfull of Christ, and he them, that they are one Christ liuing. a That is, returne to heauen. b He meaneth not that mans humanitie deserueth of it selfe, but the vocation of God, which maketh men apt to receiue, and giueth to them to whome he will. c Peter in the name of the rest confesseth Christ to be the true Messias. d Iudas.

J.4. 71 Howe

71 Nowe he spake of Iudas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

## CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers of him among the people. 19 He sheweth how to keepe the law. 25 The rulers seeke to take him. 32 The Pharises send officers to apprehend him.

AFter these thinges, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Nowe the Iewes ' feast of the Tabernacles was at hand.

3 His brethrē therefore said vnto him, Depart hence, and goe into Iudea, that thy disciples may see thy woorkes that thou doest.

4 For there is no man that doeth any thing secretly and he himselfe seeketh to be famous. If thou doest these thinges, shewe thy selfe to the world.

5 For as yet his brethren beleeued not in him.

6 Then Iesus sayde vnto them, My time is not yet come: but your time is alway readie.

7 The woorlde can not hate you: but me it hateth, because I testifie of it, that the woorkes thereof are euill.

8 Go ye vp vnto this feast: I will ' not goe vp yet vnto this feast: for my time is not yet fulfilled.

9 ¶ These things he said vnto them, and abode still in Galile.

10 But assoone as his brethren were gone vp, then went he also vp vnto the feast, not openly but as it were priuily.

11 The the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some sayde, He is a good man: other saide, Nay: but he deceiueth the people.

13 Howbeit no man spake openly of him for feare of the ' Iewes.

14 Nowe when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueiled, saying, Howe knoweth this man the Scriptures seeing that he neuer learned?

16 Iesus answered them, and sayde, My doctrine is not ' mine, but his that sent me.

17 If any man will do his will, he shal knowe of the doctrine, whether it bee of God, or whether I speake of my selfe.

18 He ' that speaketh of him selfe, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no ' vnrighteousnes is in him.

19 " Did not Moses giue you a Lawe, and [yet none of you keepeth the Lawe. " Why goe ye about to kill me?

20 The ' people answered, and said, Thou hast a deuill: Who goeth about to kill thee?

21 Iesus answered, & said to them, I haue done one woorke, & ye all marueile.

22 " Moses therefore gaue vnto you circumcision, not because it is of Moses, but of the " fathers) and ye on the Sabbath day circumcise a man.

23 If a man on the Sabbath receiue circumcision, that the Lawe of Moses shoulde not be broken, be ye angrie with me, because I haue made a man euery whit whole on the Sabbath day?]

24 " Iudge not according to ỹ appearance, but iudge righteous iudgement.

25 ¶ Then sayd some of them of Ierusalem, Is not this he, whome they goe about to kill?

26 And behold, he speaketh [openly, & they say nothing to him: do the rulers know in deede ỹ this is the very Christe?

27 Howbeit we knowe this man whence he is: but when the Christ commeth, no man shall know whence he is.

28 ¶ Then cried Iesus in the Temple as he taught, saying, Ye ' both know me, and know whence I am: yet am I not come of my selfe, but he that sent me, is true, whome ye knowe not.

29 But I knowe him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man layde handes on him, because his houre was not yet come.

31 Nowe many of the people ' beleeued in him, and sayde, when the Christ commeth, will he doe mo miracles then this man hath done?

32 The Pharises heard that the people murmured these things of him, and the Pharises and the Priests sent officers to take him.

33 Then sayde Iesus vnto them, Yet am I " a little while with you, and then goe I vnto him that sent me.

34 " Ye shall seeke me, & shall not find [me,] & where I am, can ye not come.

35 Then said the Iewes among themselues, whither will he go, that we shall not finde him? will he goe vnto them that are ' dispersed among ỹ ° Gentiles, and

Leuit.23.34. ' At this feast they dwelled seuen dayes in ỹ tents, which put them in remembrance ỹ they had no dwelling permanent but that they must be one to come. ° Or as in deede.

b Why the ' woorld hateth Christ. ' Christ doeth not vtterly denie that he would goe to the feast but signifieth that as yet he was not fully determined.

a These were the heades of the people who enuied Christ.

¦ Or, secretly.

c In that that he is in mine ' ly.

1 By this marke we may know whether the doctrine be of God or of men. g Nothing contrarie to doctrine. Exod.24.3. Chap.5.18. " Why do not knowe the secrets of the Scriptures. Because I did it on the Sabbath day. Leuit.12.3. Gen.17.10.

Deut.1.16,17.

¦ Or, freely.

k He speaketh this, as it were ironically.

¦ They were well minded to beare him: which preparation is here called (although improperly) such. m He sheweth vnto them that they haue no power ouer him till ỹ time come that his father hath ordeined. Chap.13.33. ¦ Or, shall be. ° Greece, dispersion.

n Among the Iewes which were scattered here and there among the Gentiles.

and

and teach the Gretians?

36 What saying is this that he saide, Ye shal seeke me, and shal not find me: and where I am, can ye not come?

Leuit.23.36. 37 Now in the last and *great day of the feast, Iesus stoode and cryed, saying, If any man thirst, let him come vnto me, and drinke.

o The true way to come to Christ, is by faith. 38 He that beleeueth in me, *as saith the Scripture, out of his belly shal flow riuers of water of life.

Deut.18.15. p Which shal neuer dye vp. Ioel 2.28. act.2.17. q Christ were the visible gifts, which were giuen to the Apostles after his ascension.

39 (*This spake he of the Spirite which they that beleeued in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified)

40 So many of the people, when they heard this saying, said, Of a trueth this is the Prophet.

r They looked for some notable Prophet before the Messias. Chap.1.21. Matt.11.9. mat.21.5. 41 Other sayde, This is the Christ: and some sayde, But shall Christ come out of Galile?

42 *Sayeth not the Scripture that the Christ shall come of the seede of Dauid, & out of the towne of Beth-lehem, where Dauid was?

43 So was there dissension among the people for him.

44 And some of thē would haue taken him, but no man laid handes on him.

45 Then came the officers to ỳ high Priests & Pharises, and they saide vnto them, Why haue ye not brought him?

s Hitherto appeareth the mightie power of Christes word against his enemies. 46 The officers answered, *Neuer man spake like this man.

47 Then answered them the Pharises, Are ye also deceiued?

48 Doeth any of the *rulers, or of the Pharises beleeue in him?

t They allege the authoritie of man against Gods authoritie. 49 But this people, which knowe not the Lawe, are cursed.

Chap.3.1,2. 50 Nicodemus sayde vnto them, (*he that came to Iesus by night, and was one of them.)

Deut.17.8. and 19.15. 51 Doeth our Lawe iudge a man before it heare him, * and knowe what he hath done?

52 They answered and sayde vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

## CHAP. VIII.

1 Christ deliuereth her that was taken in aduoutrie. 12 He is the light of the world. 14 He diuerseth from whence he is come, wherefore, and whither he goeth. 33 Who are free, and who are bonde. 44 Of fre men and slaues, and their reuarde. 46 He defieth his enemyes. 59 And being persecuted, withdraweth him selfe.

AND Iesus went vnto the mount of Oliues,

2 And early in the morning came againe into the Temple, and all the people came vnto him, & he sate downe, and taught them.

3 Then the Scribes, and the Pharises brought vnto him a woman, taken in aduoutrie, and set her in the middes,

4 And saide vnto him, Master, this woman was taken in aduoutrie, in the verie act.

Leuit.20.10. 5 *Now Moses in the Lawe commanded vs, that such should be stoned: What sayest thou therefore?

a Either for breaking the Law if he did beare her, or of hatred, and enuie against her, for he did denounce her, Iohn.7.7.

6 And this they saide to tempt him, that they might haue whereof to accuse him. But Iesus stouped downe, and with his finger wrote on the ground.

b Iesus would not meddle, but with that which did appertaine to his office to teach, to bring sinners to repentance, & therefore did not abolish the Law against adultery.

7 And while they continued asking him, he lift him selfe vp, and saide vnto them, *Let him that is amōg you without sinne, cast the first stone at her.

c Chap.1.5. and 5.5 d Deuteronomy 17. 8. e That which Christ denieth Chap.5.31. here of grauitie, to declare vnto vs how farre ministerres, & faithful seruants of God be vnable to iudge vnto vs but in matter like vnto both God the father & he, which are two distinct persons, though but one God, Chap.5.7.

8 And againe he stouped downe, and wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp him selfe againe, and sawe no man, but the woman, he saide vnto her, Woman, where are those thine accusers: hath no man condemned thee?

11 She said, No man, Lord. And Iesus saide, Neither doe I condemne thee: goe and sinne no more.

12 Thē spake Iesus again vnto thē, saying, I *am the light of the world: he that followeth me, shall not walke in darknes, but shall haue the light of life.

13 The Pharises therefore said vnto him, Thou beares record of thy selfe: thy record is not true.

14 *Iesus answered, and sayde vnto them, Though I beare record of my selfe, [yet my record is true: for I knowe whence I came and whither I goe: but ye can not tel whence I come, and whither I goe.

15 Ye iudge after the flesh: *I iudge no man.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your law, *that the testimonie of two men is true.

18 I am

18 I am one that beare witnesse of my selfe, and the Father that sent me, beareth witnesse of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither knowe me, nor my Father. If ye had knowen me, ye shoulde haue knowen my Father also.

20 These wordes spake Iesus in the treasurie, as he taught in the Temple, and no man laid handes on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I goe my way, and ye shall seeke me, and shall die in your sinnes. Whither I goe can ye not come.

22 Then said the Iewes, Will he kil himselfe because he saith, Whither I goe can ye not come?

23 And he said vnto them, Ye are frō beneath: I am from aboue: ye are of this worlde, I am not of this worlde.

24 I said therefore vnto you, That ye shall die in your sinnes: for except ye beleeue that I am he, ye shall die in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I saide vnto you from the beginning.

26 I haue many things to say, and to iudge of you: but he that sent me, is true, and the things that I haue heard of him, those speake I to the worlde.

27 They vnderstoode not that he spake to them of the Father.

28 Then said Iesus vnto them, When ye haue lift vp the Sonne of man, then shall ye knowe that I am he, and I do no thing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I doe alwayes those thinges that please him.

30 As he spake these things, many beleeued in him.

31 Then said Iesus to the Iewes which beleeued in him, If ye continue in my worde, ye are verely my disciples,

32 And shall knowe the truth, and the truth shall make you free.

33 They answered him, We be Abrahams seede, and were neuer bond to any man: why saiest thou then, Ye shall be made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the seruāt of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shall be free indeede.

37 I know that ye are Abrahams seede, but ye seeke to kill me, because my worde hath no place in you.

38 I speake that which I haue seene with my Father: and ye do that which ye haue seene with your father.

39 They answered and saide vnto him, Abraham is our father. Iesus said vnto them, If ye were Abrahās children, ye woulde doe the workes of Abraham.

40 But nowe ye goe about to kill me, a man that haue tolde you the truth, which I haue heard of God: this did not Abraham.

41 Ye doe the works of your father. Then said they to him, We are not born of fornication: we haue one Father, which is God.

42 Therfore Iesus said vnto them, If God were your father, then would ye loue me: for I proceeded forth and came from God, neither came I of my selfe but he sent me.

43 Why do ye not vnderstād my talke? because ye can not heare my worde.

44 Ye are of your father the deuill, & the lusts of your father ye will doe: he hath bene a murtherer from the beginning, & abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his owne: for he is a liar, and the father thereof.

45 And because I tel you the truth, ye beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the truth, why doe ye not beleeue me?

47 He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes and said vnto him, Say we not well, that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and iudgeth.

51 Verely verely I say vnto you, If a man keepe my worde, he shall neuer see death.

52 Then said the Iewes to him, Nowe know we that thou hast a deuill. Abraham

a That is the place where the scribes & pharisees brought the woman taken in adultery. b Because of their hypocrisie and wicked liuing they perished.

c The same, that I am from the beginning. d Or, I am the same that I haue alwayes said vnto you. e That is, when he came into this worlde.

f Or, I am he, that I say vnto you. g Or, I do nothing of my selfe.

h Or, the Messias

i For he was neuer chosen nor sent for Christ to be a iudge in worldly matters, but to be a Sauiour vnto vs.

k Or, I am not possessed with the deuill.

l Or, I am not possessed with the deuill.

a He graunteth them sayings in a subtilty, that he might turne them vnto them selues, their own deedes proue them starke.

b Which were his obedience, charitie & such good workes which ouercōmeth of faith.

c For you are carnal, and can not vnderstand spirituall things.

d 1 Iohn 3.8. e Since the first creation of man.

f Ye followeth them that be vnder the deuil, for he was not created a deuill.

g According to his wont & custome.

1 Cor.10.4.6.

h Who vrging the vnsure that you no more trust me, or rather apprehend him.

i For he liueth in heauenly life

ham is dead, and the Prophets, and thou sayest, If a man keepe my worde, he shall never taste of death.

53 Art thou greater then our father Abrahã, which is dead? & the Prophets are dead: whom makest thou thy selfe?

54 Jesus answered, If I honour my self mine honour is nothing worth: it is my father that honoureth me, whō ye say, that he is your God.

55 Yet ye have not knowne him: but I know him, & if I should say I know him not, I should be a lyar like unto you: but I know him, & keepe his word.

56 Your father Abraham reioyced to see my day and he sawe it, & was glad.

57 Then said the Jewes unto him, Thou art not yet fifty yeere olde, and hast thou seene Abraham?

58 Jesus said unto them Verely, verely I say unto you, before Abraham was, I am.

59 Then tooke they up stones, to cast at him, but Jesus hid him selfe, and went out of the Temple.

a Which was to see the coming of Christ in the flesh: where thing Abraham sawe farre off in the eyes of faith. Heb. 11 10.

b Not onely God but the Mediatour betweene God and man, appointed before all eternitie Chap. 10 31.

And he passed through the middes of them and went his way.

## CHAP. IX.

c Of him that was borne blinde. 12 The confession of him that was borne blinde. 39 To what blinde men Christ geveth sight.

AND as Jesus passed by, he sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Jesus answerd, Neither hath this man sinned, nor his parents, but ‡ the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night commeth when no man can worke.

5 As long as I am in the worlde, I am the light of the worlde.

6 Assoone as he had thus spoken, he spat on the grounde, and made clay of the spittle and anoynted the eyes of the blinde with the clay,

7 And said unto him, Go wash in the poole of Siloam (which is by interpretation, Sent) he went his way therefore, & washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, (when he was blinde) sayde, Is not this he that sate and begged?

9 Some said, This is he: and others sayde, He is like him: but he him selfe saide, I am he.

10 Therefore they sayde unto him, How were thine eyes opened?

11 He answered, and said, The man, that is called Jesus, made clay, and anointed mine eies and said unto me, Go to the poole of Siloam and wash. So I went and washed and receyved sight.

12 Then they sayde unto him, Where is he? he said, I can not tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Jesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, how he had receyved sight. And he said unto them, He laid clay upō mine eyes, and I washed, and doe see.

16 Then saide some of the Pharises, This man is not of God, because he keepeth not the Sabbath day. Others sayde, How can a man that is a sinner, doe such miracles? and there was a division among them.

17 Then spake they unto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Jewes did not beleeve him that he had bene blinde, and receyved his sight) untill they had called the parents of him that had receyved sight.

19 And they asked them, saying, Is this your sonne, whome ye say was borne blinde: how doth he now see then?

20 His parents answered them and saide, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he nowe seeth, we knowe not: or who hath opened his eyes, can we not tell: he is old ynough: aske him: he shall answere for him selfe.

22 These wordes spake his parents because they feared the Jewes. for the Jewes had ordeyned already, that if a man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, he is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and said unto him, Give glory unto God: we knowe that this man is a sinner.

25 Then he answered, and sayde, whether he be a sinner or no I can not tell: one thing I knowe that I was blinde, and nowe I see.

26 Then saide they to him againe, Wha

‡ God useth not always to punish men for their sinnes.

b When opportunitie and the season serveth Chap. 5 9. and 8. 12 and 12. 35

c This was not for any vertue that was in the earth, in the spittle or in the clay to make one see, but it onely pleased him to use these figures and meanes d Thereby was prefigured the Messias who should be sent unto them.

e They durst not speake the truth, least they should be excommunicate.

what did he to thee? howe opened he thine eyes?

27 He answered them, I haue tolde you alreadie, and ye haue not heard it: wherefore woulde ye heare it againe? Will ye also be his disciples?

28 Then checked they him, and said, Thou art his disciple: but we be Moses disciples.

29 We knowe that God spake with Moses: but this man we knowe not from whence he is.

30 The man answered, and saide vnto them, Doutlesse, this is a maruellous thing, that ye knowe not whence he is, and yet he hath opened mine eyes.

31 Nowe we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde.

33 If this man were not of God, he could haue done nothing.

34 They answered, and sayde vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out: and when he had founde him, he said vnto him, Doest thou beleeue in the Sonne of God?

36 He answered, and said, Who is he, Lorde, that I might beleeue in him?

37 And Iesus saide vnto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he saide, Lorde, I beleeue, and worshipped him.

39 And Iesus said, I am come into this world to iudgement: that they which see not, might see: and that they which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye should not haue sinne: but nowe ye say, we see: therefore your sinne remaineth.

## CHAP. X

1 Christ is the true shepheard and the doore. 19 Diuers opinions of Christ. 24 Or, How long dost he hold vs in doubt? 25 This his miracles are that he is God. 34 The Iudges called gods.

VErely, verely I say vnto you, he that entreth not in by the doore into the sheepefold, but climbeth by another way, he is a theefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent foorth his owne sheepe he goeth before them, and the sheepe followe him: for they knowe his voyce.

5 And they will not followe a straunger, but they flee from him: for they knowe not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe.

8 All, that euer came before me, are theeues and robbers: but the sheepe did not heare them.

9 I am the doore: by me if any man enter in, he shall be saued, and shall goe in and goe out, and finde pasture.

10 The theefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might haue life, and haue it in abundance.

11 I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and he which is not the shepherd, neither the sheepe are his owne, seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scatereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepheard, and knowe mine, and am knowen of mine.

15 As the father knoweth me, so knowe I the Father: and I lay downe my life for my sheepe.

16 Other sheepe I haue also, which are not of this folde: them also must I bring, and they shall heare my voyce: and there shall be one sheepefold, and one shepherde.

17 Therefore doth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this commaundement haue I receiued of my Father.

19 Then there was a dissension againe

1 He beareth them vnthankfulnesse and ignorance.

2 They bowed not at his commeth or perswasion, but of his owne accord and authority.

3 Or, wicked men contemne God, & count as dulce an sinne.

4 Or, excommunicate.

5 As all abashed he fell downe and worshipped him.

6 Meaning, partly rude and vnthoughte, to make the poore blinde to see, and the proude seers blinde.

7 Or, Should we not be spitefully intitled?

1 Christ compareth himself to a shepheard, and his flocke to sheepe.

2 That is, there is mutuall agreement and consent of faith betweene the Pastour & the sheepe.

a He meaneth all the false prophets, who are not sent to Christ, but from him.

b He shall be sure of his life.

Isa. 40 11. & 56. 11. & 63. 11. Ezek. 34 23. & 37. 24.

a Christ knoweth his because he loueth, tendereth, careth and prouideth for them.

b As the Father can not forget him, no more can he forget vs.

c In that he loueth and appointeth me.

d To vse, among the Gentiles, which were strangers from the Church of God.

Ezek. 37. 22, 24.

e Christ cometh in that that he is man, hath deliuered his Fathers loue & euerlasting life not to his flesh onely, but to vs also inlarged by his obedience and perfect iustice are imputed righteous. Rom. 5 19. Phil. 2. 7. Isa. 53 7. Act. 2 24.

game among the Jewes for these sayings.

20 And many of them sayd, he hath a deuill, and is mad: why heare ye him?

21 Others sayde, These are not the wordes of him that hath a deuil: can the deuill open the eyes of the blinde?

22 And it was at Jerusalem ỹ feast of the ' Dedication, and it was winter.

23 And Jesus walked in the Temple, in ' Salomons porche.

24 Then came the Jewes round about him, and sayd vnto him, How long doest thou make vs doubt? If thou be the Christ, tell vs plainely.

25 Jesus answered them, I tolde you and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnes of me.

26 But ye beleeue not: for ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternal life, and they shall neuer perish, neither shall any pluckе them out of mine hand.

29 My Father which gaue them me, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ' Then the Jewes againe tooke vp stones, to stone him.

32 Jesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?

33 The Jewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.

34 Jesus answered them, Is it not written in your Lawe, ' I sayd, ye are gods?

35 If he called them gods vnto whom the worde of God was giuen, and the Scripture can not be broken,

36 Say ye of him, whom the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I sayd, I am the Sonne of God?

37 If I doe not the workes of my Father beleeue me not.

38 But if I doe, then though ye beleeue not me, yet beleeue the workes, that ye may knowe and beleeue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyonde Jordan, vnto the place where John first baptized, and there abode.

41 And many resorted vnto him and sayde, John did no miracle: but all things that John spake of this man, were true.

42 And many beleeued in him there.

CHAP. XI.

1 Christ raiseth Lazarus from death. 47 The high Priestes and Pharises gather a counsell against him. 53 Caiaphas prophesieth. 54 Christ getteth him out of the way.

AND a certain man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that ' Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lorde, beholde, he whome thou louest, is sicke.

4 When Jesus heard it, he sayde, This sickenes is not ' vnto death, but for the glorie of God, that ỹ Sonne of God might be glorified thereby.

5 ¶ Nowe Jesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.

7 Then after that sayd he to his disciples, Let vs go into Judea againe.

8 The disciples sayd vnto him, Master, the Jewes lately sought to ' stone thee, and doest thou go thither againe?

9 Jesus answered, Are there not ' twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after he sayd vnto them, Our friend Lazarus sleepeth: but I go to wake him vp.

12 Then sayd his disciples, Lorde, if he sleepe he shall be safe.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of the naturall sleepe.

14 Then sayde Jesus vnto them plainely, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs go vnto him.

16 Then sayde Thomas ' which is called Didymus vnto his fellow disciples, Let vs also goe, that we may die

13.1.

1 Which was influence that the people might giue thanks vnto God for their deliuerance and restoring of their religion and Temple, which vnto them had ben corrupted & polluted

1 Mac. 4.52.

2 Or, Solomons Porche, was built, and name after the patron of that kinde of building.

Iohn. 8.59.

3 The cause why the reprobate can not beleeue, is, for that they be leaue how safely we are preserued against all daungers. Chap. 8.59.

Psalm 82.6.

4 Meaning of Princes and rulers, who for their office sake are called gods and are made partakers of such authoritie as his vnspeakable wisedome it is impossible to be giuen vnto man, much more it appertaineth to him that is the Sonne of God equall with his Father.

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Whereby they gathered that Christ was in great excellent there John.

2 For although he dyed not the time he should so soone, it was not his meaning nor intention

Chap. 12.3

Chap. 8.59. & 10.31.

Chap. 9.4. & 12.35.

He by walketh and vseth himself in the light of God to be sure, as he did by day time, and feare no daungers. The day also betokeneth the time wherein we are called to liue vnto God, and the night betokeneth the time wherein we are dead in sinne.

They ashamed to confesse it before their fellowes.

die with him.

17 ¶ Then came Iesus, and found that he had lien in the graue foure dayes alreadie.

18 (Nowe Bethania was neere vnto Ierusalem, about fiftene furlongs off.)

c Which were almost a mile.

19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.

20 Then Martha, when she heard that Iesus was comming, went to meete him: but Marie sate still in the house.

21 Then sayde Martha vnto Iesus, Lord, if thou haddest bene here, my brother had not bene dead.

b She sheweth some fayth, while notwithstanding was al mistrust were come, by her affections

22 But nowe I knowe also, that whatsoeuer thou askest of God, God will giue it thee.

23 Iesus sayd vnto her, Thy brother shall rise againe.

24 Martha sayd vnto him, I knowe that he shall rise againe in the resurrection at the last day.

a. Christ restoreth vs from death to giue vs euerlasting life

25 Iesus sayd vnto her, I am the resurrection and the life: he that beleeueth in me, though he were dead, [yet] shall he liue.

26 And whosoeuer liueth, and beleeueth in me, shall neuer die. Beleeuest thou this?

27 She sayd vnto him, Yea, Lorde, I beleeue that thou art the Christ the Sonne of God, which should come into the world.

28 ¶ And when she had so sayd, she went her way, & called Marie her sister secretly, saying, The master is come and calleth for thee.

29 And when she heard it, she arose quickly, and came vnto him.

30 For Iesus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they sawe Marie, that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

b When on the death, other offences are remoued, that we haue to do with it.

32 Then when Marie was come where Iesus was, and sawe him, she fell downe at his feete saying vnto him, Lord if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore sawe her weepe & the Iewes also weepe which came with her, he groned in the spirit, and was troubled in himselfe,

Groned, signifieth sometime a sore sighing, sometime also a sobbing, or sore weeping.

34 And sayd, Where haue ye layd him? They sayd vnto him, Lord, come, and see.

35 ¶ And Iesus c wept.

c We reade not that his eyes were foure time that he wept no misfaure, as we doe, for our sorowes, ioyes and other affections.

36 Then sayd the Iewes, Beholde, howe he loued him.

37 And some of them sayd, Could not he, which opened the eyes of the blinde, haue made also, that this man should not haue died?

38 Iesus therefore againe groned in himselfe, and came to the graue. And it was a caue, & a stone was layd vpon it.

39 Iesus sayde, Take ye away the stone. Martha the sister of him that was dead, sayd vnto him, Lorde, he stinketh already: for he hath bene dead foure dayes.

40 Iesus said vnto her, Sayd I not vnto thee, that if thou diddest beleeue, thou shouldest see the glorie of God?

d That is, miracle, wherby Gods name is made to be glorified.

41 Then they tooke away the stone from the place where the dead was layd. And Iesus lift vp his eyes, & sayd, Father, I thanke thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes, but because of the people that stand by, I sayd it, that they may beleeue, that thou hast sent me.

43 As he had spoken these things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand & foote with bands, and his face was bound with a napkin. Iesus sayd vnto them, Loose him, and let him go.

45 ¶ Then many of ye Iewes, which came to Marie, & had seene the things, which Iesus did, beleeued in him.

46 But some of them went their way to the Pharises, and tolde them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a councill, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeue in him, and the Romanes will come and take away both our place, and the nation.

e They reiect God, thinking to ordre his worke by their owne policies.

49 Then one of them named Caiaphas, which was the hie Priest that same yeere, sayd vnto them, Ye perceiue nothing at all,

f Of, for that present time.

50 Nor yet doe you consider that it is expedient for vs, that one man die for the people, and that the whole nation perish not.

51 This

o God made him to speake, neither could his vnspeticke Gods purpose who caused this wicked man euen as he did Balaam, to be an instrument of ỹ holy Ghost.

51 This spake he not of himselfe: but being the Priest that same yere, he prophecied that Jesus should dye for the nation:

52 And not for the nation onely, but that he should gather together in one ỹ children of God, which were scattered.

53 Then from that day forth they consulted together, to put him to death.

54 Jesus therefore walked no more openly among the Jewes, but went thence vnto a countrey neere to the wildernes, into a citie called Ephraim, and there continued with his disciples.

ỹ Because they thought hereby to make them selues more holy against they should eat the Passeouer: but they were not comanded by God to vse this ceremony.

55 ¶ And the Jewes Passeouer was at hand, and many went out of the countrey vp to Jerusalem before the Passeouer, to purifie themselues.

56 Then sought they for Jesus, and spake among themselues, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the hie Priests and the Pharises had giuen a commandement, that if any man knewe where he were, he should shewe it, that they might take him.

## CHAP XII

7 Christ excuseth Maries fact. 9. The affection of some towarde him, and the rage of others against him and Lazarus. 25 The commodite of the crosse. 27 His prayer. 28 The answere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 44 The blindnes of some, and the infirmitie of others.

Mar.26.7. Luke 14.3.

THen * Jesus sixe dayes before ỹ Passeouer, came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

a Cure from the dead to the sicke.

3 Then tooke Marie a pound of ointment of spikenard very costly, & anointed Jesus feete, and wiped his feete with her heare, and the house was filled with the sauour of the ointment.

4 Then sayde one of his disciples, [euē * Judas Iskariot Simons sonne,] which should betray him,

b Reade Iper. 14.5.

5 Why was not this ointment solde for b three hundreth pence, and giuen to the poore?

Chap.13.29.

6 Nolde he sayd this, not that he cared for the poore, but because he was a theefe, and had the bagge, and bare that which was giuen.

7 Then sayd Jesus, Let her alone: against the day of my burying she kept it.

8 For the poore allwayes ye haue with you, but me ye shall not haue allwayes.

9 Then much people of the Jewes knewe that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.

10 The hie Priests therefore consulted, that they might put Lazarus to death also,

11 Because that for his sake many of the Jewes went away, and beleeued in Jesus.

Matth.21.8 Mar.11.8 Luke 19.35.

12 ¶ * On the morowe a great multitude that were come to the feast, when they heard that Jesus should come to Jerusalem,

13 Tooke branches of palme trees, and went forth to meete him, and cried, c Hosanna, Blessed is ỹ King of Israel that commeth in the Name of the Lord.

c That is, saue I beseech thee.

14 And Jesus found a yong asse, and sate thereon, as it is written,

d This doeth he I declare that his kingdome stood not in outward thinge Zach.9.9.

15 * Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colte.

16 But his disciples vnderstoode not these things at the first: but when Jesus was glorified, then remembred they, that these things were written of him, and that they had done these things vnto him.

17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises sayde among themselues, Perceiue ye howe ye preuaile nothing? Behold, the worlde goeth after him.

20 ¶ Nowe there were certaine e Greekes among them that came vp to worship at the feast.

e Or the prosel. e That were of the race of the Jewes and came out of Assia and Grecia for cause the Jewes would not haue permitted that they should worship with them in the Temple.

21 And they came to Philippe, which was of Bethsaida in Galile and desired him, saying, Sir, we would see Jesus.

22 Philippe came and tolde Andrew: and againe Andrew and Philippe tolde Jesus.

23 And Jesus answered them, saying, The houre is come that the Sonne of man must be glorified.

24 Verely, verely I say vnto you except the wheate corne fall into ỹ ground and die, it abideth alone: but if it die, it bringeth forth much fruite.

25 * He that loueth his life shall lose it, and hee that f hateth his life in this

f Or forsaketh it for Christes

Chap 12.24.

world, shall keepe it vnto life eternall.

26 *If any man serue me, let him follow me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.

29 Then [a]yd the people that stoode by and heard, that it was a thunder: others sayd, An Angel spake to him.

30 Iesus answered, and sayd, This voyce came not because of mee, but for your sakes.

a The reformation and restoring of their things, which were out of order.

31 Now is the iudgement of this worlde: now shall the prince of this world be cast out.

32 *And I, if I were lift from the earth, will draw all men vnto me.

33 Now this sayd he, signifying what death he should die.

34 The people answered him, We haue heard out of the *Lawe, that the Christ bideth for euer: and how sayest thou that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, least the darkenes come vpon you: for he that walketh in the darke, knoweth not whither hee goeth.

36 While ye haue light, beleeue in the light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.

37 ¶ And though hee had done so many miracles before them, yet beleeued they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he sayde, *Lord who beleeued our report? and to whom is the arme of the Lord reuealed?

39 Therefore could they not beleeue, because that Esaias sayth againe,

40 *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should heale them.

41 These things sayd Esaias when he sawe his glorie, and spake of him.

42 Nevertheless euen among the chiefe rulers many beleeued in him: but

Isa 53.1 Rom. 10.16. Or, the Gospel, which is the power of God to saluation vnto euery one that beleeueth.

Isa 6.10 Mat. 13.14. Iohn 12.40. Act. 28.26. Rom. 11.8. 2 Cor. 3.14. 1 Pet. 2.8. 1 Iohn 2.11. If they had vnderstanded the meaning of the Prophets, and not their owne fantasies.

because of the Pharises, they did not confesse him, least they should be cast out of the Synagogue.

Excommunicate.

43 *For they loued the [c]praise of men, more then the prayse of God.

Chap 5.44. c To be esteemed of men.

44 And Iesus cryed, and sayd, He that beleeueth in me, beleeueth not in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world, that whosoeuer beleeueth in me, should not abide in darkenes.

Chap 3.19. and 9.39.

47 *And if any man heare my words, and beleeue not, I iudge him not: for I came not to iudge the world, but to saue the world.

Chap 3.17. d Maintaine, or, condemne.

48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: *the worde that I haue spoken, it shall iudge him in the last day.

e Or, condemneth. Mat 10.15 f For that day shalbe the approbation of the Gospel.

49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commandement is life euerlasting: the thinges therefore that I speake, I speake [them] so as the Father sayd vnto me.

## CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie. 21 Telleth them of Iudas the traitour, 34 And commaundeth them earnestly to loue one another. 38 He forewarneth of Peters denyall.

NOwe *before the feast of the Passeouer, whē Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, forasmuch as he loued his owne which were in the world, vnto the end he [a]loued them.

Mat. 26.2. mar. 14.1. Luke 22.1.

a Because he sawe the danger great which was comming to them therefore he tooke the greater care for them.

2 And when [b]supper was done, (and that the deuill had now put in the heart of Iudas Iscariot, Simons [sonne,] to betray him)

b Which was the eating of the Passeouer.

3 Iesus knowing that the Father had giuen all things into his hands, and that he was come from God, and went to God,

4 He riseth from supper, and layeth aside his vpper garments, and tooke a towell and girded himselfe.

5 After that, he powred water into a basin, and began to wash the disciples feete, and to wipe them with the towell, wherewith he was girded.

6 Then came hee to Simon Peter, who said to him, Lord, doest thou wash my feete?

7 Iesus

7 Jesus answered and said vnto him, what I do, thou knowest not now: but thou shalt know it hereafter.

8 Peter saide vnto him, Thou shalt neuer wash my feete. Jesus answered him, If I wash thee not, thou shalt haue no part with me.

c And makes ther cleane from thy sinnes.

9 Simon Peter said vnto him, Lord, not my feete onely, but also the handes and the head.

10 Jesus sayde to him, hee that is washed, needeth not, saue to wash his feete, but is cleane euery whit: and ye are cleane, but not all.

d That is, to be cleane made & purged of all carnall affections and vices which remaine daily in vs. Chap 15 3.

11 For hee knewe who should betray him: therefore saide hee, Ye are not all cleane.

12 ¶ So after hee had washed their feete, and had taken his garments, and was set downe againe, he said vnto them, Know ye what I haue done to you?

13 Ye call me Master, and Lord, and ye say well: for so am I.

14 If I then your Lord, and Master, haue washed your feete, ye also ought to wash one anothers feete.

e To serue one another.

15 For I haue giuen you an example, that ye should do, euen as I haue done to you.

16 Verely, verely I say vnto you, The seruant is not greater then his master, neither the ambassadour greater then he that sent him.

Chap. 15. 20. matth. 10. 24. luke 6. 40.

17 If ye knowe these things, blessed are ye, if ye do them.

Psal. 41. 9.

f Vnder pretence of friendship seeketh his destruction.

18 ¶ I speake not of you all: I know whom I haue chosen: but it is that the Scripture might be fulfilled, g He that eateth bread with mee, hath lift vp his heele against me.

g To wit the Chief and preacher of the world. Matth. 10 40 Luke 10 16.

19 From henceforth tell I you before it come, that when it is come to passe, ye might beleeue that I am he.

20 Verely, verely I say vnto you, If I sende any, hee that receiueth him, receiueth me, and he that receiueth me, receiueth him that sent me.

21 When Jesus had said these things, he was troubled in the Spirit, and testified and said, Verely, verely I say vnto you, that one of you shall betray me.

h Whom Iesus loued. Iohn 19 26. & 20 2. & 21 7. 20.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was one of his disciples, which leaned on Jesus i bosome, whom Jesus loued.

i Was at meate next vnto him. Iohn 13 25. & 21 20.

24 To him beckened therefore Simon Peter, that hee should aske whom was of whome he spake.

25 Hee then, as hee leaned on Jesus brest, said vnto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall giue a soppe, When I haue dipped it: and he wet a soppe, and gaue it to Judas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then saide Jesus vnto him, That thou doest, do quickely.

Satan tooke full possession of him.

28 But none of them that were at table, knew, for what cause he spake it vnto him.

29 For some of them thought because Judas had the bagge, that Jesus had said vnto him, Buy those things that we haue neede of against the feast: or that he should giue some thing to the poore.

30 Assoone then as hee had receiued the soppe, he went immediately out, and it was night.

31 ¶ When he was gone out, Jesus said, k Now is the Sonne of man glorified, and God is glorified in him.

k Meaning, that his crosse & ignominie should be a marueilous glorie vnto him, and that in it all things should serue vnto the infinite glorie of God.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straight way glorifie him.

33 Little children, yet a little while am I with you: ye shall seeke me, but as I saide vnto the l Iewes, Whither I goe, can ye not come: also to you say I now.

l Chap 7 34.

34 m A newe commandement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

m Iohn 14 18. 19. 1 Iohn 2 7. 8. 2 Iohn 5. 6. Ephes 5 2. Colos 3 12. 1 Thes 4 9. 1 Pet 1 22. 1 Iohn 3 11. 23. & 4 7. 11. 21.

35 By this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 Simon Peter sayde vnto him, Lord, whither goest thou? Jesus answered him, Whither I goe, thou canst not follow me now: but thou n shalt followe me afterwards.

n When thou shalt be more strong.

37 Peter said vnto him, Lorde, why can I not follow thee now? o I will lay downe my life for thy sake.

Matth 26 33. marke 14 29.

38 Jesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

## CHAP. XIIII.

1 Hee ameseth his disciples with consolation against trouble. 2 Hee aduertiseth into heauen to prepare vs a place. 6 The way the truth and the life. 10 The father is in Christ one. 12 How we should pray. 23 The promes vnto them that keepe his worde.

1 AND he saide to his disciples, Let not your heart be troubled: ye beleeue in God, p beleeue also in me.

p For to be beleeued in God is also to beleeue in Christ.

2 In my Fathers house are q many dwelling

q So ye see it is not one to place for him, but for all his.

dwelling places: if it were not so, I would haue tolde you: I go to prepare a place for you.

3 And though I go to prepare a place for you, I will come againe and receiue you vnto my selfe, that where I am, there may ye be also.

c At the latter day, Act. 1. 11.

4 And whither I goe, ye knowe, and the way ye know.

5 Thomas said vnto him, Lord, we d knowe not whither thou goest: howe can we then know the way?

d He was not ashamed to confesse his ignorance, but his knowledge was weake and temporall.

6 Iesus said vnto him, I am ᵖ the way, and the Truth, and the Life. No man commeth vnto the Father, but by me.

e Therefore he will begin to instruct them, that he may lead them to him.

7 If ye had knowen mee, ye should haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philippe said vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus saide vnto him, I haue bene so long time with you, and hast thou not knowen me, Philip? he that hath seene mee, hath seene my Father: howe then sayest thou, Shewe vs thy Father?

10 Beleeuest thou not, that I am in the Father, and the Father is in me? the words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

f For the very Godhead of the humanitie remaineth in Christ.

g In that, that he is vnited.

h Who declareth his presence effectually in the by his doctrine and miracles.

11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleeueth in me, ᵖ the workes that I do, he shall do also, and greater then these shall he do: for I go vnto my Father.

i This is referred to the whole body of the Church, to whom the promise is made.

13 * And whatsoeuer ye aske in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will do it.

15 If ye loue me, keepe my commandements,

16 And I will pray the Father, and he shall giue you another ' Comforter, that he may abide with you for euer,

k The holy Ghost is called a Comforter, because he is the onely Author of all consolation.

17 Euen ᵖ Spirit of trueth, whom the world cannot receiue, because it seeth him not, neither knoweth him: but ye knowe him: for hee dwelleth with you, and shalbe in you.

18 I will not leaue you comfortelesse: but I will come to you.

19 Yet a little while, and the worlde shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shall ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I will loue him, and will shewe mine owne selfe to him.

l The shall seruely feele that the grace of God aboundeth in him.

22 Iudas said vnto him, not Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the world?

m Not the brother of Iames, Luke 6. 16.

23 Iesus answered, and saide vnto him, If any man loue me, he will keepe my Word, and my Father will loue him, and we will come vnto him, and will dwell with him.

n Whereby he aduertiseth them not to haue respect to the world: lest they should be mouen backe by euill example.

24 He that loueth me not, keepeth not my wordes, and the Worde which ye heare, is not ᵍ mine, but the Fathers which sent me.

o That is, not his alone for he had nothing separate from his Father.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will send in my Name, hee shall teache you all things, and bring all things to your remembrance, which I haue tolde you.

27 ' Peace I leaue with you: my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your heart be troubled, nor feare.

p All comfort and prosperitie.

28 Ye haue heard howe I saide vnto you, I go away, ᵗ I will come vnto you. If ye loued me, ye would verely reioyce, because I saide, I go vnto the Father: for my Father is ' greater then I.

q In that, that Christ is become man to be Mediator betweene God and vs.

r Satan executeth his rage and rigorousnesse by the permission of God.

29 And now haue I spoken vnto you, before it come, that when it is come to passe, ye might beleeue.

30 Hereafter will I not speake many things vnto you: for the ' prince of this world commeth, ᵘ hath nought in me.

s Satan shall assaile me with all his force, but he shall not finde that in me which he looketh for: for I am that innocent lambe without spot.

31 But ˢ it is, that the Worlde may knowe that I loue ˢ my Father: and as the Father hath commaunded me, so I do. Arise, let vs go hence.

## CHAP. XV.

6 The sweete consolation and mutuall loue betweene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The office of the holy Ghost, and the Apostles.

I Am the true vine, and my Father is an husbandman.

Matth. 15. 13.

2 * Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruit, hee purgeth it, that it may bring forth more fruite.

3 * Nowe are ye cleane through the worde, which I haue spoken vnto you.

Chap. 13. 10.

4 Abide

4 Abide in mee, and I in you: as the
branche can not beare fruite of it selfe, ex-
cept it abide in the vine, no more can ye,
[a] except ye abide in me.
5 I am the vine: ye [e] are [f] the branches:
he that abideth in me, and I in him, the
same bringeth foorth much fruite: for
without me can ye do nothing.
6 If a man abide not in me, he is cast
foorth as a branche, and withereth: and
men gather them, and cast them into
the fire, and they burne.
7 If ye abide in me, and my [b] wordes
abide in you, aske [c] what ye will, and it
shall be done to you.
8 Herein is my Father glorified, that
ye beare much fruite, and be made my
disciples.
9 As the Father hath loued mee, so
haue I loued you: continue in my loue.
10 If ye shall keepe my commaunde-
ments, ye shall abide in my loue, as I
haue kept my Fathers cõmandements,
and abide in his loue.
11 These things haue I spoken vnto
you, that my ioy might remaine in you,
and that your ioy might be full.
12 [d] This is my cõmandement, that ye
loue one another, as I haue loued you.
13 Greater loue then this hath no
man, when any man bestoweth his life
for his friendes.
14 Ye are my friends, if ye do whatso-
euer I commaund you.
15 Hence foorth, I call you not ser-
uantes: for the seruant knoweth not
what his master doeth: but I haue cal-
led you friendes: for [g] all things that I
haue heard of my Father, haue I made
knowen to you.
16 Ye haue not chosen me, but I haue
chosen you, and ordeined you, [h] that ye
go and bring foorth fruite, and that your
fruite remaine, that whatsoeuer ye shall
aske of the Father in my Name, he may
giue it you.
17 These things commaunde I you,
that ye loue one another.
18 If the world hate you, ye knowe
that it hated me before you.
19 If ye were of the world, the world
would loue his owne: but because ye are
not of the world, but I haue chosen you
out of the world, therefore the world ha-
teth you.
20 Remember the word that I said
vnto you, [k] The seruant is not greater
then his master. [l] If they haue perse-
cuted me, they will persecute you also: if
they haue [m] kept my word, they will also
keepe yours.
21 But all these things will they doe
vnto you for my Names sake, because
they haue not knowen him that sent me.
22 If I had not come and spoken
vnto them, they should not haue had
sinne: but nowe haue they no [n] cloke for
their sinne.
23 He that hateth me, hateth my Fa-
ther also.
24 If I had not done workes among
them which none other man did, they
had not had sinne: but nowe haue they
both seene, and haue hated both me and
my Father.
25 But it is [o] that the word might be
fulfilled, that is written in their Lawe,
[p] They hated me without a cause.
26 But when the Comforter shall
come, [q] whome I will sende vnto you
from the Father, [r] euen the Spirit of
trueth, which proceedeth of the Father,
he shall testifie of me.
27 And ye shal witnes also, because ye
haue bene with me from the begynning.

a We can bring forth no fruite, except we be ingrafted in Christ.
b We must be rooted in Iesus Christ by faith, which commeth of the worde of God.
c See that ye follow Gods worde whych ye comprehende by faith.
d Wherewith I loue you.
e Perfect and entier. Chap. 17. 14. 1. the. 1. 4. 9. 2. thes. 1. 11. and 4. 21.
f See that there is nothing omitted that is necessarie for vs, and concerning our saluation. Marth. 28. 19.
Chap. 13. 16. marke 10. 14 Matth. 24. 9.
g The worde also signifieth, to be obedient to other natures. Except one in. 2. Colossians, or els same worde is ofte called brethren because they preache.
h Else should I haue seemed to be innocent, if I had not discouered their malice.
i For that they refused Christ, & taketh from them al excuse before God.
k Else they would haue fulfilled their duties as if they had bene here holy and without al sinne.
l That is, in the holy Scriptures. Iohn. 13. 19. Luke 24. 25. Luke 24. 49.

CHAP. XVI.

a He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of his comming & going of Christ. 17 Of his ascension. 23 To aske in the Name of Christ. 25 Peace in Christ, and in the vse of prayer.

THese things haue I saide vn-
to you, that ye should not be
[a] offended.
2 They shall [b] excommu-
nicate you: yea, the time shall come, that
whosoeuer killeth you, will thinke that
he doeth God seruice.
3 And these things will they do vnto
you, because they haue not knowen the
Father, nor me.
4 But these things haue I tolde you,
that when [c] houre shall come, ye might
remember, that I tolde you them. And
these things [d] saide I not vnto you from
the beginning because I was with you.
5 But nowe I go my way to him that
sent mee, and none of you asketh mee,
[e] whither goest thou?
6 But because I haue said these things
vnto you, your hearts are full of sorowe.
7 Yet I tell you the trueth, It is ex-
pedient for you that I go away: for if I
goe not away, the Comforter will not
come vnto you: but if I depart, I will
sende him vnto you.
8 And when he is come, he will [f] re-
proue the world of sinne, and of righte-
ousnesse, and of iudgement.

a And so thinke from me. Greeke put [illegible] the Syriake Bible.
b He bare with them because they were but weakelings.
c For if you did consider ye would reioyce.
d Or, I kept. That is, I did not vnderstand of it [illegible] strength that shine in the Church.

9 Of sinne, because they beleeue not in mee:

10 Of righteousnes, because I go to my Father, and ye shall see me no more:

11 Of iudgement, because the prince of this world is iudged.

12 I haue yet many things to say vnto you but ye can not beare them now.

13 Howbeit, When he is come Which is the Spirit of truth, he Will leade you into all truth: for he shall not speake of himselfe but whatsoeuer he shall heare, shall he speake, and he wil shew you the things to come.

14 He shall glorifie me: for he shall receiue of mine, and shall shew it vnto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.

16 [h] A litle while, and ye shall not see mee: and againe a litle while, and ye shall see me: for I go to my Father.

17 Then saide some of his disciples among themselues, What is this that he saith vnto vs, A litle while, and ye shall not see me, and againe a litle while, and ye shall see me, and, For I go to my Father?

18 They said therefore, What is this that he saith, A litle while? We knowe not what he saith.

19 Now Iesus knewe that they would aske him, and said vnto them, Do ye enquire among your selues, of that I said, A litle while, and ye shall not see me: and againe, a litle while, and ye shall see me?

20 Verely, verely I say vnto you, that ye shall weepe and lament, and the World shall reioyce: and ye shall sorowe, but your sorow shalbe turned to ioy.

21 A woman when she trauaileth, hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the World.

22 And ye now therefore are in sorowe: but I will see you againe, and your heartes shall reioyce, and your ioy shall no man take from you.

23 And in that day shall ye aske me nothing. Verely, verely I say vnto you, Whatsoeuer ye shall aske the Father in my Name, he will giue it you.

24 Hitherto haue ye asked nothing in my Name: aske, and ye shall receiue, that your ioy may be full.

25 These things haue I spoken vnto you in parables: but the time will come, When I shall no more speake to you in parables: but I shall shew you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will [p] pray vnto the Father for you.

27 For the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the World: againe I leaue the world, and go to the Father.

29 His disciples saide vnto him, Loe, now speakest thou plainely, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man should aske thee. By this We beleeue, that thou art come out from God.

31 Iesus answered them, Do you beleeue now?

32 Behold, the houre commeth, and is alreadie come, that ye shall be scattered euery man vnto his owne, and shall leaue me alone: but I am not alone: for the Father is with me.

33 These things haue I spoken vnto you, that in me ye might haue peace: in the World ye shall haue affliction, but be of good comfort: I haue ouercome the World.

## CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the truth.

These things spake Iesus, and lift vp his eyes to heauen, and saide, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 As thou hast giuen him power [ouer all flesh], that he should giue eternall life to all them that thou hast giuen him.

3 And this is life eternall, that they know thee to be the only very God, and Whome thou hast sent, Iesus Christ.

4 I haue glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the World Was.

6 I haue declared thy name vnto the men Which thou gauest me out of the World:

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c This enemies hateth concerning religion and pleasure to be alike: for they know one another, for they do not beleeue in him. And this is one of the chiefest things that Satan worketh against Christ, that he may keepe vs from the knowledge of God, and from the true worshipping of him, and from the true vse of his benefites, which only is sufficient.

d As touching the spirituall knowledge of God: for the Apostles knew not all things perfectly.

e Some haue thought that this was the doctrine of the Apostles which only is sufficient.

f Christ brought the spirituall knowledge of God: for the Apostles knew not all things perfectly.

g Christ knew that his disciples were desirous to aske him, but he preuented them.

h Christ speaketh of his departing and comming againe.

i Christ calleth the persecutions, and griefes of the godly, his Father.

k Christ brought the spirituall knowledge of God: for the Apostles knew not all things perfectly.

l Some haue thought that this was the doctrine of the Apostles which only is sufficient.

m As touching the spirituall knowledge of God: for the Apostles knew not all things perfectly.

n Some haue thought that this was the doctrine of the Apostles which only is sufficient.

o Christ brought the spirituall knowledge of God: for the Apostles knew not all things perfectly.

p In respect of that you haue obtaine, if you aske in faith.

q Christ denieth not that he is the Mediatour, but signifieth that they shall obtaine their requests without difficultie or any paine. Chap. 17. 8.

r Although men forsake Christ, yet is he no whit discouraged, for he and his Father are one.

s Christ bringeth and comfort when we are truely greeued in Christ.

Marke 16. 31. marke 14. 27.

Matth. 28. 18.

a Christ hath all rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father and the Sonne to be very God.

d Aswell by doctrine as miracles.

c Election standeth in the good pleasure of God which in his onely foundation, and cause of our saluation: and is declared to be in Christ all, through whom we are iustified by faith, and sanctified Rom. 8.29. 1. Cor. 1.30. 1. Pet. 1.2. Eph. 1.4.5. 1. Thes. 1.4. 2. Tim. 2.19. d That is, the scripture.

world: c thine they were, and thou gauest them me, and they haue kept thy word.

7 Nowe they knowe that all things whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, & haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for d the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen me, that they may be one, as we are.

e That they may be ioyned in vnitie of faith and spirit.

12 While I was with them in the world, I kept them in thy Name: those that thou gauest me, haue I kept, and none of them is lost, but the childe of perdition, that the e Scripture might be fulfilled.

13 And nowe come I to thee, and these things speake I in the world, that they might haue my ioye fulfilled in themselues.

14 I haue giuen them thy worde, and the world hath hated them, because they are f not of the world, as I am not of the world.

f Not by nature.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.

16 They are not of the worlde, as I am not of the world.

17 ‖ g Sanctifie them with thy trueth: thy word is trueth.

g Or, consecrate them to thy seruice.

18 As thou diddest send me into h the world, so haue I sent them into the world.

h Meane them with thine heauenly grace, that they onely may seeke thy will.

19 And for their sakes sanctifie I my selfe, that they also may be i sanctified through the trueth.

i Which thing declareth that Christ is holy in his nature.

20 I pray not for these alone, but for them also which shall beleeue in mee, through their worde,

21 That they all may be one, as thou, O Father, art in me, and I in thee: euen, that they may be also one in vs, that the k world may beleeue that thou hast sent me.

k That they may be conuerted to confesse my glorie.

22 And the glory that thou gauest me, I l haue giuen them, that they may be one, as we are one,

l I haue shewen them the example and patterne of perfite fellowship.

23 I in them, & thou in me, that they may be made perfite in one, and that the worlde may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be with me euen where I am, that they may behold my glorye, which thou hast giuen me: for thou louedst me before the fundation of the world.

Chap. 12.26. That they may prosper, and grow vp in knowledge, that in the end they may enioy the eternall ioye with me.

25 O righteous Father, the world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued mee, may be in them, and I m in them.

m For without him we cannot come vnto the loue wherewith God loueth vs.

CHAP. XVIII.

1 Christ is betrayed. 6 The wordes of his mouth smite the officers to the grounde. 10 Peter smiteth off Malchus eare. 12 Jesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He testifieth Priuate what his kingdom is.

1 WHen Jesus had spoken these things, hee went forth with his disciples ouer the brooke a Cedron, where was a garden, into the which he entred, and his disciples.

a Which was a deepe valley through the which a streame ranne after a great raine.

2 And Judas which betrayed him, knewe also b the place: for Jesus oft times resorted thither with his disciples.

2 Sam. 15.23. Matt. 26.30. Luke 22.39. Mar. 14.32. John 18.1.

b The which he had obtained of the gouernour of the Temple.

3 * Judas then after he had receiued a c band of men and officers of the hie Priestes, & of the Pharises, came thither with lanterns, & torches and weapons.

Matt. 26.47. Mar. 14.43. Luke 22.47. John 18.3.

c Band of souldiers.

4 Then Jesus knowing all things that should come vnto him, went forth and said vnto them, Whom seeke ye?

5 They answered him, Jesus of Nazaret. Jesus saide vnto them, I am hee. Now Judas also which betrayed him, stoode with them.

6 Assoone then as hee had saide vnto them, I am he, they went backewards, and fell to the ground.

7 Then he asked them againe, d Whom seeke ye? And they sayde, Jesus of Nazaret.

d Christ spareth them because also he is sent for their sakes.

8 Jesus answered, I sayd vnto you, that I am he: therefore if ye seeke mee, let these go their way,

9 This was, that the worde might be fulfilled which he spake, * e Of them which thou gauest me, haue I lost none.

Chap. 17.12. e Christ speaketh here of his Disciples also, namely, that none of them perished.

10 Then Simon Peter hauing a sword, drew it, and smote the hie Priests seruant, and cut off his right eare. Now the

the seruants name was Malchus.

11 Then sayd Iesus vnto Peter, Put vp thy swoorde into the sheath: shall I not drinke of the cuppe which my Father hath geuen me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus, and bounde him,

13 And led him away to [l] Annas first (for he was father in law to Caiaphas, which was the hie Priest [c] that same yeere.)

14 [d] And Caiaphas was he, that gaue counsell to the Iewes, that it was expedient that one man shoulde die for the people.

15 ¶ [e] Nowe Simon Peter followed Iesus and another disciple, and that disciple was knowen of the hie Priest: therefore hee went in with Iesus into the hall of the hie Priest.

16 But Peter stood at the doore without. Then went out the other disciple, which was knowen vnto the hie Priest, and spake to her that kept the doore, and brought in Peter.

17 Then said the maide that kept the doore, vnto Peter, Art not thou also one of this mans disciples? Hee sayde, I am not.

18 And the seruants & officers stoode there, which had made a fire of coles: for it was colde, and they warmed themselues. And Peter also stoode among them, and warmed himselfe.

19 ¶ The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake [f] openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which hearde me what I saide vnto them: behold, they knowe what I said.

22 When he had spoken these things, one of the officers which stood by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witnes of the euill: but if I haue well spoken, why smitest thou me?

24 ¶ [g] Nowe Annas had [h] sent him bound vnto Caiaphas the hie Priest.

25 [i] And Simon Peter stoode and warmed himselfe, and they saide vnto him, Art not thou also of his disciples? He denied it, and said, I am not.

26 One of [k] the seruants of the hie Priest, his cousin whose eare Peter smote off, saide, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediately the cocke crewe.

28 ¶ [l] Then led they Iesus frō Caiaphas into the common hall. Nowe it was morning, & they themselues went not into [m] common hall, lest they should be [n] defiled, but that they might eate the Passeouer.

29 Pilate then went out vnto them, and sayde, What accusation bring ye against this man?

30 They answered and said vnto him, If he were not an euill doer, We would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take [o] ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawfull for vs to put any man to death.

32 [p] It was that the worde of Iesus [q] might be fulfilled which he spake, signifying what death he should die.

33 [r] So Pilate entred into the common hall againe, and called Iesus, and saide vnto him, Art thou the King of the Iewes?

34 Iesus answered him, Saist thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?

36 Iesus answered, My kingdome is not of this world: [s] if my kingdome were of this world, my seruants would surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause am I borne and for this cause came I into the world, that I should beare witnes vnto the trueth: euery one that is of the trueth heareth my voyce.

38 Pilate sayde vnto him, [t] What is trueth? And when he had sayd that, he went out againe vnto the Iewes, and sayd vnto them, I finde in him no cause at all.

39 [u] But you haue a [x] custome, that I should deliuer you one loose at the Passeouer: Will ye then that I loose vnto you the King of the Iewes?

40 [y] Then

Luke 3.2.
[l] Who sent Christ vnto Caiaphas the hie Priest bound.
[c] Although this office was for terme of life by Gods ordinance, yet the ambition and dissention of the Iewes caused the Romanes from time to time to change it after their owne fantasie.
Exod. 21.30. Mat. 26.58. mar. 14.54. luke 22.54
[d] Iohn 11.49.50.
[e] Mat. 26.58. mar. 14.54. luke 22.54.
[f] That is, frankly, and plainely.
[g] Mat. 26.57. mar. 14.53. luke 22.54.
[h] After that Caiaphas had first sent him to him.
Mat. 26.69. mar. 14.66. luke 22.55,56,57.
[i] Mat. 26.69. mar. 14.66. luke 22.55,56,57.
[k] Mat. 26.51. mar. 14.47. luke 22.50.
[l] Mat. 27.1. mar. 15.1. luke 23.1.
[m] Acts 10.28. and 11.3.
[n] Leuit. 13.46. Num. 19.11.
[o] He spake this disdainfully because they were so bent against all right and equitie.
[p] As if they should be say, Thou wilt not suffer vs to doe it: for he knew that it was not permitted to them by the Romanes to punish with death.
Mat. 20.19. Mat. 27.11. mar. 15.2. luke 23.3.
[q] Iohn 12.32.33.
[r] Mat. 27.11. mar. 15.2. luke 23.3.
[s] Iesus denyeth not in the strength of men only in worship & defence.
[t] This was a mocking and debonnaire full question.
Mat. 27.15. mar. 15.6. luke 23.17.
[u] Mat. 27.15. mar. 15.6. luke 23.17.
[x] This was one of their blind abuses: for the Law of God gaue no liberte to any a wicked transgressor.

Actes 3.14.

40 Then cryed they all agayne, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP XIX

1 Christ Pilate could not assuage the rage of the Jewes against him, but he deliuereth him vp vnto them to be scourged. 2 They cast lottes for his garmentes. 26 He commendeth his mother vnto Iohn. 28 Gall and vynegre. 33 Death, and that he is pierced, and taken downe from the crosse. 38 He is buried.

Mat 27.27 mar 15.16.17

THen a Pilate tooke Jesus and b scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And sayd, Haile, King of the Jewes. And they smote him with their rods.

4 Then Pilate went forth agayne, and sayde vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Jesus forth wearing a crowne of thornes, and a purple garment. And Pilate sayde vnto them, Beholde the man.

b Or, spake in mockerye, because Christ called himselfe King.

6 Then when the hie Priests and officers sawe him, they cryed saying, Crucifie, crucifie him. Pilate sayde vnto them, Take ye him and crucifie [him]: for I finde no fault in him.

7 The Jewes answered him, We haue a lawe, and by our lawe he ought to dye, because hee made him selfe the c Sonne of God.

c Christ was in deede the Sonne of God, and therefore might iustly call himselfe so: although he vsed not those false by appet. o.

8 ¶ When Pilate then heard that worde, he was the more afrayde,

9 And went agayne into the common hall and sayde vnto Jesus, Whence art thou? But Jesus gaue him none answere.

10 Then sayd Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee?

d Hereby he sheweth him, that he ought not to abuse his office and authoritie.

11 Jesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.

12 From thenceforth Pilate sought to loose him, but the Jewes cryed, saying, If thou deliuer him, thou art not Cesars friende: for whosoeuer maketh him self a King, speaketh against Cesar.

13 ¶ When Pilate heard that worde, he brought Jesus forth, and sate downe in the iudgement seate in a place called the Pauement, and in Hebrewe, Gabbatha.

e A place somewhat high and raised vp.

14 And it was the preparation of the Passeouer, and about the sixt houre: and he sayde vnto the Jewes, Beholde your King.

Which was midday.

15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shal I crucifie your King? The hie Priests answered, We haue no King but Cesar.

16 Then deliuered he him vnto them, to be crucified. And they tooke Jesus, Mat 27.2. and led him away.

17 And he bare his crosse, and came vnto a place named of dead mens Skulles, which is called in Hebrewe, f Golgotha:

f Which was the place of execution.

18 Where they crucified him, and two other with him on either side one, and Jesus in the middes.

19 ¶ And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of the Jewes: for the place where Jesus was crucified, was neere to the citie: and it was written in g Hebrewe, Greeke, and Latin.

g Because all nations might vnderstand it.

21 Then sayde the hie Priestes of the Jewes to Pilate, Write not, The King of the Jewes, but that he sayde, I am King of the Jewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the h souldiers, when they had crucified Jesus, tooke his garmentes, and made foure partes, to euery souldier a part, and his coate: and the coate was without seame, wouen from the toppe throughout. Mat 27.35 luke 23.34.

24 Therefore they said one to another, Let vs not deuide it, but cast lottes for it, whose it shall be. This was that the Scripture might be fulfilled, which That which was prophesied of Christ. saith, i They parted my garmentes among them, and on my coate did cast lottes. So the souldiers did these things in deede.

25 ¶ Then stoode by the crosse of Jesus his mother, and his mothers sister, Marie the wife of Cleopas, k Marie Magdalene.

26 And when Jesus sawe his mother, and the disciple standing by, whom he loued, he said vnto his mother, Woman, beholde thy sonne.

27 Then sayde he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home vnto him.

28 ¶ After,

28 ¶ After, when Iesus knewe that all thinges were performed, that the * Scripture might be fulfilled, he saide, I thirst.

29 And there was set a vessell full of vineger: and they filled a sponge with vineger, and [k] put it about [l] an hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vineger, he said, It is finished, and bowed his head, and gaue vp the ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an high day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare pearced his side, and forthwith came there out blood and water.

35 And he that sawe it, bare record, and his record is true: and he knoweth that he sayth true, that ye might beleeue it.

36 For these thinges were done, that the * Scripture should be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture sayth, * They shall see him whom they haue thrust through.

38 * And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the bodie of Iesus. And Pilate gaue him licence. Hee came then & tooke Iesus bodie.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen clothes with the odours, as the manner of the Iewes is to burie.

41 And in that place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man yet layed.

42 There then layed they Iesus, because of the Iewes Preparation (day), for the sepulchre was neere.

## CHAP. XX

1 Marie Magdalene commeth to the sepulchre. 3 So doe Peter and Iohn. 11 Two Angels appeare. 17 Christ appeareth to Marie Magdalene. 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.

THe [m] first (day) of the weeke came Marie Magdalene, earely when it was yet darke vnto the sepulchre, and sawe the stone taken away from the toombe.

2 Then shee ranne, and came to Simon Peter, & to the other disciple whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue layd him.

3 Peter therefore went forth, and the other disciple, and they came vnto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and sawe the linen clothes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linen clothes lye,

7 And the kercheefe that was vpon his head, not lying with the linnen clothes, but wrapped together in a place by it selfe.

8 Then went in also the [b] other disciple, which came first to the sepulchre, and he sawe it, and beleeued:

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their owne home.

11 ¶ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the body of Iesus had laine.

13 And they saide vnto her, Woman, why weepest thou? Shee saide vnto them, They haue take away my Lord, and I know not where they haue layd him.

14 When she had thus sayde, she turned her selfe backe, and sawe Iesus standing, and knewe not that it was Iesus.

15 Iesus sayth vnto her, Woman, why weepest thou? whom seekest thou? Shee supposing that hee had bene the gardiner,

Dan. 9. 27.

k Or, fastened it vpon a rod.

l Or, vpon a main stalke.

m Mat. 28. 1. Mar. 16. 2. Luke 24. 1.

n She departed from home before day, and came thither about the same time as Mark, 16. 2.

o Or, napkin.

b That is, Iohn, which wrote this Gospel.

c He beleeued that Christes body was taken away, according as Marie reported.

p To whom Mat. 28. 1. mark 16. 9.

gardiner said vnto him, Sir, if thou hast borne him hence, tell me where thou hast layde him, and I will take him away.

16 Jesus saith vnto her, Marie. She turned her selfe, and said vnto him, Rabboni, which is to say, Master.

17 Jesus saith vnto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your God.

18 Marie Magdalene came and tolde the disciples that she had seene the Lorde, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the doores were shut where the disciples were assembled for feare of the Iewes, came Jesus and stoode in the middes, and said to them, Peace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad, when they had seene the Lord.

21 Then said Jesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, he breathed on them, and said vnto them, Receiue the holy Ghost.

23 Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes ye retaine, they are retained.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and put mine hand into his side, I will not beleeue it.

26 ¶ And eight dayes after againe his disciples were within and Thomas with them. Then came Jesus, when the doores were shut, and stoode in the middes, and said, Peace be vnto you.

27 After said he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lorde, and my God.

29 Jesus said vnto him, Thomas, because thou hast seene me, thou beleeuest: blessed are they that haue not seene, and haue beleeued.

30 ¶ And many other signes also did Jesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that ye might beleeue, that Jesus is the Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

## CHAP. XXI.

1 Christ appeareth to his disciples againe. 15 He communeth with Peter earnestly to feede his sheepe. 18 He foresheweth him of his death. 25 Of Christes manifolde miracles.

AFter these things, Jesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They sayde vnto him, We also will go with thee. They went their way, and entred into a shippe straight way, and that night caught they nothing.

4 But when the morning was nowe come, Jesus stoode on the shore: neuertheles the disciples knewe not that it was Jesus.

5 Jesus then said vnto them, Sirs, haue ye any meate? they answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whom Jesus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, he girded his coate to him (for he was naked) and cast himselfe into the sea.

8 But the other disciples came by ship (for they were not farre from land, but about two hundreth cubites) and they drewe the net with fishes.

9 Assoone then as they were come to land, they sawe hot coales, and fish layde thereon, and bread.

10 Jesus said vnto them, Bring of the fishes, which ye haue nowe caught.

11 Simon Peter stepped foorth and L.i. drewe

d Because she was commanded to the contrary all the seruice Christ ascended not to his father, where one after he ascendeth, and where he sitteth on the right hand of the Father. e That is the disciples also, he calleth not his brethren Psal. 22.22. Rom. 8.29. Colos. 1.18. f Christ is our Father and our God, because Jesus Christ is our brother Mat. 25.40. Luk. 24.36. 1. Ioh. 1.1. g So that no man openeth him the doores, but only he whome power he giueth. h Shall pardon them their sinnes. i Power of the Ghost. k To giue the greater power and boldnesse to execute that weighty charge that we should not runne rashly. Matth. 18.18. l Or, lake.

a Which depended vpon his testimonie of whom they could not gainsay nor chalenge by any other sense and reason. Ioh. 21.25

b Or, lake of Genezareth.

c That is, knowe him.

d Of Christes mouth.

e Albeit they knewe him not perfectly, yet they had a certaine reuerence, and feare of him in mind. f It was some token of reuerence, when Rulers did sit, and speake, when they stood. g Or, drawing the net to land. h Or, to him selfe. i Or, swimming.

drewe the net to land, full of great fishes, an hundreth, fifte and three: and albeit there were so many, yet was not the net broken.

12 Jesus said vnto them, Come, [and] dyne. And none of the disciples durst aske him, who art thou, seeing they knewe that he was the Lord.

13 Jesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is nowe the third time that Jesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dyned, Jesus said to Simon Peter, Simō, sonne of Jona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my lambes.

16 He sayd to him againe the second time, Simon the sonne of Jona, louest thou me? He sayd vnto him, Yea Lord, thou knowest that I loue thee. He sayd vnto him, Feede my sheepe.

17 He sayd vnto him the third time, Simon the sonne of Jona, louest thou me? Peter was sory because he sayd to him the third time, Louest thou me? and sayd vnto him, Lorde, thou knowest all things: thou knowest that I loue thee. Jesus sayd vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, when thou wast yong, thou girdedst thy selfe, and walkedst whither thou wouldest: but when thou shalt be olde, thou shalt stretch forth thine hands and another shall girde thee, and leade thee whither thou wouldest not.

19 And this spake he, signifying by what death he should glorifie God. And when he had sayd this, he sayd to him, Followe me.

20 Then Peter turned about, and sawe the disciple whome Jesus loued, following, which had also * leaned on his breast at supper, and had sayd, Lord, which is he that betrayeth thee?

21 When Peter therefore sawe him, he sayd to Jesus, Lord, what shall this man doe?

22 Jesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple should not dye. Yet Jesus sayde not to him, He shall not dye: but if I will that he tarie till I come, what is it to thee?

24 This is that disciple, which testifieth of these thinges, and wrote these thinges, and we knowe that his testimonie is true.

25 * Nowe there are also many other thinges which Jesus did, the which if they should be written euery one, I suppose the world could not conteine the bookes that should be written. Amen.

c The minister cannot well teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke.

d Because Peter slept he declareth in his office of an Apostle. Christ taught him by these three times confessing, to wipe away the shame of his three times denying.

e In steade of a girdle, thou shalt be tyed vnto handes & so, bind & where as now thou goest at libertie, then thou shalt be drawen to punishment whether flesh shall abhorre & feare.

* Chap. 13. 23.

f Yet God would not charge vs with so great a benefite seeing there lye that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

# The Actes of the holie Apostles,

## written by Luke the Euangelist.

### The Argvment.

CHrist, after his ascension, performed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not one y mindeth all on his Church, but would be the head and maintener thereof for euer. Wherein also is to be shewe power appeareth, who notwithstanding that Satan and the world rebelled neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished with the worde with the fourd of his Gospel. And here, in the beginning of the Church, and in the first create thereof, we may plainely perceiue the practise and malice which Satan continually vseth to suppresse, and ouerthrowe the Gospel: he raiseth conspiracies, tumultes, commotions, persecutions, slanders and all kinde of cruelnesse. Against the which behold the prouidence of God who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrants, strengtheneth, and encourageth his most valiantly and constantly to followe their captaine Christ, leauing as it were by this history a perpetuall remembrance of the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the end of persecution, is but the beginning of another. Yea therefore as God turneth the troubles, persecutions, imprisonings and vexations of vs, to a good issue, euen them as it were, a sorow, ioy: an bond, freedome: misery, deliuerance: trouble, quietnes: death, life. Finally, this booke contayneth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed communion of the members of Christes flocke. Of repentance, and feare of God, with other principall partes of our saluation: so that this only history in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP.

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CHAP.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 Wherein the apostles are occupied in the holy Ghost is sent. 26 And of the election of Matthias.

THE former treatise, O Theophilus, haue made of all that Iesus began to a doe, and teach,

2 Until the day, that he was taken vp, after that he through the holy Ghost, had giuen commandements vnto the Apostles, whom he had chosen:

3 To whom also he presented himself aliue after that he had suffred, by many infallible tokens, being seene of them by the space of fourty dayes, and speaking of those thinges which appertaine to the kingdome of God.

4 And when he had gathered them together, he cõmanded them, that they should not departe from Ierusalem, but to waite for the promes of the Father, which, sayde he, ye haue heard of me.

5 For Iohn in deede baptized with water, but ye shalbe baptized with the holy Ghost within these fewe dayes.

6 When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore the kingdome to Israel?

7 And he sayd vnto them, It is not for you to knowe the times, or the seasons, which the Father hath put in his owne power,

8 But ye shall receiue power of the holy Ghost, when he shall come on you: and ye shall be witnesses vnto me, both in Ierusalem, and in all Iudea, and in Samaria, and vnto the vttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken vp: for a cloude tooke him vp out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, two men stood by them in white apparell,

11 Which also sayd, Ye men of Galile, why stand ye gasing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as ye haue seene him go into heauen.

12 Then returned they vnto Ierusalem from the mount that is called [the mount of Olmes, which is nere to Ierusalem, contemning a Sabbath dayes iourney.

13 And when they were come in, they went vp into an vpper chamber, where abode both Peter, and Iames, and Iohn, and Andrewe, Philippe, and Thomas, Bartholmewe, and Matthewe, Iames [the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accorde in prayer and supplication with the women, and Marie the mother of Iesus, and with his brethren.

15 And in those dayes Peter stoode vp in the middes of the disciples, and sayd, (nowe the nomber of names that were in one place, were about an hundreth and twentie)

16 Ye men and brethren, this Scripture must needes haue bene fulfilled, which the holy Ghost by the mouth of Dauid spake before of Iudas, which was guide to them that tooke Iesus.

17 For he was nombred with vs, and had obteined felowship in this ministration.

18 He therefore hath purchased a field with the reward of iniquitie: and when he had throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen vnto all the inhabitants of Ierusalem, in so much, that that fielde is called in their owne language, Aceldama, that is, The fielde of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyde, and let no man dwell therein: also, Let another take his charge.

21 Wherefore, of these men which haue companied with vs, all the time that the Lord Iesus was conuersant among vs,

22 Beginning from the Baptisme of Iohn, vnto the day that he was taken vp from vs, must one of them be made a witnes with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen,

25 That he may take the roome of this ministration and Apostleship from which Iudas hath gone astray, to go to his owne place.

26 Then

a Whereby is ment Christes doctrine, & his miracles declared by the confirmation of the same.
b To preache the Gospel.
c Why as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God triumpheth in vs.
e Because they should be all witnesses of his eternall rest. Luke 24.49 Iohn 14.26 & 15.26,& 16.7 Marth.3.11. marc.1.8 Iohn 3.16. & 3.36 chap.2.33. & 11.16 & 19.4.
f That is, such those spirituall graces which Iesus onely worketh by his Spirit.
g This declareth mans impatience who cannot abide quiet, & all Gods appointed time come, but wil alwaies haue all things accomp lished according to their affection. Reade Iosh 6.14.
h For this purpose our father God reserueth times to himselfe.
i To vnderstand the face of the whole world, which is gouerned by their ghostly eyes.
k Which was two miles, according to the Iewes reckoning as it was not to appointed by the Scriptures.
l A lively patterne to learne vs how to prepare our selues to receiue the gifts of the holy Ghost.
m Partly to obteine the holy Ghost, and partly to be deliuered from the perilous dangers.
n [illegible]
o The office, which might haue come by Iudas if he had not fallen.
p Perpetuall infamie is the reward of all [illegible] Iudas wherefore no man may buy Acts 1.19.
q Greeke, went, and went out
r In that he pronounced a curse against all [illegible] he declareth that [illegible]
s To the intent that he that should [illegible]

a Whereby they knew certainly what he ment. b Which were Angels in mens forme. c And seeking him with carnall eyes. d As the true redeemer to gather vs vnto him.

26 Then they gaue forth their lottes: and the lot fell on Matthias, and he was by a common consent counted with the Eleuen Apostles.

CHAP. II.

1 The Apostles hauing receiued the holy Ghost, make their boast readie to preach: 5 whereat diuers blaspheme: 6 which of them were conuerted by the visible graces of the holy Spirit. 38 Peter exhorteth to repentance. 41 Three thousand are conuerted. 42 The godly exercise, charitie, and liuing of the primitiue Church.

a The holy Ghost was first sent vpon much people assembled in Ierusalem at the feast called Pentecost, 16. Leuit. 23. 15. Deut. 16. because the thing in it self was not vnknowen there, but also to shew vnto the whole world, that he is the Apostle of the Iewes, Gal. 2. 8. & 11. 25. & 15. 8. Mat. 2. 11. Rom. 15. 16. 1. Tim. 2. 7. 2. Tim. 1. 11. b Tokens, & signes of the holy Ghost & the assurance of the things which is testified thereby. c Vnderstand the verie same sort, that before was spoken of. d Vnlearned men, which were able to speake no tongue, but their owne language. e Of Iewes that were borne there, & vsed the Hebrue tongue. f Whose ministerie were not to the Iewish nation, but were rather sent to the Iewes dispersed vp on the earth, as before is declared. g Or, Iewes that were deuout men. h There is no hope of God to be vtterly lost, yea the wicked scoffers do not despise

A Nd when the a day of Pentecost was come, they were all with one accorde in one place.

2 And b suddenly there came a sound from heauen, as of a rushing c mighty winde, and it filled all the house where they sate.

3 And there appeared vnto them clouen tongues, like fire and it sate vpon eich of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the Spirit gaue them vtterance.

5 And there were dwelling at Ierusalem Iewes, men that feared God, of euery nation vnder heauen.

6 Nowe when this was d noysed, the multitude came together and were astonied, because that euery man heard them speake his owne language.

7 And they wondered all, e marueiled, saying among themselues, Behold, are not all these which speake, of Galile?

8 Howe then heare we euery man our owne f language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia and of Iudea, and of Cappadocia, of Pontus and Asia,

10 And of Phrygia, and Pamphilia, of Egypt, and of the partes of Lybia, which is beside Cyrene, and strangers of Rome, g Iewes, and Proselytes,

11 Cretes and Arabians: we heard them speake in our owne tongues the Wonderfull workes of God,

12 They were all then amased, and doubted, saying one to another, what may this be?

13 And others h mocked, and sayd, They are full of newe wine.

14 ¶ But Peter standing with the Eleuen, lift vp his voyce, & sayd vnto them, Ye men of Iudea, and ye all that inhabite Ierusalem, be this knowen vnto you, and hearken vnto my wordes.

15 For these are not dronken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the i Prophet k Ioel,

17 And it shall be in the last dayes, saith God, I will powre out of my Spirit vpon all flesh, and your sonnes, and your daughters shall prophecie, & your young men shall see visions, & your olde men shall dreame dreames.

18 And on my seruants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophesie.

19 And I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of smoke.

20 l The Sunne shall be turned into darkenes, and the Moone into blood, before that great and notable day of the Lord come.

21 And it shall be, m that whosoeuer shall call on the n Name of the Lorde, shall be saued.

22 Ye men of Israel, heare these wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, & signes which God did by him in the middes of you, as ye your selues also knowe:

23 Him, I say, haue ye taken by the hands of o the wicked, being deliuered by the determinate counsaile, and foreknowledge of God, and haue crucified and slaine:

24 Whome God hath raised vp, and loosed the sorowes of death, because it was impossible that he should be holden of it.

25 For Dauid saith concerning him, p I beheld the Lorde alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in q hope,

27 Because thou wilt not leaue my soule in graue neither wilt suffer thine holy one to see corruption.

28 Thou hast shewed me the r wayes of life, and shalt make me ful of ioy with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, s that he is both dead and buryed,

i Peraduenture Ioels name without hinting him selfe to his wordes. Isai. 2. 18 ia. 44. 3. k By metonymia yong and olde, man and woman, for all sorts. l Speaking, that God will shewe himselfe very fearfully and plainely both to olde and yong. m Christ in great assemblance, Rom. 10. 12. n God will shewe forth himself openly to all the world, that men may be moued to amendment of life. o The whole order of nature were changed. Ioel 2. 32. Rom. 10. 13. p He teacheth how to vse the wonderful threatnings of God, and to obtaine saluation. q God raised Christ vp to ioy both for his glorie, commoditie, & ours. r As Iudas treason & the Iewes cruelty towards Christ were most detestable, so were they not onely knowen to the eternall wisedome of God, but also directed by his vnmeasurable counsaile to a most excellent ende. s Both as concerning y name, & also the sepulture of Gods seruants is a curse. Iere. 16. 6. & 22. 19. t To signifie that nothing can comfort vs in our afflictions, except we know y Gods

and his ſepulchre remaineth with vs vnto this day.

30 Therefore, ſeeing he was a Prophet, and knewe that God had ſworne with an othe to him, that of the fruite of his loynes hee would raiſe vp Chriſt concerning the fleſh to ſet him vpon his throne,

31 Hee knowing this before, ſpake of the reſurrection of Chriſt, that his ſoule ſhould not be left in graue, neither his fleſh ſhould ſee corruption.

32 This Jeſus hath God raiſed vp, whereof we all are witneſſes.

33 Since then that hee by the b right hande of God hath bene exalted, & hath c receiued of his Father the promes of the holy Ghoſt, he hath ſhed fourth this which ye now ſee and heare.

34 For Dauid is not aſcended into heauen, but he ſaith, d The Lord ſaid to my Lord, Sit at my right hand,

35 Vntill I e make thine enemies thy foote ſtoole.

36 Therefore, let all the houſe of Iſrael knowe for a ſurete, that God hath f made him both Lorde, and Chriſt, this Jeſus, I ſay, whom ye haue crucified.

37 Nowe when they heard it, they were pricked in their heartes, and ſaide vnto Peter & the other Apoſtles, Men [and brethren what ſhall we do?

38 Then Peter ſaide vnto them, Amend your liues, and be baptized euery one of you in the Name of Jeſus Chriſt for the remiſſion of ſinnes: and ye ſhall receiue the gift of the holy Ghoſt.

39 For the promes is made vnto you, and to your children, and to all that are afarre off, euen as many as the Lord our God ſhall call.

40 And with many other wordes he beſought, and exhorted them, ſaying, Saue your ſelues from this frowarde generation.

41 Then they that gladly receiued his worde, were baptized: and the ſame day, there were added to the Church about three thouſand ſoules.

42 And they continued in ỹ Apoſtles doctrine, and h fellowſhip, and breaking of bread, and prayers.

43 ¶ And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued, were in one place, and had all things i common.

45 And they ſolde their poſſeſſions and goods, & parted them to all men, as euery one had neede.

46 And they continued dayly with one accorde in the Temple, k and breaking bread at home, did eat their meate together with gladneſſe and ſingleneſſe of heart,

47 Praiſing God, and had fauour with all the people: and the Lord added to the Church from day to day, ſuch as ſhould be ſaued.

CHAP. III.

1 The lame is reſtored to his feete. 12 Peter preacheth Chriſt vnto the people.

NOw Peter and John went vp together into the Temple, at the a ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe, was caried, whome they layed dayly at the gate of the Temple called Beautifull, to aſke almes of them that entred into the Temple.

3 Who ſeeing Peter and John, that they would enter into the Temple, deſired to receiue an almes.

4 And Peter earneſtly beholding him with John, ſaid, Looke on vs.

5 And he gaue heede vnto them, truſting to receiue ſome thing of them.

6 Then ſaid Peter Siluer and golde haue I none, but ſuch as I haue, that giue I thee: In the Name of Jeſus Chriſt of Nazaret riſe vp, and walke.

7 And he tooke him by ỹ right hande, and lift him vp, and immediately his feete and ancle bones receiued ſtrength.

8 And he leaped vp, ſtoode, and walked, & entred with them into the Temple, walking and leaping, and praiſing God.

9 And all the people ſawe him walke, and praiſing God.

10 And they knewe him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amazed, and ſore aſtonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, helde Peter and John, all the people ranne amazed vnto them in the porch which is called Solomons.

12 So when Peter ſaw it, he anſwered vnto the people, Ye men of Iſrael, why maruell ye at this? or why looke ye ſo ſtedfaſtly on vs, as though by our

L.3. owne

a And ſo knowen by reuelation and ſpeciall promiſe made, which is the conſtant doctrine knowen. Pſal. 132. 11.

Pſal. 16. 10.

a The myſterie of his father power to accompliſhe the promes which he made to his Apoſtles, as touching the holy Ghoſt to be ſent vnto them.

b Pſa. 110. 1.

d And therefore Chriſt doth farre excell Dauid.

e Chriſt is the onely redeemer vnto whom all powers are ſubiect and muſt obey.

f That is, hath appointed as Lord and ruler, and more, that in all this worke man Peter ſpeaketh of Chriſtes manhode, as he was dead, buried, riſen and aſcended to heauen

g He ſpeaketh not here of the forme of baptiſme but teacheth, that the whole effect therof, conſiſteth in Jeſus Chriſt

h The viſible ſignes.

i Chriſt is ſpoken both to the Iewes and Gentiles, but the Iewes haue the firſt place.

[ Or preached before Chriſt.

[ Or

k Which ſtandeth in brotherly loue, and liberalitie. Rom. 15. 26. 2. Cor. 9. 13. Heb. 13. 16.

l Which was the remembrance of the Lordes ſupper. Chap. 4. 32.

i Not that their goodes were common all ouer all, but whereas one was neceſſarie that needed, another ſtanke not to ſell and giue for the neceſſitie.

k Chap. 2. 46. They did eate together, and were ioyfull and vſe to meete after the Lordes ſupper, & ſo from houſe to houſe. Wherby we ſee that the Apoſtles treated not in vaine.

a Which is with vs three houres after noone, which was the time euening ſacrifice, at which the Apoſtles were preſent to teache, that the ſhadowes of the Lawe were abolished by this ſame that tooke away the ſinnes of the world.

b Becauſe the diſeaſe was inueterate and of long continuance.

c Of the gift of healing ſicknes.

d For the vertue of Jeſus or Chriſt was the authour of this miracle and not he ſelfe.

owne power or godlines, we had made this man go?

13 The God of Abraham, and Isaac, and Jacob, the God of our fathers hath glorified his Sonne Jesus, whome ye betrayed, and denied in the presence of Pilate, when hee had iudged him to be deliuered.

14 But ye denied the holy one and the iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whome God hath raised from the dead, where of we are witnesses.

16 And his Name hath made this man sounde, whome ye see and knowe, through faith in his Name: and the faith which is by him, hath giuen him this disposition of his whole bodie in the presence of you all.

17 And now brethren, I knowe that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, hee hath thus fulfilled.

19 Amende your liues therefore, and turne, that your sinnes may be put away, when the time of refreshing shall come from the presence of the Lord.

20 And hee shall sende Jesus Christ, which before was preached vnto you.

21 Whome the heauen must conteine vntill the time that all things be restored, which God had spoken by the mouth of all his holy Prophets since the world began.

22 For Moses sayde vnto the Fathers, The Lorde your God shall raise vp vnto you a Prophet, euen of your brethren like vnto mee: ye shall heare him in all things, whatsoeuer he shall say vnto you.

23 For it shall be that euery person which shal not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophets from Samuel, and thereforth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the children of the Prophets, and of the couenant, which God hath made vnto our fathers, saying to Abraham, Euen in thy seede shal all the kinreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Jesus, and him he hath sent to blesse you, in turning euery one of you from your iniquities.

CHAP. IIII.

3 Peter and John deliuered out of prison, preache the Gospell boldly. 7 They confesse plainly in the Name of Christ. 16 They are commanded to preache no more in that Name. 24 They pray for more good will in the Gospel. 32 The concord, vnitie and charitie of the Church.

AND as they spake vnto the people, the Priests, and the Captaine of the Temple, and the Sadducees came vpon them,

2 Taking it grieuously that they taught the people, and preached in Jesus name the resurrection from the dead.

3 And they layed hands on them and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleeued, and the nomber of the men was about fiue thousand.

5 And it came to passe on the morowe, that their rulers, and Elders, and Scribes were gathered together at Jerusalem,

6 And Annas the chiefe Priest, and Caiphas, and John, and Alexander, and as many as were of the kindred of the high Priestes.

7 And when they had set them before them, they asked, By what power, or in what Name haue ye done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

9 Forasmuch as we this day are examined of the good deed done to the impotent man, to wit, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazaret, whome ye haue crucified, whom God raised againe from the dead, euen by him doeth this man stand here before you, whole.

11 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there saluation in any other: for among men there is giuen none other name vnder heauen, where by we must be saued.

13 Now when they saw the boldenes of Peter and John, and vnderstood that they were vnlearned men and vnthout knowledge, they marueiled, and knewe them, that they had beene with Jesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to go

a The power of working miracles, which was in the Apostles.

b To wit, Barrabas.

c To wit, Gods Name.

d Or, how or what power.

e Peter saith not all shall come to iudge and punish, but all shall come to render account, and receiue their iudgement.

f Or, therefore be conuerted that your sinnes may be put away.

g Or, when the time of refreshing shall come.

h Or, when the accomplishment, and perfection is come of the last day.

i Deut. 18. 15.

k Or, the Lord.

l Or, Sonne.

m Or, receiue.

n Or, restitution.

o Or, the holy thing.

p Both Jewes and Gentiles.

q Or, Sonne.

r Or, one of the kindreds.

1 Jesus is the thing at that time was the captaine of the Romanes garrison.

2 The Sadducees were great enemies to the doctrine.

3 The whole Church was increased to this number.

4 By whose authoritie or commandement.

5 For he could not haue so spoken of himselfe.

6 Iudges ought not to condemne, but approue and commend that which is well done.

Psal. 118. 22. Esa. 28. 16. matt. 21. 42. marke 12. 10. luke 20. 17. rom. 9. 33. 1 pet. 2. 7.

7 Meaning Rulers, Elders and gouernours.

8 For to vphold the weight and force of the building.

9 That is none other cause or meane.

go aside out of the Counsell, and conferred among themselues,

16 Saying, What shall we do to these men? for surely a manifest signe is done by them, and it is openly knowen to all them that dwell in Jerusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let vs threaten and charge them, that they speake henceforth to no man in this Name.

18 So they called them, and commaunded them, that in no wise they should speake or teach in the Name of Jesus.

19 But Peter and Iohn answered vnto them, and sayde, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 So they threatened them, and let them go, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yere olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let go, they came to their owne felowes, and shewed all that the hie Priestes and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, and said, O Lord, thou art God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy seruant Dauid hast sayde, Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doutlesse, against thine holy Sonne Jesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselues together,

28 To doe whatsoeuer thine hande, and thy counsell had determined before to be done.

29 And nowe, O Lord, beholde their threatnings, and graunt vnto thy seruants with all boldenesse to speake thy worde,

30 So that thou stretche forth thine hand, that healing, and signes, and wonders may be done by the Name of thine holy Sonne Jesus.

31 And when as they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldely.

32 And the multitude of them that beleeued, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things common.

33 And with great power gaue the Apostles witnes of the resurrection of the Lord Jesus: and great grace was vpon them all.

34 Neither was there any among them that lacked: for as many as were possessours of landes or houses, solde them and brought the price of the things that were solde,

35 And layd it downe at the Apostles feete, and it was distributed vnto euery man, according as he had neede.

36 Also Joses, which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, and of the country of Cyprus,

37 Hauing as he had land, solde it, and brought the money, and layed it downe at the Apostles feete.

## CHAP. V.

1 The hypocrisie of Ananias and Sapphira is punished. 12 Miracles done by the Apostles. 17 They are taken by the Angel of God, and set at libertie. 21 They do the confession before the Counsell. 34 The counsell of Gamaliel. 41 The Apostles are beat, and reioyce therefore.

BVt a certaine man named Ananias, with Sapphira his wife, solde a possession,

2 And kept aback part of the price, his wife also being of counsell, and brought a certaine part, and layde it downe at the Apostles feete.

3 Then sayde Peter, Ananias, why hath Satan filled thine heart that thou shouldest lie vnto the holy Ghost, and keepe backe part of the price of the possession?

4 Whiles it remained, appertained it not vnto thee? and after it was solde, was it not in thine owne power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Nowe when Ananias heard these wordes, he fell downe, and gaue vp the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose vp, and tooke him vp, and caried him out, and buried him.

7 And it came to passe about the space



k The wicked still resist the ghost of Christ, & contribute their confession, condemnation, & damnation.

l They gaue commandement to preach Christ no more.

m They preferre their authoritie to the obedience of the name of God.

n To the end that we should beare with euils, and pacifie them.

o Only holy preaching throughout the world is noised to be the Kingdom of heauen, & Dominion of Christ.

p To encourage one another vnto glorifie God.

q They gratifie their praieres vpon Gods promises, who had assured them that he would breake kingdomes of Christ.

r They abuse the diuinitie of the prophecie.

s And appointed to be king & Prince and Sauiour.

t All things are done by the place of God, purpose, & counsell of God, & by the secret of predestination, Ephes. 1. 11.

u A straunge thing rage and malice which they neuer cease against the truth.

v They make no haste to leaue at ease but labour by the way most gloriously God.

x Christ sitting at the right hand of God.

y Christ giueth repentance & remission of sinnes.

z Christ is the author of life.

a Whosoeuer is not of one heart and of one minde with the Church of God, cannot be counted to be of the Church.

b Of one minde, will, consent and affection.

c They were not in Communitie after the maner of Monkes, but they could not be compelled to sell their possessions, neither were they to be blamed for keeping them.

d Ioseph is called of the Apostles Barnabas, that is, the sonne of consolation, Act. 4. 36.

e The goods were not alike deuided among all: but to euery man was giuen moderately according to their neede.

f Whosoeuer is not of one heart and soule with the Church of God, cannot be saued.

g Whosoeuer resisteth the holy Ghost, & hypocrites.

h Whosoeuer keepeth backe part of his goods, & hypocrites.

i They tempted the holy Ghost, when they thought that their prayers could take no effect.

k Of one minde, will, consent and affection.

l They were not in Communitie after the maner of Monkes, but they could not be compelled to sell their possessions, neither were they to be blamed for keeping them.

m Ioseph is called of the Apostles Barnabas, that is, the sonne of consolation, Act. 4. 36.

n The goods were not alike deuided among all: but to euery man was giuen moderately according to their neede.

of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter saide vnto her, Tell me, solde ye the lande for so much? And she said, Yea for so much.

9 Then Peter saide vnto her, why haue ye agreed together, to tempt the Spirit of the Lord? beholde, the feete of them which haue buried thine husband, are at the doore, and shal carie thee out.

10 Then she fell downe straight way at his feete, and yeelded vp the ghost: and the yong men came in, and founde her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the hands of the Apostles were many signes & wonders shewed among the people (and they were all with one accorde in Salomons porch.

13 And of the other durst no man ioyne himselfe to them: neuertheles the people magnified them,

14 And the number of them that beleeued in the Lord, both of men and women, grewe more and more)

15 In so much that they brought the sicke into the streetes, and layde them on beddes & couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities rounde about vnto Jerusalem, bringing sicke folkes, & them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the Sadducees) and were full of indignation,

18 And layde hands on the Apostles, and put them in the common prison.

19 But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 Goe your way, and stande in the Temple, and speake to the people all the wordes of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, and found them not in the prison, they returned and tolde it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the hie Priestes heard these things, they doubted of them, whereunto this would growe.

25 Then came one and shewed them, saying, Beholde, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the captaine with the officers, and brought them without violence (for they feared the people, least they should haue bene stoned)

27 And whē they had brought them, they set them before the Councill, and the chiefe Priest asked them,

28 Saying, Did not we straitly commaund you, that ye should not teache in this Name? and beholde, ye haue filled Jerusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter and the Apostles answered, and saide, We ought rather to obey God then men.

30 The God of our fathers hath rayled vp Jesus, whome ye slewe, and hanged on a tree.

31 Him hath God lift vp with his right hand, to be a Prince and a Sauiour, to giue repentance to Israel, and forgiuenesse of sinnes.

32 And we are his witnesses concerning these things which we say: yea, and the holy Ghost, whome God hath giuen to them that obey him.

33 Now when they heard it, they brast for anger, and consulted to slay them.

34 Then stoode there vp in the counsell a certeine Pharise named Gamaliel, a doctour of the Lawe, honoured of all the people, and commaunded to put the Apostles forth a litle space,

35 And said vnto them, Men of Israel, take heede to your selues, what ye intende to do touching these men.

36 For before these times, rose vp Theudas boasting himselfe, to whome resorted a nomber of men, about a foure hundreth, who was slaine: and they all which obeyed him, were scattered and brought to nought.

37 After this man, arose vp Judas of

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f And to mock him as if he should not haue knowne your intent, which declareth their hypocrisie, in that vnder any thing of an euill conscience they do not obey your commaundement for feare of pain vpon the rulers, but also couche the worke of God by cause they do preache, as if there were purpose, wherein they might be righteous and all one.

g Because the annoucation vpon the sight are, i Exod. 20.

h Because of their owne euil consciences which made them to tremble, for they that were not a feard of Gods mercies in Christ, were altogether at their ease, & rage vnder peace.

i That is, they gaue them great praise.

k Which then were the chiefe amongst them. Ch. were so full of enuie and malice, that they could not abide the sight of their hypocrisie.

l Of Christ, of the same doctrine whereby saluation is declared.

n So that there was no fraude nor deceit noy neglegence, but he hartely seeketh forth the power of God and his prouidence for vs.

o He accuseth them of rebellion and reuolt.

p And so make vs guiltie of Christs death.

q Either they commaunde, or forbid by any thing contrary to the worde of God.

Chap. 5.

r Meaning, that he is the Mediatour and only meane betweene God and man.

s That is, Christ.

t This Theudas was about eyghte yeres before him, of whom Iosephus mentioneth, lib. 20. de Antiq. chap. 4. that was after the death of Herode the great when Archelaus was sente vnto Rome, at what time Iudea was full of insurrections: So that it is not sure to giue credence to Stephens in this point.

u Of him maketh mention Iosephus lib. 18. where he speaketh of the taxing. Luke 2. 1.

of Galile, in the dayes of the tribute, and drewe away much people after him: he also perished, and all that obeyed him, were scattered abroade.

38 And now I say vnto you, refraine your selues from these men, & let them alone: for if this counsell, or this worke be of men it will come to nought:

39 But if it be of God, ye cannot destroy it, least ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they shoulde not speake in the Name of Jesus, and let them go.

41 So they departed from the Counsell, reioycing, that they were counted worthie to suffer rebuke for his Name.

42 And daily in the Temple, & from house to house they ceased not to teache, and preache Jesus Christ.

a the groundworke, or good ground, signifieth here the doctrine of the Gospell, as Luke 8. 8. & 15. 15. whether it be good or bad, wherein appeareth the difference but a little thing.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The great and miraculous gifts of Steuen. 9 whom they accused falsly.

AND in those dayes, as the nomber of the disciples grewe, there arose a murmuring of the Grecians towardes the Hebrewes, because their widowes were neglected in the daily ministring.

2 Then the twelue called the multitude of the disciples together, and sayde, It is not meete that we shoulde leaue the word of God to serue the tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, and full of the holy Ghost, and of wisdome, which wee may appoint to this busines.

4 And we will giue our selues continually to prayer, and to the ministration of the worde.

5 And the saying pleased the whole multitude: & they chose Steuen a man full of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antiochia,

6 Which they set before the Apostles: and they prayed, and layed their handes on them.

7 And the worde of God increased, and the number of the disciples was multiplied in Jerusalem greatly, & a great company of the Priestes were obedient to the faith.

a The Iewes antecedents were Iewes and borne Iewes, therefore they spake Greeke and not their owne. b They were not looked to in the daily distribution of the almes. c Christ is to make prouision for the vnlearned chance of the poore, for as much as the vnlearned are not able to serue both the offices. d Of such kind was Steuen, of whom the Scripture beareth witnesse. e Thus were the Iewes obliged vnder solemne oth to receiue Christ and his ordinance, Deut. 13. 1. and also by ordinance and vniuersall tradition, Gen. 48. 14. Likewise in the primitiue Church it was vsed, either when they made ministers, or gaue the gifts of the holy Ghost which gifts being now taken away, the ceremonie must cease. f That is, to the Gospel, which is receiued by faith.

8 And Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the a Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisedome, and the Spirit by the which he spake.

11 Then they suborned men, which sayde, Wee haue heard him speake blasphemous words against Moses, & God.

12 Thus they moued the people and the Elders, and the Scribes: and running vpon him, caught him, & brought him to the Counsell,

13 And set forth false witnesses, which sayde, This man ceaseth not to speake blasphemous wordes against this holy place, and the Lawe.

14 For wee haue heard him say, that this Jesus of Nazaret shall destroye this place, and shall change the ordinances, which Moses gaue vs.

15 And as all that sate in the Counsell looked stedfastly on him, they sawe his face as it had bene the face of an Angel.

a Of the collectors diuers writings, and how they were gathered into one booke, we haue spoken at the beginning of the first Epistle to Timothie.

b That is, instructed and made fit for seruice. c Or, to minister vnto the tables, about which they had charge.

CHAP. VII.

2 Steuen maketh answere by the Scriptures to his accusers. 51 He rebuketh the vnbeleeuing Iewes. 55 And is stoned to death, [illegible] the commendation [illegible]

Then sayde the chiefe Priest, Are these things so?

2 And he sayde, Ye men, brethren, and fathers, heare. The God of glory appeared vnto our father Abraham while hee was in Mesopotamia, before hee dwelt in Charran,

3 And sayde vnto him, Come out of thy countrey, and from thy kinred, and come into the land which I shall shewe thee.

4 Then came hee out of the lande of the Chaldeans, and dwelt in Charran. And after that his father was dead, God brought him from thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, not the breadth of a foote: yet he promised that he would giue it to him for a possession, and to his seede after him, when as yet he had no childe.

6 But God spake thus, that his seed should be a sojourner in a strange lande, and that they shoulde keepe it in bondage, and entreate it euill foure hundreth yeeres.

a Steuen hath proued by the Scriptures, that he deserued not death, and that he was innocent in that he is accused of. b Thereby he is preserued from the false gods. c He speaketh here of Haran. d Thus he calleth it. e This is the first mention made of Abraham. f Gen. 12. 1.

7 But

7 But the nation to whom they shal
be in bondage, will I * iudge, saith God:
and after that, they shall come forth and
serue me in this place.

c Take vengeance of them. And deliuer my people.

8 * He gaue him also the couenant of
circumcision: and so Abraham begate
*Isaac, and circumcised him the eight
day: and Isaac begate * Iacob, and
Iacob the twelue *Patriarkes.

Gen 17 9,10.

Gen 21 3.

Gen 25 24, 26.

Gen. 29 32, 35 & 30 5, & 46 22

Gen 17 28

9 And the Patriarkes moued with
enuie solde * Ioseph into Egypt: but
God was with him,

d Chaste, prudent and honorable all things and good also. Gen 41 37, 39,40.

10 And deliuered him out of all his af-
flictions, and d gaue him fauour and wis-
dome in the sight of Pharao king of E-
gypt, who made him gouernour ouer
Egypt, and ouer his whole house.

11 ¶ Then came there a famine ouer
all the land of Egypt and Canaan, and
great affliction, that our fathers founde
no sustenance.

Gen 42

12 But whē * Iacob heard that there
was corne in Egypt, he sent our fathers
first.

13 * And at the seconde time, Ioseph
was knowen of his brethren, and Io-
sephs kinred was made knowne vnto
Pharao.

14 Then sent Ioseph and caused his
father to be brought, and all his kinred,
euen threescore and fifteene soules.

15 So * Iacob went downe into E-
gypt, and he * died, and our fathers,

16 And were remoued into * Sychem,
and were put in the sepulchre, that * A-
braham had bought * for money of the
sonnes of Emor, sonne of Sychem.

g Abrā the Hebrew, three score and ten. Gen 46 5,6. Deu 10 22. Gen 49 33. Gen 50 7. Iosh 24 32

h Iesus, pronounced some times Iosue, though not alwayes, as in Abraham in this place, in stede of Iacob who begate Ioseph. Gen 23. 24 30, 32. Iosh 24 32. Heb 11 22.

17 But when the time of the promes
drewe neere, which God had sworne to
Abraham, the people * grewe and mul-
tiplied in Egypt,

Exod. 1.7.

18 Till another king arose, which
knewe not Ioseph.

19 The same dealt · subtilly with our
kinred, and euill entreated our fathers,
* made them to cast out their yong chil
dren that they should not remaine aliue.

20 * The same time was Moses borne,
and was acceptable vnto God, which
was nourished vp in his fathers house
three moneths.

21 And when hee was cast out, Pha-
raos daughter tooke him vp, and nour-
thed him for her owne sonne.

22 And Moses was learned in all the
wisedome of the Egyptians, and was
mightie in wordes and in deedes.

23 Now when he was full fourtie yere
olde, it came into his heart to visite his
brethren, the children of Israel.

24 * And when he sawe one of them
suffer wrong, hee defended him, & auen-
ged his quarel that had the harme done
to him, and smote the Egyptian.

Exod. 2 11.

25 For he supposed his brethē would
haue vnderstand that God by his hand
should giue them deliuerance: but they
vnderstood it not.

26 * And the next day, he shewed him-
selfe vnto them as they stroue, & would
haue set them at one againe, saying,
Sirs, ye are brethren: Why do ye wrong
one to another?

Exod. 2. 13.

27 But hee that did his neighbour
wrong, thrust him away, saying, Who
made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou diddest
the Egyptian yesterday?

29 Then fled Moses at that saying,
and was a stranger in the land of Mid-
ian, where he begate two sonnes.

30 And when fourtie yeeres were ex-
pired, there appeared to him in the wil-
dernes of mount Sina, an Angel of the
Lord in a flame * of fire, in a bush.

Exod. 3. 2.

k This fire represented the furnace of affliction, wherein the people of God were.

31 And when Moses sawe it, he won-
dred at the sight: and as he drew nere to
consider it, the voyce of the Lorde came
vnto him, saying,

32 I am the God of thy fathers, the
God of Abraham, and the God of Isa-
ac, and the God of Iacob. Then Moses
trembled, and durst not beholde it.

l Seeing that Angel called himselfe God, it declareth that he was Christ the Mediatour, who is the eternall God.

33 Then the Lord said to him, l Put
off thy shoes from thy feete: for the place
where thou standest, is holy ground.

m In signe of reuerence, as Exod. 3. 5.

34 I haue seene, I haue seene the af-
fliction of my people, which is in Egypt,
and I haue heard their groning, and
am come downe to deliuer them: & now
come and I will sende thee into Egypt.

35 This Moses whom they forsooke,
saying, Who made thee a prince and a
iudge? the same God sent for a prince, & a
deliuerer by the hand of the Angel, which
appeared to him in the bush.

36 He * brought them out, doing won-
ders, and miracles in the land of Egypt,
and in the red sea, and in the wildernes
* fourtie yeeres.

Exod. 7 & 9. 10. 11 14. chapteres. Exod. 16 1. Deut 28 15. chap. 3. 22

37 This is that Moses, which saide
vnto the children of Israel, * A Prophet
shall the Lord your God raise vp vnto
you, euen of your brethren, like vnto
me: him shall ye heare.

n He proueth that Christ is the ende of the Lawe and the Prophets. Exod. 13 2.

38 * This is he that was in the Con-
gregation in the wildernes with the
* Angel, which spake to him in Mount
Sina,

o Moses ment the Angels of Christs ministery and a guide to the fathers.

Sina, and with our fathers, Who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt,

40 Saying vnto Aaron, Make vs gods that may go before vs: for wee knowe not what is become of this Moses that brought vs out of the lande of Egypt.

41 And they made a calfe in those dayes, & offred sacrifice vnto the idole, and reioyced in the workes of their owne hands.

42 Then God turned himselfe away, and gaue them vp to serue the host of heauen, as it is written in the booke of the Prophets, O house of Israel, haue ye offred to me slaine beastes and sacrifices by the space of fourtie yeeres in the Wildernes?

43 And ye tooke vp the tabernacle of Moloch, and the starre of your god Remphan, figures, which ye made to worship them: therefore I will carie you away beyond Babylon.

44 Our fathers had the tabernacle of witnes in the Wildernes, as he had appointed speaking vnto Moses, that he should make it according to the facion that he had seene.

45 Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 Who found fauour before God, and desired that he might finde a tabernacle for the God of Iacob.

47 But Salomō built him an house.

48 Howbeit the most high dwelleth not in temples made with hands, as sayeth the Prophet,

49 Heauen is my throne, and earth is my footestoole. What house will ye builde for me, sayeth the Lord? or what place is it that I should rest in?

50 Hath not mine hande made all things?

51 Ye stifnecked and of vncircumcised hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so do you.

52 Which of the Prophets haue not your fathers persecuted: and they haue slaine them, which shewed before of the comming of that Iust, of whom ye are nowe the betrayers and murtherers,

53 Which haue receiued the Law by the ordinance of Angels, and haue not kept it.

54 But whē they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.

55 But he being full of the holy Ghost, looked stedfastly into heauen, and sawe the glorie of God and Iesus standing at the right hand of God,

56 And sayde, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shoute with a loude voyce, & stopped their eares, and ran vpon him all at once,

58 And cast him out of the citie, and stoned him: and the witnesses layde downe their clothes at a yong mans feete, named Saul.

59 And they stoned Steuen, who called on God, and sayd, Lord Iesus, receiue my spirit.

60 And he kneeled downe, and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

## CHAP. VIII.

1 Steuen is lamented & buried. 3 The rage of the Iewes and of Saul against them. 4 The fruitfull feare reapeth here and there. 5 Samaria is seduced by Simon the sorcerer but was conuerted by Philippe. and confirmed by the Apostles. 19 The couetousnes and hypocrisie of Simon. 22 And repentance of the same.

AND Saul consented to his death, and at that time, there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroade through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men feared God, caried Steuen among them, & buried him, and made great lamentation for him.

3 But Saul made hauocke of the Church, & entred into euery house, and drewe out both men and women, & put them into prison.

4 Therefore they that were scattred abroade, went to and fro preaching the worde.

5 Then came Philippe into the citie of Samaria, and preached Christ vnto them.

6 And the people gaue heede vnto those things which Philip spake, with one accord hearing, and seeing the miracles which he did.

7 For

1 Mar. 15. 16. 2 Or, their mistresse & obiect.

1 And resigned in his hands, that is, he had suffered.

c This was done after an other maner by reason of the Law. Deut. 21. 20.

Mat. 5. 44. Luke 23. 34.

a Of whom he was borne. b Which Iesus Christ who is not onely iust for his innocencie, but because all true iustice commeth of him.

a Of the place where he was stoned. b Only in the Canonical booke of any holy scripture, and not in the Apocrypha. c Or, and gaue this testimonie of him.

7 For vncleane spirites crying with a loude voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he himselfe was some great man.

10 To whom they all gaue heede from the least to the greatest, saying, This man is the great power of God.

11 And they gaue heede vnto him, because that of long time he had bewitched them with sorceries.

12 But assoone as they beleeued Philippe, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 Then Simon himselfe beleeued also and was baptized, and continued with Philippe, and wondred, when hee saw the signes & great miracles which were done.

14 ¶ Now when the Apostles, which were at Ierusalem heard say, that Samaria had receiued the worde of God, they sent vnto them Peter and Iohn.

15 Which whe they were come downe, prayed for them, that they might receiue the holy Ghost.

16 For as yet he was come downe on none of them, but they were baptized onely in the Name of the Lord Iesus.

17 Then layde they their handes on them and they receiued the holy Ghost.

18 And when Simon saw, that through laying on of the Apostles handes the holy Ghost was giuen, he offred them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the handes, he may receiue the holy Ghost.

20 Then saide Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obteyned with money.

21 Thou hast neither part nor fellowship in this businesse for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes and pray God, that if it be possible, the thought of thine heart may be forgiuen thee.

23 For I see that thou art in the gall of bitternes, & in the bond of iniquitie.

24 Then answered Simon and said, Pray ye to the Lord for me, that none of these things which ye haue spoke, come vpon me.

25 ¶ So they, when they had testified and preached the word of the Lord, returned to Ierusalem, and preached the Gospell in many townes of the Samaritanes.

26 Then the Angel of the Lord spake vnto Philippe, saying, Arise and go toward the South vnto the way that goeth downe from Ierusalem vnto Gaza, which is waste.

27 And he arose and went on: and behold a certaine Eunuche of Ethiopia, Candaces the Queene of the Ethiopians chefe Gouernour, who had the rule of all her treasure, and came to Ierusalem to worship:

28 And as hee returned sitting in his charet, he read Esaias the Prophet.

29 Then the Spirit saide vnto Philippe, Go neere and ioyne thy selfe to yonder charet.

30 And Philippe ranne thither, and heard him reade the Prophet Esaias, and said, But vnderstandest thou what thou readest?

31 And he sayd, Howe can I, except I had a guide? And hee desired Philippe, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, He was led as a sheepe to the slaughter: & like a lambe dumme before his shearer, so opened he not his mouth.

33 In his humilitie his iudgement hath bene exalted: but who shall declare his generation? for his life is taken frō the earth.

34 Then the Eunuch answered Philippe, & said, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, and preached vnto him Iesus.

36 And as they went on their way, they came vnto a certaine water and the Eunuch saide, See, here is water: What doth let me to be baptised?

37 And Philippe saide vnto him, If thou beleeuest with all thine heart, thou mayest. Then he answered, and saide, I beleeue that Iesus Christ is the Sonne of God.

38 Then he commanded the charet to stand still: and they went downe both into

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a Then they receiued not the holy Ghost, because they were not yet come to the Gospell of Christ, but onely to the baptisme of Iohn.

b The manifest profession of Christ is to confesse him to be the Sonne of God.

c The maner of Christes baptisme.

d Signifying the purenes of conscience which they had receiued by the holy Ghost.

e Thou art not worthy of the grace of God.

f Thou art in the bond of sinne, and vnder the power of the deuil.

g Thou art not worthy to be of the fellowship of the faithfull.

h That is, if perhaps may repent thee of thy wickednes.

i The deuil is called the prince of this world, because he ruleth in the children of vnbeliefe.

k Or, bitternes.

l Or, in the bond of sinne.

m Or, iudgement.

n Or, life.

o Or, of whom.

p Or, through.

q Or, Christ.

r Or, Sonne.

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Afterthat Alexander had preached at Ephesus, and much people were conuerted vnto him, and then forth the Iewes was in water.

Out of the Iurisdiction of these Bishops but vnder the Gouernours of the East parts great numbers were conuerted to the faith, & liued vnder the Bishoppes of Rome, which were called Chaunons regular, whereof they were not ignorant, & also of the vnmeete offices & ceremonies that were put in vre: & necessarie obseruation, inuented by this name, as Tit. 1. 7. 1 Tim. 3. 2. 3. 7.

p Christ Christ was in grace and in deede baptized, teaching also his Father to be angrie against sinne, for he make the bandes of death and was exalted, Actes 2. 24.

q The punishment which he suffred, was the beginning of his glorie.

This is how long his age shall endure to bring riches from death, death shall no more reigne, neither shall his kingdome be cast vnder others, but may take generation for his Church which shall neuer fall: and vnder heauenly places shall be the dwelling of the elect, as Ephes. 2. 6.

And he now reigneth in heauen.

Or declared & begat this matter of great importance.

With a pure and perfect heart.

unto the water, both Philippe and the Eunuche, and he baptized him.

39 And assoone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that ỹ Eunuche ſawe him no more: ſo he went on his way reioycing.

40 But Philippe was found at [a] Azotus, & he walked to and fro preaching in all the cities, till he came to Cesarea.

[a] This was, to the intent that he might know ſo much the better that Philip was ſent to him by God [b] Some call him Ananias: but by ſome think this one was alſo called Ananias, Act. 22.12

[1] The converſion of Saul. 10 His vocation to the Apoſtleſhip. 13 This ſeeke to reconcile the ſame. 19 Preacheth in the Synagogues. 23 Eſcapeth the perils layed for him. 26 He is ſeene of the Apoſtles. 31 Edifyeth the Churches. 36 Reſtoreth Dorcas to life. 43 He remaineth many daies in Joppa.

AND [c] Saul yet [d] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

[c] Saul was a great perſecuter of the innocent, and therefore he threatned ſo: which declareth wherevnto man is led by his rage, before he haue the true knowledge of God. [d] That is, of that ſect, or ſort. Chap. 22.6. 1 Cor. 15.8.

2 And deſired of him letters to Damaſcus to the Synagogues, that if hee found any that were of that way either men or women hee might bring them bound vnto Jeruſalem.

3 Now as he iourneyed, it came to paſſe that as he was come neere to Damaſcus, ſodainly there ſhined round about him a light from heauen.

4 And he fell to the earth, and heard a voice ſaying to him, Saul, Saul, why perſecuteſt thou me?

5 And he ſayd, Who art thou Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: it is hard for thee to kicke againſt pricks.

[e] That is, to reſiſt God, whō he ꝓmiſeth and forewarneth our conſciences.

6 He then both trembling and aſtoned ſaid, Lord what wilt thou that I do? And the Lord ſaid vnto him, Ariſe and go into the citie, and it ſhall be tolde thee what thou ſhalt do.

7 The men alſo which iourneied with him, ſtood amazed, hearing his voyce, but ſeeing no man.

[d] Meaning, Sauls voyce, as Chap. 22.9.

8 And Saul aroſe from the ground, and opened his eyes but ſaw no man. Then ledde they him by the hande, and brought him into Damaſcus,

[e] For onely Saul ſawe the light that Jeſus ſpake vnto him.

9 Where he was three dayes without ſight, and neither ate nor dranke.

10 And there was a certaine diſciple at Damaſcus named Ananias, & to him ſayd the Lord in a viſion, Ananias. And he ſayd, Behold, I am here, Lord.

[f] For, he was blinde.

11 Then the Lord ſayd vnto him, Ariſe, and go into the ſtreet which is called Straight, and ſeeke in the houſe of Judas after one called Saul of Tarſus: for behold, he prayeth.

[g] The Lord ſo crucified with the bright light of the ſun, that he was not able to ſee any thing, but heauenly things and therewith was ſatisfied.

12 (And he ſaw in a viſion a man named Ananias comming in to him, and putting his hands on him, that he might receyue his ſight.)

13 Then Ananias anſwered, Lord, I haue heard by many of this man howe much euill hee hath done to thy Saints at Jeruſalem.

14 Moreouer here he hath authoritie of the hie prieſts, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Go thy way: for he is a [h] choſen veſſell vnto me to beare my Name before the Gentiles, & kings and the children of Iſrael.

[h] A worthie ſeruant of God is not aſhamed to confeſſe and maintaine his maſter, although others do beare him in hand and lay many things againſt him.

16 For I will ſhewe him howe many things hee muſt ſuffer for my Names ſake.

17 Then Ananias went his way, and entred into the houſe and put his hands on him, and ſaid, Brother Saul ỹ Lord hath ſent me (euen Jeſus that appeared vnto thee in the way as thou cameſt) that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt.

18 And immediately there fell from his eyes as it had beene ſcales, and ſodainly he receyued ſight, and aroſe, and was baptized,

19 And receyued meate, and was ſtrengthened. So was Saul certaine dayes with the diſciples which were at Damaſcus.

20 And ſtraight way hee preached Chriſt in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amazed and ſaid, Is not this he that deſtroied them which called on this Name in Jeruſalem, and came hither for that intent, that he ſhould bring them bound vnto the hie Prieſts?

22 But Saul increaſed the more in ſtrength, and confounded the Jewes which dwelt at Damaſcus, [i] affirming, that this was the Chriſt.

[i] Proouing by the conference of the ſcriptures. [k] That was after three yeeres, that he was conuerted.

23 And after that many dayes were fulfilled the Jewes tooke counſell together to kill him.

24 But their laying awaite was knowen of Saul: now they [l] watched the gates day and night, that they might kill him.

[l] Or, obſerued.

25 Then the diſciples tooke him by night, and put him through the wal and let him downe in a baſket.

26 And when Saul was come to Jeruſalem, he aſſayed to ioyne himſelf with the diſciples: but they were all afrayed of him, and beleeued not that he [m] was a diſ-

[m] Gal. 1.23.

a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken vnto him, and howe he had spoken boldly at Damascus in the Name of Jesus.

28 And he was conuersant with the at Jerusalem,

29 And spake boldly in the Name of the Lord Jesus, and spake and disputed with the Grecians: but they went a bout to slay him.

30 But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Judea, and Galile, and Samaria, and were edified, and walked in the feare of the Lord and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas which had kept his bed eight yeres, and was sicke of the palsie.

34 Then sayde Peter vnto him, Aeneas, Jesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediately.

35 And all that dwelt at Lydda, and Saron saw him, and turned to the Lord.

36 There was also at Joppa a certaine woman a disciple named Tabitha (which by interpretation is called Dorcas) thee was full of good workes and almes which she did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laide her in an vpper chamber.

38 Now for as much as Lydda was nere to Joppa, & the disciples had heard that Peter was there, they sent vnto him two men, desiring that hee would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stood by him weeping, and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed and turned him to the bodie and sayde, Tabitha, arise. And she opened her eyes, and when she saw Peter, sate vp.

41 Then hee gaue her the hande and lift her vp, and called the saints and widowes, and restored her alue.

42 And it was knowen throughout all Joppa, & many beleeued in the Lord.

43 And it came to passe that he taried many dayes in Joppa with one Simon a tanner.

## CHAP. X.

7 Cornelius admonished by the Angel. 9 He sendeth to Joppa. 23 The men come where Peter was. 27 Peter is sent to Cornelius. 44 The Holy Ghost is powred on the Gentiles. 47 They are baptized.

THerefore there was a certaine man in Cesarea called Cornelius a captaine of the band called the Italian band,

2 A deuout man, and one that feared God with all his houshold, which gaue much almes to the people, and prayed God continually.

3 He saw in a vision euidently (about the ninth houre of the day) an Angell of God comming in to him, and saying vnto him, Cornelius.

4 But when hee looked on him, hee was afrayd and said, What is it, Lord? And he said vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 Nowe therefore send men to Joppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to do.

7 And when the Angell which spake vnto Cornelius was departed, he called two of his seruants, and a souldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Joppa.

9 On the morowe as they went on their iourney, and drewe neere vnto the citie, Peter went vp vpon the house to pray, about the first houre.

10 Then wared he an hungred, and would haue eaten: but while they made something ready, he fell into a traunce.

11 And he sawe heauen opened, and a certaine vessell came downe vnto him, as it had beene a great sheete, knit at the foure corners, and was let downe to the earth.

12 Wherein were all maner of foure footed beastes of the earth, and wilde beasts and creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter: kill, and eate.

14 But

a Greeke, went in and out. b Which Peter and Paul vse, Gal. 1. 18. c Making open profession of the Gospel. d Which were Jewes, and to whom it was vnlawfull to haue familiar conuersation with other nations. e Manifest token of some secret and vnknowen thing. f Or, vision.

g Or, make thy couch to go vnder. h Speaking, the greatest part. i A place so called, and not a citie. k That is, a beere, or, a tunne. l Or, sea.

m Clothe it vnto the vpper chamber afterward: for then was their custome.

n For he was restored to life, rather than one newe borne. o Vpon occasion to beleeue, and glorifie God, then for her owne sake. p Or, corner.

q That is, God did accept of: where of it followeth that he had giuen vnto him the holy Ghost to please God.

r He shall speake words vnto thee whereby thou shalt be saued, and all thine house.

s Which was vnlawfull.

t As camels, horses, dogs, oxen, sheepe, swine, and such like which will neuer chuse by his life.

u For he was restored to life, rather than one newe borne. v Vpon occasion to beleeue, and glorifie God, then for her owne sake. w Or, corner.

14 But Peter sayd, Not so, Lord: for I haue neuer eaten any thing that is ‖polluted or vncleane.

‖Or, common.

15 And the voyce spake vnto him againe the seconde time, The thinges that God hath purified, pollute thou not.

e In taking away the difference betwixt vncleane beastes and cleane, he theweth there is no difference betwixt the Iewes and Gentiles.

16 This was so done thrise: & the vessell was drawne vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which he had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stoode at the gate,

18 And called and asked whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit sayd vnto him, Behold, three men seeke thee.

f Cleane and vncleane, that is, polluted and impure.

20 Arise therefore, and get thee downe, and go with them and f doubt nothing: for I haue sent them.

g Then true obedience ought to be without doubt or questioning.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and sayde, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they sayde, Cornelius the captaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel, to send for thee into his house, and to heare thy wordes.

‖Or, Peter.

23 Then called he them in, & lodged them, and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarea. Nowe Cornelius wayted for them, & had called together his kinsmen, and speciall friends.

25 And it came to passe as Peter came in, that Cornelius met him, & fell downe at his feete, and worshipped him.

h Shewed too much reuerence and farre passing decent order, as though Peter had been God.

26 But Peter tooke him vp, saying, Stand vp: for euē I my selfe am a man.

27 And as hee talked with him, hee came in, & found many that were come together.

28 And he said vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath shewed mee, that I should not call any man ‖polluted or vncleane.

‖Or, common.

29 Therefore came I vnto you without saying nay, When I was sent for. I aske therefore, for what intent haue yee sent for me?

30 Then Cornelius said, Foure dayes ago, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stoode before mee in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 Send therefore to Ioppa, and call for Simon, whose surname is Peter, he is lodged in the house of Simon a tanner by the seaside. Who when hee commeth shall speake vnto thee.

33 Then sent I for thee immediately, and thou hast well done to come. Nowe therefore are wee all here present before God, to heare all things that are commanded thee of God.

34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that i God is no accepter of persons.

i Deut. 10. 17. 2. Chron. 19. 7. Iob. 34. 19. Rom. 2. 11. Gal. 2. 6. Ephes. 6. 9. Col. 3. 25. 1. Pet. 1. 17. Apoc. 17. 14. Who this speaketh of, & in what sense he is to be vnderstanded, where also and such like is declared.

35 But in euerie nation he that feareth him, and worketh k righteousnes, is accepted with him.

k Whosoeuer is godly, righteous, and holy, he pleaseth God, and is accepted of him.

36 Ye knowe the worde which God hath sent to the children of Israel preaching peace by Iesus Christ, which is Lord of all.

37 (Euen) that word which came through all Iudea, beginning in Galile, after the baptisme which Iohn preached,

38 ‖To wit, how God anointed Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, & healing all that were oppressed of the deuill: for God was with him.

‖Or, That is.

39 And we are witnesses of all things which hee did both in the lande of the Iewes, and in Ierusalem. Whom they slewe hanging him on a tree.

40 Him God raised vp the third day, and caused that he was shewed openly:

41 Not to all the people but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.

42 And he commanded vs to preach vnto the people, and to testifie, that it is hee that is ordeyned of God a iudge of quicke and dead.

43 To him also giue all the Prophets witnes, that through his Name all that beleeue in him, shall receiue remission of sinnes.

Iere. 31. 34. Mich. 7. 18.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the worde.

45 So they of the circumcision which beleeued, were astoned, as many as

came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he cõmanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

a We ought not to debarre them of baptisme whom God testifieth to be his by receiuing they haue the principall that is lesse, ought he not to be denyed them Iesus Christ.

## CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church appeaseth it. 21 The Church encreaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

NOw the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the Word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcisiõ contended against him,

3 Saying, thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the citie of Ioppa, praying, and in a traunce I sawe this vision, A certaine vessell comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to mee.

6 Towarde the which when I had fastened mine eyes, I considered, and sawe foure footed beasts of the earth, and wilde beasts, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter, slay and eate.

8 And I saide God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauē, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were three men alreadie come vnto the house where I was, sent from Cesarea vnto me.

12 And the Spirit said vnto me, that I should go with thē, without doubting: moreouer these fiue brethren came with me, and we entred vnto the mans house.

13 And hee shewed vs, how hee had seene an Angel in his house, which stood and sayde to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shall speake wordes vnto thee, whereby both thou and all thine house shalbe saued.

15 And as I began to speake, the holy Ghost fell on them, euen as vpon vs at the beginning.

Chap. 2. 4 & 4 31.

16 Then I remembred the worde of the Lord, how he said, John baptized with water, but ye shalbe baptized with the holy Ghost.

Chap. 1. 5. & 19. 4. mat. 3 11 mar. 1 8 luk. 3. 16 ioh. 1 26.

17 For as much then as God gaue them a like gift, as he did vnto vs, whē we beleeued in the Lorde Iesus Christ, who was I that I could let God?

c That is, indued with the graces of the holy Ghost.

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.

b Not to giue them the holy Ghost?

c They meruelled, that they were not ashamed to confesse that where of they had vniustly blamed Peter.

19 ¶ And they which were scattered abroad because of the affliction that arose about Steuen, walked throughout til they came vnto Phenice and Cyprus, and Antiochia, preaching the Word to no man, but vnto the Iewes onely.

c This repentance he perceiueth vpō faith. Chap 8 1.

20 Notwe some of them were men of Cyprus and of Cyrene, which whē they were come vnto Antiochia, spake vnto the Grecians, and preached the Lord Iesus.

d Or, trouble.

21 And the hand of the Lord was with them, so that a great nomber beleeued and turned vnto the Lord.

e He meaneth not the Iewes which being scattered abroad in diuers countreis were called by this name, but the Grecians which were Gentiles.

22 Then tydings of those things came vnto the eares of the Church, which was in Ierusalem, and they sent forth Barnabas, that he should go vnto Antiochia.

f The power and vertue.

g This was the most famous citie of Syria, and builded vpon Christs.

23 Who when he was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would cleaue vnto the Lord.

h Or, consume with the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned themselues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, he brought him vnto Antiochia, and it came to passe that a whole yeere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called Christians in Antiochia.

i Whereas before, they were called disciples now they are named Christians.

27 In those dates also came prophets from Ierusalem vnto Antiochia.

28 And there stoode vp one of them named Agabus, and signified by the

k Spirit,

k Spirit, that there should bee great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul.

k This prophesie was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

1 To signifie that it came of a charitable mind towards them.

## CHAP. XII.

1 Herode persecuteth the Christians. 2 Hee killeth Iames. 4 And putteth Peter in prison. 7 Whom the Lord deliuereth by an Angel. 20 The horrible death of Herode. 24 The Gospel increaseth. 25 Barnabas and Saul returning to Antiochia take Iohn Marke with them.

NOwe about that time, 1 Herode the King stretched forth his handes to vexe certaine of the Church.

2 And he killed Iames the a brother of Iohn with the sworde.

3 And when hee sawe that it pleased the Iewes, he proceeded further, to take Peter also, (then were the daies of vnleauened bread.)

4 And when he had caught him, hee put him in prison, and deliuered him to foure quaternions of souldiours to bee kept, intending after the Passeouer to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church vnto God for him.

6 And when Herode would haue brought him out vnto the people, b the same night slept Peter betweene two souldiers, bound with two chaines, & the keepers before the doore kept the prison.

Chap. 5. 19.

7 And beholde, the Angell of the Lorde came vpon them, and a light shined in the house, and he smote Peter on the side, and rayled him vp, saying, Arise quickly. And his chaines fell off from [his hands.

8 And the Angell sayde vnto him, Girde thy selfe, and bynde on thy sandales. And so he did. Then he said vnto him, Cast thy garment about thee, and followe me.

c Read Psalm 6.9.

9 So Peter came out and followed him, & knewe not that it was true which was done by the Angell, but thought he had seene a vision.

10 Nowe when they were past the first and the second watch, they came vnto the iron gate, that leadeth vnto the citie, which opened to them by it owne accorde, & they went out, & passed through one streete, and by and by the Angell departed from him.

11 ¶ And when Peter was come to himselfe, he said, Nowe I knowe for a treuth, that the Lord hath sent his Angell, and hath deliuered mee out of the hand of Herode and from all the waytyng for of the people of the Iewes.

12 And as he considered the thing, he came to the house of Marie the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doze, a maide came forth to hearken, named Rhode.

14 But whe she knewe Peters voice, she opened not for gladnesse, but ran in, and tolde howe Peter stoode before the entrie.

15 But they said vnto her, Thou art madde. Yet shee affirmed it constantly, that it was so. Then said they, It is his d Angel.

16 But Peter continued knocking, & when they had opened it, and sawe him, they were astoned.

17 And he beckened vnto them with the hand, to holde their peace, and tolde them howe the Lorde had brought him out of the prison. And he said, Go shewe these things vnto Iames & to the brethren: and hee departed and went into e another place.

18 ¶ Nowe assoone as it was day, there was no small trouble among the souldiers, what was become of Peter.

19 And when Herode had sought for him, and founde him not, hee examined the keepers, and commanded them to be led to bee punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herode intended to make warre against them of Tyrus and Sidon, but they came all with one accorde vnto him, and perswaded Blastus the Kings Chamberlaine, and they desired peace, because their countrey was nourished by the Kings land.

21 And vpon a day appointed, Herode arayed him selfe in royall apparell, and sate on the iudgement seat, & made an oration vnto them.

22 And the people gaue a shoute, saying, The voyce of God & not of man.

23 But immediatly the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten f of wormes, and gaue vp the ghost.

a Who was called Agrippa the sonne of Aristobulus he was nephew vnto Herod the great, and brother of Herodias.

b There was another so named which was the sonne of Alpheus.

c It came then of no zeale nor religion, but onely to flatter the people.

d The number being fifteene was diuided by foures, to keepe diuers wardes.

e Which was lesse safe, for by reason of the brethren.

f For they thought that Herode would haue put him to death, he had purposed.

f Both he flattering people, and also by diuers ¶ Which he shewed not the bad paunches the flatterers of whole countrie be many times wont to haue, but the plaine token of a proud mind with ¶ The true end of the proud euen so ready to vse contemptuous words, and to receiue the glorie of men, as to be eaten of lice.

W3. 24 And

24 And the Word of God m grew, and multiplied.

25 So Barnabas & Saul returned from Jerusalem, when they had fulfilled their office, and tooke with them John, whose surname was Marke.

m The more that men's good will to the Gospell was, the more did it increase, which was to signifie the events sent frō Antiochia, Chap. 11. 19.

## CHAP. XIII.

2 Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antioche. 42 The fall of the Gentiles. 46 The Jewes rejected. 48 They that are ordeined to life believe. 51 The shaking of dust.

THere were also in þ Church that was at Antiochia, certaine Prophets & teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, & Manahen which had beene brought vp with Herode the Tetrarch) and Saul.

a Ellen declareth that God calleth of all sorts both high and low.

2 Now as they ministred to þ Lord, and fasted the Holy Ghost saide, Separate me Barnabas and Saul, for the Worke whereunto I have called them.

b The whole Church vseth to recommend a publike charge to the Apostolike ministerie to their preachers, and prayeth for them, Chap. 14. 26.

3 Then fasted they and prayed, & laid their hands on them, and let them go.

4 And they, after they were c sent forth of the holy Ghost, came downe vnto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the Worde of God in the Synagogues of the Jewes: and they had also John to their minister.

6 So when they had gone throughout the yle vnto Paphus, they found a certaine sorcerer, a false prophet, being a Jew, named Barjesus.

7 Which was with the Deputie Sergius Paulus, a prudent man. He called vnto him Barnabas and Saul, and desired to heare the Word of God.

8 But Elymas, the sorcerer (for so is his name by interpretation) withstoode them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called) Paul, being full of the holy Ghost, set his eies on him,

10 And said, O full of all subtiltie & all mischiefe, the childe of the deuill, and enemie of all righteousnes, wilt thou not cease to peruert the straight wayes of the Lord?

c Which are the doers or of the Apostles, & not only teachers, as to God.

11 Nowe therefore beholde, the hand of the Lord is vpō thee, and thou shalt be blind, & not see the sunne for a season. And immediately there fell on him a mist and a darkenes, and he went about, seeking some to lead him by the hand.

12 Then the Deputie when he sawe what was done, believed, & was astonied at the doctrine of the Lorde.

13 Nowe when Paul and they that were with him were departed by ship from Paphus, they came to Perga a citie of Pamphylia: then John departed from them, and returned to Jerusalem.

14 But when they departed from Perga, they came to Antiochia a citie] d of Pisidia, & went into the Synagogue on the Sabbath day, and sate downe.

d This was another Antiochia then that which was in Syria.

15 And after the lecture of the Lawe and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men & brethren, if ye haue any word of e exhortation for the people, say on.

e This declareth that the Scripture is given to teach and exhort vs, and that they refuse none that have giftes to set forth Gods glorie & to edifie his people. 1 Cor. 1. 9. 1 Cor. 14. 1 Cor. 16. 1.

16 Then Paul stoode vp and beckened with the hand, and said, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, & exalted the people when they dwelt in the land of f Egypt, and with an high arme brought them out thereof.

f Here is declared the great patience and long suffering of God before he punisheth. Iosh. 24. 2.

18 And about the time g of fourtie yeeres, suffred he their manners in the Wilderues.

g Ye shall finde by the computation of the yeeres, that they were not fully accomplished, but there lacked 3 yeeres of nyne from the birth of Isaac to the distribution of the lande of Chanaan. 1. Num. 26. 1. Samuel. 13. 1. Kings. 6. 1. 2 Sam. 26 13. psal. 89. 35, 36.

19 And he destroyed seuen nations in the land of Chanaan, and h deuided their land to them by lot.

h Iosh. 11. 1.

20 Then after warde hee gaue vnto them i Judges about foure hundreth and fiftie yeeres, vnto the time of Samuel the Prophet.

i For these 450 yeeres were not fully accomplished, but there lacked 3 yeeres of nyne from the birth of Isaac to the distribution of the lande of Chanaan. 1. Num. 26. 1. Samuel. 13. 1. & 16. 1. 1 Sam. 26 13. psal. 89. 35, 36.

21 So after that they desired a k king, and God gaue vnto them l Saul, the sonne of Cis, a man of the tribe of Benjamin, by the space of fourtie yeeres.

k Act. 11. 1.

22 And after he had take him away, he raysed vp m Dauid to bee their king, of whome he witnessed, saying, I haue found Dauid the sonne of Jesse, a man after mine owne heart, which will do all things that I will.

l Mat. 1. 1 mar. 1. 2. luk. 3. 23.

23 Of this mans seede hath God n according to his promes raysed vp to Israel, the Sauiour Jesus:

m 1 Sam. 16. 13. psal. 89. 21, 22.

24 When o John had first preached before his comming the baptisme of repentance to all the people of Israel.

n Mat. 1. 21. luk. 2. 11. joh. 1. 20.

25 And when John had fulfilled his p course, he said, q Whō ye thinke that I am, I am not he: but beholde, there cōmeth one after me, whose shoe of his feete I am not worthie to loose.

o Mat. 3. 1 mar. 1. 2. luk. 3. 3, 5.

p When his office drew to an end, he sent his disciple to go to Christ Mat. 11. 2 joh. 1. 20.

q Mat. 3. 11 mar. 1. 7 joh. 1. 20.

26 Ye men and brethren, children of þ generation of Abraham, and whosoeuer among you feareth God, to you is the

i That is, the message and tydings of saluation.

k He reuileth them for their ignorance.

l Although they reade the Law, yet their hearts are so couered, that they can not vnderstand it. Cor. 3.14. Matth. 27.22. mark. 15.13. luke 23.23. iohn 19.6.

m In Christ all the promises are Yea, and Amen, 2. Cor. 1.20. Matth. 28.2,6. mark. 16.6. luke 24.6. iohn 20.13.

n In that he was borne and raysed. Psal. 2.7 Hebr. 1.5. & 5.5.

Esai 55.3. o Meaning, that he would faithfully accomplish ϸ promises which he made of his free mercie to ϸ forefathers: and he sheweth that as ϸ grace, which God hath giuen to his Sonne, is permanent for euer: so likewise the life of the Sonne is eternall. Psalm 16.10. chap. 2.31. 1. King. 2.10. chap. 13.36.

Habak. 1.5. p Ye perpoynt them sharpely because sciences would not preuaile.

q Which is, vengeance vnspeakeable, for the contempt of Gods worde.

is the worde of this saluation sent.

27 For the inhabitantes of Ierusalē, & their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, yet desired they Pilate to kill him.

29 And when they had fulfilled all thinges that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God raised him vp from the dead.

31 And hee was seene many dayes of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And wee declare vnto you, ϸ touching the promes made vnto ϸ fathers,

33 God hath fulfilled it vnto vs their children, in that he raysed vp Iesus, euen as it is written in the second Psalme, Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that he raysed him vp from the dead, no more to returne to the graue, he hath said thus, I Will giue you the holy thinges of Dauid, which are faithfull.

35 Wherefore he saith also in another place, Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after hee had serued his time by the counsell of God, hee slept, and was layde with his fathers, and sawe corruption.

37 But he whom God raised vp, sawe no corruption.

38 Be it knowne vnto you therefore, men [and] brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all thinges, from which ye could not be iustified by the Lawe of Moses, by him euery one that beleeueth, is iustified.

40 Beware therfore, least ϸ come vpō you, which is spoken of in the Prophets,

41 Behold ye despisers, & wonder, and vanish away: for I worke a worke in your daies, a worke which ye shal not beleeue, if a man would declare it you.

42 ¶ And whē they were come out of the Synagogue of ϸ Iewes, ϸ Gentiles besought, that they would preach these words to them the next Sabbath day.

43 Nowe when the Congregation was dissolued, many of the Iewes, and Proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

44 And the next Sabbath day came almost the whole citie together, to heare the worde of God.

45 But when the Iewes sawe the people, they were full of r enuie, and spake against those things which were spoken of Paul, contrarying them, and railing on [them.]

46 Then Paul and Barnabas spake boldely, and sayde, It was necessarie that the worde of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthie of t euerlasting life, loe, wee turne to the Gentiles.

47 For so hath the Lord cōmanded vs, saying, I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the worde of the Lorde: and as many as were ordeined vnto eternall life beleeued.

49 Thus the word of the Lord was published throughout ϸ whole countrey.

50 But the Iewes stirred certaine deuoute and honourable women and the chiefe men of the citie, and raysed persecution against Paul and Barnabas, and expelled them out of their coastes.

51 But they shooke off the dust of their feete against them, and came vnto Iconium.

52 And the disciples were filled with ioye, and with the holy Ghost.

r They vilifie and hate the Gentiles should be made equall with them.

Mat. 10.6.

t Which is to know our owne God and whome he hath sent, Iesus Christ. Iohn. 17.3. 1. Ioh. 5.20.

u Hauing cast beleeue out they whome God hath appoynted before all beginnings to be saued.

v He meaneth superstitious women, ϸ sucke as were led with a blinde zeale, albeit the common people receiued then gospell ϸ repentance. Luke speaketh as the text lay before his eyes.

Matth. 14. mark. 6. Luke 4. chap. 18.6.

## CHAP. XIIII.

1 God giueth successe to his worde, 6 Paul and Barnabas preach at Iconium, and are persecuted. 12 At Lystra they would doe sacrifice to Barnabas and Paul: which refuseth, and exhort the people to worship the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience. 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

AND it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of ϸ Iewes and of the Grecians beleeued.

2 But the x vnbeleeuing Iewes stirred vp and corrupted the mindes of the Gentiles against the brethren.

3 So there fore they abode there a long time, & spake boldly in the Lorde, which gaue testimonie vnto the worde of his

x Which will in no wise be brought from their wicked error, but rather suffer extremitie.

said vnto Barnabas, Let vs returne, & visite our brethren in euery cite, where we haue preached þ word of the Lorde, [and see howe they do.

37 And Barnabas ' counselled to take with them John called Marke.

38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, & went not with them to the worke.

39 Then were they so stirred, that they ᵖ departed asunder one from the other, so that Barnabas tooke Marke, & sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

1 When Paul had reconciled Timothe, he tooke him with him. 4 The Spirit calleth them from one countrey to another. 6 Lydia is converted. 16 Paul & Silas imprisoned, comforteth the Iailer. 37 And are deliuered as Romanes.

THen came he to Derbe and to Lystra: and beholde, a certaine disciple was there named * Timotheus, a womans sonne, which was a Iewesse & beleeued, but his father was a Grecian.

2 Of whom the brethē which were at Lystra and Iconium, reported well.

3 Therefore Paul woulde that hee should goe forth with him, and tooke & circumcised him, because of the Iewes, which were in those quarters: for they knew all, that his father was a Grecia.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Jerusalem.

5 And so were the Churches stablished in the faith, & encreased in number daily.

6 ¶ Now whē they had gone through out Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia.

7 The came they to Mysia, & sought to goe into Bithynia: but the Spirit ' suffered them not.

8 Therfore they passed through Mysia, and came downe to Troas,

9 where a vision appeared to Paul in the night. There stoode a man of Macedonia, and prayed him, saying, Come into Macedonia and helpe vs.

10 And after he had seene the vision, immediatly wee prepared to goe into Macedonia, beeing ᶜ assured that the Lord had called vs to preach the Gospel vnto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, & the next day to ' Neapolis,

12 ¶ And from thence to Philippi, which is the cheefe cite in the partes of Macedonia, and whose inhabitantes came from Rome to dwell there, and we were in that cite abiding certaine dayes.

13 And on the Sabbath day, we went out of the cite, besides a riuer, where they were wont to pray: and we sate downe, & spake vnto the women, which were come together.

14 And a certaine woman named Lydia, a seller of purple, of the cite of þ Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that shee attended vnto the things which Paul spake.

15 And when she was baptized, and her household, shee besought vs, saying, If ye haue iudged me to be faithfull to the Lord, come into mine house, and abide there: and she constrained vs.

16 And it came to passe that as wee went to prayer, a certaine maide hauing * a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are þ seruants of the most high God, which shew vnto vs the ' way of saluation.

18 And this did she many dayes: but Paul being grieued, turned about, and said to the spirit, I command thee in the Name of Jesus Christ, that thou come out of her. And hee came out the same houre.

19 Nowe when her masters sawe that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto þ Magistrates,

20 And brought them to the Gouernours, saying, These men which are Iewes, trouble our cite,

21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also arose vp together against them, and the Gouernours rent ᵐ their clothes, and ᵐ commanded [them] to be beaten with roddes.

23 And whē they had beaten thē sore, they cast them into prison, cōmanding the

f Would take John &c.

p God suffereth the most perfite to fall, and yet turneth their infirmite to the setting forth of his glorie, as this breache of cōpany caused him more to be preached in mo places.

Rom. 16 21. phil. 1 19. 2 tim. 3. 2.

a Least the Iewes should debarre them all care that were prophane and wretched.

b God shutteth not onely men, but also apportioneth countries where his worde shalbe preached, and onlo as pe thinketh him good.

c Meaning, As the lotte, &c.

d Called also Antigonia, and Alexandria.

e The diuine motion ought diligently to be marked of the Christian, that he may frame himself to the holy Ghost.

f Which is in the borders of Thracia and Macedonia.

g In Greeke and Latine the word is called Colonia which can not otherwise be well expressed but by such circumlocution of words.

h Where the Christians accustomed to assemble their Church, when the infidels preuented them.

Leuit. 20. 27. deu. 18. 10, 11. 1. sam. 28. 7.

i Which could gesse and foresee some of things past, present & to come: which knowledge in many things God permitted to þ deuil.

k Satan, although hee spake þ truth, yet was his meaning fictious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strāge religiō.

l For Satans subtilties sake rebuked, and also to shewe that Satan & the Spirit of God taught both one doctrine, Reade Mat. 2. 14.

m To wit, the clothes of Paul and Silas.

2. Cor. 11. 25. 1. thes. 2. 2.

the iayler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feete fast in the stockes.

[Or in the bottom of the prison, or in a dungeon.

25 Now at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.

26 And sodenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, hee drewe out his swoorde, and woulde haue killed himselfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loud voice, saying, Doe thy selfe no harme: for wee are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and saide, Sirs, what must I do to be saued?

31 And they said, Beleeue in the Lord Iesus Christ, and thou shalt be saued, & thine household.

32 And they preached vnto him the word of the Lorde, and to all that were in his house.

33 And he tooke them the same houre of the night, and washed their stripes and was baptised with all that belonged vnto him, straight way.

[Or, wounds, or hurts.

34 And when hee had brought them into his house, he set meate before thē, and reioyced that hee with all his household beleeued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those men go.

[Greeke, he set the table.

36 Then the keeper of the prison tolde these wordes vnto Paul saying, The gouernours haue sent to loose you: now therefore get you hence, & go in peace.

[The gouernours were the chiefe magistrates in the market, and euery citie, whose office was, they had rods and axes, &c.

37 Then saide Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

[A Romane had authoritie to beat or put to death any man Romane, but the Romanes them selues by the consent of the people

38 And the sergeants told these words vnto the Gouernours, who feared when they heard that they were Romanes.

[For the punishment was great against them that did iniurie to a citizen Romane.

39 Then came they & prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

## CHAP. XVII.

1 Paul commeth to Thessalonica. 4 Where some receiue him, & other resist & beate him. 10 To Berea. The Scriptures. 13 He disputeth at Athens. A description of the same.

NOw as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, & three Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffred, and risen again from the dead: and this is Iesus Christ, who, said he, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine vagabondes and wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, and made assault against the house of Iason, and sought to bring them out to the people.

[a Like quarelpicking they vse to argument. Christ & these be the weapons where with the world continually fighteth against the members of Christ, treason and sedition.

6 But when they founde them not, they drewe Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

[a Extreme excellent of hatred by more prompt & courageous in restoring & mayntayning of Gods lawe be cōpared, the of Berea with them of Thessalonica who persecuted the Apostles in Berea

7 Whome Iason hath receiued, and these all doe against the decrees of Cesar saying that there is another King, one Iesus.

8 Then they troubled the people, & the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

[This was not more to escape their cruelnes which had heard were in hand also to murther them, but also to increase their fayth.

11 These were also more noble men then they which were at Thessalonica, which receiued the worde with all readines, and searched the Scriptures daily, whether those things were so.

12 There-

12 Therfore many of them beleeued, and of honest Women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knewe, that the Worde of God was also preached of Paul at Berea, they came thither also, and moued the people.

14 But by and by the brethren sent a way Paul to go as it were to the sea: but Silas and Timotheus abode there stil.

15 And they that did conduct Paul, brought him vnto Athens: and when they had receiued a commaundemẽt vnto Silas & Timotheus that they should come to him at once, they departed.

16 ¶ Nowe while Paul wayted for them at Athens, his spirit was stirred in him, when hee sawe the cite subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with thẽ that were religious, and in the market daily with whomsoeuer he met.

18 Then certaine Philosophers of the Epicures, and of the Stoikes, disputed with him, and some said, What will this babbler say? Others said, He seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him vnto Mars streete, saying, May we not knowe, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, gaue themselues to nothing els, but either to tell, or to heare some newes.

22 Then Paul stoode in the middes of Mars streete, and said, Ye men of Athens, I perceiue that in all things yee are to superstitious.

23 For as I passed by, and beheld your deuotions, I found an altar wherin was written, VNTO THE VNKNOWEN GOD. Whome yee then ignorantly worshippe, him shewe I vnto you.

24 God that made the world, and all things that are therein, seeing that he is Lord of heauen & earth, dwelleth not in temples made with hands.

25 Neither is worshipped with mens handes, as though he needed any thing, seeing hee giueth to all life and breath and all things,

26 And hath made of one blood all mankinde, to dwell on all the face of the earth, and hath assigned the times which were ordeined before, and the bounds of their habitation,

27 That they should seeke the Lord, if so be they might haue groped after him, and found him, though doubtles he be not farre from euery one of vs.

28 For in him we liue and moue, and haue our being, as also certaine of your owne Poets haue said, For we are also his generation.

29 Forasmuch then, as we are the generatiõ of God, we ought not to thinke that the Godhead is like vnto golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God regarded not: but nowe he admonisheth all men euery where to repent,

31 Because hee hath appointed a day in the which he will iudge the worlde in righteousnes, by that man whome hee hath appointed whereof he hath giuen an assurance to all men, in that hee hath raised him from the dead.

32 Nowe when they hearde of the resurrection from the dead, some mocked, and other said, Wee will heare thee agame of this thing.

33 And so Paul departed from amõg them.

34 Howbeit certaine men claue vnto Paul, and beleeued: among whom was also Denis Areopagita, and a woman named Damaris, and other with them.

## CHAP. XVIII.

1 Paul laboureth with his handes, and preacheth at Corinthus. 6 He is reuiled of the Iewes. 8 Hee conuerteth many. 9 And comforted of the Lorde. 13 Gallio refuseth to meddle with religion. 18 Paul vowe. 21 His fayth in the prouidence of God. 22 And care for the brethren.

AFter these things, Paul departed from Athenes, and came to Corinthus,

2 And found a certaine Iew, named Aquila, borne in Pontus, lately come from Italie and his wife Priscilla (because that Claudius had commaunded all Iewes to departe from Rome) he came vnto them.

3 And because hee was of the same craft, he abode with them & wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now

---

30 but hee commaundeth all men euery where to repent.

a That cite which, was the fountayne of all knowledge, notwithstanding the most parte of them sunke in most horrible idolatrie.

b Which was his feruent zeale towardes Gods glorie, that he was moued to amplifie the same with his seruent affection, as he taught after ward to Timothie.

c Who before that, is after the Greeke maner added, Seluere.

d Who taught that there was only true seluere, which notwithstanding they neuer attained vnto.

e Of Aratus, a Cilician poet, whose sentence Paul here alleageth.

f Of all these sorte of people Paul was accused of the chief of the Epicures, which were Atheistes, and denyed there was any God, or prouidence in him.

g Which was all one as if he had called him a babbler.

h Because Paul taught an vnknowen God.

i Whome yee then ignorantly worshippe.

k Meaning heare of the resurrection.

l Of which was also Dionysius Areopagita, conuerted by Paul, taken as an example for many to bring them to the true knowledge of God.

Before man was created, God had appointed his place and condition.

m This sentence as touching the time & changes of the worlde, as also some prophecies out of scripture, & others come to vnderstanding.

n Here groupe in darkenes till Christ the true light shine in their hearts.

o As Aratus and others.

p By the commaundement of God.

q Or, a iudge of Mars street.

r Before this time God had winked at their ignorance, and did not punish it as it deserued.

s That is, sent out the preachers of his worde, and not of mere particularnes: for wheresoeuer seuerally with out the lawe, that, die withe out the Lawe.

t Or, a iudge of Mars street.

u This was Claudius Cesar who then was Emperour.

v This he did where euer hee came but principally at Corinthus, because of the false Apostles which preached without wages to turne the people to their fauour.

c Of parchillis which they were made of skins.

5 Nowe when Silas and Timothe-
us were come from Macedonia, Paul
burned in spirite, testifying to ꝑ Iewes
that Iesus was the Christ.

6 And when they resisted and blas-
phemed, hee * shooke his rayment,
and saide vnto them, ‘ Your blood be
vpon your owne head: I am cleane:
from hence fooreth will I goe vnto the
Gentiles.

7 So he departed thence, and entred
into a certaine mans house, named Iu-
stus, a worshipper of God, whose house
ioyned hard to the Synagogue.

8 And ‘ Crispus the chiefe ruler of the
Synagogue, beleeued in the Lord with
all his household: and many of the Cor-
inthians hearing it, beleeued and were
baptized.

9 Then saide the Lord to Paul in the
night by a vision, Feare not, but speake,
and holde not thy peace.

10 For I am with thee, and no man
shall lay hands on thee to hurt thee: for
I haue much people in this citie.

11 So he continued there a yeere and
sixe moneths, ‡ taught the word of God
among them.

12 ¶ Now when Gallio was Depu-
tie of Achaia, the Iewes arose with
one accorde against Paul, and brought
him to the iudgement seate,

13 Saying. This felowe perswadeth
men to worshippe God contrarie to the
ꝑ Lawe.

14 And as Paul was about to open
his mouth, Gallio said vnto the Iewes,
If it were a matter of wrong, or an euill
deede, O ye Iewes, I would according
to reason maintaine you.

15 But if it be a question of words, and
names, and of your Lawe, looke ye to it
your selues: for I will bee no iudge of
those thinges.

16 And hee draue them frō the iudge-
ment seate.

17 Then tooke all ꝑ Grecians ‖ Sosthe-
nes ꝑ chiefe ruler of the Synagogue,
and beate him before the iudgement
seate: but Gallio cared nothing for those
thinges.

18 But when Paul had tarried there
yet a good while, hee tooke leaue of the
brethren and sayled into Syria ‡ with
him Priscilla and Aquila after that hee
had shorne his head in Cenchrea: for he
had a ‘ vowe.

19 Then hee came to Ephesus, and
left them there: but hee entred into the
Synagogue and disputed with the
Iewes.

20 Who desired him to tarie a longer
time with them: but he would not con-
sent,

21 But bade them farewell, saying, I
must needes keepe this feast that com-
meth, in Ierusalem: but I will returne
againe vnto you, ‘ if God will. So hee
sayled from Ephesus.

22 ¶ And when hee came downe to
‘ Cesarea, hee went vp to Ierusalem:
and when he had saluted the Church, he
went downe vnto Antiochia.

23 Now when he had tarried [there]
a while, he departed, and went through
the countrey of Galatia and Phrygia
by order, strengthening all the disciples.

24 And a certaine Iewe named * A-
pollos, borne at Alexandria, came to E-
phesus, an eloquent man, and mighty
in the Scriptures.

25 The same was ‘ instructed in the
way of the Lorde, and he spake feruent-
ly in the spirit, and taught diligently the
thinges of the Lorde, and knewe but the
" baptisme of Iohn onely.

26 And hee began to speake bolde-
ly in the Synagogue. Whome when
Aquila and Priscilla had heard, they
tooke him vnto them, and ‘ expoun-
ded vnto him the ° Waye of God more
perfectly.

27 And when he was minded to goe
into Achaia the brethren exhorting him,
wrote to the disciples to receiue him: and
after hee was come thither, hee holpe
thē much which had beleeued through
grace.

28 For mightily he confuted publike-
ly the Iewes with great vehemencie,
shewing by the Scriptures, that Iesus
was the Christ.

## CHAP. XIX

*6 The holy Ghost is giuen by Paules handes. o The Iewes blaspheme his doctrine which was confirmed by miracles. 13 The rashnesse and punishment of the conuicts. 19 and the feare that came thereof. 24 Demetrius raiseth a tradition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaseth by his towne clarke.*

AND it came to passe, while
Apollos was at Corinthus,
that Paul when hee passed
through the vpper coastes,
came to Ephesus, and founde certaine
disciples,

2 And saide vnto them, Haue ye receiu-
ed the ‘ holy Ghost since yee beleeued?
And they said vnto him, We haue not so
much as heard whether there be an ho-
ly Ghost.

d And bapted
with a certaine
zeale.

e chap. 13.51
matth. 10.14.
e Because they
haue none re-
medie, he denoū-
ceth the vengeance of God
against them
though these
owne fault.

‡.Cor.1.14.

f God promi-
seth him a spe-
ciall protecti-
on, whereby he
would defende
him from the
violent rage of
his enemies.

‖Or, Greca.

g They accu-
sed him because
he transgressed
the seruice of
God appoyn-
ted by the Law.

h Of whom is
spoken, 1.Cor.
1.1.

i Paul did shew
heare with the
Iewes vnkin-
nes which as
yet were not
sufficiently in-
structed.
Num.6.18.
chap.21.24.

1.Cor.4.19.
and 14.15.

k Called Cesa-
rea Stratonis.

1.Cor.1.12.

‖Or, well in-
structed.

l That is, was
somewhat en-
tred.

m He had but
as yet the first
principles of
Christs religi-
on, and his bap-
tisme is here
to vnderstand
for the doc-
trine.

n This great
learned & elo-
quent man be-
ginneth not to
be taught of a
poore craftes
man.

o The waye of
salvation.

p The holy
Ghost.

3 And

b Speaking, whatsoeuer they did professe or take baptisme, for to be baptised in Iohns baptisme signified to professe the doctrine which he taught, & so did with the signe of baptisme to be baptised in the Name of the Father &c. to be ordered and consecrate vnto him: to be baptised in the death of Christ, for the death, into one bodie, into remission of sinnes &c. that is, we be buried with Christ by baptisme into death, & that we must grow in Christ our head and cast our sinnes away by the blood of Christ. Matth. 3. 11. marke 1. 8. luke 3. 16. iohn 1. 27. act. 19. 1. 5. & 2. 2. and 11. 16.

c Indued with the visible graces of the holy Ghost.

d That is, of a certaine man so named.

e That was confirmed the holy Ghost, to confirme Iohns ministerie in that he bare witnesse of Christ, & to shew him, of whom he spake.

f That is, without any further instruction of Gods worde.

3 And he said vnto thē, b Vnto What were ye then baptized? And they sayde, Vnto Iohns baptisme.

4 Then sayde Paul, c Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they shoulde beleeue in him, which shoulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were d baptized in the Name of the Lorde Iesus.

6 And Paul layde his handes vpon them, and the holy Ghost came on thē, and they spake the tongues, and prophesied.

7 And all the mē were about twelue.

8 ¶ Moreouer he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the thinges that appertayne to the kingdome of God.

9 But when certaine were hardened, and disobeyed, speaking euill of the way of God before the multitude, he departed from them, & separated the disciples, and disputed dayly in the schole of one e Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the handes of Paul,

12 So that frō his body were brought vnto the sicke, f kerchefes or handkercheefs, and the diseases departed from them, and the euill spirites went out of them.

13 Then certayne of the vagabonde Iewes, exorcistes, tooke in hande to name ouer them which had euill spirits, the Name of the Lorde Iesus, saying, We g adiure you by Iesus, whom Paul preacheth.

14 And there were certaine sonnes of Sceua a Iewe, the Priest, (about seuen which did this)

15 And the euill spirite answered, and sayde, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in whom the euil spirit was, ranne on them, and ouercame them, and preuailed against thē, so that they fled out of that house, naked, and wounded.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

18 And many that beleeued came and confessed, and shewed their workes.

19 Many also of them, which vsed curious arts, brought their bookes & burned them before all men, and they counted the price of them, and founde it fifte thousand peces of siluer.

20 So the word of God grewe mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed by the spirite to passe through Macedonia and Achaia, and to go to Ierusalem, saying, After I haue beene there, I must also see Rome.

22 So sent he into Macedonia two of thē that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that h way.

24 For a certaine man named Demetrius a siluer smith, which made siluer temples of Diana, i brought great gaines vnto the craftes men:

25 Whome hee called together, with the workemen of like things, and sayde, Syrs, yee knowe that by this craft we haue our goods.

26 Moreouer ye see & heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands:

27 So that not onely this thing is dangerous vnto vs, that k state should be reproued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it woulde come to passe that her magnificence (which all Asia & the world worshippeth) shoulde be destroyed.

28 Nowe when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole cite was ful of confusion, and they rushed into the common place with one assent, and caught l Gaius, and m Aristarchus, men of Macedoma, and Pauls companions of his iourney.

30 And when Paul woulde haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his frendes, sent vnto him, desiring him that he woulde not present him

g That is, declared by confession of their sinnes and by their good workes that they were faithfull.

h Then meaneth he of our manner about seruing of markes.

By the motion of the holy Ghost, he determoke that iourney.

i That is, about the state of the Christians for they conteemed the Christians because they left the olde religion. 19. brought in another trade of beginne.

k Iohnes. What impietie doth not accompanie a man vnto.

l He was moued with his practise and the others for them beliefe so that they would rather lose both their liues and religion then their further game.

m Meaning their arte and occupation.

Religion is his second argument which he lesse esteemeth then his profit: therefore puffeth at all, which thing is contrary to the doings of y faithfull for they esteeme religion aboue all.

n Or ground: by his religion vpon the multitude and authoritie of the worlde, as do the Papists. Rom. 16. 17. 1. Cor. 1. 14. Colos. 4. 10.

himselfe in the common place.

32 Some therefore cried one thing, & some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together.

q Alex. let him in on the place where the people could not come nere him but where they might well heare his voyce.

33 And some of the companie drew forth Alexander, the Jewes thrusting him forwards. Alexander thē beckened with the hand, and would have excused the matter to the people.

34 But when they knewe that he was a Jewe, there arose a shout almost for ỹ space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne clarke, when hee had stayed the people, said, Ye men of Ephesus, what man is it that knoweth not howe that the citie of the Ephesians is a worshipper of ỹ great goddesse Diana, and of the image, which came downe from Jupiter?

r Antiquitie & the courteousnesse of the people brought in this superstition: for it is manifest that the Temple being repaired seuen times, this image was never changed Plin. lib. 16. 40. by such delusions ỹ world is most easily abused.

36 Seeing then ỹ no man can ſ speake against these thinges, ye ought to be appeased, and to do nothing rashly.

37 For ye have brought hither these men, which have neither committed sacrilege, neyther doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, have a matter against any man, the Lawe is open, and there are deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may bee determined in a lawfull assemblie.

40 For we are euen in icopardie to be accused of this daies sedition, forasmuch as there is no cause, whereby wee may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

## CHAP. XX.

Paul goeth into Macedonia, and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Troas hee rayseth vp Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by ship towards Jerusalem.

NOwe after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to go into Macedonia.

2 And when hee had gone through those partes, and had exhorted thē with many words, he came into Grecia.

3 And hauing tarried there three moneths, because the Jewes layed wayte for him, as hee was about to sayle into Syria, hee purposed to returne through Macedonia.

4 And there accompanied him into Asia So pater of Beroea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia Tychicus, and Trophimus.

5 These went before, and tarried vs at Troas.

6 And we sailed forth frō Philippi, after the daies of vnleauened bread, and came vnto them to Troas in fiue daies, where we abode seuen dayes.

s De remayned there these dayes, because he had better opportunitie to edifie also the abolishing of the Lawe was not yet knowen.

7 And the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, readie to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lights in an vpper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the third loft, and was taken vp dead.

t To celebrate the Lords supper, Cap. 2. 46.

10 But Paul went downe, and layed him selfe vpon him, and imbraced him, saying, Trouble not your selues: for his life is in him.

u We. Or, boy.

11 So when Paul was come vp again, and had broken bread, and eaten, he communed a long while till the dawning of the day, and so he departed.

12 And they brought the boye aliue, and they were not a little comforted.

13 ¶ Then we went forth to ship, and sayled vnto the citie Assos, that wee might receyue Paul there: for so had he appointed, and would him selfe goe a foote.

x Which was a citie of Troas, cal'ed otherwise Apollonia, Plin. lib. 5. chap. 30.

14 Nowe when hee was come vnto vs to Assos, and wee had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, & the next day wee arriued at Samos, and tarryed at Trogyllium: the next day wee came to Miletum.

16 For Paul had determined to sayle by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possible, at Jerusalem, at the day of Pentecost.

Or, Mation-ede.

17 ¶ Wherefore from Miletum hee sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to

him, he ſaid vnto them, Ye knowe from the firſt day that I came into Aſia, after what maner I haue bene with you at all ſeaſons,

19 [c] Serueing the Lord with all [d] modeſtie, and with many teares, and tentations, which came vnto mee by the layings awaite of the Iewes,

20 And how I kept backe nothing that was profitable, but haue ſhewed you, and taught you openly, & throughout euery houſe,

21 Witneſſing both to the Iewes, and alſo to the Grecians the repentance toward God, and faith towarde our Lorde Jeſus Chriſt.

22 And nowe behold, I [e] bounde in the ſpirit vnto Jeruſalem, and knowe not what thinges ſhall come vnto mee there,

23 Saue that the holy Ghoſt [f] witneſſeth in euery citie, ſaying, that bandes and afflictions abide me.

24 But I paſſe not at all, neyther is my life deare vnto my ſelfe, ſo that I may fulfill my courſe with ioye, and the miniſtration which I haue receiued of the Lord Jeſus, to teſtifie the Goſpel of the grace of God.

25 And nowe beholde, I knowe that henceforth ye all, through whom I haue gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to recorde this day, that I am pure frō the [m] blood of all men.

27 For I haue kept nothing backe, but haue ſhewed you [n] all the counſell of God.

28 Take heede therefore vnto your ſelues, and to all the flocke, whereof the holy Ghoſt hath made you Ouerſeers, to feede [p] the Church of God, which he hath purchaſed with his owne blood.

29 For I knowe this, that after my departing ſhall grieuous wolues enter in among you, not ſparing the flocke.

30 Moreouer, of your owne ſelues ſhal men ariſe ſpeaking [q] peruerſe thinges, to drawe diſciples after them.

31 Therefore watch and remember, that by the ſpace of three yeeres I ceaſed not to warne euery one, both night and day with teares.

32 And nowe brethren, I commende you to God, & to the worde of his grace, which is able to builde further, and to giue you an inheritance among all them which are ſanctified.

33 I haue coueted no mans ſiluer, nor golde, nor apparell.

34 Yea, ye knowe, that theſe handes haue miniſtred vnto my [r] neceſſities, and to them that were with me.

35 I haue ſhewed you all thinges, howe that ſo labouring, ye ought to ſupport the weake, and to remember the wordes of the Lord Jeſus, howe that he ſaide, [s] It is a bleſſed thing to giue, rather then to receiue.

36 And when he had thus ſpoken, he kneeled downe, and prayed with the all.

37 Then they wept all abundantly, & fell on Pauls necke, and kiſſed him,

38 Being chiefly ſore for the wordes which hee ſpake, That they ſhoulde ſee his face no more. And they accompanied him vnto the ſhippe.

## CHAP. XXI.

AND as we launched forth, & were departed frō them, we came with a ſtraight courſe vnto Coos, and the day following vnto the Rhodes, & from thence vnto Patara.

2 And we founde a ſhip that went ouer vnto Phenice, and went aboorde, and ſet forth.

3 And when wee had diſcouered Cyprus, we left it on the left hand, and ſayled towarde Syria, and arriued at Tyrus: for there the ſhippe vnladed the burden.

4 And when we had found diſciples, wee tarryed there ſeuen dayes. And they colde Paul [t] through the Spirite, that he ſhould not go vp to Jeruſalem.

5 But whē the daies were ended, we departed, & went our way, and they all accompanied vs with their wiues and children, euen out of the citie: & we kneeling downe on the ſhoare, prayed.

6 Then when we had imbraced one another, wee tooke ſhip, and they returned home.

7 And when we had ended the courſe from Tyrus, we arriued at Ptolemais, and ſaluted the brethrē, and abode with them one day.

8 And the next day, Paul and they that were with him, departed, and came vnto Ceſarea: and wee entred into the houſe of [x] Philip the Euangeliſt, which was one of the [y] ſeuē Deacons, and

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c In my vocation and miniſterie.
d Ebr. bering is contrary to boaſting and the meaneth, which workes are beſt knowē vnto the ſeruants of Jeſus Chriſt.
e In my iudgement, my determinate purpoſe.
f Which is the warning to God by newe worke of life.
g Which is the teſtifying of the grace, which Chriſt doth offer vnto. h That is, by the impulſion and commandement of the holy Ghoſt, who doth worke me as with a hand.
i By the Prophets.
k Jeruſalem. I am not the occaſion of any of your deſtructions.
m Which concerneth your ſaluation.
n That which appertaineth to the humanitie of Chriſt is here attributed to his diuinitie, becauſe of the communion of the properties, and vnion of the two natures in one perſon.
p Through cheer ambition, which is neither of al three ſorte and wicked meſſe.
q To increaſe your with further graces, & to ſtrengthen you in the true knowledge of God, & to make you meete to receiue all temporall neceſſaries of grace till the time of your departure out of this life, which is called the kingdome of God.
r Which were poore, & ſo them.

s Although this be not properly to bee written any one place, yet it is gathered of diuers places of the Scripture in effect.

t. Cor. 4. 12. 1. thel. 2. 9. 2. thes. 3. 8.

5 The common prayers of the faithfull. 8 Philippes foure daughters prophecieth. 11 Paulo conſtancie to beare the croſſe, as Agabus & others foreſpake, although he was otherwiſe counſelled by his brethren. 28 The great danger that he was in, and howe he eſcaped.

x Although this be not properly to bee written any one place, yet it is gathered of diuers places of the Scripture in effect.

y Chap. 6. 5.

z This office of Deaconſhip was but for a time, according as the congregation had need of, or otherwiſe.

and abode with him.

9 Now he had foure daughters virgins, which did prophecie.

10 And as we taried there many daies, there came a certaine Prophet from Judea, named Agabus.

11 And when he was come vnto vs, he tooke Pauls girdle, and bound his own hands and feete, and said, Thus sayeth the holy Ghost, So shall the Jewes at Jerusalem binde the man that oweth this girdle, and shal deliuer him into the hands of the Gentiles.

12 And when wee had heard these things, both wee and other of the same place besought him that hee would not go vp to Jerusalem.

13 Then Paul answered, and saide, What do ye weeping and breaking mine heart? For I am readie not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus.

14 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those daies we trussed vp our fardels, and went vp to Jerusalem.

16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whome wee should lodge.

17 And when we were come to Jerusalem, the brethren receiued vs gladly.

18 And the next day Paul went in with vs vnto † James: and all the Elders were there assembled.

19 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

20 So when they heard it, they glorified the Lord, & saide vnto him, Thou seest, brother, how many thousande Jewes there are which beleeue, & they are all zealous of the Law.

21 Now they are informed of thee, that thou teachest all the Jewes which are among the Gentiles, to forsake Moses, and sayst, that they ought not to circumcise their children, neither to liue after the customes.

22 What is then? the multitude must needes come together: for they shall heare that thou art come.

23 Do therefore this that wee say to thee. Wee haue ‖ foure men, which haue made a vowe.

24 Them take, and purifie thy selfe with them, and contribute with them, ‖ they may † shaue their heads: & all shall knowe that those things, whereof they haue bene informed concerning thee, are nothing, but that thou thy self also walkest and keepest the Law.

25 For as touching the Gentiles, which beleeue, we haue written, and determined * ‖ they obserue no such thing, but that they keepe themselues from things offred to idoles, and from blood, and from that that is strangled, and frō fornication.

26 Then Paul tooke the men, and ‖ next day was purified with them, and entred into the Temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offred for euery one of them.

27 And when the seuen dayes were almost ended, the Jewes which were of Asia (when they saide him in the Temple) moued all the people, and ‖ laide handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the law, & this place: moreouer, hee hath brought Grecians into the Temple, and hath ‖ polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then all the citie was moued, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and forthwith ‖ doores were shut.

31 But as they went about to kill him, tydings came vnto the chefe captaine of the band, that all Jerusalem was on an vproare.

32 Who immediatly tooke souldiers and † Centurions, and ranne downe vnto them: and when they sawe ‖ chief Captaine & the souldiers, they left beating of Paul.

33 Then the chefe captaine came neere and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what hee had done.

34 And one cryed this, another that, among ‖ people. So when he could not know ‖ certaintie for the tumult he cōmanded him to be led into the castle.

35 And when he came vnto ‖ greeces, it was so that he was borne of the souldiers, for the violence of the people.

N.3. 36 For

d God would haue his seruants bauie knowen to the entent that no man should thinke that he call himselfe into vnlfull bondage.

e This was not to make Paul a lyar, but to encourage him against the feare.

f Who was the chefe of superintendent of the Church of Jerusalem.

g That is, according to the maners that our fathers obserued, which were commanded by God.

h Who as yet were not well instructed in Christ.

i The end of this ceremonie was thankesgiuing, and was instituted by God, & partly of ignorance & infirmitie reteined: therefore S. Paul supported therein the weakenes of others, & made himselfe also all men, not hindering his conscience.

Num. 6. 18. chapter 18.

Chap. 15. 20.

Num. 6. 13. Chap. 24. 18.

k In thinking to appease the faithful and to support the offence he falleth into the handes of his enemies.

l By bringing in such as were not circumcised.

m Which were vnder cap taines and had charge ouer an hundred souldiers.

n A notable example of Gods prouidence for the defence of his.

36 For the multitude of the people followed after crying, Away with him.

37 And as Paul should have bene led into the castle, he said vnto the chefe captaine, May I speake vnto thee? who said, Canst thou speake Greeke?

Chap. 5.36 a Ioseph. lib. Antiq. cap. 6 & 7 & de bello Iud. lib. 2. cap. 13.

38 Art not thou the a Egyptian, who before these dayes raised a sedition, and led out into the wildernes foure thousand men that were murtherers?

39 Then Paul said, Doubtles I am a man which am a Iewe, and citizen of b Tarsus, a famous cite in Cilicia, and I beseech thee, suffer me to speake vnto the people.

Chap. 22 3.

40 And when hee had giuen him licence, Paul stoode on the greeces, and beckened with the hande vnto the people: and when there was made great silence, he spake vnto them in the Hebrew tongue, saying,

## CHAP XXII

3 Paul reporteth an account of his life and conuersion. 25 Herecaseth the whip by reason he was a citizen of Rome.

MEn, brethren and fathers, heare my defence nowe towards you.

Or, reason, or excuse.

2 (And when they heard that hee spake in the Hebrew tongue to thē, they kept the more silence, & he said)

3 I am verely a man, which am a Iewe, borne in a Tarsus in Cilicia, but brought vp in this cite at the b feete of Gamaliel, & instructed according to the perfect manner of the lawe of the fathers, and was zealous toward God, as ye all are this day.

Chap. 21 39. a Whereby he declareth his modestie, diligence and docilitie.

4 a And I persecuted this Way vnto the death, binding and deliuering into prison both men and women,

Chap. 8.1. b Or, I was persecutor of the Christians

5 As also the chefe Priest doth beare me witnes, and all the state of the Elders: of b whome also I receyued letters vnto the brethren, and went to Damascus to bring thē which were there, bound vnto Ierusalem, that they might be punished.

Chap. 9.1,2. b To the Iewes to whom the letters were directed.

6 (And so it was, as I iourneyed & was come neere vnto Damascus about noone, that suddenly there shone from heauen a great light round about me.

7 So I fell vnto the earth, and heard a voyce, saying vnto mee, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou, Lord? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer they that were with me, saw in deed a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I saide, What shall I doe, Lord? And the Lord said vnto mee, Arise, and goe into Damascus: and there it shalbe tolde thee of all things, which are appointed for thee to do.

11 So when I could not see for the glorie of that light, I was led by the hand of them that were with me, and came in to Damascus.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good reporte of all the Iewes which dwelt there,

13 Came vnto me, & stoode, & said vnto me, Brother Saul, receiue thy sight: & that same houre I looked vpon him.

14 And he saide, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that a Just one, and shouldest heare the voyce of his mouth.

c This may be referred to the eternall counsel of god, or els to the execution and declaration of the same which followeth here to be made proper.

15 For thou shalt be his witnes vnto all men of the things, which thou hast seene and heard.

16 Now therfore why tariest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the a Name of the Lord.

a Which is Christ, 1. Iohn. 3 1.

17 (And it came to passe, that when I was come againe to Ierusalē, & prayed in the Temple, I was in a trance,

b He sheweth that sinnes can not be washed away but by Christ who is the substance of Baptisme in whom also is comprehended the father and the holy Ghost. Chap. 8.3.

18 And sawe him saying vnto mee, Make haste, and get thee quickely out of Ierusalem: for they will not receiue thy witnes concerning me.

19 Then I saide, Lord, they knowe that I a punished, & beat in euery Synagogue them that beleeued in thee.

a Chap. 7.58.

20 And when the blood of thy martyr Steuen was shed, I also a stood by, and consented vnto his death, and kept the clothes of them that slewe him.

21 Then he said vnto me, Depart: for I will sende thee farre hence vnto the Gentiles.

22 (And they heard him vnto this worde, but then they lift vp their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cried and cast off their clothes, and threwe dust into the aire,

24 The chiefe captaine commanded him to be led into the Castle, and bade that he should be scourged, and examined, that he might know wherfore they cryed so on him.

25 And as they bounde him with thongs,

thongs, Paul saide vnto the Centurion that stoode by, Is it lawfull for you to scourge one that is a ' Romane, and not condemned?

f That because he was borne at Rome, but by reason of his cõtre for Tarsus was inhabited by the Romanes, and had their Colonie, whereof reade Chap. 16.12.

26 Nowe when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, & sayde to him, Tell me, art ꝓ a Romane? And he saide, Yea.

28 And the chiefe captaine answered, with a great summe obtayned I this burgesshyp. Thẽ Paul said, But I was so borne.

g That priuiledge to noblemen is giuen in recompence of seruice to them that serue farre off Rome, and to their childe, though they were not borne in the cite.

29 Then straightway they departed from him, which should haue examined him: and the chiefe Captaine also was afraide, after he knewe that he was a Romane, and that he had bound him.

30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bonds, and commanded the hie Priestes and all their Councill to come together: and he brought Paul, and set him before them.

## CHAP. XXIII.

3 The answere of Paul being smite, and the ouerthrowe of his enemies. 11 The Lorde cõforteth him. 12 And because the Iewes lurke waite for him he is sent to Cesarea.

1 AND Paul beheilde earnestly the Councill, and saide, Men and brethren, I haue in all good conscience serued God vnto this day.

2 Then the hie Priest Ananias commanded thẽ that stoode by, to smite him on the mouth.

h Paul doeth not curse the hie Priest, but denounceth sharpely the punishment of God: both should ꝙthe vnto vs, who vnder pretence of maintayning the Law, doe transgresse it.

3 Then saide Paul to him, God ' will smite thee, thou whited wal: for thou sittest to iudge me according to the Lawe, and commandest thou mee to be smitten contrarie to the Lawe?

i He made this reuerence as it were in mockerie: as if he would say, I know nothing in the man, inasmuch as the office of the hie Priest

Exod. 22. 28. Psal. [illegible] 24. 22

4 And they that stoode by, said, Reuilest thou Gods hie Priest?

5 Then said Paul, I ' knewe not, brethren, that he was the hie Priest: for it is written, ' Thou shalt not speake euill of the Ruler of thy people.

k He meaneth not but there were other priests: but he reprehendeth that for the which the Sadducees that were the chiefe gouernours, should haue giuen ouer.

6 But when Paul perceiued ꝓ the one part were of the Sadducees, & the other of the Pharises, he cried in the Councill, Men and brethren, ' I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when hee had saide this, there was a dissention betweene the Pharises and the Sadducees, so that ꝓ multitude was diuided.

8 * For the Sadducees say ꝓ there is no resurrection neither Angell, nor spirit: but the Pharises confesse both.

* Mat. 22. 23.

9 Then there was a great cry: & the Scribes of the Pharises part rose vp, & stroue, saying, We find none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

l Vnderstanding both names, the Angels and the spirites which be come vnder one denomination, and the resurrection vnder the other part.

10 And when there was a great dissension, the chiefe captaine, fearing least Paul shoulde haue bene pulled in pieces of them, commaunded the souldiers to go downe, and to take him from among them, and to bring him vnto the castel.

11 ¶ Nowe the night following the Lorde stoode by him, and saide, Be of good courage, Paul: for as thou hast testified of me in Jerusalem, so must thou beare witnesse also at Rome.

12 And when the day was come, certaine of the Iewes made an assemblie, and bounde themselues with an ' othe, saying, that they would neither eate nor drinke, till they had killed Paul.

m The vnwise signifieth cursing, as when a man either sweareth, bindeth or wisheth hem selfe to die, &c. to be giuen to the deuil, except he bring his purpose to passe.

13 And they were more then fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests and Elders & said, We haue bounde our selues with a solemne othe, that we wil eate nothing, vntil we haue slaine Paul.

15 Nowe therefore, ye & the Councill signifie to the chiefe captaine, that hee bring him foorth vnto you to morowe, as though ye would knowe some thing more perfectly of him, and we, or euer he come neere, will be ready to kill him.

16 But when Pauls sisters ' sonne heard of their laying awayt, he went, & entred into the castle, and tolde Paul.

n This declareth that God hath to many meanes to deliuer his childe out of danger, as there are creatures in the world, for that the aduersaries cannot conspire to crosse purposes them, but he hath infinite meanes to defeate their wicked practises.

17 And Paul called one of the Centurions vnto him, & saide, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to shewe him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this young man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hande, and went apart with him alone, and asked him, What hast thou to shewe me?

20 And he saide, The Iewes haue conspired to desire thee, that thou wouldest bring foorth Paul to morowe vnto the Councill as though they would inquire somewhat of him more perfectly.

21 But let thẽ not perswade thee: for there lie in waite for him of them, more

then fourty men, which haue bound thē
selues with anothe, that they will ney-
ther eate nor drinke, till they haue killed
him: and nowe are they ready, and wait
for thy promise.

22 The chefe captayne then let the
young man depart and charged him to
speake it to no man, that he had shewed
him these things.

23 And hee called vnto him two cer-
taine Centurions, saying, Make readie
two hundreth soudiers, that they may
goe to Cesarea, and horsemen three score
and ten and two hundreth with dartes,
at the third houre of the night,

24 And let thē make readie an horse
that Paul being set on, may bee brought
safe vnto Felix the Gouernour.

25 And hee wrote an Epistle in this
manner:

26 Claudius Lysias vnto ꝓ most no-
ble Gouernour Felix sendeth greeting.

27 As this man was taken of the
Iewes, and should haue bene killed of
them, I came vpon them with the gar-
rison and rescued him, perceiuing that
he was a Romane.

28 And when I would haue knowē
the cause wherfore they accused him, I
brought him forth into their counsell.

29 There I perceiued ꝓ he was ac-
cused of questions of their lawe, but had
no crime worthy of death, or of bonds.

30 And whē it was shewed me, how
that the Iewes laied waite for the man,
I sent him straightway to thee, & cō-
manded his accusers to speake before
thee the thinges that they had against
him. Fare well.

31 Then the souldiers as it was com
manded them tooke Paul, and brought
him by night to Antipatris.

32 And the nexte day, they left ꝓ horse-
men to go with him, and returned vnto
the Castle.

33 Now when they came to Cesarea,
they deliuered the Epistle to the Gouer-
nour, and presented Paul also vnto him.

34 So whē the Gouernour had read
it, hee asked of what prouince hee was:
and when he vnderstood that he was of
Cilicia,

35 I will heare thee, saide hee, when
thine accusers also are come, and com
manded him to be kept in Herods iudge-
ment hall.

a Greeke, that
one of the
centurions
things to me.

ꝓ This letter
was written
purpose the
figure of
Paul: for he
abuse facres
ing he not op-
pressie him.

b The captain
deliuered to
commended h
owne diligence:
ly he did not
know me that
Paul was a
Romane be-
fore he had re-
scued him, and
giuen him to
be straitly ex-
amined.

c Felix
by the di
gence had ta
ken Claudius
rus the capt
saue of the
murtherers, ꝓ
put the Egyp
tian to flight,
which raised
up himself to
in Iudea for
the euil va
iour ꝓ he set
him other
wise he was
both cruell
and couetous,
reade Iosephꝰ
lib. 2. Antiq.
chap. 11. & 12.
and lib. 2. de
bello Iudaico,
chap. 12.

d Wherefore
fore to be wel
kno wen the
rest of Christian
religion.

e Which
taught the pe
ple to main-
taine their li
berty against
the Romanes:
and vnder
the accusers
appeared both
this Felix, & their
boldnesse, yet to
ꝓ Paul, pu
nished, bey
fo vnto to con
demne it.

f He speake
vnto me, and
I Gouer-
nour. For be
fore this he ca
led Thabo
nites, Basta
rus, & Gaula
nites.

g So that
thou art not
ignorant of
their customs,

h Not that
his purpose
was to way-
lay there, but
the Iewes so
fore mention by
the counsell of
ers, so ꝓ he
thought to
haue wonne
the simple bre
ren and to
deface the ex
mans mouthes

i As the
Iewes beleaue
resurrection
with the Chri
stians doc
trine

## CHAP. XXIII.

Paul being accused, answereth for his life and barre me against his accusers. 2 Felix reproueth him, thinking to haue wrong, 10 And after reasoneth with him in prison.

NOwe after fiue dayes, Ana-
nias the high Priest came
downe with the Elders, and
with Tertullus a certaine
Oratour, which appeared before the
Gouernour against Paul.

2 And when he was called forth,
Tertullus began to accuse him, say-
ing, Seeing that we haue obteined
great quietnesse through thee, and that
many worthie thinges are done vnto
this nation through thy prouidence,

3 We acknowledge it wholy, and in
all places, most noble Felix with all
thankes.

4 But that I be not tedious vnto
thee, I pray thee, that thou wouldest
heare vs of thy courtesie a fewe wordes.

5 Certainly we haue found this man
a pestilent felowe, and a mouer of sedit
on among all the Iewes throughout
the worlde, and a chefe maintainer of
the sect of the Nazarites:

6 And hath gone about to pollute the
Temple: therefore we tooke him, and
would haue iudged him according to
our Lawe:

7 But the chefe captayne Lysias
came vpon vs, and with great violence
tooke him out of our handes,

8 Commaunding his accusers to
come to thee: of whome thou mayest
thou wilt inquire, knowe all these
things whereof we accuse him.

9 And the Iewes likewise affirmed,
saying that it was so.

10 Then Paul, after that the gouer-
nour had beckened vnto him that hee
should speake, answered, I doe the
more gladly answere for my selfe, for as
much as I know that thou hast bene of
many yeres a iudge vnto this nation.

11 Seeing that thou mayest knowe,
that there are but twelue dayes since I
came vp to worship in Ierusalem.

12 And they neither founde me in the
Temple disputing with any man, neither
making vproare among the people, nei-
ther in the Synagogues, nor in the city.

13 Neither can they proue the thinges,
wherof they nowe accuse me.

14 But this I confesse vnto thee,
that after the way (which they call he-
resie) so worshippe I the God of my fa
thers, beleeuing all things which are
written in the Lawe and the Prophets,

15 And haue hope towardes God,
that the resurrection of the dead which
they them selues looke for also, shall be
both

both of iuſt and vniuſt.

16 And herein I endeuour my ſelfe to haue alway a cleere conſcience towarde God, and toward men.

17 Nowe after many yeres, I came and brought * almes to my nation and offrings.

18 * At what time certaine Iewes of Aſia founde me purified in the Temple, neither with multitude, nor with tumulte.

20 Who ought to haue bene preſent before thee and accuſe [me,] if they had ought againſt me.

21 Or let theſe themſelues ſay, if they haue founde any vniuſt thing in mee, while I ſtoode in the Councell,

22 Except it be for this one voyce, that I cryed ſtanding among them, * Of the reſurrection of the dead am I accuſed of you this day.

23 Nowe when Felix heard theſe things, he deferred them, and ſayd, whē I ſhall more perfectly know the things which concerne this way, by the comming of Lyſias the chiefe Captaine, I will deuiſe your matter.

24 Then he commanded a Centurion to keepe Paul, and that he ſhoulde haue eaſe, & that he ſhoulde forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

25 ¶ And after certaine dayes, came Felix with his wife Druſilla, which was a * Iewiſſe, [and] he called forth Paul, & heard him of the faith in Chriſt.

26 And as he diſputed of righteouſneſſe and temperance, and of the iudgement to come, Felix trembled, and anſwered, Go thy way for this time, and when I haue conuenient time, I will call for thee.

27 He hoped alſo that money ſhould haue bene giuē him of Paul, * he might looſe him: wherefore he ſent for him the oftener, and communed with him.

28 When two yeres were expired, Porcius Feſtus came into Felix roome: and Felix willing to get fauour of the Iewes, left Paul bounde.

h Meaning, that it was a long time ſince he had bene at Ieruſalem, which was vnto him as beyonde almes. Chap. 21. 29. 20. 18. 24. 26. 2. Cor. 9. 12. Chap. 22. 17. * For his accuſers ſpake but vpon a falſe report, which theſe beleeuers of Satan had miſtaken & ſpread, & durſt not themſelues appeare Chap. 23. 7.

] Or, ſeat.

k By whoſe counſell Felix called for Paul.

* The words of God ratifieth the verie teacher alſo: therefore to them it is the ſauour of death vnto death.

] Or, to doe a pleaſure.

CHAP. XXV.

1 The Iewes accuſe Paul before Feſtus, 8 He anſwereth for himſelfe, 11 And appealeth vnto Cæſar. 14 This matter is declared before Agrippa, 23 And he is brought forth.

NOw when Feſtus was then come into the prouince, after three dayes he went vp from Cæſarea vnto Ieruſalem.

2 Then the hie Prieſt, and the chiefe of the Iewes appeared before him againſt Paul: and they beſought him,

3 And deſired fauour againſt him, that he would ſend for him to Ieruſalē: & they laid waite to kill him by the way.

4 But Feſtus anſwered that Paul ſhould be kept at Cæſarea, & that he him ſelfe woulde ſhortly depart thither.

5 Let them therefore, ſaid he which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuſe him.

6 ¶ Nowe when he had tarried among them no more then ten dayes, he went downe to Cæſarea, and the next day ſate in the iudgement ſeat, and commanded Paul to be brought.

7 And when he was come, * Iewes which were come from Ieruſalem, ſtoode about him, and layde many and grieuous complaints againſt Paul, which they could not proue,

8 For as much as he anſwered, * that he had neither offended any thing againſt the Lawe of the Iewes, neither againſt the Temple, nor againſt Cæſar.

9 But Feſtus willing to get fauour of the Iewes, anſwered Paul and ſaid, wilt thou go vp to Ieruſalem & there be iudged of theſe things before me?

10 Then ſaid Paul, I ſtande at Cæſars iudgement ſeat, where I ought to be * iudged: to the Iewes I haue done no wrong, as thou very well knoweſt.

11 For if I haue done wrong, or committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof they accuſe me, no man can deliuer mee to them: I appeale vnto Cæſar.

12 Then when Feſtus had ſpoken with * the Councell, he anſwered, Haſt thou appealed vnto Cæſar? vnto Cæſar ſhalt thou goe.

13 ¶ And after certaine dayes, King Agrippa and Bernice came downe to Cæſarea to ſalute Feſtus.

14 And when they had remained there many dayes, Feſtus propoſed Pauls cauſe vnto * king ſaying, There is a certaine man left in priſon by Felix.

15 Of whome when I came to Ieruſalem, the high Prieſtes and the Elders of the Iewes informed me and deſired to haue iudgement againſt him.

16 To whom I anſwered, that it is not * maner of the Romanes for fauour to deliuer any man to the death, before * he which is accuſed, haue * accuſers before him, & haue place to defend himſelfe concerning

a The mutuous fute of the Iewes againſt Paul.

* Which may moſt commodiouſly.

* Paul defendeth himſelfe in iudgement.

] Or, doe Pleaſure.

* Seeing him ſelfe, betrayed by the ambitiō of the iudge, he deſireth that in conſideration of his freedome he may be ſent to Rome * as lawfull to require the defence of he ſame ſtate to maintaine our cauſe

* without whose conſent he could do nothing.

* This was his owne ſiſter whome he entertained.

concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stoode vp, they brought no crime of such things as I supposed:

19 But had certain questions against him of their owne superstition, and of one Jesus which was dead, whome Paul affirmed to be aliue.

b This worde worth also ye name religion. but he speaketh in contempte of the true doctrine.

20 And because I doubted of such maner of question, I asked him whether he would goe to Jerusalem, and there be iudged of these things.

21 But because he appealed to be reserued to the examination of Augustus, I commaunded him to be kept, till I might sende him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morowe, said he, ye shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the Common hall with the chefe captaines and chiefe men of the citie, at Festus commaundement Paul was brought forth.

‖Or, auditorie.

24 And Festus said, King Agrippa, and all men which are present with vs, ye see this man, about whome all the multitude of the Iewes haue called vpon me, both at Jerusalem, and here, crying, that he ought not to liue any longer.

25 But haue I founde nothing worthie of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to sende him.

26 Of whome I haue no certaine thing to write vnto my lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

1 Flatterers first vse to call Tyrants by this name, and after it so growen into vse, that couetous Iudges refused it not, as appeareth by Iohannes episto. to Tertul.

27 For me thinketh it vnreasonable to sende a prisoner, and not to shewe the causes which are laid against him.

## CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 15 His modest answere against the iniurie of Festus.

THEN Agrippa sayde vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hande, and answered for him selfe.

2 I thinke my selfe happie, King Agrippa, because I shall answere this day before thee of al the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customes, & questions which are among the Iewes: wherefore, I beseech thee, to heare me patiently.

a Foreseeing as he well inough did, the ruine of the religion he ought to be more attentiue.

4 As touching my life from my childhoode, and what it was from the beginning among mine owne nation at Jerusalem, know all the Iewes,

5 Which knew me heretofore (if they would testifie) that after the most strait b sect of our religion I liued a Pharise.

b Paul speaketh of their sect according to the peoples estimation, who preferred it as most holy about all others, for their doctrine was least corrupt.

6 And now I stande, and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly serueng God day & night, hope to come: for which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing vnredible vnto you, that God should raise againe the dead?

9 I also verely thought in my selfe, I ought to doe many contrary thinges against the name of Jesus of Nazaret.

10 * Which thing I also did in Jerusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the hie Priestes, and when they were put to death, I gaue my sentence. * Chap. 8, 3.

c That is, I exposed their cruelte which they vsed against them.

11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more mad against them, I persecuted them, euen vnto strange cities.

12 At which time, euen as I went to * Damascus with authoritie, and commission from the high Priestes, * Chap. 9, 1, 3.

13 At midday, O King, I saw in the way a light from heauen, passing the brightnesse of the sunne, shine rounde about me, & them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, & saying in the Hebrew tongue, * Saul, Saul, why persecutest thou me? It is harde for thee to kicke against pricks. * Chap. 9, 4. and 22, 7.

15 Then I said, Who art thou, Lord? And he sayde, I am Jesus whom thou persecutest.

16 But rise and stande vp on thy feet: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the thinges which thou hast seene, and of the thinges in the which I will appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whome

d Of the Iewes.

now

nowe I sende thee,

e Although this properly apperteineth vnto God, yet he applyeth this vnto his ministers vnto whome he giueth his holy Spirit,

18 To e open their eies, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritãce among them, which are sanctified by faith in me.

19 Wherefore, king Agrippa, I was not disobedient vnto the heauenly visiõ,

Chap.9.22,26 and 13,14,16

20 *But shewed first vnto them of Damascus, and at Jerusalem, and throughout al the coastes of Judea, and [then] to the Gentiles, that they should repent, and turne to God, and do workes worthy amendement of life.

Chap.21.30.

21 For this cause the Jewes caught me in the *Temple, and went about to kill me.

22 Neuertheless, I obteined helpe of God, and continue vnto this day, witnessing both to smal and to great, saying none other things, then those which the Prophets & Moses did say should come,

23 [To wit,] that Christ should suffer, & that he should be the first that shoulde rise from the dead, and shoulde shewe light vnto the people, & to the Gentiles.

24 And as he thus answered for him selfe, Festus said with a loud voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he sayde, I am not mad, O noble Festus, but I speake the wordes of trueth and soberneste.

26 For the King knoweth of these thinges, before whome also I speake boldly: for I am perswaded that f none of these things are hidde from him: for this thing was not done in a corner.

f He knewe that the Law and the Prophets were of God, but he did not vnderstande the true applying of the same.

27 O King Agrippa, beleeuest thou the Prophets? I knowe that thou beleeuest.

28 Then Agrippa sayde vnto Paul, Almost thou perswadest me to become a Christian.

29 Thẽ Paul said, I would to God, that not only thou, but also al that heare me to day, were both almost, and altogether such as I am, except these bõds.

30 And when he had thus spoken, the King rose vp, and the gouernour, & Bernice, and they that sate with them.

31 And when they were gone apart, they talked betweene them selues, saying, This man doeth nothing worthie of death, nor of bonds.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

## CHAP. XXVII.

1 Pauls dangerous voyage & his companie toward Rome.
44 Howe, and where they arriue.

NOw when it was concluded, that we shoulde saile into Italie, they deliuered both Paul, and certaine other prisoners vnto a Cẽturion named Julius, of the band of Augustus.

2 And *we entred into a shippe of Adramyttium purposing to saile by the coastes of Asia, and launched forth, and had Aristarchus of Macedonia, a Thessalonian, with vs. 2.Cor.11.25.

3 And the next day we arriued at Sidon: and Julius curteously entreated Paul, and gaue him libertie to goe vnto his friendes, ỳ they might refresh him.

4 And from thence we laũched, and sailed hard by a Cyprus, because the windes were contrary.

a From Sidon to Myra they shoulde haue sayled North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, [a citie] in Lycia.

6 And there the Centurion founde a shippe of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sayled slowly many dayes, and scarce were come against Gnidum, because the winde suffered vs not, we sailed hard by ‖Candie, neere to b Salmone,

‖Or, Crete.

b Which was an high taile of Candie bowing to the seaward.

8 And with much a do sailed beyond it, and came vnto a certaine place called the Faire hauens, neere vnto the which was the citie Lasea.

9 So when much time was spent, and sailing was nowe icopardous, because also the c Fast was nowe passed, Paul exhorted [them,]

c This fast the Jewes obserued about the moneth of October in the Feast of their expiatiõ, Leui. 23.37. So that Paul thought it better to winter there, then to saile in the deepe of winter which was at hande.

10 And sayde vnto them, Sirs, I see that this voyage will be with hurte and much domage, not of the lading and shippe onely, but also of our liues.

11 Neuertheless the Centurion beleeued rather the gouernour and the master of the shippe, then those thinges which were spoken of Paul.

12 And because the hauen was not commodious to winter in, many tooke counsel to depart thẽce, if by any meanes they might atteine to Phenice, [there] to winter, which is an hauen of Candie, and lyeth toward the SouthWest and by West, and NorthWest and by West.

13 And when the southerne winde blewe softly, they supposing to obteine their purpose, loosed neerer, and sailed by Candie.

14 But

14 But anon after, there arose by it a stormie winde, called [d] Euroclydon.

15 And when the shippe was caught, and could not resist the wind, we let her goe, and were caryed away.

16 And we ranne vnder a litle Ile named [e] Clauda, and had much a doe to get the boate.

17 Which they tooke vp and vsed all helpe, vndergirding the shippe, fearing least they shoulde haue fallen into Syrtes, and they let downe the ‖ vessell, and so were caryed.

18 The next day when we were tossed wt an exceeding tempest, they ‖ lightened the shippe.

19 And the third day we cast out with our owne hands the takling of the ship.

20 And whē neither sunne nor starres in many dayes appeared, and no small tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stoode forth in the middes of them, and said, Sirs, ye should haue hearkened to me, & not haue loosed from Candie: so should ye haue [f] gained this hurt & losse.

22 But nowe I exhorte you to be of good courage: for there shall be no losse of any mans life among you, saue of the shippe onely.

23 For there stoode by me this night the Angell of [g] God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and loe, God hath giuen vnto [h] thee all that saile with thee.

25 Wherefore, sirs, be of good courage: for [i] I beleeue God, that it shal be so as it hath bene tolde me.

26 Howbeit we must be cast into a certaine Ilande.

27 And when the fourteth night was come, as wee were caryed to and fro in the [k] Adriaticall [sea] about mudnight, the shipmen deemed that some countrey approched vnto them,

28 And sounded, and founde it twentie fathoms: and when they had gone a litle further, they sounded againe, and founde fifteene fathoms.

29 Then fearing least they shoulde haue fallen into some rough places, they cast foure ancres out of the sterne, and wished that the day were come.

30 Nowe as the mariners were about to flee out of the shippe, and had let downe the boate into the sea vnder a colour as though they woulde haue cast ancres out of the foreshippe,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the shippe, [l] ye can not be safe.

32 Then the souldiers cut off the ropes of the boate, and let it fall away.

33 And when it beganne to be day, Paul exhorted them all to take meate, saying, This is the fourtenth day that ye haue taryed, and continued [m] fasting, receiuing nothing.

34 Wherefore I exhorte you to take meate: for this is for your safegarde: for there shal not [n] an heare fal from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thankes to God, in presence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in ỳ shippe in all two hundreth, threescore and sixtene soules.

38 And when they had eaten ynough, they lightened the shippe, and cast out the wheat into the sea.

39 And when it was day, they knewe not the countrey, but they spyed a certain creeke with a banke, into the which they were minded (if it were possible) to thrust in the shippe.

40 So when they had taken vp the ancres, they committed [the ship] vnto the sea, and loosed the rudder bondes, and hoysed vp the maine saile to the winde, and drewe to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore part stucke fast, & could not be moued, but the hinder part was broken with the violence of the waues.

42 Then ỳ souldiers counsel was [o] to kil the prisoners: lest any of them, when he had swomme out, should flee away.

43 But the Cēturion willing to saue Paul, stayed them from [this] counsell, and commanded that they that coulde swimme, should cast themselues first into the sea, and goe out to lande:

44 And the other, some on boardes, and some on certaine [pieces] of the ship: and so it came to passe, that they came all safe to lande.

d That is, the Northeast winde or euery East winde that is furious and stormie.

e This yle was West & by South from Cãdie straight towarde the goulfe Syrtes, which were certaine boyling sands that swallowed vp all that they caught.

‖ Or, boate.

‖ Or, cast out the wares.

f That is, ye should haue saued the losse by auoyding the danger.

g They could not then reproue him of rashnes, seeing that this was the ordinance of God.

h The graces and blessings, which God giueth to his children, profit many times the enemies, which are vnworthie to receiue the fruite thereof.

i Faith is grounded vpon the worde of God.

k This sea in Strabos time was taken for all that part, which was about the mountaines called Serauni, and so deuideth Italie from Dalmatia, and goeth vp to Uenice.

l Paul would vse such means as God had ordeined, least he shuld seeme to haue tempted him.

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is ment that they shoulde be in al points safe and sound.

1. Sam. 14. 45
1. King. 1. 52.
Mat. 10. 30.

o This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by any benefites.

## CHAP. XXVIII.

2 Paul with his companie are gently intreated of the barbarous people. 5 The viper hurteth him not. 8 He healeth Publius father and others, and being furnished by them of things necessarie, he fared toward Rome, 15 Where being receiued of the brethren, he declareth his businesse, 30 And there preacheth two yeeres.

And

AND when they were come safe, then they knew that the Ile was called a Melita.

a Now called Malta.

2 And ẏ Barbarians shewed vs no litle kindenes: for they kindled a fire, & receiued vs euery one, because of the present shoure, & because of the colde.

3 And when Paul had gathered a nomber of sticks, and layde them on the ‖ fire, there came a viper out of the heate, and lept on his hand.

‖ Or, heape.

4 Now when the Barbarians sawe the worme hang on his hand, they sayd among themselues, This man surely is a b mutherer, whome, though he hath escaped the sea, yet c Uengeance hath not suffred to liue.

b Such is the peruerse iudgment of men, that they condemne such as they see in any affliction.

c Whom they made a goddesse and called her Dice, or Nemelis.

5 But he shooke off the worme into the fire, and felt no harme.

6 Howbeit they wayted when hee should haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and sayd, That he was a d God.

d Beholde the extremitie of these infidels, and how much they are bent to superstition: for after one rage & errour they fall into another.

7 In ẏ same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloodie flixe: to whome Paul entred in, and when he prayed, he layd [his] hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him and were healed,

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ Now after three moneths we departed in a shippe of Alexandria, which had wintred in the Ile, whose badge was e Castor and Pollux.

e These the Painims fayned to be Iupiters children and goddes of the sea.

12 And when we arriued at Syracuse, we taried [there] three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after one day, the South winde blewe, and we came the second day to Putioli,

14 Where we found brethren, & were desired to tarie with them seuen dayes, and so we went toward Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the f Three ‖ tauerns, whome when Paul sawe, he thanked God, and wared bolde.

f These places were distant from Rome a dayes iourney or thereabout.

‖ Or, shoppes.

16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was g suffred to dwell by himselfe with a souldier that kept him.

g No dout the captaine vnder stoode both by Festus letters, and also by the report of the vnder captaine that Paul had committed no fault.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men [and] brethren, though I haue committed nothing against ẏ people, or Lawes of the fathers, [yet] was I deliuered prisoner from Ierusalem into the hands of the Romanes.

18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see [you,] and to speake with [you:] for ẏ hope h of Israels sake, I am bound with this chaine.

h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redemer of the world.

21 Then they sayd vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into [his] lodging, to whome he expounded and testified the i kingdome of God, and preached vnto them concerning Iesus, both out of the Lawe of Moses, & out of the Prophets, from morning to night.

i That this kingdome, which was spoken of by the Prophets, was offred vnto them by the comming of Christ. Isa.9.9.mar.13. 14.mar.4.12. luk.8.10.iohn. 12.40.rom. 11.8.

24 And some were perswaded with the things, which were spoken, & some beleeued not.

25 Therefore when they agreed not among themselues, they departed, after that Paul had spoken one worde, [to wit,] well spake the holy Ghost by Esaias the Prophet vnto our fathers,

26 Saying, *k Go vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shall see, and not perceiue.

k Hereby the hearts of the infidels ought to be mollified, and the weaklings confirmed that they be not offended by the stubbernes of the wicked.

27 For the heart of this people is waxed fat, & their eares are dull of hearing, and with their eyes haue they winked, lest they should see with [their] eyes, and heare with [their] eares, and vnderstand with [their] hearts, and should returne that I might l heale them.

l The word of God healeth when the vertue of the spirit is ioyned with it: and it is preached generally, that al might be inexcusable.

28 Be it knowen therefore vnto you,

that this ſaluation of God is ſent to the Gentiles, and they ſhall heare it.

29 And when he had ſaid theſe things, the Iewes departed, and had great reaſoning among themſelues.

30 And Paul remained two yeres full in an houſe hired for himſelfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching thoſe things, which concerne the Lord Iesus Christ, with all boldnes of ſpeach, without let.

## The deſcription of the countreys and places mencioned in the Actes of the Apoſtles from Italie on the West part, vnto the Medes and Perſians towards the East, conteining about 2200. mile in length. The which deſcription ſerueth for the peregrination of Saint Paul, and other of the Apoſtles, and for the vnderſtanding of many things conteyned in this booke.

## The names of the yles and countreys mencioned in this mappe.

| | | | | | |
|---|---|---|---|---|---|
| Achaia. | Cappadocia. | Creta or Cãdia yle. | Lesbos yle. | Media. | Phrygia. |
| Arabia the deſert. | Chios yle. | Cyprus. | Lycaonia. | Pamphylia. | Rhodes yle. |
| Arabia the ſtonie. | Cilicia. | Galatia. | Lycia. | Perſia. | Samos yle. |
| Armenia. | Chaldea. | Grecia. Italie. | Malta yle. | Pontus. | Samothracia yle. |
| Aſia the leſſe. | Clauda yle. | Illyria, or Sclauonie | Macedonia. | Phenicia. | Sicilia yle. |
| Bythinia. | Coos yle. | Iudea. | Myſia. | Piſidia. | Syria. |

## The townes ſpecified in this mappe and their ſituation with the obſeruation of the length and breadth.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Amphipolis | 50,0 : 41,30 | Corinthus | 51,15 : 36,55 | Miletum | 58,0 : 37,0 | Rome | 56,40 : 41,40 |
| Antiochia of Syria | 70,15 : 37,20 | Damaſcus | 68,55 : 33,0 | Myra | 61,36 : 40,0 | Salamine yle of Cyprus | 66,40 : 35,30 |
| Antiochia of Piſidia | 62,30 : 39,0 | Derbe | 64,20 : 38,15 | Mytilene | 55,0 : 35,0 | Samaria | 66,20 : 32,19 |
| Apollonia | 49,30 : 40,30 | Epheſus | 57,40 : 37,40 | Neapolis | 51,15 : 41,40 | Seleucia | 68,35 : 25,40 |
| Aſſos | 56,0 : 40,15 | Fayre hauens | 56,46 : 35,10 | Paphos in Cyprus | 65,0 : 36,0 | Sidon | 67,15 : 33,30 |
| Athenes | 52,45 : 37,15 | Gaza | 65,10 : 31,40 | Patara | 60,30 : 36,0 | Syracuſe | 39,30 : 37,15 |
| Attalia | 62,15 : 36,30 | Gnidum | 57,10 : 35,30 | Perge | 62,15 : 36,56 | Tarſus | 67,40 : 36,50 |
| Babylon | 79,0 : 35,0 | Iconium | 64,30 : 38,45 | Phenix an hauen | 53,45 : 34,20 | Theſſalonica | 49,50 : 40,30 |
| Beroe | 48,45 : 39,50 | Ieruſalem | 66,0 : 31,55 | Philippi | 50,45 : 41,46 | Troas | 55,0 : 41,0 |
| Cenchrea hauen | 51,20 : 37,0 | Ioppe | 66,40 : 31,55 | Ptolemais | 66,50 : 32,58 | Tyrus | 67,3 : 33,20 |
| Ceſarea Straton | 66,16 : 32,25 | Laodicea | 68,30 : 35,5 | Puteoli | 39,50 : 41,0 | | |
| Charran | 73,55 : 37,10 | Lyſtri | 64,0 : 39,0 | Rhegium | 40,0 : 39,0 | | |

# The order of the yeres from Pauls conuersion shewing the time of his Peregrination, and of his Epistles written to the Churches.

| The yeres of the natiuitie of IESVS Christ. | The yeres of the conuersion of S. Paul. | | The yeeres of Tyberius the Emperour. |
|---|---|---|---|
| 35 | 1 | Paul a persecuter, Act. 7.8.9. was conuerted as he went toward Damascus, Act. 9. | 20 |
| 36 | 2 | From Damascus he went into Arabia to preach the Gospel: after he returned to | 21 |
| 37 | 3 | Damascus where they would haue taken him, but he escaped by the meanes of the faithful, which did let him downe in a basket through the walles, Act. 9. Galatians 1. | 22 |
| 38 | 4 | From thence he came to Jerusalem to see Peter. Gal. 1. Act. 9. 2. Cor. 12. | 23 |
| 39 | 5 | The Jewes would haue put him to death, but he was led to Cesarea, | of Caligula |
| 40 | 6 | and from thence sent into Syria, to Tarsus of Cilicia, Act. 9. Gal. 1. | 2 |
| 41 | 7 | | 3 |
| 42 | 8 | After he was brought to Antiochia by Barnabas, where the disciples were first | 4 |
| 43 | 9 | named Christians. | |
| 44 | 10 | The famine was prophecied by Agabus vnder C. Cesar. Act. 11. | of Claudius |
| 45 | 11 | S. James was slaine by Herode. Act. 12. | 2 |
| 46 | 12 | Paul the gouernour of Cyrus was conuerted by S. Paul. Act. 13. | 3 |
| 47 | 13 | Paul preached the Gospel in Antiochia of Pisidia, which is a part of Galatia. Actes 14. | 4 |
| 48 | 14 | Thence he went to Iconium where he remained for a time. Act. 13. 14. | 5 |
| 49 | 15 | He healed a lame man at Lystri, and there was stoned. Act. 14. | 6 |
| 50 | 16 | When he had appointed the Elders in the Church, he visited all Pisidia and | 7 |
| 51 | 17 | Pamphylia, and returned to Antiochia. | 8 |
| | | | 9 |
| 52 | 18 | At this time was the councill of the Apostles holden at Jerusalem where | 10 |
| 53 | 19 | Saint Paul appeared, and he returned to Antiochia, whither Peter also | 11 |
| | | came, and Paul resisted him openly. Act. 15. Gala. 2. | |
| 54 | 20 | Paul went into Syria and Cilicia with Siluanus to confirme the Churches, and afterwarde to Derbe and Lystri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi. Act. 15. 16. | 12 |
| 55 | 21 | Paul preacheth at Athens, Act. 17. & from thence writeth to the Thessalonians. | 13 |
| 56 | 22 | He remaineth at Corinthus 18. moneths, Act. 18. and from thence writeth to the | 14 |
| | | Romanes. | |
| 57 | 23 | He returneth to Ephesus, & from thence to Cesarea: afterward to Jerusalem, | of Nero |
| 58 | 24 | and so to Antiochia: afterwarde he visiteth the Churches of Galatia and | 2 |
| | | Phrygia. Act. 18. | |
| 59 | 25 | He commeth to Ephesus, where he preacheth two yeres, and there leaueth Timotheus. Act. 19. 1. Tim. 1. | 3 |
| 60 | 26 | He writeth from Ephesus the first to the Corinthians. 1. Cor. 16. | 4 |
| 61 | 27 | After the tumult that was in Ephesus, he came to Troas, and from thence to | 5 |
| | | Macedonia, and being at Philippi he wrote the second to the Corinthians by Titus and Luke 2. Cor. 2. and 13. Act. 20. | |
| 62 | 28 | Thence he came into Achaia and to Corinthus as he had promised. 1. Cor. 16. and 2. Cor. 12. and because certaine laide waite for him, he returned by Macedonia vnto Troas towarde Aristarchus and Timotheus, which were gone before him. Act. 20. | 6 |
| 63 | 29 | From Troas he came to Assos, to Mitylene called Lesbos, vnto Samos, and | 7 |
| 64 | 30 | from thence to Miletum, where he tooke leaue of the Ephesians. Actes 20. | 8 |
| | | Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cesarea, and last of all to Jerusalem, where he was taken. Act. 21. and 22. | |
| 65 | 31 | When he was prisoner, he was led to Cesarea before the gouernour Felix, Act. 23. | 9 |
| | | where he remained two yeeres. Act. 24. | |
| 66 | 32 | Afterwarde he was sent prisoner to Rome. Act. 27. | 10 |
| 67 | 33 | And being in prison there, he wrote to the Galatians, to the Ephesians, and to | 11 |
| | | the Philippians. | |
| 68 | 34 | Also to the Collossians, and to Philemon. | 12 |
| 69 | 35 | The seconde to Timotheus. | 13 |
| 70 | 36 | Finally he was beheaded at the commandement of Nero. | 14 |

# The Epistle of the Apostle Paul to the Romanes.

## The Argvment.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnesse is made ours through fayth. For when man by reason of his owne corruption could not fulfill the Lawe, yea, committed most abominablie, both against the Law of God and nature, the infinite bountie of God, mindfull of his promise made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should onely stand in the perfect obedience of his sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by fayth in him: euen as Abraham before he was circumcised, was counted iust only through faith, and yet afterward receiued circumcision, as a seale or badge of the same righteousnes by fayth. And to the intent that none should thinke that the couenant which God made to him, and his posteritie, was not perfourmed: either because the Iewes receiued not Christ, (which was the blessed seede) or els beleeued not that he was the true redeemer, because he did not onely, or at lest more notablie preserue the Iewes, the examples of Ismael & Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers & Gentiles grafted in by fayth, are made heyres of the promes. The cause whereof is the onely will of God: forasmuch as of his free mercie he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the naturall posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberall mercie of God, which he at length will stretch towarde the Iewes againe, and so gather the whole Israel (which is his Church) of them both. This groundworke of fayth and doctrine layde, instructions of Christian maners follow: teaching euery man to walke in roundnes of conscience in his vocation, with all patience and humblenes, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christes example. Finally, saint Paul after his commendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, & so concludeth with a prayer.

### CHAP. I.

1 Paul sheweth by whom, and to what purpose he is called. 13 His ready will. 16 What the Gospel is. 20 The vse of creatures and wherefore they were made. 21. 24 The ingratitude, peruersitie and punishment of all mankinde.

PAul a ‖ seruant of Iesus Christ, [a] called [to be] an Apostle, [b]* put apart [to preach] the Gospel of God,

2 (which he had promised afore by his *Prophets in the [c] holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lorde (which was made of the [d] seede of Dauid according to the flesh,

4 And declared mightily [to be] the Sonne of God, touching the Spirit of [e] sanctification by the resurrection from the dead)

5 By whom we haue receiued [f] grace and Apostleship (that obedience might be giuen vnto the fayth) in his Name among all the Gentiles,

6 Among whom ye be also the [g] called of Iesus Christ:

7 To all [you] þ be at Rome beloued of God, called [to be] Saints: *[h] Grace [be] with you, and peace from God our Father, and [from] the Lorde Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your fayth is published throughout [i] ẏ whole worlde.

9 For God is my witnes (whome I serue in my [k] spirit in the [l] Gospel of his Sonne) that without ceasing I make mencion of you

10 Allwayes in my prayers, beseeching, that by some meanes one time or other I might haue a prosperous iourney by the will of God, to come vnto you.

11 *For I long to see you, that I might bestowe among you some spirituall gift, to strengthen you,

12 That is, that I might bee comforted together with you, through [our] mutuall fayth, both yours and mine.

13 Nowe my brethren, I would that ye should not be ignorant, howe that I haue oftentimes purposed to come vnto you (but haue bene [m] let hitherto) that I might haue some [n] fruite also among you, as [I haue] among the other Gentiles.

14 I am detter both to the Grecians, and to the Barbarians, both to the wise

‖ Or, minister.

a Through Gods mercie, and also appointed by commandement to this Apostleship.

b Or chosen by the eternall counsaile of God, or by the declaration of ẏ same counsel. Act. 13.2. Deut. 18.15. act. 3.22.

c The Scriptures onely set forth the great benefit of God promised and performed to the worlde in Iesus Christ.

d Meaning of the posteritie & of the flesh of the virgin Marie.

e By the Spirit he declareth that Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruption, nor yet remaine in death.

f Which was that most liberall benefite to preach the vnsearchable riches of Christ.

g That is, by the mercie of God are adopted in Iesus Christ. 1.Cor.1.3.galat.1.3.2.tim.1.2.

h The free mercie of God and prosperous successe in all thinges,

i That is, through all christian Churches.

k Earnestly, and from the heart.

l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

Chap. 15.23.

m Either by Satã, 1.Thes. 2.18. or by the holy Ghost, Act. 16.6, or called to some other place to preach the Gospel, Chap. 15.20.

n Whereof is spoken, Iohn 15.16.

wise men and vnto the vnwise.

15 Therefore, as much as in me is, I am readie to preache the Gospell to you also that are at Rome.

16 For I am not ° ashamed of the Gospel of Christ: for it is the *p power of God vnto salvation to euery one that beleeueth, to the Jewe first, and also to the ‖ Grecian.

17 For by it the q righteousnes of r God is reueiled, from faith to faith: as it is written, * The iust shall liue by faith.

18 For the wrath of God is reueiled from heauē against all s vngodlines, and vnrighteousnes of men, which withholde the trueth t in vnrighteousnes,

19 For asmuch as that, which may be knowen of God, is manifest in them: for God hath shewed it vnto them.

20 For u vnuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in [his] workes, to the intent that they should be without excuse:

21 *Because that when they knewe God, they x glorifyed him not as God, neyther were thankefull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed themselues to be wise, they became fooles.

23 For they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, & of birdes, and foure footed beastes, and of creeping things.

24 Wherefore also God y z gaue them vp to their heartes lustes, vnto vncleannes, to defile their owne bodies betwene themselues:

25 which turned the trueth of God vnto a lie, and worshipped & serued the creature, ‖ forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the natural vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their ‖ lust one towarde another, and man with man wrought filthines, and receiued in themselues such recompense of their errour, as was meete.

28 For as they regarded not to know God, [euen so] God deliuered them vp vnto a a reprobate minde, to doe those things which are not conuenient,

29 Being full of all vnrighteousnes, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceite, taking all things in the euill part, whisperers,

30 Backebiters, haters of God, doers of wrong, proude, boasters, inuenters of euill things, disobedient to parēts, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew b the ‖ Lawe of God, how that they which commit such thinges, are worthie of death, [yet] not onely do the same, but also b fauour them that do them.

o He passeth not for the mocking of the wicked. 1.Cor.1.18.

p Or, effectuall instrument.

‖ Or, Gentile.

q The perfection, and integritie which whosoeuer hath, appeareth before God holy, blameless, and can be accused of no fault: and this iustice is contrarie to mans iustice, or ỹ iustice of works, and onely is apprehended by faith which dayly increaseth, Psa.84.7.

r Which God approueth. Habak.2.4. galat.3.11. hebr.10.38.

s He deuided the Law of nature corrupte into vngodlines, and vnrighteousnes. Vngodlines containeth the false worshipping of God: vnrighteousnes, breache of loue toward man.

t In that they neither worship God, as nature partly teacheth them, nor loue one another. Ephes.4.18.

u They worshipped him not as he prescribed, but after their good intentions.

x Or deliuered them as a iust iudge.

y Seeing men would not according to the knowledge that God gaue them, worship him aright, he smote their heartes with blindenes, that they should not knowe themselues, but do iniurie one to another, and commit such horrible villenie.

‖ Or, aboue the Creator, ‖ Or, appetite.

z That is, such one as was destitute of all iudgement.

a Which Law God wrt in their consciences, and the Philosophers called it the Lawe of nature, the Lawyers, the Lawe of nations, whereof Moses Lawe is a plaine exposition.

‖ Or, righteousnesse.

b Or, consent to them: which is the full measure of all iniquitie.

## CHAP. II.

1 He feareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Jewes by the Lawe written.

Therefore thou art inexcusable, O man, whosoeuer thou art that ‖ a iudgest: * for in that that thou iudgest another, thou condemnest b thy selfe: for thou that iudgest, doest the same things.

2 But we know that the iudgement of God is according to c trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifulnes, and *patience, & long sufferance, not knowing that the bountifulnes of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart that cannot repent, *heapest vnto thy selfe wrath, against ỹ day of d wrath, and of the declaration of the iust iudgement of God,

6 *Who will rewarde euery man according to his e workes:

7 [That is,] to them which by continuance in wel doing seeke glorie, and honour, and immortalitie, eternall life:

8 But vnto them that are contentious and disobey the trueth, and obey vnrighteousnes, [shall be] indignation and wrath.

9 Tribulation and anguish [shall be] vpon the soule of euery man that doeth euill: of the Jewe first, and [also] of the f Grecian.

‖ Or, blamest.

a Neither they which do approue euill doers, nor they which reproue them, are excusable before God. Matth.7.1,2. 1.cor.4.5.

b For either thou art guiltie of the same fault or the like.

c For he iudgeth the heart, and regardeth not the outward person. 2.Peter 3.9. Iames 5.3.

d The wicked shalbe condemned, and the faithfull deliuered. Psal.62.12. matth.16.27. reuel.22,12.

e The cōmon sort of men are most vnable to be iustified by their workes, seeing Abraham the father of beleuers hath nothing to glorie of before God, and therefore all mens workes shall condemne them, and they onely shalbe saued, which apprehend Jesus Christ by faith to be their onely iustice and sanctification.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Jewe.

10 But to euery man that doth good, [shalbe] glorie, and honour, and peace, to the Iewe first, and [also] to the Grecian.

Deut.10.17. 2.chron.19.7. iob.34.19. actes 10.34.

11 For there is no *respect of g persons with God.

12 For as many as haue sinned without the Lawe, shall perish also h without the Lawe: and as many as haue sinned in the Law, shalbe iudged by the Law,

13 (* For the hearers of the Lawe [are] not righteous before God: but the doers of the Lawe shalbe iustified.

14 For when the Gentiles which haue not the Lawe, doe by nature the things [conteyned] in the Lawe, they hauing not the Lawe, are a Lawe vnto themselues,

15 Which shew the effect of the Law written in their i hearts, their conscience also bearing witnes, and their thoughts accusing one another or excusing,)

16 At the day when God shall iudge the secretes of men by Iesus Christ, according to my Gospel.

17 ¶ k Behold, thou art called a Iew, and restest in the Lawe, and *glorest in God,

18 And knowest [his] will, and ‖ allowest the things that are excellent, in that thou art instructed by the Lawe:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenes,

20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the Lawe.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idols, committest thou sacriledge?

23 Thou that gloriest in the Lawe, through breaking the Lawe dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, *as it is written.

Esa.52.5. ezek.36.20.

25 For circumcision verely is profitable, if thou do the Lawe: but if thou be a transgressor of the Law, thy m circumcision is made vncircumcision.

26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcisiō which is by nature (if it keepe the Lawe) ‖ iudge thee, which by the n letter and circumcision [art] a transgressour of the Lawe?

28 For he is not a Iewe, which is one outwarde: neither is that circumcision, which is outward in the flesh:

29 But hee is a Iewe which is one within, and the * circumcision [is] of the heart, in the o spirit, not in the letter, whose praise is not of men, but of God.

‖ Or, cōdemne.

n When the Lawe is called the letter, or that it pronoketh death in vs, or that it killeth, or is the ministerie of death, or that it is ꝑ strength of sinne, it is ment as we consider the Lawe of it selfe without Christ. Coloss.2.11. o In the inward man and heart.

## CHAP. III.

1 Hauing graunted some prerogatiue to the Iewes, because of Gods free and stable promes. 10 He prooueth by the Scriptures, both Iewes and Gentiles to be sinners, 21. 24 And to be iustified by grace through faith, and not by workes, 31 And so the Lawe to be established.

WHat is then the preferment of the Iewe? or what is the profite of circumcision?

‖ Or, wordes. Esa.46.13. chap.9.6. 2.tim.2.13.

2 Much euery maner of way: for chiefly, because vnto them were committed the ‖ oracles of God.

‖ Or, promise. Iohn 3.33. Psal.116.11. Psal.51.4.

3 For What, though some did not beleeue? shall their * vnbeliefe make the ‖ faith of God without effect?

4 God forbid: yea, let God be * true, and * euery man a liar, as it is written, * That thou mightest be a iustified in thy words, and ouercome, when thou art iudged.

a That thou maiest be declared iust, and thy goodnes and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie woulde iudge thy workes.

5 Now if b our vnrighteousnes commende the righteousnes of God, What shall Wee say? Is God vnrighteous which punisheth? (I speake c as a man)

b He sheweth how the wicked do reason against God.

6 God forbid: els howe shall God iudge the world?

7 For if the veritie of God hath more aboūded through my lie vnto his glorie, why am I yet condemned as a sinner?

c Whose carnall wisdome will not obey the wil of God.

8 And (as we are blamed, and as some affirme that We say) Why doe We not euill, that good may come [thereof?] Whose damnation is iust.

d Least the Iewes should be puffed vp in that he preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, for asmuch as both Iew and Gentile, though sinne are subiect to Gods wrath, that they might both be made equal in Christ. Galat.3.22. Psal.14.1,3. and 53.1,3. Psal.5.9. Psal.140.3.

9 What then? d are We more excellent? No, in no wise: for We haue already proued, that all, both Iewes and Gentiles are * vnder sinne,

10 As it is written, * There is none righteous, no not one.

11 There is none that vnderstandeth: there is none that seeketh God.

12 They haue all gone out of the way: they haue bene made altogether vnprofitable: there is none that doeth good, no not one.

13 * Their throte is an open sepulchre: they haue vsed their tongues to deceite: * the poyson of aspes [is] vnder their lips.

14 * Whose

Deut.10.17. 2.chron.19.7. iob.34.19. actes 10.34.
g As touching any outward qualitie, but as the potter before he make his vessels, he doeth appoint some to glorie, and others to ignominie.
h That is, without the knowledge of the Lawe written, which was giuen by Moses.
Matth.7.21. iames 1.22.
i For mans conscience sheweth him when he doeth good or euill.
k He awaketh the Iewes, which were a sleepe through a certaine securitie and confidence in the Lawe.
Chap.9.4.
‖ Or, triest the things that dissent from it.
l The way to teache others in the knowledge of the trueth.
m The ende of circumcision was the keeping of the Lawe, and the Sacrament separated from his ende, is of none effect.

14 * Whose mouth is full of cursing and bitternesse.

Psal.10.7.

15 * Their feete are swift to shead blood.

Isa.59.7. prou.1,16.

16 Destruction and calamitie [are] in their wayes,

17 And the e way of peace they haue not knowen.

e A peaceable and innocent life. Psal.36.1.

18 * The feare of God is not before their eyes.

19 Nowe we know that whatsoeuer the f Law saith, it saith it to them which are vnder the Lawe, that euery mouth may be stopped, and all the worlde be g culpable before God.

f That is, the olde testament. g The Lawe doth not make vs guiltie, but doeth declare that we are guiltie before God, & deserue condemnation. Galat.2.16.

20 * Therefore by the workes of the h Lawe shall no flesh be iustified in his sight: for by the Lawe [commeth] the knowledge of sinne.

h He meaneth the Law, either written or vnwritten which commandeth or forbiddeth any thing, whose workes cannot iustifie because we cannot performe them. Chap.1.17.

21 But nowe is the * righteousnes of God made manifest without the Lawe, hauing witnesse of the Lawe and of the Prophets,

22 [To wit,] the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.

23 For there is no difference: for all haue sinned, and are i depriued of the glorie of God,

i The worde signifieth them which are left behinde in the race and are not able to run to the marke, that is to euerlasting life, which here is called the glorie of God.

24 And are iustified freely by his grace, through the redemption that is in Christ Iesus,

25 Whom God hath set forth [to be] a reconciliation through faith in his blood, to declare his k righteousnes, by the forgiuenesse of the sinnes that are passed through the patience of God,

k Or fidelitie in performing his promes.

26 To shewe at this time his righteousnesse, that hee might be iust, and a iustifier of him which is of the faith of Iesus.

27 Where is then the reioycing? It is excluded. By what Lawe? of workes? Nay: but by the l Lawe of faith.

l The Lawe of faith is the Gospel which offereth saluation with condition (if thou beleeuest) which condition also Christ freely giueth to vs. So the condition of the Lawe is (if thou doest all these things) the which only Christ hath fulfilled for vs.

28 Therefore we cõclude, that a man is iustified by faith without the workes of the Lawe.

29 [God,] is he the God of the Iewes onely, and not of the Gentiles also? Yes, euen of the Gentiles also.

30 For it is one God who shall iustifie circumcision m of faith, and vncircumcision through faith.

m Meaning that they are all iustified by one meanes, and if they will haue any difference, it onely standeth in wordes: for in effect there is none.

31 Doe we then make the Lawe of none effect through faith? God forbid: yea n we establish the Lawe.

n The doctrine of faith is the ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Lawe: so that the Lawe which could not bring vs to saluation by reason of our owne corruption, is nowe made effectuall to vs by Christ Iesus.

## CHAP. IIII.

1. 17 He declareth that iustification is a free gift, euen by them themselues, of whom the Iewes most boasted, as of Abraham and of Dauid, 15 And also by the office of the Law and faith.

WHat shall we say then, that Abraham our father hath found a concerning the flesh?

a That is, by workes.

2 For if Abraham were iustified by workes, he hath wherein to b reioyce, but not with God.

b He might pretend some merite or worke worthie to be recompensed.

3 For what saith the Scripture? * Abraham beleeued God, and it was counted to him for righteousnes.

Gen.15.6. galat.3.6. iames 2.23.

4 Nowe to him that c worketh, the wages is not coũted by fauor, but by det,

c Meriteth by his workes.

5 But to him that d worketh not, but beleeueth in him that e iustifieth the vngodly, his faith is counted for righteousnesse.

d That dependeth not on his works, neither thinketh to merite by them. e Which maketh him that is wicked in himselfe, iust in Christ. Psal.32.1.

6 Euen as Dauid declareth the blessednes of the man, vnto whom God imputeth righteousnes without workes, [saying,]

7 * Blessed [are] they, whose iniquities are forgiuen, & whose sinnes are couered.

8 Blessed [is] the man, to whome the Lord imputeth not sinne.

9 [Came] this blessednes then vpon the f circumcision [onely,] or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousnes.

f Under this excellent sacrament, he comprehendeth the whole Lawe.

10 How was it then imputed? When hee was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

Gen.17.11.

11 * After he receiued the signe of circumcision, [as] the seale of the righteousnes of the faith which he had, when hee was vncircumcised, that hee should be the father of all them that beleeue, not being circumcised, that righteousnesse might be imputed to them also,

g This may not be vnderstand of the fruits of faith: (for thereof the Apostle doth hereafter expresly intreate) but of the faith it selfe.

12 And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the g steppes of the faith of our father Abraham, [which he had] when he was vncircumcised.

h In fulfilling the workes thereof.

13 For the promes that hee should be the heire of the world, was not [giuen] to Abraham, or to his seede, through the h Lawe, but through the righteousnes of faith.

i And thinke to performe the same by workes.

14 For if they which i are of the Law, [be] k heires, faith is made voyde, and the promes is made of none effect.

k If it be requisite to fulfill the Lawe for him that shalbe of Abrahams inheritance, then it is in vaine to beleeue the promise: for it serueth to no vse.

15 For the Lawe causeth l wrath: for where no Lawe is, there [is] no m transgression.

l Through our default, and not of it selfe. m That is, no breach of commandement.

16 Therefore [it is] by faith, that [it might come] by grace, and the promes might be sure to [n] all the seed, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,

17 (As it is writtē, *I haue made thee a father of many nations) [euen] [o] before God whome hee beleeued, who quickeneth the [p] dead, and calleth those things which be not, as though they were.

18 Which [Abraham] aboue hope, beleeued vnder hope, that he should be the father of many nations: according to that which was spoken [to him,] * So shall thy seede be.

19 And hee [q] not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundreth yere olde, neither [r] the deadnes of Saras wombe.

20 Neither did hee doute of the promes of God through vnbeliefe, but was strengthened in the faith, and gaue [s] glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnes.

23 Now it is not written for him onely, that it was imputed to him for righteousnes,

24 But also [t] for vs, to whome it shall be imputed [for righteousnesse,] which beleeue in him that raysed vp Jesus our Lord from the dead.

25 Who was deliuered [to death] for our sinnes, and [u] is risen againe for our iustification.

n Which beleeue.

Gen. 17.4.

o By a spirituall kinred which God chiefely accepteth.

p Abraham begate the circumcised, euen by the vertue of faith, and not by ỹ power of nature which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of the number of the faithfull.

q But most strong and constant.

r In that she was past childe bearing.

s For his mercie and truetly.

t For our instruction: for we shalbe iustified by the same meanes.

u To accomplish and make perfect our iustification.

## CHAP. V.

1 He declareth the fruite of faith, 7 And by comparison setteth foorth the loue of God and obedience of Christ, which is the foundation and ground of the same.

[a] Then being iustifyed by faith, we haue [a] peace toward God through our Lorde Jesus Christ.

2 *By whome also we haue accesse through faith vnto this grace, wherein we stand, and reioyce vnder the hope of the glorie of God.

3 Neither [do we so] only, but also we *reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, and experience hope,

5 And hope maketh not [b] ashamed, because the [c] loue of God is shed abroade in our heartes by the holy Ghost, which is giuen vnto vs.

a By peace here is ment that incredible and most constant ioy of minde, when we are deliuered from all terrour of conscience, and fully perswaded of the fauour of God: and this peace is the fruite of faith. Ephe. 2. 18. Iames 1. 3.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs.

6 For Christ when we were yet of no strength, at [his] time, dyed for the *vngodly.

7 Doutlesse one will scarce die for a [d] righteous man: but yet for a [e] good man it may be that one dare die.

8 But God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs.

9 Much more then, being now iustified by his blood, we shall be saued from wrath through him.

10 For if when we were [f] enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe saued by his life.

11 And not onely [so,] but we also reioyce in God through our Lorde Jesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned.

13 For vnto the [g] time of the Lawe was sinne in the worlde, but sinne is not imputed, while there is no Lawe.

14 But death reigned from Adam to Moses, euen ouer them also that sinned not [h] after the like maner of the trāsgression of [i] Adam, which was the figure of [k] him that was to come.

15 But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded vnto many.

16 Neyther is the gift [so,] as [that which entred in] by one that sinned: for the faulte [came] of one [offence] vnto condemnation: but the gift [is] [l] of many offences to iustification.

17 For if by ỹ offence of one, death reigned through one, much more shall they which receiue the abundāce of grace, and of the gift of [m] righteousnesse, reigne in life through one, [that is,] Jesus Christ.

18 Likewise then as by the offence of one, [the fault came] on all men to condemnation, so by the iustifying of one, [the benefit abounded] toward [n] all men to the iustification of life.

19 For as by one mans disobedience, many were made sinners: so by the obedience of one, shall many also be made righteous.

20 Moreouer the [o] Law entred thereupon that the offence should [p] abound: neuerthe-

d By this comparison he amplifyeth the death of Christ.

e That is, for such one of whom he hath receiued good.

f Because of sinne: yet friends by the grace of Christ.

g From Adam to Moses.

h He meaneth yong babes, which neither had the knowledge of the Law of nature, nor any motion of concupiscence, much lesse committed any actuall sinne: and this may also comprehend the Gentiles.

i Yet all mankinde, as it were, sinned whē they were as yet inclosed in Adams loynes.

k Which was Christ.

l For by Christ we are not onely deliuered from ỹ sinnes of Adam, but also from all such as we haue added thereunto.

m The iustice of Jesus Christ which is imputed to the faithfull.

n Which beleeue to be saued in Jesus Christ.

o The Lawe of Moses.

p That it might be more manifestly knowen and set before all mens eyes.

neuertheleſſe, Where ſinne abounded, [there] grace abounded much more:

21 That as ſinne had reigned vnto death, ſo might grace alſo reigne by righteouſnes vnto eternall life, through Jeſus Chriſt our Lord.

## CHAP. VI.

Becauſe no man ſhoulde glory in the fleſh, but rather ſeeke to ſubdue it to the Spirit, 3 He ſheweth by the vertue and end of Baptiſme, 5 That regeneration is ioyned with iuſtification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of ſinne and righteouſnes.

WHat ſhall we ſay then: ſhall we continue ſtill in ſinne, that grace may abounde? God forbid.

2 Howe ſhall we, that are [a] dead to ſinne, liue yet therein?

3 Know ye not, that * all wee which haue bene baptized into [b] Jeſus Chriſt, haue bene baptized into his death?

4 * We are buried then with him by baptiſme into his death, that like as Chriſt was rayſed vp from the dead by the glorie of ỹ Father, ſo we alſo ſhould *walke in newnes of life.

5 *For if we be [c] grafted with him [d] to the ſimilitude of his death, euen ſo ſhall wee be [to the ſimilitude] of his reſurrection,

6 Knowing this, that our olde man is crucified with him, that the [e] body of ſinne might be deſtroyed, that henceforth we ſhould not ſerue ſinne.

7 For he that is dead, is [f] freed from ſinne.

8 Wherefore, if wee be dead with Chriſt, we beleeue that we ſhall liue alſo with him,

9 Knowing that Chriſt being rayſed from ỹ dead, dieth no more: death hath no more dominion ouer him.

10 For in that he died, he died once [g] to ſinne: but in that he liueth, he liueth to [h] God.

11 Likewiſe thinke ye alſo, that ye are [i] dead to ſinne, but are aliue [k] to God in Jeſus Chriſt our Lord.

12 Let not ſinne reigne therefore in your mortall bodie, that ye ſhould obey it in the [l] luſtes thereof.

13 Neither giue ye your members [as] ‖weapõs of vnrighteouſnes vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and [giue] your members [as] weapons of righteouſnes vnto God.

14 For ſinne ſhall not haue dominion ouer you: for ye are not vnder ỹ [m] Law, but vnder [n] grace.

15 What then? ſhall we ſinne, becauſe we are not vnder the Lawe, but vnder grace? God forbid.

16 * Knowe ye not, that to whom ſo euer ye giue your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey, whether it be of ſinne vnto death, or of [o] obedience vnto righteouſnes?

17 But God [be] thanked, that ye haue bene the ſeruants of ſinne, but ye haue obeyed from the heart vnto the forme of the doctrine, Whereunto ye were [p] deliuered.

18 Being then made [q] free from ſinne, ye are made the ſeruants of righteouſneſſe.

19 I ſpeake [r] after the maner of man, becauſe of the infirmitie of your fleſh: for as ye haue giuen your members ſeruãts to vncleanneſſe and to iniquitie, to [commit] iniquitie, ſo nowe giue your members ſeruants vnto righteouſneſſe in holineſſe.

20 For when ye were the ſeruants of ſinne, ye were freed from righteouſnes.

21 What fruite had ye then in thoſe things, whereof ye are nowe aſhamed? For the [s] ende of thoſe things [is] death.

22 But nowe being freed from ſinne, and made ſeruants vnto God, ye haue your fruite in holineſſe, & the ende, euerlaſting life.

23 For the [t] wages of ſinne is death: but ỹ gift of God [is] eternal life through Jeſus Chriſt our Lord.

## CHAP. VII.

1.7.12 The vſe of the lawe, 6.24 And howe Chriſt hath deliuered vs from it. 15 The infirmitie of the faithfull. 23 The dangerous fight betweene the fleſh and the Spirit.

KNowe ye not, brethren, (for I ſpeake to them that know the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?

2 * For the [b] woman which is in ſubiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, ſhee is deliuered from the law of the man.

3 So then, if while the man liueth, ſhe take another man, ſhe ſhalbe called an *adultereſſe: but if the man be dead, ſhe is free from the Lawe, ſo that ſhee is not

a He vseth to ſinne in whom the ſtrength of ſinne is broken by the vertue of Chriſt, and ſo now liueth to God. Gal.3.27.

b Which is, that growing together with him, we might receiue vertue to kill ſinne, and raiſe vp our new man. Col.2.12. Eph.4.23,24. col.3.8. heb.12.1. 1.pet.2.1. 1.Cor.6.14. 2.tim.2.11.

c The Greeke worde meaneth, that we growe vp together with Chriſt, as we ſee moſſe, iuie, miſtletowe, or ſuch like grow vp by a tree & are nouriſhed with the iuyce thereof.

d If we by his vertue dye to ſinne.

e The fleſh wherein ſinne ſticketh faſt.

f Becauſe that being dead we cannot ſinne.

g That hee might deſtroy ſinne in our fleſh.

h And ſitteth at the right hand of the Father.

i We may gather that we are dead to ſin, when ſinne beginneth to die in vs: which is by the participation of Chriſtes death, by whom alſo being quickened, we liue to God, that is, to righteouſneſſe.

k In that ye are led with the ſpirit of God.

l The minde firſt miniſtreth euill motions, whereby mans will is entiſed: thence burſt foorth the luſtes, by them the body is prouoked, and the body by his actions doth ſolicit the minde: therefore he cõmandeth at ỹ leaſt ỹ we rule our bodies. ‖Or, inſtruments or armour.

m Which is the declaration of ſinne.

n Indued with the ſpirit of Chriſt. Iohn 8.34. 2.pet.2.19.

o Shewing that none can be iuſt, which doeth not obey God.

p To cõforme your ſelues vnto it.

q It is a moſt vile thing for him that is deliuered from the ſlauery of ſinne, to returne againe to the ſame.

r Leauing to ſpeake of heauenly things, according to your capacitie, I vſe theſe ſimilitudes of ſeruitude and freedome, that ye might the better vnderſtande.

s Or, the reward and recompence.

t Sinne is cõpared to a tyrant which reigneth by force, who giueth death as an allowance to them ỹ were preferred by the lawe.

a Meaning, the morall lawe. 1.Cor.7.39.

b Both in this firſt mariage and in the ſecond, the huſband and the wife muſt be cõſidered within our ſelues: the firſt huſband was ſin, and our fleſh was the wife: their children were ỹ fruites of the fleſh, Gal.5.19. In the ſecond mariage the ſpirit is the huſband the newe creature is the wife and their children are the fruites of the Spirite, Gal.5.22. Mat.5.32.

not an adultresse, though shee take an other man.

4 So ye, my brethren, are dead also to the lawe by the body of Christ, that ye should be vnto an other, [euē] vnto [c] him that is raysed vp from the dead, that we should bring forth fruite vnto God.

5 For when we were [d] in the flesh, the ‖ motions of sinnes, which were by the Lawe, had force in our members, to bring foorth fruite vnto death.

6 But nowe we are deliuered from the Law, being dead [e] vnto it, wherein we were holden, that we shoulde serue in newnesse of Spirit, and not in [f] oldenes of the letter.

7 [f] What shall we say then? [Is] the Law sinne? God forbid. Nay, I knew not sinne, but by the Lawe: for I had not knowen [g] lust, except the Lawe had sayd, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Lawe sinne [is] dead.

9 For I once [h] was aliue, without the Lawe: but when the commandement came, sinne reuiued,

10 But I died: and the same commandement which was [ordeyned] vnto life, was found [to be] vnto me vnto death.

11 For sinne tooke occasion by the commandement, and deceyued me, & thereby slewe [me.]

12 Wherefore the Law [is] *holy, and the commandement [is] holy, and iust, and good.

13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement.

14 For we know that the Lawe [k] is spirituall, but I am carnall, solde vnder sinne.

15 For I alow not that which I doe: for what I [l] would, that doe I not: but what I hate, that doe I.

16 If I do then that which I would not, I consent to the Law, [that it is] good.

17 Now then, it is no more I that do [m] it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my ‖ flesh, dwelleth no good thing: for to will is present with me: but I finde no meanes to perfourme that which is good.

19 For I do not the good thing, which I would, [n] but the euil, which I would not, that do I.

20 Now if I do that I would not, it is no more I that do it, but the sinne that dwelleth in me.

21 I finde then by [p] Law, that when I would doe good, euill is present with me.

22 For I delite in the Lawe of God, concerning the [o] inner man:

23 But I see another ‖ lawe in my [p] members, rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shall deliuer me from the [q] body of this death?

25 I thanke God through Iesus Christ our Lord. Then I my selfe in my [r] mind serue the Law of God, but in my [f] flesh the lawe of sinne.

## CHAP. VIII.

1 The assurance of the faythfull, and of the fruites of the holy Ghost in them, 3 The weakenes of the Lawe, and who accomplished it, 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruite of the Spirit in them. 17 Of hope. 18 Of pacience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

NOwe then there [is] no [a] condemnation to them þ are in Christ Iesus, which walke not [b] after the flesh, but after the Spirit.

2 For the [c] Law of the Spirit of life [which is] in [d] Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the lawe, in as much as it was ‖ weake, because of the flesh) God sending his owne Sonne, in the [e] similitude of sinful flesh, and ‖ for sinne, condemned sinne in the flesh,

4 That the [f] righteousnes of the law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, sauour the [g] things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisedome of the flesh [is] death: but the wisedome of the Spirit [is] life and peace,

7 Because the wisedome of the flesh [is] enimitie against God: for it is not subiect to the Lawe of God, neither in deede can be.

c Which is the spirit or the seconde husband.
d When we were destitute of the spirite of God.
‖ Or, affections.
e Meaning to sinne, our first husband.
f There is nothing more enemie to sinne, then the Lawe: if so be therefore that sinne rage more by reason thereof then before, why shoulde it be imputed to the Law which discloseth the sleights of sinne her enemie?
g Which is an inwarde vice not openly knowen. Exod. 20. 17. deut. 5. 21.
h He thought himselfe to be aliue, when he knew not the Lawe. 1. Tim. 1. 8.
i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnes of the lawe to our destruction.
k So that it can iudge the affections of the heart.
l He is not able to doe that which he desireth to do, and therefore is farre from the true perfection.
m He doeth not excuse him selfe, but sheweth that he is not able to accomplish that good desire, which is in him
‖ Or, in my nature.
n The flesh stayeth euen the most perfect, to runne forward as the spirit wisheth.
o That is, in my spirit.
‖ Or, commandement.
p Euen the corruption which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
f Which is the part corrupted.
a Though sinne be in vs, yet it is not imputed vnto vs though Christ Iesus.
b He annexeth the condition, least we should abuse the libertie.
c The power and autoritie of the Spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.
‖ Or, of no strength.
e Christ did take flesh, which of nature was subiect to sinne, which notwithstanding hee sanctified euen in the very instant of his conception, and so did appropriate it vnto him, that he might destroy sinne in it, 2. Cor. 5. 21.
‖ Or, by sinne. f That which þ law requireth. g The word cõprehendeth al that which is most excellent in man, as will, vnderstanding, reason, wit, &c.

8 So then they that are in the flesh, cannot please God.

9 Nowe ye are not in the flesh, but in the Spirit, ‖ because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the ‖ bodie is dead, because of sinne: but the [h] Spirit [is] life for righteousnes sake.

11 But if the Spirit of him that raised vp Jesus from the dead, dwell in you, he that rayled vp Christ from the dead, shall also quicken your mortall bodyes, because that his Spirit dwelleth in you.

12 Therefore brethren, we are detters not to the flesh, to liue after the [i] flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirite of God, they are the sonnes of God.

15 For ye haue not receyued the spirit of bondage to feare againe: but ye haue receyued the Spirit of [k] adoption, whereby we crie *Abba, Father.

16 The same Spirit [l] beareth witnes with our spirit, that we are the children of God.

17 If [we be] children, [we are] also [m] heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time [are] not ‖ worthie of the glory, which shalbe shewed vnto vs.

19 For the feruent desire of the creature wayteth when the sonnes of God shalbe reuelled,

20 Because the [n] creature is subiect to [o] vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we know that euery [p] creature groneth with vs also, and trauaileth in paine together vnto this present.

23 And not onely [the creature,] but we also which haue the [q] first fruites of the Spirit, euē we do sigh in our selues, wayting for the adoption, [euen] the *redemption of our [r] body.

24 For wee are saued by hope: but [s] hope that is seene, is not hope: for howe can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request for vs with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he [t] maketh request for the Saintes, according to [the will of] God.

28 Also we knowe ye all things worke together for ye best vnto them that loue God, euen to them that are called of [his] purpose.

29 For those which he [u] knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

31 What shall wee then say to these things? If God be on our side, who [can be] against vs?

32 Who spared not his owne Sonne, but gaue him for vs all [to death,] howe shall he not with him giue vs all things also?

33 Who shall lay any thing to ye charge of Gods chosen? [it is] God that * [x] iustifieth,

34 Who shall condemne? [it is] Christ, which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of [y] Christ? shall tribulation or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

36 As it is written, * For thy sake are we [z] killed all day long: we are counted as sheepe for the slaughter.

37 Neuertheles, in all these things we are more then cõquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor [a] principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from ye [b] loue of God, which is in Christ Jesus our Lord.

‖ Or, if so be.
‖ Or, flesh.
h The spirit of regeneratiō, which abolisheth sinne in our flesh, not al at once, but by degrees: wherfore we must in ye meane time call to God through patience.
i But to liue after the spirit.
k So he nameth the holy Ghost of the effect, which he causeth in vs, when he proposeth vs saluation by the lawe with an impossible condition, who also doth seale our saluation in our hearts by Christes free adoption, that we consider not God now as a rigorous Lord, but as a most mercifull Father. Gala.4.5,6.
l So that we haue two witnesses, Gods Spirit & ours, who is certified by the Spirit of God.
m Freely made partakers of the fathers treasures.
‖ Or, of like value.
n The creatures shall not be restored before that Gods children be brought to their perfection: in the meane season they waite.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection. Luke 21,28.
r Which shalbe in the resurrection, when we shalbe made conformable to our head Christ.
s By hope is meant that thing which we hope for.
t In that hee stirreth their hearts to pray, and sheweth both whom to aske, and how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.
x Who pronounceth him iust, in his Sonne Christ.
y Wherewith he loued vs, or God in Christ which loue is grounded vpon his determinate purpose, & Christ is the pledge thereof.
Psal.44.22.
z Which is to signifie the condition of Christes Church.
a Paul setteth foorth by these wordes the wonderfull nature of the spirites, as well the good, Eph. 1.21, Col. 1. 16. as the euill spirites, Eph. 6,12, Col. 2. 15.
b That is, wherewith God loueth vs in his Sonne Christ Jesus.

CHAP.

CHAP. IX.

1 Having testified his great loue towardes his nation, and the signes thereof, 11 He intreateth of the election and reprobation, 24 Of the vocation of the Gentiles, 30 And reiection of the Jewes.

I Say the trueth [a] in Christ, I lie not, my conscience bearing me witnes in the holy Ghost,
2 That I haue great heauinesse, and continuall sorowe in mine heart.
3 For I would wish my selfe to be [b] separated from Christ, for my brethren that are my kinsmen according to the flesh,
4 Which are ỹ Israelites, to whom [perteyneth] the adoption, and the [c] glorie, and the [d] *Couenants, and the giuing of the Lawe, and the seruice [of God,] and the promises.
5 Of whom [are] the fathers, and of whom concerning ỹ flesh, Christ [came,] who is [e] God ouer all blessed for euer, Amen.
6 *Notwithstanding it cannot be that the worde of God should ‡ take none effect: for all they are not [f] Israel, which are of Israel:
7 Neither [are they] all children, because they are the seede of Abraham: *but, In [g] Isaac shal thy seede be called:
8 That is, they which are the children of the [h] flesh, are not the children of God: but the * children of the promes are counted for the seede.
9 For this is a word of promes, * In this same time will I come, and Sara shall haue a sonne.
10 Neither [he] onely [felt this,] but also *Rebecca when she had conceiued by one, [euen] by our father Isaac.
11 For yet [the children] were borne, and when they had neither done good, nor euill (that the purpose of God might remaine according to election not by workes, but by him that calleth)
12 It was saide vnto her, * The elder shall serue the yonger.
13 As it is written, * I haue loued Jacob, and haue hated Esau.
14 What shall we say then? Is there vnrighteousnes with God? God forbid.
15 For hee sayth to Moses, * I [i] will haue mercie on him, to whom I will shewe mercie: and will haue compassion on him, on whom I will haue compassion.
16 So then [it is] not in him that willeth, nor in him that runneth, but in God that sheweth mercie.
17 For the [k] Scripture sayeth vnto Pharao, * For this same purpose haue I stirred thee vp, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.
18 Therefore he hath mercie on whō he will, & whom he will, he hardeneth.
19 Thou wilt say then vnto me, why doeth hee yet complaine? for who hath resisted his will?
20 But, O man, who art thou which ‖ pleadest against God? shall the * thing formed say to him that formed it, why hast thou made me thus?
21 Hath not the potter power of the clay to make of the same lumpe one vessell to ‖ honour, and another vnto dishonour?
22 [What] and if God would, to shew his wrath, & to make his power knowen, suffer with long patience the vessels of wrath, prepared to destruction?
23 And that he might declare ỹ riches of his glory vpon the vessels of mercie, which he hath prepared vnto glory?
24 Euen vs, whom hee hath called, not of the Jewes onely, but also of the Gentiles,
25 As he sayth also in Osee, * I will call them, My people, which were not my people: and her, Beloued, which was not beloued.
26 And it shalbe in the place where it was sayde vnto them, * Ye are not my people, that there they shalbe called, The children of the liuing God.
27 Also Esaias cryeth concerning Israel, * Though the nomber of the children of Israel were as the sand of the sea, [yet] shall [but] a remnant be saued.
28 [l] For he will make his account, and gather it into a short summe with righteousnesse: for the Lorde will make a short count in the earth.
29 *And as Esaias said before, Except the Lorde of hostes had left vs a seede, we had bene made as [m] Sodom, and had bene like to Gomorrha.
30 What shall we say then? That the Gentiles which followed not righteousnesse, haue attained vnto righteousnesse, euen the righteousnesse which is of fayth.
31 But Israel which followed the Lawe of righteousnesse, coulde not attaine vnto the Lawe of righteousnesse.
32 Wherefore? Because [they sought it] not by faith, but as [it were] by ỹ workes of

a As becommeth him that reuereneth Christ, or whose tongue Christ ruleth, and so taketh Christ for his witnes.
b He would redeeme the reiection of the Jewes with his owne damnation, which declareth his zeale towards Gods glorie, reade Exod.32.32.
c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1.Sā.4.21. Psalm.26.8.
d The two tables of the couenant, Deut.11.9. Chap.2.17. ephes.2.12.
e Christ is very God. Chap.2.28.
‡ Greeke, fall away.
f That is, of Jacob whose name was also Israel. Gen.21.12. hebr.11.18.
g The Israelites must not be esteemed by their kinred, but by the secret election of God, which is aboue the eternal vocatiō.
h As Ismael. Galat.4.28. Gene.18.10. Gen.25.21. Gen.25.23. Mal.1.2,3. Exod.33.19.
i As the onely will and purpose of God is the chiefe cause of election and reprobation: so his free mercie in Christ is an inferiour cause of saluation, and the hardening of the heart, an inferiour cause of damnation.
k That is, God in the Scripture. Exod.9.16.
‖ Or, speakest against. Isa.45.9. iere.18.6. wisd.15.7.
‖ Or, vnto honest vses.
Hose.2.23. 1.pet.2.10.
Hose.1.10.
Isa.10.21,22.
l God will make such waste of that people, that the fewe which shall remaine, shal be a worke of his iustice, and shall set forth his glory in his Church. Isa.1.9.
m That is, vtterly lost.

of

Isa,8,14.& 28. 16,1.pet,2,6. psal.118,22. n Iesus Christ is to the infidels destruction,and to the faithfull life & resurrection.

of the Lawe: for they haue stumbled at the stumbling stone,

33 As it is written, *Beholde, I lay in Sion a[n] stumbling stone, and a rocke to make men fall: and euery one that beleeueth in him, shall not be ashamed.

## CHAP. X.

1 After that he had declared his zeale towards them, 3 He sheweth the cause of the ruine of the Iewes. 4 The ende of the Law. 5 The difference betweene the iustice of the Law, and of fayth. 17 Whereof fayth commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

a That is, a certain affection,but not a true knowledge. Galat,3.24. b The ende of the lawe is to iustifie them which obserue it:therefore Christ hauing fulfilled it for vs,is made our iustice, sanctification,&c. Leui,18.5.eze. 20.11.gala. 3.12. c Because we cannot performe the law, it maketh vs to dout, who shall goe to heauen, and to saye, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death,and deliuer vs. Deut,30,12. Deut,30,14. d That is, the promise & the Gospel which agreeth with the lawe.

BRethren, mine hearts desire and prayer to God for Israel is, that they might be saued.

2 For I beare them record, that they haue [a] the zeale of God, but not according to knowledge.

3 For they,being ignorant of the righteousnes of God, and going about to stablish their owne righteousnes, haue not submitted themselues to the righteousnes of God.

4 *For Christ [is] the [b] ende of the Lawe for righteousnes vnto euery one that beleeueth.

5 For Moses[thus]describeth [c] righteousnes which is of the Lawe, *That the man which doeth these things, shall liue thereby.

6 But the righteousnes which is of fayth, speaketh on this wise, [c]*Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descende into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? *The worde is neere thee, [euen] in thy mouth, and in thine heart. This is the [d] worde of fayth which we preach.

9 For if thou shalt confesse with thy mouth the Lorde Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnes, & with [c] the mouth man confesseth to saluation.

e That is,the way to be saued,is to beleeue w heart that we are saued onely by Christ,and to confesse the same before the world. Isa,28,16.

11 For the Scripture saieth, *whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no differente betweene the Iewe and the Grecian: for he that is Lorde ouer all, is rich vnto all, that call on him.

13 *For whosoeuer shall call vpon the Name of the Lord, shall be saued.

Ioel.2.32.act. 2.21.

14 But how shall they call on him,in whom they haue not beleeued? and how shall they beleeue in him, of whom they haue not heard? and howe shall they heare without a preacher?

15 And howe shall they preach except they be sent? as it is written, *Howe beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

Isa.52.7.naum. 1.15. ‖Or,the comming. Isa,53,1. iohn. 12.38.

16 But they haue not all obeyed the Gospel: for Esaias saith, *Lorde, who hath beleeued our [f] report.

17 Then faith[is]by hearing, & hearing [g] by the worde of God.

f Meaning, the Gospel and the good tidings of saluation which they preached. g That is, by Gods cõmandement,of whõ they are sent ỹ preach the Gospel,It may be also taken for the very preaching it selfe.

18 But I demaunde,Haue [h] they not heard? *No dout their [i] sound went out through all the earth, and their wordes into the ends of the [k] world.

h Both the Iewes and Gentiles. Psalm.19.4. i The Hebrew word signifieth the line or proportion of the heauens, whose most excellent frame besides the rest of Gods creatures, preacheth vnto the whole world,

19 But I demaund, Did not Israel know[God?] First Moses saith, *I wil prouoke you to enuie by a nation that is not[my]nation,and by a foolish[nation] I wil anger you.

20 *And Esaias is bolde, and saith, I was found of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, *All the day long haue I stretched foorth mine hand vnto a ‖ disobedient, and gainesaying people.

and setteth forth the worthinesse of the Creator. k Then seeing all the world knew God by his creatures,the Iewes could not be ignorant, and so sinned of malice. Deut.32.21. Isa.65.1. Isa.65.2. ‖Or,vnbeleeuing.

## CHAP. XI.

4 God hath his Church although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time,and reuealed himselfe to the Gentiles. 18 Whome he warneth to humble themselues. 29 The gifts of God without repentance. 33 The depth of Gods iudgements.

IDemaunde then, hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham,of the tribe of Beniamin.

2 God hath not cast away his people which he [a] knewe before. Knowe ye not what the Scripture saith of Elias, howe he maketh request vnto God [b] against Israel,saying,

a And elected before all beginning. b He talked with God,not that he should punish Israel, but yet lamented their falsehood and so his wordes made against them. 1.King.19.10. 1.King.19.18.

3 *Lorde, they haue killed thy Prophets,and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saieth the answere of God to him? *I haue reserued vnto my selfe [c] seuen thousand men, which haue not bowed the knee to Baal.

c Meaning an infinite number.

5 Euen so then at this present time is

there a remnant through the ‖election of grace.

‖Or, free election.

6 And if [it be] of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

Isa.6.9. matth. 13.14. ioh.12. 40. act.28.26.

7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest haue bene hardened,

‖Or, pricking.

8 According as it is written, *God hath giuen them the spirite of ‖slumber: eyes that they should not see, and eares that they should not heare vnto this day.

Psal.69.22.

9 And Dauid saith, *Let their [d] table be made a snare, and a net, & a stumbling blocke, euen for a recompence vnto them.

d Christ by the mouth of the prophet wisheth that which came vpon the Iewes, that is, that as birdes are take where as they thinke to finde foode, so the lawe which the Iewes of a blind zeale preferred to the Gospel, thinking to haue saluation by it, should turne to their destruction.

10 Let their eyes be darkened that they see not, and [c] bowe downe their backe allwayes.

c Take from them thy grace and strength.

11 I demaund then, haue they stumbled, that they [f] should fall? God forbid: but through their fall saluation [commeth] vnto the Gentiles, to [g] prouoke them to followe them.

f Without hope to be restored.

g The Iewes to followe the Gentiles.

12 Wherefore if the fall of them [be] the riches of the worlde, and the diminishing of them the [h] riches of the Gentiles, howe much more shall their abundance [be?]

h In that the Gentiles haue the knowledge of the Gospel.

13 For [in that] I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

14 [To trie] if by any meanes I might [i] prouoke them of my flesh to followe them, and might saue some of them.

i That they might be iealous ouer Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiuing [be,] but [k] life from the dead?

k The Iewes now remaine, as it were, in death for lacke of the Gospel: but when both they and the Gentiles shall imbrace Christ, the world shall be restored to a newe life.

16 For if [l] the first fruites [be] holy, so [is] the whole lumpe: and if the [m] roote be holy, so [are] the branches.

l Abraham was not onely sanctified, but his seede also which neglected not the promise.

m Meaning Abraham.

17 And though some of the branches be broken off, and thou being a wilde oliue tree, wast graft in ‖for them, and made partaker of the roote, and fatnes of the [n] oliue tree,

‖Or, in them.

n That is, the Church of the Israelites.

18 Boast not thy selfe against [ỹ] branches: and if thou boast thy selfe, thou bearest not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through vnbeliefe they are broken off, and thou standest by faith: be not hie minded, but [o] feare.

o Be carefull: worship God, and trust in his promise.

21 For if God spared not the naturall branches, [take heede,] lest he also spare not thee.

22 [p] Beholde therefore the bountifulnes, and seueritie of God: toward them which haue fallen, seueritie: but toward thee, bountifulnes, if thou continue in [his] bountifulnes: or els thou shalt also be cut off.

p He speaketh of the Iewes and Gentiles in generall.

23 And they also, if they abide not still in vnbeliefe, shalbe graffed in: for God is able to graffe them in againe.

24 For if thou wast cut out of the oliue tree, which was wilde by nature, and wast graffed contrarie to nature in a right oliue tree, howe much more shall they that are by nature, be graffed in their owne oliue tree?

25 For I would not brethren, that ye should be ignorant of this secret (least ye should be arrogant in your selues) that partly [q] obstinacie is come to Israel, vntill the fulnesse of the Gentiles be come in.

q Meaning stubbernesse and induration against Gods word.

26 And so [r] all Israel shall be saued, as it is written, *The deliuerer shall come out of Sion, and shall turne away the vngodlines from Jacob.

r He sheweth that the time shall come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to the Church of Christ.

Isai.59.20.

27 And this is my couenant to them, *when I shall take away their sinnes.

Isa.27.9.iere. 31.33,34. heb.8.8. & 10. 16,17.

28 As concerning the Gospel, [they are] enemies for your sakes: but as touching the election, they are beloued for the fathers sakes.

29 For the [s] gifte and calling of God are without repentance.

s To whome God giueth his spirit of adoption, & whome he calleth effectually, he can not perish: for Gods eternall counsell neuer chaungeth.

30 For euen as ye in time past haue not beleeued God, yet haue nowe obteined mercie through their vnbeliefe,

31 Euen so nowe haue they not beleeued ‖by the mercie [shewed] vnto you, that they also may obteine mercie.

‖Or, that by your mercie.

32 For God hath shut vp [t] all in vnbeliefe, that hee might haue mercie on all.

t That is, both Iewes and Gentiles.

Isa.40.13. wis. 9.13. 1.cor.2. 16.

33 O the deepenes of the riches, both of the wisedome, & knowledge of God! howe vnsearchable are his iudgements, and his wayes past finding out!

34 *For [u] who hath knowen [ỹ] minde of the Lorde? or who was his counseller?

u He reproueth the rashnes of men which murmure against the iudgemẽts of God.

35 Or who hath [x] giuen vnto him first, and he shalbe recompensed?

x That is, prouoked him by his good workes?

36 For of [y] him, and through him, and for him are all things: to him [be] glorie for euer. Amen.

y All thinges are created and preserued of God to set forth his glory.

## CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

I beseech

I Beseech you therefore, brethren, by the mercies of God, that ye giue vp your bodies a [a] liuing sacrifice, holy, acceptable vnto God, [which is] your [b] reasonable seruing of God.

2 And faction not your selues like vnto this worlde, but be ye changed by the renewing of your minde, that ye may *proue what is the [c] good will of God, and acceptable, and perfect.

3 For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstande aboue that which is meete to vnderstand, but that he [d] vnderstand according to [c] sobrietie, as God hath dealt to euery man the *measure of fayth.

4 For as we haue many members in one body, and all members haue not one office,

5 So we being many are one body in Christ, and euery one, one anothers members.

6 *Seeing then that we haue giftes that are diuers, according to the grace that is giuen vnto vs, whether [we haue] [f] prophesie, [let vs prophesie] according to the proportion of [g] faith:

7 Or an office, [let vs waite] on the office: or he that teacheth, on teaching:

8 Or he that exhorteth, on exhortation: he that [h] distributeth, [let him doe it] *with simplicitie: he that ruleth, with diligence: he that [i] sheweth mercie, with *chearefulnes.

9 [Let] loue [be] without dissimulation. *Abhorre that which is euill, and cleaue vnto that which is good.

10 *Be affectioned to loue one another with brotherly loue. In giuing honour, go one before another,

11 Not slouthfull to doe seruice: fervent in spirit: seruing ‖ the Lord,

12 Reioycing in hope, patient in tribulation, *continuing in prayer,

13 *Distributing vnto the necessities of the Saints: *giuing your selues to hospitalitie.

14 *Blesse them which persecute you: blesse [I say,] and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be of like affection one towards another: be not hie minded: but make your selues equall to them of the lower sort: *be not wise in [k] your selues.

17 *Recompence to no man euill for euill: [l] procure things honest in the sight of all men.

18 *If it be possible, as much as in you is, haue peace with all men.

19 Dearely beloued, *auenge not your selues, but giue place vnto wrath: for it is written, *Vengeance is mine: I will repay, saith the Lord.

20 *Therefore, if thine enemie hunger, feede him: if hee thirst, giue him drinke: for in so doing, thou shalt heape [m] coales of fire on his head.

21 Be not ouercome of euill, but ouercome euill with goodnes.

him with thy benefite, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

## CHAP. XIII.

1 The obedience to the rulers. 4 Why they haue the sworde. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

LEt *euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.

2 Whosoeuer therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to them selues [a] iudgement.

3 For Princes are not to be feared [for] good workes, but [for] euill. Wilt thou then be without feare of the power: doe well: so shalt thou haue prayse of the same.

4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the sworde for nought: for he is the minister of God ‡ to take vengeance on him that doeth euill.

5 Wherefore ye must be subiect, not because of wrath onely, but also for [b] conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same [c] thing.

7 *Giue to all men therefore their duetie: tribute, to whome [ye owe] tribute: custome, to whome custome: feare, to whome feare: honour, to whome [ye owe] honour.

8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the [d] Lawe.

9 For this, *Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet: and if there be any other commandement,

a In steade of dead beastes, liuely sacrifice: in steade of the blood of beasts which was but a shadow, and pleased not God of it selfe, the acceptable sacrifice of the spirituall man, framed by faith to godlines, and charitie.
b That is, true, lawfull and spirituall, 1. Pet. 2. 5. Ephes. 5. 17. 1. thes. 4. 1, 3.
c Whatsoeuer is not agreeable to Gods will, is euill, displeasant and vnperfect.
d Two things are required, if we wil iudge soberly of Gods giftes in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we boast not of the gifts but reuerently vse them to Gods honour.
e That is, soberly, not neglecting Gods gifts, but vsing them to his glorie. 1. Cor. 12. 11. ephe. 4. 7. 1. Pet. 4. 10.
f By prophesying, here he meaneth, preaching and teaching, and by office or ministery, all such offices as appertaine to the Church, as Elders, Deacons, &c.
g By faith he meaneth the knowledge of God in Christ, with the giftes of the holy Ghost.
h Of these officers some are Deacõs, some gouernours, some keepe the poore. Mat. 6. 2.
i He meaneth them which were appointed to looke vnto the poore, as for the most part were ỳ widowes, Act. 6. 1. 1. tim. 5. 9. 2. Cor. 9. 7. Amos 5. 15. Ephes. 4. 2. 1. pet. 2. 17. hebr. 13. 1. ‖ Or, the time. Luke 18. 1. 1. Cor. 16. 1. Hebr. 13. 2. 1. pet. 4. 9. Matth. 5. 44.
Prou. 3. 7. isa. 5. 21.
k That is, in your owne conceite. Prou. 20. 22. matth. 5. 39. 1. pet. 3. 9. 1. cor. 6. 7.
l Liue so honestly & godly that no man can finde fault with you. Heb. 12. 14. Eccl. 28. 1. mat. 5. 39.
Deut. 32. 35. heb. 10. 30. Prou. 25. 21, 22.
m For either thou shalt win him with thy benefite, or else his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.
Wisd. 6. 3. tit. 3. 1. 1. pet. 2. 13, 14.
a Not onely the punishment of the iudges, but also ỳ vengeance of God.
‡ Greeke, a reuenger with wrath.
b For no priuate man can contemne that gouernement which God hath appointed, without the breach of his conscience: and here hee speaketh of ciuill Magistrates: so that Antichrist and his can not wrest this place to establish their tyrannie ouer the conscience.
c That is, to defend ỳ good, and to punish the euill. Mat. 22. 21.
d He meaneth onely the second table. Exod. 20. 14. deut. 5. 18.

is briefly comprehended in this saying, [euen] in this, * Thou shalt loue thy neighbour as thy selfe.

Leuit.19.18. mat.22.39. gal.5.14,iam. 2.8.

10 Loue doeth not euill to his neighbour: therefore is loue the* fulfilling of the Lawe.

1.Tim.1.5.

11 And that, considering the season, that [it is] nowe time that we should arise from sleepe: for nowe is our saluation [e] neerer, then when we beleeued it.

e Before we beleeued, it had bene in vaine to tell vs these things: but nowe seeing our saluation is neere, let vs take heede that we neglect not this occasion.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenesse, and let vs put on the [f] armour of light,

f That is, honest maners and godly.

13 So that we walke honestly, as in the day: not in *‖ gluttonie, and drunkennes, neither in chambering & wantonnes, nor in strife and enuying:

Luke 21.34. ‖Or, riote. Gal.5.16.

14 *But put ye on the Lorde Iesus Christ, and take no thought for the flesh, to [fulfill] the lustes of it.

1.pet.2.11.

## CHAP. XIIII.

1 The weake ought not to be despised. 10 No man should offende anothers conscience, 15 But one to support another in charitie and fayth.

HIm that is weake in ye [a] faith, receiue vnto you, [but] not [b] for controuersies of disputations.

a That is, the doctrine of the Gospel.
b Lest he should depart either more ignorant then he came, or els with a greater scrupule of conscience.

2 One beleeueth that he may eate of all things: & another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 *Who art thou that condemnest another mans seruant? he standeth or falleth to his owne [c] master: yea, he shall be established: for God is able to make him stand.

Iames 4.12.
c It is the Lords matter and not thine.

5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be [d] fully perswaded in his minde.

d We must be assured in our conscience by Gods worde in all things that we doe: that if we be strong, we may knowe what is our libertie: & if we be weake, we may learne to profite dayly.

6 He that [e] obserueth the day, obserueth it to the [f] Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to ye Lorde: for he giueth God thankes: and he that [g] eateth not, [h] eateth not to the Lorde, and giueth God thankes.

e That counteth one day more holy then another.
f Who iudgeth whether he doe well or no.
g Because he thinketh the meats vnclean by the Lawe.
h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the law they were not: next, that he reproueth not ye condemning of the act, but of the persons: thirdly, that he meaneth not the stubburne & malicious, whom he calleth dogs & concision, but the weake & infirme, to whom as yet God had not reuealed ye perfect libertie.

7 For none of vs liueth [i] to himselfe, neither doeth any die to himselfe.

i Both our life & death ought to profit our brother.

8 For whether we liue, we liue vnto the Lord: or whether we die, we die vnto the Lord: whether we liue therefore, or die, we are the Lords.

9 For Christ therefore died and rose againe, & reuiued, that he might be Lord both of the dead and the quicke.

10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for we shall all appeare before the iudgement seate of Christ.

2.Cor.5.10.

11 For it is written, *I [k] liue, saith the Lord, & euery knee shal bowe to me, and all tongues shall [l] confesse vnto God.

Isa.45.23, phil. 2.10.
k This othe particularly apperteineth to God, who is the true life of himself, and giueth it to all others.
l And acknowledge me for their God.

12 So then euery one of vs shall giue accounts of himselfe to God.

13 Let vs not therefore iudge one another any more: but vse [your] iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before [his] brother.

14 [m] I knowe, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him [it is] vncleane.

m He preuenteth the obiection which the Christians might vse.

15 But if thy brother be grieued for the meate, nowe walkest thou not charitablie: * destroy not him with thy meate, for whom Christ dyed.

2.Cor.8.11.

16 Cause not your [n] commoditie to be euill spoken of.

n Which is the benefite of Christian libertie, by abusing whereof ye cause the weaklings to blaspheme the Gospel, which might seeme to them contrary to Gods will, and ye doctrine of the lawe.

17 For the [o] kingdome of God is not meate nor drinke, but righteousnes, and peace, and ioye in the holy Ghost.

o God will not reign ouer his by such obseruations.

18 For whosoeuer [p] in these things serueth Christ, is acceptable vnto God, and is approued of men.

p In peace & righteousnes. Titus 1.15.

19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.

20 Destroy not the worke of God for meates sake: * all thinges in deede are pure: but [it is] euill for the man which eateth with offence.

1.Cor.8.13.

21 *[It is] good neither to eate flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou [q] fayth? haue it with thy selfe before God: blessed is he that [r] condemneth not himselfe in that thing which he alloweth.

q Faith here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostle interpreteth it in the 14. verse.
r Which hath none euill remorse of conscience in his doing.

23 For he that douteth, is condemned if he eate, because [he eateth] not of faith: and whatsoeuer is not of [s] faith, is sinne.

s Meaning, of a right conscience.

## CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercie of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church, 30 And requireth the same of them.

We

WE which are strong, ought to beare ẏ infirmities of the weake, and not to please our selues.

2 [Therefore] let euery man please his neighbour in that that is good to [a] edification.

3 For Christ also would not please him selfe, but as it is written, * The rebukes of them which rebuke thee, fell [b] on me.

4 For whatsoeuer things are written afore time, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.

5 Now the God of [c] patience and consolation giue you that ye be * like minded one towardes another, according to Christ Jesus,

6 That ye with one minde, [and] with one mouth may praise God, euen the Father of our Lord Jesus Christ.

7 Wherefore receiue ye one another, as Christ also receiued vs to the [d] glorie of God.

8 Now I say, that Jesus Christ was a [e] minister of the circumcision, for the [f] trueth of God, to confirme the promises [made] vnto the fathers.

9 And let the Gentiles praise God for [his] mercie, as it is written, * For this cause I will confesse thee among ẏ Gentiles, and sing vnto thy Name.

10 And againe he saith, * Reioyce, ye Gentiles with his people.

11 And againe, * Praise the Lord, all ye Gentiles, and laude ye him, all people together.

12 And againe Esaias saith, * There shalbe a roote of Jesse, and [g] hee that shall rise to reigne ouer [h] the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, & filled with all knowledge, and are able to admonish one another.

15 Neuertheless brethren, I haue somewhat boldely after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,

16 That I should be the minister of Jesus Christ towarde the Gentiles, ministring the Gospell of God, that the offering vp of the Gentiles might be acceptable [i] being sanctifyed by the holy Ghost.

17 I haue therefore whereof I may reioyce in Christ Jesus in those things which [pertaine] to God.

18 For I dare not [k] speake of any thing, which Christ hath not wrought by me, [to make] the Gentiles obedient in word and deede,

19 With the power of signes and wonders, by the power of the Spirit of God: so that from Jerusalem, and rounde about vnto Illyricum, I haue caused to abounde the Gospel of Christ.

20 Yea, so I enforced my selfe to preache the Gospell, not where Christ was named, least I shoulde haue built on another mans foundation.

21 But as it is written, * To whom he was not spoken of, they shall see [him,] and they that heard not, shall vnderstand [him.]

22 Therefore also I haue bene * oft let to come vnto you.

23 But nowe seeing I haue no more place in these quarters, and also haue * bene desirous many yeeres agone to come vnto you,

24 When I shall take my iourney into Spaine I will come to you: for I trust to see you in my iourney, and to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your [companie.]

25 But nowe go I to Jerusalem, to [l] minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saints which are at Jerusalem.

27 For it hath pleased them, and their detters are they: * for if the Gentiles be made partakers of their spirituall thinges, their duetie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue [m] sealed them this [n] fruite, I wil passe by you into Spaine.

29 * And I know when I come, that I shall come to you with [o] abundance of the blessing of the Gospel of Christ.

30 Also brethren I beseech you for our Lorde Jesus Christes sake, and for the loue of the spirit, that ye * would striue

a To edifie, signifieth to do all maner duties to our neighbour, either to bring him to Christ, or if hee be wonne, that he may growe from faith to faith: for the faithfull are called the temple of God wherein he is resident by his holy spirit: and these faithfull are the stones of the newe Jerusalem: that is the vniuersal Church, Isa.54. Reuel. 21. of the which building Christ is the chiefe corner stone, Ephes.2.20. Psal.69.7,9.

b I did so beare them, as if they had bene done to me, and not to my Father.

c Which is the author of patience. 1.Cor.1.10. phil.3.16. and 4.3.

d To make vs partakers of Gods glorie.

e First to gather ẏ Jewes, and then the Gentiles, that both might be made one flocke.

f That God might be knowen true. Psal.118.49. 2.sam.22.50. Deut.32.43. Psal.117.1. Isa.11.10.

g Which is Christ who did spring as a yong bud out of the drie and dead roote.

h Then seeing he tooke both the Jewes and Gentiles to his Fathers glorie, they ought by his example to loue together.

i The minister offereth vp the people to God by the Gospel.

k God gaue him such ample occasions to set forth his excellẽt workes that hee had done by him, that the Apostle neede not to seeke any other thing to boast vpon.

Isa.52.15.

Chap.1.13. 1.thess.2.17, 18.

Chap.1.10.

l Which was to carie the almes.

1.Cor.9.11.

m I shal faithfully leaue it with them, and as it were sealed most surely.

n Almes is the fruite of faith and charitie.

Chap.1.11.

o His coming shall be profitable vnto them: for God wil giue him abundant knowledge of diuine mysteries, to communicate vnto them. 2.Corinth.1.11.

with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Judea, and that my seruice which I haue to do at Jerusalem, may be [p] accepted of the Saintes,

32 That I may come vnto you with ioye by the will of God, and may with you be refreshed.

33 Thus the * God of peace [be] with you all. Amen.

p He feared lest slanderous tongues would haue made his message either odious or lesse acceptable, Isa.9.6.

## CHAP. XVI.

1 After many recommendations, 17 He admonisheth them to beware of false brethren and to be circumspect. 20 He prayeth for them, and giueth thankes to God.

I Commend vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saints, and that ye assist her in whatsoeuer busines she needeth of your ayde: for she hath giuen hospitalitie vnto many, and to me also.

Actes 18.2.

3 Greete * Priscilla and Aquila my fellowe helpers in Christ Jesus.

4 (Which haue for my lyfe layed downe their owne necke. Vnto whome not I only giue thankes, but also all the Churches of the Gentiles.)

5 Likewise [greete] the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruites of ‖ Achaia in Christ.

a The first which was consecrated to the Lord by embracing the Gospel. ‖ Or, Asia.

6 Greet Marie which bestowed much labour on vs.

7 Salute Andronicus and Junia my cousins and fellow prisoners, which are notable among the Apostles, and [b] were in Christ before me.

b They were grafted in Christ by faith afore I was called, & were well esteemed of the Apostles and of the Churches.

8 Greete Amplias my beloued in the Lorde.

9 Salute Urbanus our fellowe helper in Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus [friendes.]

11 Salute Herodion my kinseman. Greete them which are of the [friendes] of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which [women] labour in the Lord. Salute the beloued Persis, which [woman] hath laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas, and his sister, & Olympas, and all the Saintes which are with them.

16 Salute one another with an * holy [c] kisse. The Churches of Christ salute you.

1.Cor.16.20. 2.cor.13.12. 1.peter 5.14.

c This was a signe of amitie among the Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charitie. 2.Iohn 10.

17 Now I beseeche you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoide them.

18 For they that are such, serue not the Lord Jesus Christ, but their owne [d] bellies, and with [e] faire speach and flattering deceiue the heartes of the simple.

d These be markes, to know the false apostles by.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

e The word signifyeth him that promiseth much and performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lorde Jesus Christ [bee] with you.

21 * Timotheus my companion, and Lucius and Jason, and Sosipater my kinseman, salute you.

Actes 16.1. philip.2.19.

22 I Tertius, which wrote out this epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus the ‖ chamberlaine of [f] the citie saluteth you, and Quartus a brother.

1.Cor.1.14.

‖ Or, receiuer. f Corinthus.

24 The grace of our Lorde Jesus Christ [be] with you all. Amen.

25 * To him now that is of power to establish you according to my Gospel, and preaching of Jesus Christ, * by the reuelation [g] of the mysterie, which was kept secret since the world began:

Ephe.3.20. Ephes.3.9. colos.1.26. 2.tim.1.9. titus 1.2. 1.peter 1.20.

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the euerlasting God for the obedience of faith)

g Both as touching the doctrine of the Gospel, and also the calling of the Gentiles.

27 To God, [I say,] onely wise, be prayse through Jesus Christ for euer. Amen.

Written to the Romanes from Corinthus [and sent] by Phebe, seruant of the Church, which is at Cenchrea.

The

# The first Epistle of Paul to the Corinthians.

## The Argvment.

After that S.Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickednes of the Iewes to saile into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into doubt the resurrectiō from the dead, one of the chiefest points of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians heartes, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisdome of the Gospell, which cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in mens hearts. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which douted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit hee had declared by manifest signes that hee neuer sought his owne glorie, neither yet howe he might liue, but onely the glorie of Christ: which thing at his comming hee woulde declare more amply, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffered most horrible vices vnreprooued and vnpunished, as incest, contentions, pleadings before infidels, fornication, and such like, to the great slander of the Gospel. This done, hee answereth to certaine points of the Corinthians letter, as touching single life, duetie of mariage, of discorde and dissension among the married, of virginitie, and second marriage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindered, and their consciences wounded, which thing rather then hee would doe, hee woulde neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfe will was the cause of those great euils, hee admonisheth them by the example of the Iewes not to glorie in these outwarde giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lordes supper, the abuse of the spirituall giftes, which God hath giuen to maintaine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

## CHAP. I.

1 Hee praiseth the great graces of God shewed towarde them, 10 Exhorting them to concorde and humilitie. 19 Hee beateth downe all pride, and wisedome which is not grounded on God, 26 Shewing whome God hath chosen to confounde the wisedome of the worlde.

PAul called [to be] an Apostle of Jesus Christ, through the wil of God, and [our] brother Sosthenes,

2 Unto the Church of God which is at Corinthus, to them that are *[a] sanctified in Christ Jesus, *[b] Saintes by calling, * with all that [c] call on the Name of our Lorde Jesus Christ in euery place, both their [Lord,] and ours:

3 Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

4 I thanke my God allways on your behalfe for the [d] grace of God, which is giuen you in Jesus Christ,

5 *That in all thinges ye are made riche [e] in him, in [f] all kinde of speach, and in all knowledge:

6 As the testimonie of Jesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: *waiting for the appearing of our Lord Jesus Christ.

8 *Who shall also confirme you vnto the ende, that ye may be [g] blamelesse in the day of our Lord Jesus Christ.

9 *God is faithfull, by whome ye are called vnto the fellowship of his Sonne Jesus Christ our Lord.

10 Nowe I beseech you, brethren, by the Name of our Lorde Jesus Christ, *that ye all [h] speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you, by them that are of the house of [i] Cloe, that there are contentions among you.

Actes 15.9. 1.thess.4.7.

a Whome God hath separated from the rest of ꝑ world, purified, and giuen to his Sonne, that he might be in them, and they in him. Rom.1.7. ephes.1.1. colos.1.22. 2.tim.1.9. titus 2.3.

b Made holy by the free mercie and calling of God. 2.Tim.2.23.

c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

d For all the benefites which ye haue receiued by the Gospel. Colos.1.10. and 2.7.

e As members of the same body which communicate with their head.

f He commendeth those gifts in them, whose abuse after he doth reproue, as eloquence, philosophie, & their knowledge of Gods word. Phil.3.20. titus 2.13. 1.Thes.3.13. and 5.23.

g For there is no condemnation to them that are grafted in Christ Jesus. Psal.138.8. 1.thes.5.24. Rom.15.5. phil.3.16.

h Disagreeing in wordes ingendereth dissension of minde, whereof proceedeth repugnantie of iudgement, which is the mother of schisme and heresie.

i Which was a vertuous woman and zealous of gods glorie, and sought the quietnes of the Church.

12 Nowe this I say, that euery one of you saith, I am Pauls, and I am *Apollos, and I am Cephas, and I am Christes.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized [k] into the name of Paul?

14 I thanke God, that I baptized none of you, but *Crispus, and [l] Gaius,

15 Least any should say, that I had baptized into mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent me not to [m] baptize, but to preach the Gospel, not with* [n] wisdome of wordes, [o] lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the* power of God.

19 For it is written, I* will destroy the wisedome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is the wise? where is the [p] Scribe? where is the [q] disputer of this worlde? hath not God made the wisedome of this world foolishnes?

21 For seeing the world by wisedome knew not God in the wisedome of God, it pleased God by the foolishnes of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a* signe, and the Grecians seeke after wisedome.

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnes:

24 But vnto them which are called, both of the Iewes and Grecians [we preach] Christ, the power of [God,] and the wisedome of God.

25 For the [r] foolishnes of God is wiser then men, and the weakenes of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men [s] after the flesh, not many mightie, not many noble [are called.]

27 But God hath chosen the foolish things of the worlde to confounde the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the worlde and things which are despised, hath God chosen, and things [t] which are not, to bring to nought things [u] that are,

29 That no [x] flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs* wisdome and righteousnesse, and sanctification, and redemption,

31 That, according as it is written, *Hee that reioyceth, [y] let him reioyce in the Lord.

## CHAP. II.

1 He putteth for example his maner of preaching, which was according to the tenor of the Gospel. 8 Which Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spirituall.

AND I, brethē, when I came to you, came not with* excellencie of wordes, or of wisedome, shewing vnto you the ‖ [a] testimonie of God.

2 For I esteemed not to ‖ knowe any thing among you, saue Iesus Christ, and him crucified.

3 *And I was among you in [b] weakenes, and in feare, & in much trembling,

4 Neither [stoode] my word, and my preaching in the* entising speach of mans wisedome, but in plaine euidence of ‖ the Spirit and of power,

5 That your faith should not be in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are [c] perfect: not the wisdome of this worlde, neither of the [d] princes of this world, which come to nought.

7 But we speake the wisdome of God in a mysterie, [euen] the hid [wisdome,] which God had determined before the world, vnto our glorie.

8 Which [e] none of the princes of this world hath knowen: for had they knowen it, they would not haue crucified the [f] Lord of glorie.

9 But as it is written, *The things which eye hath not seene, neither eare hath heard, neither [g] came into mans heart, [are,] which God hath prepared for them that loue him.

10 But God hath reuealed [them] vnto vs by his Spirit: for the Spirit [h] searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit [i] of a man, which is in him? euen so the things of God knoweth no man, but [y] Spirit of God.

Actes 18.24.
k Reade the annotation, Actes 3.16. Actes 18.8.
l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom.16.23. there was yet an other so called, which was of Derbe, and followed Paul Actes 20.4.
m That is, chiefly and peculiarly. Chap.2.13. galat.5.4. 2.peter 1.16.
n As Rhetoricke, or art oratorie.
o When men should attribute that vnto eloquence, which only belonged to the power of God. Rom.1.16. Isa.29.14.
p That is, the interpreter of the Lawe.
q He that is so subtile in discussing questions: and herein Paul reproueth euen the best learned, as though not one of them could perceiue by his owne wisedome this mysterie of Christ reuealed in the Gospel. Matth.12.38.
r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God then acknowledge their owne folly and weakenesse.
s According as the world termeth wise men.
t Which are in mans iudgement almost nothing, but taken for abiects and castawayes.
u Esteemed and in reputation.

x Thus he calleth man in contempt, and to beate downe his arrogancie. Iere.23.5,6. Iere.9.24. 2.cor.10.17.
y That is, attribute all things to God with thanksgiuing.

Chap.1.17.
‖ Or, mysterie.
a That is, the Gospel, whereby God doeth manifest himselfe to the world, or whereof God is the authour, and witnesse.
‖ Or, I thoughe nothing worthy to be knowne. Actes 18.1.
b Herein appeareth his great modestie who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set foorth the mightie power of God. Chap.1.17. 2.pet.1.16.
‖ Or, heauenly, or diuine.
c They whose vnderstandings are illuminate by faith, acknowledge this wisdome, which the world calleth follie.
d The word is here taken for them whome either for wisdome, riches or power, men most esteeme.
e That is, verie fewe.
f He calleth Iesus ỹ mightie God, full of true glorie and maiestie, whome Dauid also calleth the King of glorie, Psal.24.7. and Steuen nameth him the God of glorie, Actes 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. Isa.64.4. g Man is not able to thinke Gods prouidence toward vs. h For he is one God with the father and the Sonne. i Mans minde, which vnderstandeth and iudgeth.

12 Nowe

12 Nowe we haue [k] receiued not the spirit of the worlde, but [ẏ] Spirit, which is of God, that wee might knowe the [l] things that are giuen to vs of God.

13 Which things also we speake, not in the * wordes which mans wisedome teacheth, but which the holy Ghost teacheth, comparing [m] spirituall things with spirituall things.

14 But the [n] naturall man perceiueth not the things of the Spirit of God: for they are foolishnes vnto him: neither can he knowe [them,] because they are spiritually discerned.

15 But he that is * spiritual, discerneth all things: yet he himselfe is [o] iudged of no man.

16 * For who hath knowen the minde of the Lord, that he might instruct him? but we haue the [p] minde of Christ.

k We are not moued with that spirit, which teacheth things wherewith the world is delited, and which men vnderstand by nature.
l All the benefites of God in Jesus Christ. Chap.1.17. 2.pet.1.16.
m As that which we teach is spirituall, so our kind of teaching must be spirituall, that the wordes may agree with ẏ matter.
n Whose knowledge and iudgement is not cleared by Gods Spirit. Prou.27.19.
o For the trueth of God is not subiect to the iudgement of man. Isa.40.13. wisd.9.13. rom.11.34.
p That is, Christes spirite, John 16.13. rom.8.9.

## CHAP. III.

3 Paul rebuketh the sectes and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erronious doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

AND I could not speake vnto you, brethren, as vnto spirituall men, but as vnto carnall, [euen] as vnto [a] babes in Christ.

2 I gaue you milke to drinke, & not meate: for ye were not yet able [to beare it,] neither yet now are ye able.

3 For ye are yet carnall: for where as [there is] among you enuying, & strife, and diuisions, are yee not carnall, and walke as men?

4 For when one sayth, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? and who is Apollos, but the ministers by whome ye beleeued, and as the Lord gaue to euery man?

6 I haue planted, Apollos watred, but God gaue the encrease.

7 So then, neither is hee that planteth, any thing, neither he that watreth, but God that giueth the encrease.

8 And he that planteth, and hee that watreth, are [b] one, * and euery man shal receiue his wages, according to his labour

9 For we together are Gods [c] labourers: ye are Gods husbandry, [and] Gods building.

10 According to the grace of God giuẽ to me, as a skilfull master builder, I haue laide the foundation, and another buildeth thereon: but let euery man [d] take heede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is layde, which is Jesus Christ.

12 And if any man build on this foundation, golde, siluer, precious stones, timber, hay, [or] stubble,

13 Euery mans worke shalbe made manifest: for the [e] day shall declare it, because it shalbe reuealed by the [f] fyre: and the fire shall trie euery mans worke of what sort it is.

14 If any mans worke, that hee hath built vpon, abide, hee shall receiue wages.

15 If any mans worke burne, he shal [g] lose, but he [h] shall be [i] safe himselfe: neuertheles yet as it were by the fire.

16 * Knowe ye not that ye are [ẏ] Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue himselfe. If any man among you seeme to be wise in this worlde, let him be a foole, that hee may be wise.

19 For the wisedome of this worlde is foolishnesse with God: for it is written, * Hee catcheth the wise [k] in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man [l] reioyce in men: for all things are yours.

22 Whether it be Paul, or Apollos, or Cephas, or the world, or life, or death: whether they be things present, or things to come, [euen] all are yours,

23 And ye Christes, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to moue by his spirit, and as we profite in faith, we grow vp to a ripe age. And here let him take heede that teacheth, lest for milke he giue pops: for milk and strong meate in effect are one, but only differ in maner and forme.
b He chargeth them with two faults, the one that they attributed to much to the ministers, and the other, that they preferred one minister to another. Psal.62.12. gal.6.5.
c So made by his grace.
d Hee reproueth the ministers of Corinth, as teachers of curious doctrines and questions.
e Or the time: which is, when the light of the trueth shall expell the darkenes of ignorance, then the curious ostentation of mans wisedome shall be brought to nought.
f By the tryal of Gods spirit.
g Both his labour & reward.
h He reproueth them not as false Apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods worde, preache Philosophicall speculations.
i As touching his life, if hee holde fast the foundation. Chap.6.19. 2.cor.6.16. Iob 5.13.
k When they themselues are entangled in ẏ same snares, which they laid for others. Psal.94.11.
l But in God who worketh by his ministers to his owne glory & the comfort of his Church.

## CHAP. IIII.

1 After that hee had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindered them to prayse that, which they dispraysed in him. 16 Hee sheweth what he requireth on their part, and what they ought to looke for of him at his returne.

LET a man so thinke of vs, as of the [a] ministers of Christ, and disposers of the secrets of God.

2 And as for the rest, it is required of the disposers, that euery man be founde faithfull.

3 * As touching me, I passe very litle to be iudged of you, or of [‡] mans iudgement: no, I iudge not [b] mine owne selfe.

4 For

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete. Matth.7.1,2.
‡ Greeke, mans day.
b Whether I haue great giftes or litle, fewe or many.

4 For I [c] knowe nothing by [d] my selfe, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

5 Therefore * iudge nothing before the time, vntill the Lord come, who wil lighten things that are hid in darkenes, and make the counsels of the hearts manifest: and then shall euery man haue prayse of God.

6 Nowe these things, brethren, I haue figuratiuely applied vnto mine owne selfe & Appollos, for your sakes, that ye might learne [e] by vs, that no man presume aboue that which is written, that one swell not against another for any mans cause.

7 For who [f] separateth thee? & what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou haddest not receiued it?

8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and woulde to God ye did reigne, that wee also might reigne with you.

9 For I thinke that God hath set forth vs [g] the last Apostles, as men appointed to death: for we are made a gasing stock vnto the worlde, and to the Angels, and to men.

10 We [are] [h] fooles for Christes sake, and ye [are] wise in Christ: wee [are] weake, and ye strong: ye [are] honourable, and we [are] despised.

11 Vnto this houre wee both hunger, and thirst, and are naked, and are buffeted, & haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, & [yet] we blesse: we are persecuted, [and] suffer it.

13 * Wee are euill spoken of, and wee ‖ pray: wee are made as the filth of the worlde, the offscowring of all things vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand ‖ instructours in Christ, yet [haue ye] not many fathers: for in Christ Jesus I haue begotten you through the Gospel.

16 Wherefore, I pray you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lorde, which shall put you in [i] remembrance of my waies in Christ as I teach euery where in euery Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lorde will, and will knowe, not the speach of them which are puffed vp, but the power.

20 For the [k] kingdome of God [is] not in word, but in [l] power.

21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirit of meekenes?

## CHAP. V.

1 He reproueth sharpely their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace puritie, 9 And flee wickednesse.

IT is heard certainely [that there is] fornication among you, and such fornication as is not once named among the [a] Gentiles, * that one shoulde haue his fathers wife.

2 And ye are puffed vp and haue not rather sorowed, that hee which hath done this deede, might be put from among you.

3 * For I verely as absent in body, but present in spirit, haue determined alreadie as though I were present, that hee that hath [b] thus done this thing,

4 when ye are gathered together, and my [c] spirit, [d] in ỹ name of our Lorde Jesus Christ, that such one, [I say,] by the power of our Lord Jesus Christ,

5 * Be deliuered vnto [e] Satan, for the [f] destruction of the flesh, that the spirite may be saued in the day of the Lorde Jesus.

6 Your reioycing is not [g] good: * know ye not that a litle leauen, leaueneth the whole lumpe?

7 Purge out therefore the old leauen, that ye may be a newe lumpe, [h] as ye are vnleauened: for Christ our Passeouer is sacrificed for vs.

8 Therefore let vs keepe the feast, not with old leauen, neither in the leauen of maliciousnes and wickednes: but with the vnleauened bread of synceritie and trueth.

9 I wrote vnto you in an Epistle, * that ye shoulde not companie together with fornicatours,

10 And [i] not altogether with the fornicatours of this worlde, or with the couetous, or with extortioners, or with idolaters: for then ye must go out of the worlde.

c For as I do not knowe whereby I should take any occasion of glory: so I am certaine that before God another maner of iustice is required.
d Concerning mine office. Mat.7.1. rom.2.1.
e By our example.
f To wit, from other men and preferreth thee.
g To diminish his authoritie they obiected, that he was not made an Apostle by Christ, but afterwards.
h By this bitter taunting in abiecting himselfe and exalting the Corinthians, hee maketh them ashamed of their vaine glory. Actes 20.34. 1.thes.2.9. 2.thes.3.8. Mat.5.44. luke 23.34. actes 7.60
‖ Or, vile gentle wordes,
‖ Or, pedagogues and scholemasters,
i For asmuch as they had so soone forgotten,
Acles 18.21. and 19.21. iames 4.15.
k That is, whatsoeuer gifts we haue receiued of God to this ende, that he may reigne among vs.
l Of the holy Ghost.
a Who would thinke that you would suffer that mischiefe vnpunished which the most barbarous nations abhorre to speake of? Leuit.18.8. Col.2.5.
b Hauing now receiued the Gospell.
c By will and consent.
d With inuocation of Gods name, as becometh them which procure the Lordes businesse and not their owne. 1.Tim.1.20.
e Which is, to be as an heathen man and publicane.
f For being wounded with shame and sorowe, his flesh or olde man shall dye: & the spirit or newe man shall remaine aline and enioy the victorie in that day when the Lord shall iudge ỹ quicke and dead, 2.Cor.4.18. 1.Pet.4.6.
g Seing you suffer such monsterous vices among you. Gal.5.9.
h As euery man particularly is pure, so the whole Church in generall may be pure.
Mat.18.17. 2.thes.3.14.
i But he meant of those that were conuersant in the Church, whom they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.

k Who to please both parts would be present at idole seruice, and yet professe the Gospell.

11 But now I haue written vnto you, that ye company not together: if any that is called a brother, be a fornicator, or couetous, or [k] an idolater, or a railer, or a drunkard, or an extortioner, with such one eate not.

12 For what haue I to doe, to iudge them also which are [l] without? do ye not iudge them that are [m] within?

13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

l Unto whom the ecclesiasticall discipline doeth not stretch.

m Which are subiect to Gods worde, and to the discipline of the Church.

## CHAP. VI.

1 He rebuketh them for going to law together before the Heathen. 7 Christians ought rather to suffer. 12 He reproueth the abusing of Christian libertie, 15 And sheweth that wee ought to serue God purely, both in body, and in soule.

DAre any of you, hauing businesses against another, be iudged vnder ‖ the [a] vniust, and not vnder the Saints?

‖ Or, iudges and magistrates, which are infidels.

a Hee calleth them vniust, whosoeuer are not sanctified in Christ. Wisd.3.8.

2 * Doe ye not know, that the Saints shall iudge the world? If the world then shalbe iudged by you, are ye vnworthy to iudge [b] the smallest matters?

3 Know ye not that we shall iudge the [b] Angels? howe much more things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man amõg you? no not one, that can iudge betweene his brethren?

6 But a brother goeth to Law with a brother, and that vnder the infidels.

7 Now therefore there is vtterly ‖ a fault among you, because ye goe to lawe one with another: * why rather suffer ye not wrong? why rather susteine ye not harme?

b Who are nowe apostates and deuils, Mat.25.41.

c That is, make them iudges.

d If ye so burne with desire to plead, keepe a court among your selues, & make the least esteemed your iudge: for it is most easye to iudge betweene brethren.

‖ Or, impotencie of minde. Mat.5.39. luke 6,29. rom.12.19. 1.Thes.4.6.

8 * Nay, ye your selues [e] doe wrong, and do harme, & that to your brethren.

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: * neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor bouggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lorde Jesus, and by the Spirit of our God.

12 ¶ * All [f] things are lawfull vnto me: but all things are not profitable. I may doe all things, but I will not be brought vnder [g] the power of any thing.

e He doeth not reproue ỹ godly, which with a good conscience vseth the magistrate to defende his right, but condemneth hatred, grudges and desires of reuengeance. Ephe.5.3,5. 1.tim,1.9,10. Ephe.2.12, titus 3.3. 1.pet.4.3. Chap.10.23. ecclus,37.27.

f Here hee speaketh of things indifferent of their nature, and first as touching carnall libertie.

g For wee are subiect to those things which wee cannot want.

13 Meates [are ordeyned] for the belly, and the belly for the meates: but God shall destroy both it, and them. Now the body [is] not for [h] fornication, but for the [i] Lord, and the Lorde for the body.

h They abused meates, both in that they offended others thereby, and also prouoked their owne lusts to vncleannes.

i God will be Lord both of the soule and body.

14 And God hath also raised vp the Lord, & * shall raise vs vp by his power.

15 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an [k] harlot? God forbid.

Rom.6.5.

16 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? * for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto ỹ Lord, is one spirit.

k Whereby hee signifieth, that both wee shall see the glory of the resurrection of the iust, & also that dignitie and priuiledge whereby wee be made the members of Christ. Gen,2.24. mat.19.5. mar.10,8. ephe.5.31.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his [l] owne body.

19 Know ye not, that * your body is the temple of the holy Ghost, [which is] in you, whom ye haue of God? and ye are not your owne.

l That is, he more polluteth his owne body, then hee that committeth any other sinne. Chap.3.16. 2.cor.6.16. Chap.7.23. 1.pet.1.15,19.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

## CHAP. VII.

1 The Apostle answereth to certaine questions, which the Corinthians desired to know, 2 As of single life, 3 Of the duetie of marriage, 11 Of diuorces and dissension in marriage, 13 Of marriage betweene the faithfull and vnfaithfull, 18 Of vncircumcising the circumcised, 21 Of seruitude, 25 Of virginitie, 39 And seconde marriage.

NOwe concerning the things whereof ye wrote vnto me, It [were] [a] good for a man not to touch a woman.

a Or, expedient: because marriage, though mans corruption, & not by Gods institution bringeth cares and troubles.

2 Neuertheles, to auoide fornication, let [b] euery man haue his wife, and let euery woman haue her owne husband.

b Speaking to all men in generall. 1.Pet.3.7.

3 * Let the husband giue vnto ỹ wife [c] due benevolence, and likewise also the wife vnto the husband.

c Which conteineth all dueties pertayning to marriage.

4 The wife hath not ỹ power of her owne body, but the husband: and likewise also the husband hath not ỹ power of his owne body, but the wife.

5 Defraude not one another, except [it be] with consent for a time, that ye may giue your selues to fasting & prayer, and againe come together that Satan tempt you not for your incontinencie.

6 But I speake this by permission, [d] not by commandement.

d He sheweth that hee commandeth not precisely all men to marry, but ỹ God hath graunted this remedie vnto them which cannot liue chaste.

7 For I would ỹ all men were euen as

as I my selfe [am:] but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I [do.]

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to [e] burne.

10 And vnto [y] married I command, not I, but the Lorde, Let not the wife *depart from her husband.

11 But and if shee [f] depart, let her remaine vnmarried, or be reconciled vnto her husband, and let not the husband put [g] away [his] wife.

12 But to [y] remnant I speake, [and] not [h] the Lorde, if any brother haue a wife, that beleeueth not, if she be content to dwell [w] him, let him not forsake her.

13 And [y] woman which hath an husband that beleeueth not, if he be content to dwell [w] her, let her not forsake him.

14 For the vnbeleeuing husband is [i] sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, els were your children vncleane: but nowe are they [k] holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in [l] such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lorde hath [m] called euery one, so let him walke: and so ordeine I in all Churches.

18 Is any man called being circumcised? let him not [n] gather [his vncircumcision:] is any called vncircumcised? let him not be circumcised.

19 [o] Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vocation wherein he was called.

21 Art thou called [being] a seruant? [p] care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is called in the [q] Lorde [being] a seruant, is the Lords freeman: likewise also hee that is called [being] free, is Christes seruant.

23 * Ye are bought ‖ With a price: be not the seruants of men.

24 Brethren, let euery man, wherein he was called, therein abide [r] with God.

25 Nowe concerning ‖ virgines, I haue no [s] commandement of the Lord: but I giue mine aduice, as one that hath obteined mercie of the Lord to be ‖ faithfull.

26 I suppose then [t] this to be good for the present [u] necessitie: [I meane] that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgine marie, she sinneth not: neuertheles, such shall haue [x y] trouble in the flesh: but I [z] spare you.

29 And this I say, brethren, because the time is short, ‖ hereafter that both they which haue wiues, be as though they had none:

30 And they that [a] weepe, as though they wept not: and they that [b] reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this worlde, as though they vsed it not: for the [c] faction of this world goeth away.

32 And I woulde haue you without care. The vnmarried careth for the things of the Lord, howe he may please the Lord.

33 But hee that is married, careth for the things of the [d] worlde, howe he may please [his] wife [†].

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of [y] Lord, that she may be [e] holy, both in body and in spirit: but she that is married, careth for the things of [y] world, howe she may please her husband.

35 And this I speake for your owne cõmoditie, not to [f] tangle you in a snare, but that [ye followe] that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is vncomely for his virgine, if she passe the flowre of [her] age, [g] needs so require, let him doe what he will, he sinneth not: let them be married.

37 Neuertheles he [h] [y] standeth firme in his heart, that he hath no neede, but

Chap. 6. 20. 1. pet. 1. 19. ‖ Or, dearely. r Sincerely as in the presence of God. ‖ Or, the state of virginitie. s He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstãce of the time, place, and persons. ‖ Or, beleeued. t To be single. u In these afflictions and persecutions. x As worldly cares of their children and familie. y He doeth not preferre singlenes as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other. z In wishing that you could liue without wiues. ‖ Or, it remaineth that. a Which be in aduersitie. b Which be in prosperitie. c In this world there is nothing but meere vanitie. d Which onely apperteine to this present life. † And he is deuided, meaning into diuers cares. e Shee may attaine vnto it sooner then the other, because shee is without cares. f Seeing S. Paul coulde binde no mans conscience to single life, what presumption is it, that any other should do it? g That is, that she should marry to auoid

e With the fire of concupiscence, that is, when mans will so giueth place to the lust that tempteth, that hee cannot call vpon God with a quiet conscience. Mat. 5. 32. & 19. 9. marke 10. 11. luke 16. 18.

f For hatred, dissension, anger, &c.

g Saue for whoredome, as Matth. 5. 32.

h In asmuch as there was nothing expressly spoken hereof in the lawe, or Prophets: or els he spake this moued by the spirit of God as he testifieth, in the 25. verse.

i Meaning that the faith of the beleeuer hath more power to sanctifie mariage, then the wickednes of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christs church, because of the promes, Actes 2. 39.

l When such things come to passe, that the faithfull and vnfaithfull be maried together, and the one forsake the other without cause.

m The lawfal vocatiõ in outward things must not lightly be neglected.

n Which is when the surgeon by arte draweth out the skinne to couer the part, Celsus lib. 7. cap. 25. Epiph. lib. de ponderibus & mensur. 1. Mac. 1. 16.

o It is all one whether thou be Iewe or Gentile. Ephe. 4. 5. 1. tim. 6. 1.

p Although God hath called thee to serue in this life, yet thinke not thy condition vnworthie for a Christian: but reioyce y thou art deliuered by Christ from y miserable slauerie of sinne & death.

q Being seruant by cõdition is made partaker of Christ.

hath

fornication.

h Meaning, hee that is fully perswaded that he

hath i power ouer his owne will, & hath so decreed in his heart, that he wil keepe his virgine, he doth well.

38 So then he that giueth her to mariage, doeth well, but he that giueth her not to mariage, doeth k better.

39 The wife is bound by the l Law, as long as her husband * liueth: but if her husbād be dead, she is at libertie to mary with whom she will, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the Spirit of God.

i For the fathers will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmity, neither can he iustly require of them singlenes, if they haue not that gift of God so to liue.
k And more commodious for his children in preserving them from cares. 1 Of Matrimonie. Rom.7.2. 1.Thes.4.8.

## CHAP. VIII.

1 He rebuketh them that vse their libertie to the slāder of other, in going to the idolatrous sacrifices, 9 And sheweth howe men ought to behaue them toward such as be weake.

AND as touching things sacrificed vnto idols, We know that wee all haue a knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that hee knoweth any thing, hee knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is ‖ knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, We knowe that an idole [is] b nothing in the worlde, and that there [is] none other God but one.

5 For though there bee that are called gods, whether in heauen, or in earth, (as there bee many gods, and many c lords)

6 Yet vnto vs there [is] but one God, [which is] the Father, of whome are all things, and we in him: and * one Lorde Jesus Christ, by whom [are] all things, and we by him.

7 But euery man hath not knowledge: for some hauing d conscience of the idole, vntil this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue wee the e more: neither if wee eate not, haue we the lesse.

9 But take heede lest by any meanes this ‖ power of yours bee an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, bee ‡ f boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * g weake brother perish, for whome Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offende my brother.

a Of the libertie that God hath giuen vs touching outward things.

‖ Or, taught.

b This he speaketh in their person which bragged so much of their libertie, saying that an image amongs all things that are made is of no force.
c Which being idoles, yet are esteemed of men as Lordes and seigneurs. Iohn 13.13. chap.12.3.
d In that they thought the meate offered vp to ỹ image, not to be pure, and therefore could not eate it with a good conscience.
e This abundance & want is referred to spirituall things, Rom. 14.17.
‖ Or, libertie in things indifferent.
‡ Greeke, builded vp.
f By thine example without any ground of doctrine.
g Which eateth against his conscience, or in doubt. Rom.14.15.

Rom.14.21.

## CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begunne.

AM I not an Apostle? am I not free? haue I not seene Jesus Christ our Lord? are yee not my worke in the Lorde?

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: for ye are ỹ a seale of mine Apostleship in the Lord.

3 My defence to them b that examine me, is this,

4 Haue we not power to eate, c and to drinke?

5 Or haue we not power to d leade about a wife being a c sister, as well as the rest of the Apostles, and as the ‖ brethren of the Lord, and Cephas?

6 Or I onely and Barnabas haue not we power f not to worke?

7 Who goeth a warrefare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man? saith not the Law the same also?

9 For it is written in the Law of Moses, * Thou shalt not muzzell the mouth of the ore that treadeth out the corne: doeth God take g care for oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that hee that threshеth in hope, shoulde bee partaker of his hope.

11 * If we haue sowen vnto you spirituall things, [is it] a great thing if wee reape your carnall things?

12 If others with you bee partakers of [this] h power, [are] not we rather? neuertheles, we haue not vsed this power: but ‖ suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not knowe, that they which minister about the * holy things, eate of the things of the Temple? and they which wayte at the altar, are partakers

a I needе no further declaration but the workes that I wrought among you.
b And call into doubt mine office.
c On the Church charges.
d The Apostles led their wives about with them.
e A faithfull and Christian wife.
‖ Or, Cousins.
f Whether they might not as lawfully liue without labouring for their liuing with their owne handes, as other Apostles. Deut.25.4. 1.tim.5.18.
g Had God respect properly to the oxen themselues when he made this lawe, and not rather vnto men? Rom.15.27.

h To liue on other mens charges?
‖ Or, take in worth.

Deut.18.1.

kers[i] with the altar?

14 So also hath the Lorde ordeyned, that they which preach ẏ Gospel, should liue of the Gospell.

15 But I haue vsed none of these things: neither wrote I these things, that it should bee so done vnto me: for it were better for me to die, then that any man should make my [k]reioycing vaine.

16 For though I preach the Gospell, I haue nothing to reioyce of: for necessitie is layd vpon me, and wo is vnto me, if I preach not the Gospell.

17 For if I do it willingly, I haue a reward: but if I do it against my will, I [l][notwithstanding] the dispensation is committed vnto me.

18 What is my reward then? verely that whē I preach the Gospell, I make the Gospell of Christ [m] free, that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.

20 *And vnto the Iewes I become as a Iew, that I may win the Iewes: to them that are vnder the Lawe, as [though I were] vnder the [n] law, that I may win them that are vnder the law:

21 To them that are without Law, as [though I were] without law (whē I am not without law as perteyning to God, but [am] in the Lawe through Christ) that I may winne them that are without Law.

22 To the weake I become as weake, that I may win the weake: I am made [o] all things to al men, that I might by al meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which run in a race, runne all, yet one receyueth the price? so runne, that ye may obteine.

25 And euery man that proueth masteries, [p] absteineth from all things: and they [do it] to obtein a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so fight I, not as one that beateth the aire.

27 But I beat downe my [q] body, and bring it into subiectiō, lest by any meanes after that I haue preached to other, I my selfe should be [r] reproued.

i For that part ẏ was burnt, was deuoured of the altar, and the other was due vnto the Priests by the lawe.

k For now you haue no iust cause agaynst me, seeing that I preached the Gospell freely vnto you.

l Seeing he is charged to preach, he must willingly and earnestly follow it: for if he do it by constraint, he doth not his duetie.

m That I be not chargeable to them vnto whō I preach, seeing that they thinke that I preach for gaines. Acts. 16.3. gal. 2.3.

n As touching the ceremonies.

o In things indifferent, as eating of meates, obseruatiō of feasts and dayes, and such like, he facioned himselfe to men in such sort as hee might best gaine them to Christ.

p That is, keepeth a straight diet, and refraineth from such things as might distemper his bodie.

q Or, old man which rebelleth agaynst the spirit.

r Least hee should be reproued of men when they should see him do contrarie, or condemne that thing which he taught others to doe.

## CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

MOreouer, brethren, I would not that ye should be ignorāt, that all our fathers were vnder *the cloude, and all passed through the *sea,

2 And were all baptized vnto [a] Moses, in the cloud, and in the sea.

3 *And did all eate the same [bc] spirituall meate,

4 *And did al drinke the same spirituall drinke (for they dranke of the spiritual Rocke that followed them: & the Rocke [d] was Christ)

5 But with many of them God was not pleased: for they were *ouerthrowen in the wildernes.

6 Now these are ensamples to vs, to the intent that wee should not lust after euill things *as they also lusted.

7 Neither be ye idolaters as [were] some of them, as it is written, *The people sate downe to [e] eate and drinke, and rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one *[f] day three and twentie thousand.

9 Neither let vs tempt [g] Christ, as some of them also tempted [him,] & were *destroied of serpents.

10 Neither murmure ye, as some of them *also murmured, & were destroyed of the [h] destroyer.

11 Nowe all these things came vnto them for ensamples, and were written to admonish [i] vs, vpon whom the [k] endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fall.

13 There hath no tentation taken you, but such as apperteyneth to man: and God is faythfull, which will not suffer you to bee tempted aboue that you bee able, but [l] will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cuppe ‖ of blessing which wee [m] bless, is it not the communion of the blood of Christ? The bread which wee breake, [n] is it not the communion of the bodie of Christ?

Exod. 13.21. nom. 9.18. Exo. 14.16, 22.

a Moses being their guide or minister, or as some reade, they were baptized vnto Moses law, others, by Moses.

Exod. 16.15.

b That is, Manna, which was the outward signe or Sacrament of the spirituall grace.

c They ate the same meate that we doe, because the substance of theirs and our sacraments is all one.

Exod. 17.6. nom. 20.10, 11

d That is, signified Christ as all Sacraments doe.

Nom. 26.65. Nom. 11.4. & 26.64 psal. 106.14.

Exod. 32.6.

e Because hereby occasiō was taken to forget God, and commit idolatrie, therefore these indifferent things are counted idolatrie.

Nom. 25.9.

f Moses readeth foure and twentie thousand, which declareth an infinite number.

g Who was their leader, & was called the Angel of God.

Nom. 21.6. psal. 106.14. Nom. 14.37.

h Meaning either the good or euill Angel, whose ministerie God vseth to execute his iudgement to the vtter destruction of the wicked.

i Howe God will plague vs if we be subiect to the like vices. k Or, later dayes of Christs comming. l He that leadde you into this tentation, which commeth vnto you either in prosperitie or aduersitie, or for your sinnes past, will turne it to your cōmoditie, & deliuer you. ‖ Or, thanksgiuing. m Or, prepare to this holy vse with praise & thanksgiuing. n The effectual badge of our coniunction & incorporation with Christ:

17 For

o If we that are many in number, are but one bodie in effect, ioyned with our head Christ, as many corues make but one loafe, let vs renounce idolatrie which doth separate our vnitie.

17 For wee that are many, are °one bread and one bodie, because wee are all partakers of one bread.

18 Beholde Israel [which is] after the p flesh: are not they which eate of the sacrifices, partakers of the altar?

p Which is gouerned according to the ceremonies of the Lawe.

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 [Nay,] but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I woulde not that ye should haue q felowship with the deuils.

q Which is to assemble in that companie where idoles are called vpõ.

21 Ye cannot drinke the cuppe of the Lord, and the cup of the deuils. Yee can not bee partakers of the Lordes table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

Chap.6.12. ecclus.37.27.

23 *All things are lawfull for mee, but al things are not expedient: al things are lawfull for mee, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

r For in those dayes they were accustomed to sell certaine of the flesh of beasts sacrificed in the shambles, and turned the money to the Priests profit.

25 Whatsoeuer is solde in the r shambles, eate yee, and [s] aske no question for conscience sake.

s Or, doubt not. Psal.24.1.

26 *For the earth [is] the Lords, and all that therein is.

27 If any of them which beleeue not, call you [to a feast:] and if yee will goe, whatsoeuer is set before you, eat, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth [is] the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my libertie bee condemned of another mans conscience?

t We must take heede that through our abuse, our libertie be not condemned.

30 For u if I through [Gods] benefite bee partaker, why am I euill spoken off, for that wherefore I giue thankes?

u If by the benefite of God I may eate any kinde of meate, why should I by my default cause this benefice to be euill spoken of?

31 *Whether therfore ye eat or drinke, or whatsoeuer ye do, doe all to the glorie of God.

Col.3.17.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

x That is, the infirme.

33 Euen as I please x all men y in all things, not seeking mine owne profite, but [the profit] of many, that they might be saued.

y Which are indifferent.

## CHAP. XI.

Ye rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministring the Lordes supper, 23 Bringing them againe to the first institution thereof.

1 *BE ye the followers of me, euen as I am of Christ.

*1.Cor.4.16. 2.Thes.3.9. ‖Or, in all things remember me. Ephes.5.23.

2 Nowe, brethren, I commend you, that ye remember ‖al my things, and keepe the ordinances, as I deliuered them to you.

3 But I wil that ye know, that Christ is the *head of euery man: and the man is the womans head: & God is Christes head.

a This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.

4 Euery man a praying or ‖prophesying hauing [any thing] on [his] head, b dishonoureth his head.

‖Or, preaching

b This tradition was obserued according to the time and place that all things might be done in comlinesse and to edification.

5 But euery woman that prayeth or c prophesieth bare headed, dishonoureth her head: for it is euen one verie thing, as though she were shauen.

c Read chapter.14.34.

6 Therefore if the woman be not couered, let her also be shorne: and if it bee shame for a woman to be ‖ shorne or shauen, let her be couered.

‖ Or, powled.

7 For a man ought not to couer [his] head: forasmuch as he is the *d image & glory of God: but the woman is the e glorie of the man.

Gen.1.26,& 5.1, and 9.6. col.3.10.

d The image of Gods glorie in whom his maiestie and power shine concerning his authoritie.

e Or receiueth her glory, in commendation of man, and therefore is subiect.

8 For the man is not of the woman, but the woman of the man.

9 *For the man was not created for the womans sake: but the woman for the mans sake.

Gen. 2.18,22.

10 Therefore ought the woman to haue f power on [her] head, because of the g Angels.

f Some thing to couer her head in signe of subiection.

11 Neuertheless, neither is the man without the woman, neither the womã without the man in the h i Lord.

g To whom they also shewe their dissolution, and not only to Christ.

h Who is author and maintener of their mutuall coniunction.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

i For as God made the woman of man, so now is man multiplied by the woman.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teach you, that if a man haue long k heare, it is a shame vnto him?

k As women vse to weare.

15 But if a woman haue long heare, it is a praise vnto her: for her heare is l giuen her for a couering.

l For God hath giuen to wome longer heare then vnto man, to the ende she should trusse it vp about her head, whereby she declareth she must couer her head.

16 But if any man lust to be contentious, We haue no such custome, neither the Churches of God.

17 ¶ Nowe in this that I declare, I prayse [you] not, that ye come together, not with profite, but with hurt.

18 For first of all, when ye come toge-

ther in the Church, I heare that there are dissensions among you: and I beleeue it [to be true] m in some part.

m Not that all were so, but the most part.

19 For there must be n heresies euen among you, that they which are approued among you, might be knowen.

n Gods church is not onely subiect to dissension as touching orders & maners, but also to heresies as touching doctrine.

20 When yee come together therefore into one place, [this] is not to eate the Lords supper.

21 For euery man when they shoulde eate, taketh his owne supper afore, & one is hungrie, and another is drunken.

22 Haue ye not houses to eate and to drinke in? despise ye the Church of God, and shame them that haue not? What shall I say to you? shall I prayse you in this? I prayse you not.

o Who ought onely to beare authoritie in the Church.

23 For I haue receyued of the o Lord that which I also haue deliuered vnto you, [to wit,] That the Lorde Jesus in the night that he was betrayed, tooke bread:

Matt. 26.26. mar. 14.22. luke 22.19.

24 *And when he had giuen thanks, he brake it, and said, Take, eate: this is my body, which is p broken for you: this do ye in remembrance of me.

p Signifying the maner of his death, when his body should, as it were, be torne and broken with most grieuous torments (albeit not as the thighes of the theeues were) ṕ which thing the breaking of the bread, as a figure, doth most liuely represent.

25 After ṕ same maner also [he tooke] the cuppe, when hee had supped, saying, This cuppe is the Newe Testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, and drinke this cup, ye shewe the Lords death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cuppe of the Lord q vnworthily, shall be guilty of the bodie and blood of the Lord.

q By peruerting the true and pure vse of the same.

28 *Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this cup.

2. Cor. 13.5.

29 For he that eateth & drinketh vnworthily, eateth and drinketh his owne damnation, [because] hee discerneth not r the Lords bodie.

r But as though these holy mysteries of the Lords body and blood were common meates, so with vnreuerence he commeth vnto them.

30 For this cause many [are] weake, & sicke among you, and many s sleepe.

s Or, die. Let them looke to themselues which either adde or take away from the Lords institution.

31 For if wee would iudge our selues, we should not be iudged.

32 But when wee are iudged, wee are chastened of ṕ Lord, because we shoulde not be condemned with the world.

33 Wherefore, my brethren, when yee come together to eate, tarie one for another.

34 And if any man be hungry, let him eate at home, that yee come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the gifts of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans bodie serue to the vse one of another.

NOwe concerning spirituall [gifts,] brethren, I woulde not haue you a ignorant.

a The Corinthians hauing notable giftes, seemed to haue forgotten, of whom, and for what end they had receyued them.

2 Ye knowe that ye were Gentiles, & were caried away vnto the b domme idoles, as ye were c led.

b Which could not heare your prayers.

c By Satans suggestion. Mar. 9.39.

3 Wherefore, I declare vnto you, that no man *speaking by the d Spirit of God, calleth Jesus * execrable: also no man can say that Jesus is the Lorde, but by the holy Ghost.

d As no man that hath the spirit of God, can blaspheme Christ, & worship idoles: so none can acknowledge Christ for Lord and God without the same spirite.

4 Now there are diuersities of gifts, but the same Spirit.

5 And there are diuersities of administrations, but the same Lord.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirite is giuen to euery man, to e profite withall.

e To wit, the Church, which is the whole bodie.

8 For to one is giuen by the Spirite the worde of wisedome: and to another the worde of f knowledge, by the same Spirit:

f That is, the vnderstanding of the Scriptures.

9 And to another [is giuen] g fayth, by the same Spirit: & to another the giftes of healing by the same Spirit:

g To do onely miracles by.

10 And to another h the operations of great workes: and to another, i prophecie: and to another, k the discerning of spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

h To worke by miracles against Satan and hypocrits, as was done against Ananias, Elymas, &c.

i Meaning the declaration of gods mysteries.

k To trie both the doctrine & the persons. Rom. 12.3. ephes. 4.7.

11 *And all these things worketh euen the selfe same Spirit, distributing to euery man seuerally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, [yet] are [but] one bodie: euen so is Christ.

l That we might be one bodie with Christ, and the whole Church one Christ: of the which coniunction, baptisme and the Lords supper are effectuall signes: for by baptisme, we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs bodie to be gouerned by the same spirit.

13 For by one Spirit are we all baptized into l one bodie, whether [wee bee] Jewes or Grecians, whether [wee bee] bond, or free, and haue beene all made to drinke into one Spirit.

14 For the bodie also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the bodie, is it therefore not of the bodie?

16 And if the eare would say, Because I am not the eie, I am not of the bodie, is it therefore not of the bodie?

17 If the whole body [were] an eye, where

where [were] the hearing? If the whole [were] hearing, where [were] the smelling?

18 But nowe hath God disposed the members euery one of them in the bodie at his owne pleasure.

19 For if they were all one member, where [were] the bodie?

20 But nowe [are] there many members, yet but [m] one bodie.

m And therfore whatsoeuer the diuersitie is, yet the profite ought to bee common and serue to the edification of the Church.

21 And the eye cannot say vnto the hande, I haue no neede of thee: nor the head againe to the feete, I haue no need of you.

22 Yea, much rather those members of the body, which seeme to be [n] more feeble, are necessarie.

n Whose vse seemeth to be more vile.

23 And vpon those [members] of the bodie, which wee thinke most vnhonest, put we more [o] honestie on: and our vncomely [partes] haue more comelynesse on.

o Wee are more carefull to couer them.

24 For our comely [partes] neede it not: but God hath tempered the bodie together, and hath giuen the more honour to that [part] wich lacked,

25 Least there should be any diuision in the bodie: but that the mẽbers should [p] haue the same care one for another.

p Euery one in his office for the preseruatiõ of the bodie.

26 Therefore if one member suffer, all suffer with it: if one member bee had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, and members [q] ‖ for [your] part.

q For all Churches dispersed through out the world are diuerse members of one bodie. ‖Or, euery one for his part. Ephes.4.11.

28 *And God hath ordeined some in the Church: [as] first Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, [r] helpers, [s] gouernours, diuersitie of tongues.

r As Deacons. s As Elders.

29 Are al Apostles? are al Prophets? are all teachers?

30 Are all doers of miracles? haue all the gifts of healing? doe all speake with tongues? do all interpret?

‖Or, doe you then desire the best gifts.

31 But ‖ desire you the best giftes, and I will yet shewe you a more excellent way.

## CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office and prayse thereof.

a If the Angels had tongues, and I had the vse thereof, and did not bestowe them to profit my neighbor, it were nothing but vaine babbling.

[T]Hough I speake with the tongues of men and [a] Angels, and haue not loue, I am [as] sounding brasse, or a tinckling cymball.

2 And though I had the [gift] of prophecie, and knewe all secretes and all knowledge, yea, if I had [b] all fayth, so that I could remoue *mountaines and had not loue, I were nothing.

b Fayth is here taken for the gift of doing miracles, which the wicked may haue, as Mat. 7. 22. and also for that fayth (called historicall) which beleeueth the mightie power of Christ, but can not apprehende Gods mercie through him: and this deuils haue, Jam. 2. 19: and therefore is seperated from charitie, but þ faith that iustifieth in effect cãnot, as 1. Joh. 2. 9. Mat. 17. 20. luke. 17. 6.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, & haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euill:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffreth all things: it beleeueth [c] all things: it hopeth all things: it endureth [d] all things.

c Not that it suffereth it self to be abused, but iudgeth others by all loue and humanitie.

8 Loue doth neuer fal away, though þ prophecyings be abolished, or þ tõgues cease, or knowledge vanish away.

d Which may be without offence of Gods word.

9 For [e] we know [f] in part, & we ‖ prophecie in part.

e Knowledge it selfe shall be perfected in the world to come, and not abolished: but the maner of knowing and teaching shall cease when we shall be before Gods presence where we shall

10 But when that which is perfect, is come, then that which is in part, shall be abolished.

11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but whẽ I became a man, I put away childish things.

12 For nowe we see [g] through a glasse darkely: but then [shall wee see] face to face. Now I know in part: but thẽ shal I know euen as I am ‖ known.

13 And now abideth faith, hope [and] loue, [euen] these three: but the [h] chiefest of these [is] loue.

neither neede scholes nor teachers. f That is, imperfectly. ‖Or, teach. g The mysteries of God. ‖Or, taught of God. h Because it serueth both here and in the life to come: but faith and hope appertaine onely to this life.

## CHAP. XIIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other spirituall gifts, 5 But chiefly prophecying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

[F]Ollow after loue, and couet spirituall [giftes,] and rather that ye may [a] prophecie.

a That is, to expound the word of God to the edification of the Church.

2 For hee that speaketh a [strange] tongue, speaketh not vnto mẽ, but vnto God: for no mã [b] heareth [him:] howbeit in [c] the spirit he speaketh secret things.

b Vnderstandeth him.

c By the spirituall giste, which he hath receiued.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortatiõ, and to comfort.

4 He that speaketh [strange] lãguage, edifieth [d] himselfe: but he that prophecieth, edifieth the Church.

d For he profiteth none saue himselfe.

5 I would that ye all spake [strange]

languages, but rather that yee prophe-
cied: for greater is hee that prophecieth,
then he that ſpeaketh [diuers] tongues,
except hee expound it, that the Church
may receiue edification.

6 And nowe, brethren, if I come
vnto you ſpeaking [diuers] tongues,
what ſhall I profit you, except I ſpeake
to you, eyther by [c] reuelation, or by
knowledge, or by prophecying, or by
doctrine?

7 Moreouer things without life which
giue a ſound, whether [it be] a ‖ pipe or an
harpe, except they make a diſtinction in
the ſounds, how ſhal it be knowen what
is pyped or harped?

8 And alſo if the trumpet giue an vn-
certaine ſound, who ſhall prepare him-
ſelfe to battell?

9 So likewiſe you, by the tongue, ex-
cept ye vtter wordes that haue ſignifica-
tion, how ſhall it be vnderſtand what is
ſpoken? for ye ſhall ſpeake in the [f] aire.

10 There are ſo many kinds of voices
(‖ as it commeth to paſſe) in the worlde,
and none of them [g] is domme.

11 Except I know then the power of
the voice, I ſhall be vnto him that ſpea-
keth, [h] a barbarian, & hee that ſpeaketh,
ſhalbe a barbarian vnto me.

12 Euen ſo, for as much as ye couet ſpi-
rituall [gifts,] ſeeke that ye may excel vn-
to the edifying of the Church.

13 Wherefore, let him that ſpeaketh a
[ſtrange] tongue, pray, that hee may in-
terpret.

14 For if I pray [in] a [ſtrange] tongue,
my ſpirit [i] prayeth: but mine vnderſtan-
ding is without [k] fruit.

15 What is it then? I will pray with
the ſpirit, but I will pray with the vn-
derſtanding alſo: I will [l] ſing with the
ſpirit, but I will ſing with the vnderſtā-
ding alſo.

16 Els, when thou bleſſeſt with the
ſpirit, howe ſhall hee that occupieth the
roome of the vnlearned, ſay [m] Amen, at
thy giuing of thanks, ſeeing he knoweth
not what thou ſayeſt?

17 For thou verely giueſt thanks wel,
but the other is not edified.

18 I thanke my God, I ſpeake lan-
guages more then ye all.

19 Yet had I rather in the Church to
ſpeake [n] fiue wordes with mine vnder-
ſtanding, that I might alſo inſtruct o-
thers, then ten thouſande wordes in a
[ſtrange] tongue.

20 Brethren, bee not * children in vn-
derſtanding, but as concerning malici-
ouſnes be children, but in vnderſtanding
be of a ripe age.

21 In the Lawe it is written, * [o] By
men of other tongues, and by other lan-
guages will I ſpeake vnto this people:
yet ſo ſhall they not heare me, ſayth the
Lord.

22 Wherefore [ſtrange] tongues are
for a [p] ſigne, not to them that beleeue, but
to them that beleeue not: but prophely-
ing [ſerueth] not for them that beleeue
not, but for them which beleeue.

23 If therefore, when the whole
Church is come together in one, and all
ſpeake [ſtrange] tongues, there come in
they that are vnlearned, or they which
beleeue not, will they not ſay, that ye are
out of your wittes?

24 But if all propheſie, & there come
in one that beleeueth not, or one vnlear-
ned, [q] he is rebuked of [r] all men, and is
iudged of all.

25 And ſo are the ſecrets of his heart
made manifeſt, and ſo he will fal downe
on his face and worſhip God, and ſaye
plainely that God is in you in deede.

26 What is to be [done] then, brethē?
When ye come together, [according as]
euery one of you hath a pſalme, [or] hath
doctrine, [or] hath a tongue, [or] hath re-
uelation, [or] hath interpretation, let all
things be done vnto edifying.

27 If any man ſpeake a [ſtrange]
tongue, [let it be] by two, or at the [s] moſt,
by three, and that by courſe, and let one
interpret.

28 But if there be no interpreter, let
him keepe ſilence in the Church, [which
ſpeaketh lāguages,] and let him ſpeake
to himſelfe, and to God.

29 Let the Prophets ſpeake two, or
three, and let the other iudge.

30 And if any thing be reueiled to an-
other that ſitteth by, let the firſt hold his
peace.

31 For yee may all propheſie one by
one, that all may learne, & all may haue
comfort.

32 And the [t] ſpirits of the Prophets
are [u] ſubiect to the Prophets.

33 For God is not [the authour] of
confuſion, but of peace, as [we ſee] in all
the Churches of the Saintes.

34 * Let your women keepe [x] ſilence

Iſai. 28.11. deut. 28.49. iere. 5.15. ezek. 3.6.

c The propheſie expounded that which God hath reuelled: and the doctrine teacheth that which he hath giuen vs to vnderſtand.

‖ Or, flute.

f Your wordes ſhalbe loſt: for ye ſhall neither glorifie God thereby, nor profite man.

‖ Or, as the thing requireth.

g That is, they may be able to be vnderſtand.

h He condemneth the Corinthians of barbarouſneſſe in that thing, whereby they thought to haue attained to the greateſt praiſe of eloquence.

i And doth his part.

k Not in reſpect of him y prayeth, but in reſpect of the Church, which is nothing edified thereby.

l Or giue thanks by ſinging.

m One onely made the prayers, and the reſt of the people followed in hart his wordes, and when he had praied, they all ſaid, Amen, ſignifying that they beleeued aſſuredly that God would grant their requeſts.

n That is, moſt fewe.

Mat. 18.3.

o He threatneth them moſt ſharply, that God will puniſh the contempt of his word, & their counterfait ignorance, for aſmuch as to ſpeake with vnknowen tongues is a ſigne of Gods curſe towards the wicked.

p Of Gods curſe when they are not vnderſtand.

q By hearing his ſecret fauts rept vp, and his ſinnes reproued by Gods word, he is cōpelled by his owne conſciēce to praiſe God.

r Which expounde the word of God.

s Paul beareth as yet with their weakeneſſe, becauſe alſo theſe were the gifts of God: but yet he ſheweth that they ſhould not paſſe this meaſure, that firſt one, after another, and at the vtmoſt the third ſhould reade in a ſtraunge language, which was to declare gods miracle in the gift of tongues: but chiefly he commandeth that nothing be don without interpretation.

t Or learning which Gods ſpirit moueth them to vtter.

u To the intēt y others may iudge of him that hath ſpoken, if he haue

paſſed the compaſſe of Gods word: wherefore S. Iohn commandeth to trie the ſpirits whether they be of God. 1. Tim. 2. 11. x Becauſe this diſorder was in y Church, y women vſurped y which was peculiar to men, y Apoſtle here ſheweth what is meete to be done, & what is not: & albeit he mētioned this abuſe afore, yet he referred it to this place to be reproued, becauſe there he brought it in for another purpoſe.

in the

in the Churches: for it is not permitted vnto them to speake: but [they ought] to be subiect, as also *the Lawe sayth.

35 And if they will learne any thing, let them aske their husbandes at home: for it is a shame for women to speake in the Church.

36 [y] Came the Word of God out from you? either came it vnto you onely?

37 If any man thinke him selfe to be a Prophete, or [z] spirituall, let him acknowledge, that the thinges, that I write vnto you, are the cõmandements of the Lord.

38 [a] And if any man bee ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophesie, and forbidde not to speake languages.

40 Let all thinges bee done honestly and by order.

Gene.3.16.
y Are ye the first or the last Christians, ỹ ye neither submit your selues to the Churches, of whom you haue receiued the Gospel? nor haue respect to the others to whome the Gospel doeth likewise appertaine?
z To haue vnderstanding of spirituall things.
a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

## CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that wee shall ryse, 52 And the maner howe.

Galat.1.11.

MOreouer, *brethren, I declare vnto you the Gospell, which I preached vnto you, which yee haue also receiued, and wherein ye continue,

2 And whereby yee are saued, if yee keepe in memorie, after what maner I preached it vnto you, [a] except ye haue beleeued in vaine.

3 For first of al, I deliuered vnto you that which [b] I receiued, how that Christ dyed for our sinnes, according to ỹ *scriptures,

4 And that hee was buried, and that he arose the thirde day, according to the *Scriptures,

5 *And that he was seene of Cephas, then of the [c] twelue.

6 After that, he was seene of mo then fiue hundreth brethren at once: whereof many remayne vnto this present, and some also are a sleepe.

7 After that, he was seene of James: then of all the Apostles.

8 *And last of all he was seene also of me as of one, borne out of due time.

9 For I am *the least of the Apostles, which am not meete to bee called an Apostle, because I persecuted the Church of God.

10 *But by the [d] grace of God, I am that I am: & his grace which is in mee, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, & so haue ye beleeued.

12 ¶ Nowe if it be preached, that Christ is risen from the dead, howe say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risẽ, thẽ is our preaching [e] vaine, and your [f] faith is also vaine.

15 And we are founde also false witnesses of God: for we haue testified of GOD, that he hath rayled vp Christ: whome he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised,

17 And if Christ bee not raised, your faith is [g] vain: ye are yet in your [h] sinnes.

18 And so they which are a sleepe in Christ, are perished.

19 If in this life ‖onely we haue hope in Christ, we are of all men the most miserable.

20 But now is Christ risen from the dead, [and] was made the *first [i] fruits of them that slept.

21 For since by man [came] death, by mã [came] also the resurrectiõ of ỹ dead.

22 For as in Adam all die, euen so in [k] Christ shall [l] all be made aliue,

23 But euery man in his *owne order: the first fruites [is] Christ, afterwarde, they that are of Christ, at his comming [shal rise againe.]

24 Then [shall be] the ende, when he hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne *till he hath put all his enemies vnder his feete.

26 The last enemie that shall be destroyed, [is] death.

27 *For he hath put downe al things vnder his feet. (And when he saith that all things are subdued [to him,] it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued vnto him, then shal the Sonne also him selfe be subiect vnto him, that did subdue all things vnder him, that God may be [n] all in all,

a If you beleeue to be saued by the gospel, ye must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.
b He sheweth that nothing ought to be taught, which we haue not learned by Gods word. Isai.53.5. 1.pet.2.24. Ionas 2.1,10. Iohn 20.19.
c Although Iudas wãted, yet they were so called still. Actes 9.4. rom.6.3. Ephe.3.8. Ephe.3.7.
d For he was but the instrument & minister, and giueth the whole glory to God.
e Christs death is not effectuall, except he rise frõ death.
f For if Christ be swallowed vp of death, there remaineth no hope of life any more.
g As mortification and remission of sins depende on Christs death: so our quickening and restoring to life stand in his resurrection.
h You are not forgiuen nor sanctified.
‖Or, onely for this lifes sake. Col.1.18. reuel.1.5.
i As by the offering of the first fruite the whole fruite is sanctified, so by Christ which is the first ỹ is raised, all haue assurance of ỹ resurrection.
k Who rose first from the dead to take possession in our flesh for vs his members.
l To wit, the faithfull. 1.Thess.4.15.
m Christ as he is man and head of the Church, is saide to be subiect to God: but in respect of the worlde, is king of heauen and earth. This kingdom standeth in gouerning the faithfull, and ouercomming the aduersaries, euen death the chiefest: which done, Christ being perfected, with all his members, shall as he is man and head of the Church, with his fellowe heires deliuer his kingdome, and be subiect to God ẅ whome and the holy Ghost in Godhead he is equal. Psal.110.1. act.2.34,35. heb.1.13. & 10.13. Psal.8.6. hebr.2.8.
n We shalbe perfectly fulfilled with his glory & felicitie.

29 Els what shall they do which are baptized [o] [p] for dead: if ỹ dead rise not at al, why are they then baptized for dead:

30 Why are We also in ieopardy euery houre:

31 [q] By our reioycing which I haue in Christ Iesus our Lord, I die dayly.

32 If I haue fought ẅ beastes at Ephesus after [r] the maner of men, what aduantageth it me, if the dead be not raised vp: *let vs eat and drinke: for to morowe we shall die.

33 Be not deceiued: *euill speakings corrupt good maners.

34 Awake to [liue] righteously, & sinne not: for some haue not the knowledge of God. I speake this to your shame.

35 But some man will say, Howe are the dead raised vp: and with what body come they forth:

36 O foole, that which thou sowest, is not quickened, except it die.

37 And that which thou sowest, thou sowest not that bodie that shall be, but bare corne, as it falleth, of wheate, or of some other.

38 But God giueth it a bodie at his pleasure, euen to euery seede his owne bodie.

39 All flesh [is] not the same flesh, but there is one [f] flesh of men, and another flesh of beastes, and another of fishes, and another of birdes.

40 There [are] also heauenly bodies, and earthly bodies: but the glory of the heauenly [is] one, and [the glory] of the earthly [is] another.

41 There is another glory of ỹ sunne, and another glory of the moone, & another glory of ỹ starres: for one starre differeth from [another] starre in glory.

42 So also [is] the resurrection of the dead. [The body] is sowen in corruptiõ, [and] is raised in incorruption.

43 It is sowne in [u] dishonour, [and] is raised in glory: it is sowen in weakenes, [and] is rayled in power.

44 It is sowne a natural body, [and] is raised a [x] spirituall body: there is a natural body, and there is a spiritual body.

45 As it is also written, The first man *Adam was made a liuing soule: and the last Adã [was made] a [y] quickening Spirite.

46 Howbeit ỹ [was] not first [made] which is spirituall: but that [which is] naturall, and afterward that [which is] spirituall.

47 The first man [is] of the earth, earthly: the seconde man [is] the Lorde [z] from heauen.

48 As [is] the earthly, such [are] they that are earthly: & as [is] the heauenly, such [are] they also that are heauenly.

49 And as We haue borne the [a] image of the earthly, so shall We beare ỹ image of the heauenly.

50 This say I, brethren, that [b] flesh and blood can not inherite the kingdom of God, neither doeth corruption inherite incorruption.

51 Beholde, I shewe you a secrete thing, We shal not all sleepe, but We shal all be [c] changed,

52 In a moment, in the twinkeling of an eye at the last * trumpet: for the trumpet shall blowe, and the dead shall be raised vp incorruptible, and We shall be changed.

53 For this corruptible must put on incorruption: and this mortall [must] put on immortalitie.

54 So When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe ỹ saying that is writtẽ, *Death is swallowed vp into victorie.

55 ‖*O death, where [is] thy sting: O graue, where [is] thy victorie:

56 The sting of death [is] sinne: and the [d] strength of sinne [is] the Lawe.

57 *But thankes [be] vnto God, which hath giuen vs victorie through our Lorde Iesus Christ.

58 Therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lorde, forasmuch as ye knowe, that your labour is not in [e] vaine in the Lorde.

o That is, as dead, & because they were but newly come to Christ, would be baptized before they died.

p Except these things be true of Christes kingdome and his subiection, what shall become of them whome the Church dayly baptizeth, for to destroy death in them which is ỹ end of baptisme, & so they to rise againe:

q I take to witnes all my sorowes wherein I may iustly reioyce in the Lorde, that I haue sustened them among you.

r That is, hauing regarde to this present life, and not to Gods glory, & to life euerlasting. Isa. 22. 13, wisd. 2. 6.

*Menander in Thaidi.

f There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

c Euen as the Sũne and the Moone being of one substãce differ in dignitie: so in the resurrection our bodies shal haue more excellẽt qualities then they haue nowe.

u For what is more vile to looke vnto thẽ the dead carkeis:

x Not changing the substance, but made partaker of the diuine nature. Gene. 2. 7.

y Christ bringeth vs from heauen the spirit of life.

z This is attributed to Christ as concerning his diuinitie, not in respect of his humanitie whose flesh hath this glorie by the power of God who dwelleth in it.

a Both in substance & forme we are earthly.

b This naturall bodie as it is now, til it be made newe by the spirit of Christ.

c When the Lord commeth to iudgement, some of the Saints shall be aliue, whom he will change euen as if they were dead, so that this chãge is in steade of death to them. Mat. 24. 31. 1. thes. 4. 16. Isa. 25. 8. reuel. 7. 17.

‖O death, where is thy victorie? O graue, where is thy sting? Hose 13. 14. heb. 2. 14.

d Sinne first brought in death and giueth it power ouer vs, & the strength of sin is the lawe, because it doeth reueile the iudgement of God against vs: or else the chiefe cause of our destruction is in our selues. 1. Iohn 5. 5.

e The hope of resurrection causeth the faithfull to surmount all difficulties.

## CHAP. XVI.

He teacheth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 We must persevere in faith, in the loue of Christ and our neighbour. 15 After his commendations he wisheth to them all prosperitie.

Concerning * the gathering for the Saintes, as I haue ordeyned in the Churches * of Galatia, so doe ye also.

Actes 11. 29. and 12. 25. rom. 12. 13.

Actes 18. 23.

2 [a] Euery first [day] of the weeke, let euery one of you put aside by him selfe, and lay vp as [GOD] hath prospered him, that then there be no gatherings When I come.

3 And When I am come, whosoeuer

a Vpon the first day of the weeke which the scripture calleth the Lordes day, others Sunday, they accustomed not onely in the Church, but at home also according to euery mans zeale, to lay vp some piece of money towarde the relefe of the poore brethren.

ye

b Which ye shall send by them that carry the money.

ye shall alowᵇ by letters, thē will I send to bring your liberalitie vnto Jerusalē.
4 And if it be meete that I goe also, they shall go with me.
5 Now I will come vnto you, after I haue gone through Macedonia (for I will passe through Macedonia)
6 And it may be that I wil abide, yea, or winter with you, that yee may bring me on my way whithersoeuer I go.
7 For I will not see you nowe in my passage: but I trust to abide a while with you, if the Lord permit.
8 And I will tarie at Ephesus vntill Pentecost.

c Because God blessed his labour.
9 For a great doore and ᶜ effectuall is opened vnto me: but there are many aduersaries.
d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie, to be carefull for the preseruatiō of their ministers.
10 ¶ Now if Timotheus come, see ẏ he be ᵈ without feare wᵭ you: for he worketh ẏ worke of ẏ Lord, euen as I [do.]
e As though he were too young to be a minister.
11 Let no man therefore ᵉ despise him: but conuey him forth ᶠ in peace, that hee may come vnto me: for I looke for him with the brethren.
f That is, safe and sound.
12 As touching [our] brother Apollos, I greatly desired him, to come vnto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall haue conuenient time.
g Least Satan steale vpon you at vnwares.
13 ¶ ᵍ Watch ye: stād fast in the faith: quite you like men, [and] be strong.
14 Let al your things be done in ʰ loue.
h For they had euery man respect to him selfe contrary to loue.
15 Now, brethren, I beseech you (ye know the house of Stephanas, that it is the ⁱ first fruites of Achaia, and that they haue giuen them selues to minister vnto the Saintes)
i That is, the first which imbraced the Gospel.
16 That ye be ᵏ obedient euen vnto such, & to al that helpe with vs & labour.
k And reuerence them.
17 I am glad of the cōming of Stephanas, & Fortunatus, & Achaicus: for they haue ˡ supplied the want of you.
l The griefe that I tooke for your absence, was greatly assuaged by their presence.
18 For they haue cōforted my ‖ spirit & yours: acknowledge therfore such men.
‖ Or, minde.
19 The Churches of Asia salute you: Aquila and Priscilla with the Church that is in their house, salute you greatly in the Lord.
20 All the brethē greete you. Greete ye one another with an * holy ᵐ kisse.
Rom. 16. 16. 2. cor. 13. 12. 1. pet. 5. 14.
m In token of mutuall loue, which thing was obserued in the primitiue Church when the Lords supper was ministred.
21 The salutation of [me] Paul with mine owne hand.
22 If any man loue not the Lorde Jesus Christ, let him be had in execration, ‖ [yea excommunicate] to death.
‖ Or, Maranatha.
23 The grace of our Lorde Jesus Christ [be] with you.
24 My loue [be] with you al in Christ Jesus, Amen.

The first [Epistle] to the Corinthians, written from ⁿ Philippi, [and sent] by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

n Or, as is most probable, from Ephesus.

# The second Epistle of Paul to the Corinthians.

## The Argvment.

AS nothing can be written, either so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue toward them farre passing all naturall affections: which did not onely not profite all, but hardned the hearts of many to remaine in their stubbernes, & contemne the Apostles authoritie. By reason whereof S. Paul, being let with iust occasions to come vnto them, wrote this Epistle from Macedonia, minding to accompliſh the worke which he had begonne among them. First therefore he wisheth them well in the Lord, declaring that albeit certain wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie scholings, and sent to him by God for their bettering. And where as they blame his long absence it came of no inconstancie, but to beare with their inhabilitie and imperfection, lest contrarie to his fatherly affection, he should haue bene compelled to vse rigour and seueritie. And as touching his sharpe wryting in the former epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, til he was certified by Titus of their estate. But forasmuch as the false apostles wēt about to vndermine his authoritie, he confuteth their arrogant bragges, and cōmendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnes of the Gospel in his preaching: the effect wherof is newnes of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorowe which engendreth true repentance: to the which is ioyned mercy and compassion towards our brethren: also wisedome to put difference betwixt the simplicitie of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought onely to fill their bellies, where as he contrariwise, sought them, and not their goodes, as those ambitious persons slaundered him: wherefore at his comming he menaceth such as rebell against his authoritie, that he will declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP.

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CHAP.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15.17. And because they should not impute to lightnes, that he deferred his comming contrary to his promes, he proueth his constancie, both by the sincerite of his preaching, and also by the immutable trueth of the Gospel. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

PAul an Apostle of IESVS CHRIST, by ẏ wil of God, and [our] brother Timotheus, to ẏ Church of God, which is at Corinthus with al the Saintes, which are in all [a] Achaia:

a Meaning the countrey whereof Corinthus was the chiefe citie.

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Iesus Christ.

3 *[b] Blessed [be] God, euē the Father of our Lord Iesus Christ, the Father of merties, and the God of all comfort,

Ephe.1.3. 1.pet.1.3.

b Or, praise & glorie be giuē.

4 Which comforteth vs in all our tribulatiō, that we may be able to comfort them which are in any affliction by ẏ cōfort wherewith we our selues are comforted of God.

c Which I suffer for Christ, or which Christ suffereth in me, Rom.7.5.& 8. 5.col.1.24.

5 For as the [c] suffrings of Christ abound in vs, so our cōsolation aboūdeth through Christ.

d For seeing him indure so much, they had occasion to be confirmed in ẏ Gospel.

6 And whether we be afflicted, [it is] for your consolation, and [d] saluation, which [e] is wrought in the enduring of ẏ same suffrings, which we also suffer: or whether we be cōforted, [it is] for your consolation and saluation.

e As God only worketh all things in vs: so doth he also our saluation by his free mercy, and by such meanes as he hath here left in this life for vs to be exercised in.

7 And our hope is stedfast cōcerning you, in as much as we know that as ye are partakers of the suffrings, so [shall ye be] also of the consolation.

f Hereby he sheweth his own infirmity, that it might appeare how wonderfully Gods graces wrought in him.

8 For brethren, wee would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were prest [f] out of measure passing strength, so that we altogether douted, euen of life.

g I was vtterly resolued in my selfe to die.

9 Yea, wee [g] receiued the sentence of death in our selues, because wee shoulde not trust in our selues, but in God, which raiseth the dead.

h So many dangers of death.

10 Who deliuered vs from so [h] great a death, & doth deliuer [vs:] in whom we trust, ẏ yet hereafter he wil deliuer [vs,]

Rom.15.30.

11 * So that yee labour together in praier for vs, that for the gift [bestowed] vpon vs for many, thankes may be giuē by many persons for vs.

i He rendreth a reason why they ought to pray to God for his recouerie.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly purenes, [and] not in fleshly wisedome, [k] but by the grace of God wee haue had our conuersation in the world, and most of all to you wardes.

k That wisedome which God gaue me from heauen.

13 For we [l] write none other things vnto you, then that ye reade, or els that ye acknowledge, and I trust ye shall acknowledge vnto the ende.

l Ye knowe partly my constancie both by my dwelling with you, and also by my writing vnto you: and I trust ye shall know me to be the same to the very end.

14 Euen as yee haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are [n] ours, in the [o] day of [our] Lord Iesus.

m In that we haue taught you the Gospel so sincerely.

n Because we haue wonne you to Christ.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Judea of you.

o Which shall abolish all worldly glory.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, [p] according to the flesh, that with me shoulde bee, [q] Yea, yea, and Nay, nay?

p Which is rashly to promise and not to performe.

18 Yea, [r] God is faithfull, that our word toward you was not Yea, & Nay.

q Now to affirme one thing and then to deny it, which is a signe of inconstancie.

19 For the Sonne of God Iesus Christ who was preached among you by vs, [that is,] by me, and Siluanus, & Timotheus, was not Yea, and Nay: but in him it was [r] Yea.

r He taketh God to witnes, that he preacheth the trueth.

20 For al the promises of God in him [are] [s] Yea, and [are] in him Amen, vnto the glorie of God through vs.

s They are made and performed, and we are partakers onely by him, who is our Amen, in that he hath fulfilled them for vs.

21 And it is God which stablisheth vs with you in Christ, & hath anoynted vs.

22 Who hath also *sealed vs, and hath giuen the * earnest of the Spirit in our hearts.

Ephe.1.13.& 4.30.

23 Nowe, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we [u] haue dominion ouer your faith, but wee are helpers of your ioy: for by [x] fayth ye stande.

Ephe.1.14. chap.5.5.

u In that I saie I came not because I would spare you, I meane not that I haue authoritie to alter true religion, or to binde your consciences: but that I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 Requiring likewise that they would bee fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarelpickers, as vnder pretēce of speaking against his person, sought nothing but the ouerthrow of his doctrine.

BVt I determined thus in my selfe, that I would not come againe to you in heauinesse.

2 For if I make you sorie, who is he then ẏ should make me glad, but the same which is made [a] sory by me?

a Which was giuen to Satā but now doth repent.

3 And I wrote [b] this same thing vnto you, lest when I came, I should take heauines of them, of whom I ought to reioyce:

b Which made you and him sory in my former epistle.

reioyce: this confidence haue I in you all, that my ioy is the [ioy] of you all.

4 For in great affliction, and anguish of heart I wrote vnto you with many teares: not that ye should be made sorie, but that ye might perceiue ỹ loue which I haue, specially vnto you.

5 And if any haue caused sorowe, the same hath not [c] made me sorie, but partly (least I should [d] more charge [him]) you all.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that nowe contrariwyse yee ought rather to forgiue [him,] and comfort [him] least the same [e] shoulde bee swallowed vp with ouermuch heauines.

8 Wherefore, I pray you, that you woulde [f] confirme your loue towardes him.

9 For this cause also did I write, that I might knowe the proofe of you, whether ye would be obedient in all things.

10 To whom ye forgiue any thing, I [forgiue] also: for verily if I forgaue any thing, to whome I forgaue it, for your sakes [forgaue I it] in ỹ [g] sight of Christ,

11 Lest Satan should [h] circumuēt vs: for we are not ignorāt of his enterprises.

12 ¶ Furthermore, when I came to Troas [to preach] Christs Gospel, and a doore was opened vnto me of the Lord,

13 I had no rest ‖ in my spirit, because I foūd not Titus my brother, but tooke my leaue of them, and went away into Macedonia.

14 [i] Nowe thankes [bee] vnto God which alwayes maketh vs [k] to triumph in Christ, & maketh manifest the sauour of his knowledge by vs in euery place.

15 For wee are vnto God the sweete sauour of Christ, in them that are saued, and in them which perish.

16 To the one [we are] the [l] sauour of death, vnto death, * and to the other the sauour of life, vnto life, and who is sufficient for these things?

17 * For we are not as many, [m] which make marchandise of the word of God: but as of synceritie, but as of God in the sight of God speake we ‖ in Christ.

c After this adulterer did repent and amend, Paul did so vtterly cast off all sorowe, that he denieth that in manner he was any whit sory.

d And so shuld increase his sorowe which I would diminish.

e The adulterer, which entertained his mother in law.

f That at my intercessiō you would declare by the publike consent of the Church that you imbrace him againe as a brother: seeing he was excommunicate by the common consent.

g That is, truly, and from mine heart, euen as in the presence of Christ.

h By our rigorous punishing.

‖ Or, in my minde.

i From this place vnto the first chap. 11. he intreateth onely of the ministers, saue he sometime intermedleth that which appertaineth to the whole Church, as chap. 3. 17. and 18. verses, and not onely to the ministers.

k In working mightily by vs, he maketh vs partakers of his victorie and triumphe. l The preaching of the crosse bringeth death to the which onely consider Christes death as a common death, and be thereat offended, or els thinke it folly: and bringeth againe life to them, who in his death behold their life. Ro. 11. 15, 16. Rom. 16. 18. chap. 4. 2. m That is, which preach for gaine, and corrupt it to serue mens affections. ‖ Or, through Christ, or of Christ.

## CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exale his Apostleship against the bragg of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.

DOe [a] we begin to prayse our selues againe? or neede we as some other, epistles of recommendation vnto you, or [letters] of recommendation from you?

2 Yee are our epistle, written in our hearts, which is vnderstand and read of all men,

3 In that ye are manifest, to be the epistle of Christ, [b] ministred by vs, and written, not with inke, but with the spirit of the liuing God, not in [c] tables of stone, but in fleshly tables of the heart.

4 And such trust haue wee through Christ to God:

5 Not that wee are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie [is] of God.

6 Who also hath made vs able ministers of the newe testament, not of the [d] letter, but of the [e] Spirit: for the letter killeth, but the [f] spirit giueth life.

7 If then the ministration [g] of death [written] with letters, and ingrauen in stones, was glorious, so that the childrē of Israel could not beholde the face of Moses for the [h] glorie of his countenāce (which [glorie] is done away)

8 Howe shall not the ministration of the Spirit be more glorious?

9 For if the ministerie of [i] condemnation [was] glorious, much more doeth the ministration of [k] righteousnesse exceede in glorie.

10 For euē that which was glorified, was not glorified in this point, [that is,] as touching the exceeding glorie.

11 For if that which shoulde bee abolished, [was] glorious, much more shall that which remaineth, be glorious.

12 Seeing then that wee haue such trust, we vse [l] great boldnes of speach.

13 * And [we are] not as Moses, [which] [m] put a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.

14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the Olde Testament, which [vaile] in Christ is put away.

15 But euen vnto this day, when Moses is read, the vaile is layde ouer their heartes.

16 Neuertheles when their [heart] shalbe turned to the Lord, the vaile shal be taken away.

a Meaning himselfe, Timotheus and Siluanus.

b Who were Gods pen.

c The hardnes of mans heart before he be regenerate, is as a stony table, Eze. 11. 19. & 36. 26: but being regenerate by the Spirit of God, it is as soft as flesh, that the grace of the Gospell may be written in it, as in newe tables, Jerem. 31. 31, 32, 33.

d Whose ministers Moses was.

e Which Christ gaue.

f Meaning, the spirituall doctrine, which is in our hearts

g Thus he nameth the Law, in comparison of the Gospel.

h After that God had spoken with him, and giuen him the Lawe.

i For the lawe declareth all men to be vnder condemnation.

k Meaning, of the Gospell which declareth that Christ is made our righteousnes.

l In preaching the Gospel.

Exod. 34. 33.

m Moses shewed the Lawe as it was couered with shadowes, so that the Jewes eyes were not lightened, but blinded, and so could not come to Christ, who was the end thereof: against the Gospel set-

teth forth the glorie of God cleerely, not couering our eyes, but driuing the darkenes away from them.

17 Now the [n] Lorde is the * Spirit, and where the Spirit of the Lorde [is,] there [is] libertie.

18 But we all beholde as in a [o] mirrour the glorie of the Lorde with open face, and are changed into ỹ same image, from glorie to glorie, as by the Spirit of the Lord.

n Christ is our mediatour, and author of the Newe testament, whose doctrine is spirituall and giueth life to the lawe. Iohn.4.24.

o In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

## CHAP. IIII.

1 He declareth his diligence and roundnes in his office, 8 And that which his enemies tooke for his disaduantage, to wit, the crosse and afflictions which he endured, he turneth to his great aduantage, 11. 17 Shewing what profite commeth thereby.

THerefore, seeing that we haue this ministerie, as wee haue receiued mercie, [a] wee faint not:

2 But haue cast from vs the [b] clokes of shame, and * walke not in craftines, neither handle wee the worde of God deceitfully: but in declaration of the trueth wee approue our selues to euery mans conscience in the sight of God.

3 If our Gospel be then hid, it is hid to them that are lost.

4 In whome the [c] god of this world hath blinded the mindes, [that is,] of ỹ infidels, that the light of ỹ glorious Gospell of Christ, which is ỹ [d] image of God, should not shine vnto them.

5 For we preache not our [e] selues, but Christ Iesus the Lorde, and our selues your seruants for Iesus sake.

6 For God that * commanded ỹ light to shine out of darkenes, [is hee] which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glorie of God in the face of Iesus Christ.

7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.

8 We are afflicted on euery side, yet [are we] not in distresse: in pouertie, but not ouercome of pouertie.

9 [We are] persecuted, but not forsaken: cast downe, but we perish not.

10 Euery where wee beare about in our bodie the [i] dying of the Lord Iesus, that ỹ life of Iesus might also bee made manifest in our bodies.

11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might bee made manifest in our mortall flesh.

a For any troubles or afflictions.

b Meaning, such shifts and pretences as become not thē that haue such a great office in hand. Chap.2.17.

c To wit, Satan, Iohn.12.31, and 14.30. Ephe.6.12.

d In whome God doth shew him selfe to be seene: and heere Christ is called so in respect of his office.

e As they, which preach for gaine, or els which rather seeke to be seen and knowen then to edifie. Gen.1.3.

f Which are your seruants.

g That we hauing receiued light, should cōmunicate the same with others, & therefore Christ calleth them the light of the world, Mat.5.14.

h Albeit the ministers of ỹ Gospel be contemptible as touching their person, yet the treasure which they carry is nothing worse or inferiour.

i All the faithfull, and chiefly the ministers must drinke of this cup, because the worlde hateth Christ: and also that the members should be conformable to Christ their head, yet by the mightie power of Christ, who ouercame death, they are made conquerours.

12 So then [k] death worketh in vs, & life in you.

13 And because we haue ỹ same [l] Spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,

14 Knowing that hee which hath raised vp the Lorde Iesus, shall [m] raise vs vp also by Iesus, & shall set vs with you.

15 For all things [are] for your sakes, that most plenteous grace by ỹ thankesgiuing of [n] many, may redounde to the prayse of God.

16 Therefore we faint not, but though our outward man ‖ perish, yet the inward man is [o] renued dayly.

17 For our [p] light affliction which is but for a momēt, causeth vnto vs a farre most excellent [and] an eternall waight of glorie:

18 While we looke not on the things which are seene, but on ỹ things which are not seene: for the things which are seene, [are] temporall: but the things which are not seene, [are] eternall.

k By our death you haue life: so that ỹ fruite of our afflictions commeth to you.

l The same faith by the inspiration of the holy Ghost. Psal.116.10.

m In deliuering vs from these dangers, which is as it were a restoring frō death to life.

n That I being deliuered and restored to you againe, may not onely my selfe giue God thankes for this infinite benefite of deliuerance, but also you all, which are both partakers of mine affliction and comfort, may abundantly set foorth his glorie.

‖ Or, be corrupted. o Groweth stronger. p Which is so called in respect of the euerlasting life.

## CHAP. V.

1 Paul proceedeth to declare the vtilitie that commeth by the crosse. 4 How we ought to prepare our selues vnto it, 5 By whom, 9 And for what end. 14.19 He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

FOr we knowe ỹ if [a] our earthly house of this tabernacle be destroied, we haue a building [giuen] of God, [that is,] an house not made with handes, [but] eternall in the heauens.

2 For therefore we sighe, desiring to be clothed with our house, which is frō heauen.

3 ‖ Because that if we be clothed, wee shall not be founde * naked.

4 For in deede we that are in this tabernacle, sigh & are burdened, ‖ because we would not be vnclothed, but would be clothed vpō, that mortalitie might be swalowed vp of life.

5 And he that hath created vs for this thing, [is] God, who also hath giuen vnto vs the * earnest of the Spirit.

6 Therefore wee are alway [b] bolde, though wee knowe that whiles we are ‖ at home in the bodie, we are absent frō the Lord.

7 (For we walke by faith, and not by sight)

8 Neuertheles, we are bolde, & loue rather to remoue out of the bodie, and to dwell with the Lord.

9 Where-

a After this body shalbe dissolued, it shall be made incorruptible and immortall.

‖ Or, if so be we shalbe found clothed, and not naked. Reue.16.15.

‖ Or, wherein.

Chap.1.22.

b Not onely quiet in minde, but also ready to sustaine all dangers: being assured of the good successe thereof.

‖ Or, strangers in the body.

c For here only we beleeue in God, and see him not.

9 Wherefore also we couet, that both dWelling [d] at home, & remouing [e] from home, We may be acceptable to him.

10 *For We must al appeare before the iudgement seat of Christ, that euery mā may receiue the things which are [done] in his bodie, according to that hee hath done, Whether [it be] [f] good or euill.

11 Knowing therefore the [g] terrour of the Lorde, We [h] perswade men, and We [i] are made manifest vnto God, & I trust also that wee are made manifest in your consciences.

12 For We praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, þ ye may haue [to answere] against them, which reioyce in the [k] face, and not in the heart.

13 For Whether We be [l] out of our wit, [We are it] [m] to God: or Whether We be in our right minde, [We are it] vnto you.

14 For the loue of Christ constraineth vs: because We thus iudge, that if one be dead for all, then were [n] all dead,

15 And he died for al, that they [o] which liue, should not henceforth liue vnto thē selues, but vnto him which died for thē, and rose againe.

16 Wherefore, henceforth know We no man [p] after the flesh, yea though We had known Christ after the flesh, yet nowe henceforth [q] know We [him] no more.

17 Therefore if any mā [be] in Christ, [let him bee] a [r] newe creature. * Olde thinges are passed awaye: beholde, all thinges are become newe.

18 And all things [are] of God, which hath reconciled vs vnto him selfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God Was [s] in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the worde of reconciliation.

20 Now then are We ambassadours for Christ: as though God dyd beseeche [you] through vs, Wee praye you in Christes stead, that yee bee reconciled to God.

21 For he hath made him [to be] [t] sinne for vs, Which knewe no sinne, that Wee should be [u] made [þ] righteousnes of God in him.

d In this body.
e Out of this body, to heauen.
Rom.14.10.
f That is, either glory or shame.
g His fearefull iudgement.
h He praiseth the dignitie of his ministerie by the fruite & effect thereof, which is, to bring men to Christ.
i By imbracing the same faith which we preach to others.
k As they, which more esteemed the outward shew of wisdome & eloquence, then true godlines.
l As the aduersaries said, which coulde not abide to heare them praysed.
m Our folly serueth to Gods glory.
n Therefore whosoeuer giueth place to ambition or vaine glory, is yet dead, and liueth not in Christ.
o As the onely faithfull doe in Christ.
p According to þ estimation of the worlde: but as he is guyded by the spirit of God.
q We doe not esteeme, nor commende Christ himselfe nowe, as he was an excellent man: but as he was the sonne of God, partaker of his glory, and in whom God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his giftes? Yea, when I praise my ministerie, I commende the power of God: when I commende our worthie facts, I praise the mightie power of God, set forth by vs wormes and wretches.
r Let him be regenerate, and renounce himselfe, els all the rest is nothing. Isa.43.19. reuel.21.5.
s Therefore without Christ wee can not enioye euerlasting life nor come to God.
t That is, a sacrifice for sinne.
u By imputation, when wee shall bee clad with Christes iustice.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as he doeth them: 14 Also to keepe themselues from all pollution of idolatrie both in body, and soule, and to haue none acquaintance with idolaters.

THen We therefore as workers together beseech [you,] that ye receiue not þ grace of God in vaine.

2 For he saith, *I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee: behold now the [a] accepted time, beholde nowe the day of saluation.

3 Wee giue no occasion of offence in any thing, that [our] ministerie shoulde not be [b] reprehended.

4 But in all thinges We approue our selues as *the ministers of God, in much pacience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumultes, in labours,

6 By [c] watchings, by fastings, by puritie, by knowledge, by long suffring, by kindnesse, by the [d] holy Ghost, by [e] loue vnfained,

7 [f] By the Word of trueth, by þ power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour, and dishonour, by euill report & good report, as deceiuers, and [yet] true:

9 As vnknowen, and [yet] knowen: as dying, and behold, We liue: as chastened, and [yet] not killed:

10 As sorowing, and [yet] alway reioycing: as poore, and [yet] make many riche: as hauing nothing, and [yet] possessing all things.

11 O Corinthians, our [g] mouth is open vnto you: our heart is made large.

12 Ye are not kept straict in vs, but ye are kept straict in your owne [h] bowelles.

13 Nowe for the same recompence, I speake as to [my] children, [i] Be you also enlarged.

14 [k] Be not vnequally yoked with the infidels: for *what fellowshippe hath righteousnesse with vnrighteousnesse? and what communion hath lyght with darkenesse?

15 And what cōcord hath Christ with ‖Belial? or what part hath the beleeuer with the infidell?

16 And what agreement hath the Temple of God with idoles? *for ye are the Temple of the [l] liuing God: as God

Isa.49.8.
a To wit, Gods free mercy, wherein hee hath powred forth his infinite loue.
b By the infidels, if they sawe no fruite come thereof.
1.Cor.4.1.
c The declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel & the power of God and his owne integritie, he ouerthrewe Satan, and the world, as with weapons on euery side most readie.
g Signifying his most vehement affection.
h Their iudgment was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shew like affection towards me.
k He seemeth to allude to that which is written, Deut. 22.10. where the Lord commandeth that an Oxe and an Asse be not poked together, because the match is vnequall: so if the faithfull marry with the Infidels, or els haue to doe with them in any thing vnlawfull, it is here repro-

ued. Ecclus.13.18. ‖Or, the deuill. 1.Corinth.3.16. and 6.19.
l So called, because hee hath not onely life in him selfe, but giueth it also to all liuing creatures.

R.I. hath

hath saide, *I will dwell among them, and walke there: & I will be their God, and they shalbe my people.

Leuit.26.11, 12.

17 *Wherefore come out from among them, and separate your selues, saith the Lorde: and touch none vncleane thing, & I will receiue you.

Isa.52.11.

18 *And I will be a father vnto you, and yee shall be my sonnes & daughters, saith the Lord almightie.

Iere.31.1.

## CHAP. VII.

1 He exhorteth them by the promises of God to keepe themselues pure, 3.7 Assuring the of his loue, 8.13 And doth not excuse his severitie toward them, but reioyceth thereat, considering what profit came thereby. 10 Of two sorts of sorowe.

SEeing then we haue these promises, dearely beloued, let vs [a] cleanse our selues from al filthines of the [b] flesh and spirit, and growe vp vnto full holines in the feare of God.

a Consider this well, ye that serue Idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting.

b Of body and soule.

2 [c] Receiue vs: We haue done wrong to no man: We haue corrupted no man: We haue [d] defrauded no man.

c That we may teach you.

d By greedy couetousnes.

3 I speake it not to [your] condemnation: for I haue said before, that ye are in our hearts, to die and liue together.

4 I vse great boldnesse of speache toward you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in all our tribulation.

e He had neither rest in body nor spirit: & it seemeth that he alludeth to that which is written, Deu.32.25. for the crosse to mans eye is common both to the godly and to the wicked, although to contrarie endes.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings [c] without, and terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith hee was comforted of you, when he tolde vs your great desire, your mourning, your feruent minde to mewarde, so that I reioyced [f] much more.

f This ioy ouercame all my sorowes. 1.Pet.2.19.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though [it were] but for a season.

9 I now reioyce, not that ye were sorie, but that yee sorowed to repentance: for yee sorowed godly, so that in nothing ye were hurt by vs.

g Whose hart Gods Spirit doeth touch, he is sory for his sinnes committed against so mercifull a Father: and these are the fruites of his repentance, as witnesse Dauids & Peters teares: others which are sory for their sinnes onely for feare of punishment & Gods vengeance, fal into desperation, as Caine, Saul, Achitophel and Judas.

10 *For godly sorowe causeth repentance vnto saluation, not to bee repented of: but the worldly sorowe causeth death.

h In asking God forgiuenes.

11 For behold, this thing that ye haue [g] godly sorie, what great care it hath wrought in you: yea, what [h] clearing of your selues: yea, [what] indignation: yea, [what] feare: yea, [how] great desire: yea, [what] a zeale: yea, [what] [i] punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

i For in iudging & chastising your selues, you preuented Gods anger.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniurie, but that our care toward you in the sight of God might appeare vnto you.

13 Therfore we were comforted, because ye were comforted: but rather we reioyced much more for the ioy of Titus, because his ‖spirit was refreshed by you al.

‖Or, heart.

14 For if I haue boasted any thing to him of you, I haue not bin ashamed: but as I haue spoke vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And [k] his inward affection is more abundant towarde you, when hee remembreth the obedience of you al, [and] howe with feare and trembling yee receiued him.

k The Greeke word signifieth his bowels, whereby is meant most great loue and tender affections.

16 I reioyce [therefore] that I may [l] put my confidence in you in all things.

l Both in thinking & reporting wel of you.

## CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 23 After he commendeth Titus and his fellowes vnto them.

WE doe you also to witte, brethren, of the [a] grace of God bestowed vpō the Churches of Macedonia,

a This benefite of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to help others: & next that being in great pouerty, were very liberall towards others.

2 Because in great triall of affliction their ioy abounded, and their most extreme pouertie [b] abounded vnto their rich liberalitie.

b So that a most abundant riuer of riches flowed out of their pouertie.

3 For to [their] power (I beare record) yea, and beyonde their power, they were willing,

4 And prayed vs with great instance that we would receiue the [c] grace, and fellowship * of the ministring which is towarde the Saints.

c So he calleth their liberality, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to that distribution thereof. Chap.9.12.

5 And [this they did,] not as we looked for: but gaue their owne selues, first to the Lorde, and [after] vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so hee woulde also accomplish the same grace among you also.

7 Therefore, as yee abounde in euery thing, in faith & worde, and knowledge, and in all diligence, and in your loue towards vs, [euen so see] that ye abounde in this grace also.

8 This say I not by commandemēt, but

but because of the diligence of others: therfore proue I ỹ naturalnesse of your loue.

9 For ye know the grace of our Lord Jesus Christ, that he being rich, for your sakes became poore, that yee through his pouertie might be made rich.

10 And I shewe [my] minde herein: for this is expedient for you, which haue begun not to do onely, but also to [d] will, a yeere a goe.

d Euery man may doe good that hath abilitie thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.

11 Nowe therefore perfourme to doe it also, that as [there was] a readinesse to will, euen so ye may perfourme it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to ỹ a man hath, and not according to that he hath not.

13 Neither [is it] ỹ other men should be eased and you grieued.

14 But vpon like cõdition, at this time your [c] abundance [supplieth] their lacke, that also their abundance may bee for your lacke that there may be [f] equalitie:

c That as you helpe others in their neede, so others shall relieue your want.

15 As it is written, *Hee that [gathered] much, had nothing ouer, & hee that [gathered] litle, had not the lesse.

f That both you & others, as occasion shal serue, may relieue ỹ godly according to their necessities.

16 And thanks [be] vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the [g] exhortation, yea, hee was so carefull, that of his owne accord he went vnto you.

Exod.16,18.

g And willingly offred himselfe to gather your almes.

18 And we haue sent also with him ỹ brother, whose praise [is] [h] in the Gospel throughout all the Churches,

h In preaching the Gospel. Some vnderstande this to be spoken of Luke, others of Barnabas.

19 (And not so onely, but is also chosen of the Churches to be a felowe in our iourney cõcerning this grace that is ministred by vs vnto the glory of the same Lord, and [declaration] of your prompt minde)

20 Auoyding this, that no mã should blame vs in this abundance that is ministred by vs,

21 *Prouiding for [i] honest things, not only before ỹ Lord, but also before men.

Rom.12,17.

i His wel doing is approued before God and man.

22 And wee haue sent with them our brother whome We haue oft times proued to bee diligent in many thinges, but nowe much more diligent, for the great confidence, which [I haue] in you.

23 Whether [any doe enquire] of Titus, [he is] my fellow and helper to youward: or of our brethren, they are messengers of the Churches, [and] the [k] glorie of Christ.

k That is, by whom Christs glory is greatly aduanced.

24 Wherefore shewe towarde them, and before the Churches the proofe of your loue, and of the reioycing that wee haue of you.

CHAP. IX.

3 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cherefully, 7 Shewing what fruite will come thereof.

For as touching ỹ ministring to the saints, it is superfluous for me to write vnto you.

2 For I knowe your readines of minde, whereof I boast my selfe of you vnto them of Macedonia, [and say,] that Achaia was prepared a yeere a goe, and your zeale hath prouoked many.

3 Now haue I sent the brethren, least our reioycing ouer you shoulde bee in vaine in this behalfe, that ye (as I haue saide) be readie:

4 Lest if they of Macedonia come wᵗ me, and finde you vnprepared, We (I neede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before vnto you, and to finish your beneuolence appointed afore, that it might be readie, [and come] as of beneuolence, and not as of sparing.

6 This yet [remẽber,] ỹ he which soweth sparingly, shal reape also sparingly, & he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, [so let him giue,] not *grudgingly, or of necessitie: *For God loueth a cheerefull giuer.

Prou.22,9. rom.12,8. Ecclus.35,10.

8 And God is able to make al grace to abounde towarde you, that ye alwayes hauing [a] al sufficiencie in all things, may abound in euery [b] good worke,

a Let vs not thinke we should giue but litle, distrusting to impouerish them selues thereby, he sheweth that God will so blesse their liberall hearts, that both they shall haue ynough for thẽ selues and also to helpe others withall.

9 *As it is written, [c] He hath sparsed abroade and hath giuen to the poore: his beneuolence remaineth for euer.

b That ye may do good and helpe others at all times.

Psal.112,9.

10 Also he ỹ findeth seed to the sower, Wil minister likewise bread for food, and multiplie your seed, and increase ỹ fruits of your beneuolence,

c Dauid speaketh of that man which feareth God and loueth his neighbour.

11 That on all parts ye may be made riche vnto all liberalitie, which causeth through vs thankesgiuing vnto God.

12 For the ministration of this seruice not onely supplieth the necessities of the Saintes, but also is abundant by the thankesgiuing of many vnto God,

13 (Which by the experiment of this ministration praise God for your volũtarie submission to the Gospel of Christ, and for your liberall distribution to [illegible], and to all men)

d Besides that by their liberalitie God shall be prayed, they also shall be commended to God by their prayers whom they haue holpen, yea, and all men shall reuerence them, as being endued with an excellent gift of God. ‖Or, greatly affectioned toward you.

14 And by [d] their prayer for you, ‖ desiring after you greatly, for [f] abundant grace of God in you.

15 Thankes therefore [be] vnto God for his vnspeakable gift.

## CHAP. X.

He toucheth the false Apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 13 And howe he vseth it.

NOw I Paul my selfe beseech you by the meekenesse, & gentlenes of Christ, which when I am present among you, [am] [a] base, but am bold toward you being absent:

a These words his backbiters vsed, thinking therby to diminish his authoritie, as vers. 10

2 And [this] I require you, that I neede not to be bolde When I am present, with that same confidence, Wherewith I thinke to be bold against some, which esteeme vs as though Wee walked [b] according to the flesh.

b As though we boasted of our selues by a carnall affection.

3 Neuertheless, though We walke in the flesh, yet Wee doe not warre after the flesh,

4 (For the Weapons of our warrefare are not carnal, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing ready the vengeance against all disobedience, When your obedience is fulfilled.

7 Looke yee on thinges after the appearance: If any man trust in him selfe that he is Christes, let him consider this againe of him self, that as he [is] Christs, euen so [are We] Christs.

8 For though I shoulde boast somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 [This I say] that I may not seeme as [it were] to feare you With letters.

c Meaning, a certaine man among them, which thus spake of Paul.

10 For the letters, [c] saith he, are sore & strong, but his bodily presence is Weake, and his speach is of no value.

11 Let such one thinke this, that such as We are in Worde by letters When We are absent, such [Will We be] also in deed, When We are present.

12 For Wee dare not make our selues of the number, or to compare our selues to them, Which prayse themselues: but they vnderstand not that they [d] measure themselues With themselues, and compare themselues With themselues.

d He that measureth any thing, must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselues by their worthie actes: and if they will compare with others, let them shewe what countreys, what Cities, & people they haue wonne to the Lorde: for who will prayse that souldier, which onely at the table can finely talke of the warres, and when he commeth to the brunt, is neither valiant nor expert?

13 But We Will not reioyce of things, which are not Within [our] measure, * but according to [e] the measure of the line, Whereof God hath distributed vnto vs a measure to attaine euen vnto you.

Ephe. 4.7.

e That is, the gifts and vocation, which God had giuen him to winne others by.

14 For Wee stretch not our selues beyond [our] measure, as though We had not attained vnto you: for euen to you also haue We come [in preaching] the gospel of Christ,

15 Not boasting of things Which are without [our] measure: [that is,] of other mens labours: and We hope, When your faith shal increase, to be magnified by you according to our line abundantly,

16 And to preach the Gospel in those [regions] Which [are] beyonde you: not to reioyce in [f] another mans line, [that is,] in the things that are prepared alreadie.

f God gaue the whole worlde to the Apostles to preach in, so that Paul here meaneth by the line, his portion of the countreyes where he preached. Iere. 9.24. 1. cor. 1.31.

17 *But let him that reioyceth, reioyce in the Lord.

18 For hee that prayseth him selfe, is not alowed, but he Whom the Lord prayseth.

## CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his ministerie, 9 And his diligence in the same. 13 The fetches of the false apostles. 16 The peruerse iudgement of the Corinthians, 22 And his owne prayses.

WOuld to God, ye could suffer a litle my [a] foolishnes, and in deede, [b] ye suffer me.

a He calleth the praysing of him selfe dotage, to the which thing the arrogancie of the false apostles compelled him, who sought nothing els, but to ouerthrowe the Church by diminishing the authoritie of his ministerie.

b To speake in mine owne commendation.

2 For I am ielous ouer you, With godly ielousie: for [c] I haue prepared you for one husbande, to present you [as] a pure virgine to Christ:

c The minister marrieth Christ and his Church as husband and wife by the preaching of the Gospel.

3 But I feare least as the * serpent beguiled Eue through his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christ.

Gen. 3.4. d That is more perfect doctrine concerning Christ Iesus. e More excellent gifres of the Spirit by other mens preaching. f They did not preach Christ more purely then I did: for in this behalfe I was nothing inferiour to the chiefest Apostles. g That is, vse no worldly eloquence.

4 For if he that commeth, preacheth another [d] Iesus then him Whome Wee haue preached: or if yee receiue another [e] spirit then that Which ye haue receiued: either another Gospel, then that yee haue receyued, yee might Well haue suffered [him.]

5 Verely I [f] suppose that I was not inferiour to the very chiefe Apostles.

6 And though [I be] [g] rude in speaking, yet [I am] not [so] in knoledge, but amõg

you we haue bene made manifest to the vtmost, in all things.

7 Haue I committed an offence, because I abased my selfe, that yee might bee exalted, and because I preached to you the Gospel of God freely?

8 I [h] robbed other Churches, & tooke wages [of them] to do you seruice.

9 And when I was present with you, and had neede, I was [i] not slouthfull to the hinderance of any man: for that which was lacking vnto mee, the brethrē which came from Macedonia, supplyed, and in all things I kept and will keepe my selfe, that I should not * bee grieuous to you.

10 [k] The trueth of Christ is in me, that this reioicing shal not be shut vp against me in the regions of Achaia.

11 Wherefore? because I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occasion frō them which desire [l] occasion, that they might bee founde like vnto vs in that wherein they reioyce.

13 For such false [m] apostles are deceytful workers, and transforme themselues into the Apostles of Christ.

14 And no maruaile: for Satā himselfe is transformed into an Angell of light.

15 Therefore it is no great thing, though his ministers transforme themselues, as though [they were] the ministers of righteousnes, whose ende shalbe according to their workes.

16 I say againe, let no man thinke, that I am foolish: or els take me euen as a foole, [p] I also may boast my selfe a litle.

17 That I speake, I speake it not after the [n] Lord: but as [it were] foolishly, in this [my] great boasting.

18 Seeing that many reioyce [o] after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that ye are wise.

20 For yee suffer euen if a man bring you into bondage, if a man deuoure [you,] if a man take [your goodes,] if a man exalt himselfe, if a man smite you on the face.

21 [p] I speake as cōcerning the reproch: as though that wee had bene [q] weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Ebrewes, * so am I: they are Israelites, so am I: they are the seede of Abraham, so am I:

23 They are the ministers of Christ, (I [r] speake as a foole) I am more: in labours more abunda[n]t: in stripes aboue measure: in prison more plenteously: in [s] death oft.

24 Of the Iewes [t] fiue times receiued I fourtie [stripes] * saue one.

25 [u] I was thrise * beaten with rods: I was * once stoned: I suffered thrise * shipwracke: night & day haue I bene in the deepe sea.

26 In iourneying [I was] often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernes, in perils in the sea, in perils among false brethren,

27 In wearines and paynefulnes, in watching often, in hunger and thirst, in fastings often, in colde and in nakednes.

28 Beside the things which are outward, I am combred dayly, [and haue] the care of all the Churches.

29 Who is weake, & I am not weake? who is offended, and I burne not?

30 If I must needes reioyce, I will reioyce of mine [x] infirmities.

31 The God, euen the Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

32 In * Damascus the gouernour of ỳ people vnder king Aretas, laide watch in the citie of the Damascens, & would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his handes.

h Other Churches relieued mee.
i He did not onely labour with his hands for his liuing, but in his extreme pouerty preached diligently, without burdening any man, or els waxing slouthfull to do his duetie to euery man. Chap.12.13. acts 20.34.
k Let not the truth of Christ be thought to be in me, if I suffer my ioy to be shut vp, which I haue conceyued of Grecia.
l To slander my ministerie, if I should receiue wages.
m By false apostles here is not ment such as teach false doctrine, (which doubtles, they would haue growen vnto) but such as were vaine glorious, and did not their duty sincerely.
n In his heart he had respect to the Lord: but this fashion of boasting seemed according to man, whereunto they compelled him.
o In outward things.
p I note this dishonour, which they do vnto you.
q That is, abiect, vile, miserable, a craftes man, an idiot, and subiect to a thousand calamities, which things ỳ false apostles obiected against him as most certaine testimonies of his vnworthinesse. Phil.3.5.
r Put case ye terme it so, yet is it true.
s In the present danger of death.
t At fiue seuerall times, euery time, thirtie and nine. Deut.25.3.
u Of the Romane Magistrates. Act.16.22,23. Act.14.19. Act.27.14.
x As imprisonmēts, beating, hunger, thirst, cold, nakednes, and such like: which things the aduersaries condemne as infirme in me. Acts.9.24.

## CHAP. XII.

1 He reioyceth in his preferment, 5.7. But chiefly in his humblenes, 11 And layeth the cause of his boasting vpon the Corinthians. 14 He sheweth what good will hee beareth them, 20 And promiseth to come vnto them.

IT is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

2 * I know a man [a] in Christ aboue fourtene yeeres agone, (whether [hee were] in the bodie, I cannot tell, or out of the bodie, I cannot tell: God knoweth) which was taken vp into the [b] third heauen.

3 And I know such a man (whether in the body, or out of the bodie, I cannot tell: God knoweth)

4 How that hee was taken vp into Paradise, and heard [c] wordes which cannot bee spoken, which are not ‖ possible for man to vtter.

5 Of such a man wil I reioyce: of my selfe will I not reioyce, except it bee of

Acts.9.3.
a That is, a Christian: or, I speake it in Christ.
b That is to say, into the highest heauen.
c Paules infirmitie was not able to declare them, neither were they shewed vnto him for that ende.
‖ Or, lawfull.

mine infirmities.

6 For though I woulde reioyce, I should not bee a foole: for I will say the trueth, but I refraine, least any man should thinke of me aboue that he seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of reuelations, there was giuē vnto me [d] a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord [e] thrise, that it might depart from me.

9 And he saide vnto me, My grace is sufficient for thee: for my power is made [f] perfect through weakenes. Very gladly therefore will I reioice rather in mine infirmities, that ỹ power of Christ may dwell in me.

10 Therfore [g] I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for When I am weake, then am I strong.

11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great workes.

13 For What is it, wherein yee were inferiours vnto other Churches, *except that I haue not bene ‖ slouthfull to your hinderance? forgiue me this wrong.

14 Behold, the [h] third time I am readie to come vnto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will bee bestowed for your ‖ soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: [k] yet forasmuch as I was craftie, I tooke you with guile.

17 Did I pil you by any of them whō I sent vnto you?

18 I haue desired [l] Titus, and with him I haue sent a brother: did Titus pill you of any thing? Walked we not in the selfe same spirit? [walked we] not in the same steppes?

19 Againe, thinke yee that we excuse our selues vnto you? Wee speake before God in Christ. But [we doe] all things, dearely beloued, for your edifying.

20 For I feare least when I come, I shal not finde you such as I would: and that I shalbe founde vnto you [m] such as ye would not, & lest [there bee] strife, enuying, wrath, cōtentions, backebitings, whisperings, swellings [and] discorde.

21 [I feare] lest when I come again, my God [n] abase me among you, & I shal bewaile many of them which haue sinned already, and haue not repented of ỹ vncleannes, and fornication, and wantonnes, which they haue committed.

d The Greeke word signifieth a sharpe piece of wood as a pale, or stake, and also a litle spilde or sharpe thing which pricketh one as he goeth through bushie and thicke places, and entring into the flesh, cannot be taken out without cutting of the flesh: and this was the rebelling of the flesh against the spirit, and warned him that Satan was at hand.

e That is to say, often times.

f Is knowen and euidently seene.

g He doth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake. Chap. 11.9.

‖ Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1.Cor. 16.5. Then when the Lord letted [i] his purpose, he appointed to go straight from Ephesus to Corinthus, Chap. 1.15. which intent being changed, he wēt to Macedonia, from whence now he appointeth the third time to come vnto thē.

i Which declareth his fatherly affection.

‖ Or, your cause or persons.

k Thus said his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.

l To go to you.

m Meaning, sharp & seuere.

n There was nothing wherat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glorie and ioy: as also nothing did so much cast down his heart as when his labour did no good.

## CHAP. XIII.

1 He threatneth ỹ obstinate, 5 And declareth what his power is by their owne testimonie. 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their duetie, he wisheth them all prosperitie.

This [is] the [a] third time that I come vnto you. *In the mouth of two or three witnesses shal euery word stād.

2 [b] I told you before, and tell you before: as though I had bene present the seconde time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,

3 Seeing that yee seeke experience of Christ, ỹ speaketh in me, which towarde you is not weake, but is mightie in you.

4 For though hee was crucified concerning [his] [c] infirmitie, yet liueth hee through the power of God. And wee no doubt are weake in him: [d] but wee shall liue with him, through ỹ power of God toward you.

5 *Proue your selues whether ye are in the faith: examine your selues: know yee not your owne selues, howe that Iesus Christ is in you, except yee bee reprobates?

6 But I trust that yee shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not ỹ we should seeme approued, but that ye should do that which is honest: though we be as [e] reprobates.

8 For we cannot [do] any thing against the trueth, but for the trueth.

9 For we are glad whē we are weake, and that ye are [f] strōg: this also we wish for: [euen] your perfection.

10 Therefore write I these things being absent, least when I am present, I should vse sharpnes, according to the power which the Lord hath giuen me, to [g] edification, and not to destruction.

a His first cōming was his dwelling amōg them: his second was his first epistle, and now he is ready to come the third time: which three cōmings he calleth his three witnesses. Deut. 19.15. mat. 18.16. iohn 8.17. heb. 10.28.

b In my first epistle, chap. 4.20.

c In that he humbled himselfe and tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgemēt was vile and abiect: therefore we that are his members, can not be otherwise esteemed: but being crucified, he shewed himself very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1.Cor. 11.28.

e In mans iudgemēt who for ỹ most part reiecteth ỹ best, and approueth the worst.

f Hauing abundance of the grace of God.

g Cōmit not by your negligence, that that which is ordeined to saluation, turne to your destruction.

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an *holy Rom.16.16. 1.cor.16.20. 1.pet.5.14. h kisse. All the Saints salute you.

13 The grace of our Lorde Jesus Christ, & the loue of God, & the cõmunion of the holy Ghost be with you al, Amen.

h Which was according to those countreis in those dayes both of the Iewes and of other nations.

The seconde [Epistle] to the Corinthians, written from Philippi, a citie in Macedonia, [and sent] by Titus and Lucas.

# The Epistle of the Apostle Paul to the Galatians.

## The Argvment.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of him selfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

### CHAP. I.

6 Paul rebuketh their inconstancie which suffred themselues to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Lawe were necessarie to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 Hee sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth himselfe to be equall with the chiefe Apostles.

Tit.1.3. a For God is the author of all ministerie. b This prerogatiue was peculiar to the Apostles. Luke 1.74. c Which is, the corrupt life of man without Christ. ‖Or, doctrine. d That is, to be partakers of the saluation offred freely by Christ. e For what is more contrary to our free iustification by faith, then the iustification by the lawe, or our workes? therefore to ioine these two together, is to ioyne light with darkenes, death with life, and doeth vtterly ouerthrowe the Gospell. f If it were possible, that an Angel should so doe: whereby Paul declareth the certaintie of his preaching.

PAul *an Apostle (not a of men, neither by b man, but by Jesus Christ, & God the Father, which hath raysed him from the dead)

2 And all the brethrẽ which are with me, vnto the Churches of Galatia:

3 Grace [be] with you, and peace frõ God the Father, and [from] our Lorde Jesus Christ,

4 which gaue himself for our sinnes, that he might deliuer vs *from this c present euill worlde according to the will of God euen our Father,

5 To whome [be] glorie for euer and euer, Amen.

6 I marueile that ye are so soone remoued away vnto another ‖ Gospell, from him that had called you in the d grace of Christ,

7 which is not another [Gospel,] saue that there be some which trouble you, and intende to e peruert the Gospell of Christ.

8 But though that we, or an f Angell from heauẽ preach vnto you otherwise, then that which we haue preached vnto you, let him be ‖ accursed.

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9 As we said before, so say I nowe againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

10 For g nowe preach I mans [doctrine,] or Gods? or go I about to please men? for if I shoulde yet please men, I were not the seruant of Christ.

g Since that of a Pharise I was made an Apostle. 1.Cor.15.1.

11 *Nowe I certifie you, brethren, that the Gospel which was preached of me, was not after h man.

h That is, doctrine inuented by man, neither by mans authoritie doe I preach it.

12 For neither receiued I it of man, neither was I taught it, but by the i reuelation of Jesus Christ.

i By an extraordinarie reuel. on. Acts.9.1.

13 For ye haue heard of my conuersation in time past, in the Jewish religiõ, howe that *I persecuted the Church of God extremely, and wasted it,

14 And profited in k the Jewish religion aboue many of my ‖ cõpanions of mine owne nation, & was much more zealous of the k traditions of my Fathers.

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15 But when it l pleased God (which had separated mee from my mothers wombe, and called [me] by his grace)

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, and thirdly his calling.

16 To reueile his Sonne ‖ in me, that I shoulde preach him *among the Gentiles, immediately I communicated not with m flesh and blood:

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17 Neither came I againe to Jeru-

11 Finally brethren, fare ye well: bee perfect: bee of good comfort: bee of one minde: liue in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an *holy Rom.16.16. 1.cor.16.20. 1.pet.5.14. h kisse. All the Saints salute you.

13 The grace of our Lorde Jesus Christ, & the loue of God, & the cõmunion of the holy Ghost be with you al, Amen.

h Which was according to those countreis in those dayes both of the Iewes and of other nations.

The seconde [Epistle] to the Corinthians, written from Philippi, a citie in Macedonia, [and sent] by Titus and Lucas.

# The Epistle of the Apostle Paul to the Galatians.

## The Argvment.

THe Galatians after they had bene instructed by S. Paul in the trueth of the Gospel, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must bee necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the graunting thereof is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretende, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of him selfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not onely vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought now to embrace that liberty, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

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17 Neither came I againe to Jeru-

salem to them which were Apostles before mee, but I went into Arabia, & turned againe vnto Damascus.

18 Then after three yeres I came againe to Jerusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles saw I, saue James the Lords brother.

20 Now the things which I write vnto you, beholde, [I witnes] before God, that I lie not.

21 After that, I went into the coasts of Syria & Cilicia: for I was vnknowen by face vnto the Churches of Judea, which were in Christ.

22 But they had heard onely [some saye,] Hee which persecuted vs in time past, now preacheth the [n]faith which before he destroyed.

23 And they glorified God for me.

n That is, the Gospell which is the doctrine of faith.

## CHAP. II.

Confirming his Apostleshippe to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Jewes. 16 After he commeth to the principal scope, which is to proue that iustification only commeth of the grace of God by faith in Jesus Christ, and not by the workes of the Lawe.

Then fourteene yeres after, I went vp againe to Jerusalē with Barnabas, and tooke with me Titus also.

2 And I went vp by reuelation, and communicated with thē of the Gospel which I preache among the Gentiles, *but particularly with them that were the chiefe, lest by any meanes I shoulde runne, or had runne ‡ in vaine:

3 But neither yet Titus which was with mee, though hee were a Grecian, was [b] compelled to be circumcised,

4 For all the false brethren ẏ crept in: who came in priuily to spie out our libertie, which we haue in Christ Jesus, that they might bring vs into bondage.

5 To whome wee [c] gaue not place by subiection for an houre, that the trueth of the Gospel might continue with you.

6 And of them which seemed to bee great, [I was not taught] (what they [d] were in time passed, it maketh no matter to me: *God accepteth no mans person) neuertheles, they that are ẏ chiefe, [e] did communicate nothing with me.

7 But contrariwise, whē they saw ẏ the Gospel ouer the vncircumcision was committed vnto me, as [the Gospell] ouer the circumcision was vnto Peter:

8 (For he that was mightie by Peter in the Apostleshippe ouer the circumcision, was also mightie by me towarde the Gentiles)

9 And when James, and Cephas, and John knewe of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the [f] right handes of fellowshippe, that we [shoulde preach] vnto the Gentiles, and they vnto the Circumcision,

10 *[Warning] onely that we should remember the poore: which thing also I was diligent to doe.

11 ¶ And when Peter was come to Antiochia, I withstoode him [g] to his face: for he was to be blamed.

12 For before that certaine came from James, he ate with the Gentiles: but when they were come, he withdrewe and separated him selfe, fearing them which were of the Circumcision.

13 And the other Jewes dissembled likewise wt him, in so much ẏ Barnabas was brought into their dissimulatiō also.

14 But when I saw, that they went not ẏ ‡ right way to ẏ trueth of the Gospel, I said vnto Peter before al men, If thou being a Jew, liuest as ẏ Gentiles, & not like the Jewes, why [h] constrainest thou the Gentiles to do like the Jewes?

15 We [which are] Jewes by nature, and not [i] sinners of the Gentiles,

16 Know ẏ a man is not iustified by ẏ workes of the Law, but by the faith of Jesus Christ: euē we, [I say,] haue beleued in Jesus Christ, ẏ we might be iustified by the faith of Christ, & not by the works of ẏ Law, because ẏ by ẏ workes of the Lawe no ‖ flesh shall be iustified.

17 *If thē while we seeke to be made righteous by Christ, we our selues are founde [k] sinners, is Christ therefore the minister of sinne? God [l] forbid.

18 For if I builde againe the things that I haue destroyed, [m] I make my selfe a trespasser.

19 For I through the Law am dead to the Lawe, [and] that I might liue vnto God, I am [n] crucified with Christ.

20 Thus I liue [yet,] [o] not I nowe, but Christ liueth in me: and in that that I nowe liue in the [p] flesh, I liue by the faith in the Sonne of God, who hath loued me, and giuen him selfe for me.

21 I doe not abrogate the [q] grace of God: for if righteousnes [be] by ẏ Law, then Christ dyed ‖ without a cause.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrarie doctrine to ẏ other apostles which rumors hindered the course of ẏ Gospell, he endeuored to remedie it, and to proue that they consented with him.
Actes 15.2.
‡ Greeke without profit.
b Which declareth ẏ the other Apostles agreed with him.
c Least wee should haue betraied ẏ Christian libertie.
d Albeit they had byn cōuersant with Christ afore etc.
Deut.10.17. 2.chron.19.7. iob.34.19.wisd. 6.7. ecclus.35. 12,16.actes.10. 34.rom.2.11. ephe.6.9.colo. 3.25.1.pet.1. 17.
e But approued my doctrine perfect in all poynts.
f In token that we all agreed in doctrine.
Acts.11.30. 2.cor.9.3.
g Meaning, before all men.
‡ Greeke, with a right foote.
h In bringing their consciences into doubt, by thine example, & authoritie: and here the Apostle commeth to his chief poinct.
i For so the Jewes called the Gentiles in reproch.
‖ Or, man.
Rom.3.19,20. phil.3.9.
k Except our fruits be agreable to our faith, we declare that we haue not Christ.
l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the law, but shewed their hypocrisie, which were not able to performe that whereof they boasted.
m For my doctrine is to destroy sinne by faith in Christ and not to establish sinne.
n And feele his strength in me which killeth sinne.
o Not as I was once, but regenerate, and changed into a newe creature, in qualitie and not in substāce.
p In this mortall body.
q As did the false apostles which preached not the faith in Christ.
‖ Or, for nothing.

## CHAP. III.

1 He rebuketh them sharpely, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10.19.24. And by the office, and the ende, both of the Lawe, 11.25 And of faith.

O foolish

O Fooliſh Galatians, who hath bewitched you that yee ſhoulde not obey the trueth, to whome Jeſus Chriſt before [a] was deſcribed in your ſight, [and] among you crucified?

2 This only would I learne of you, Receiued ye the [b] Spirit by the workes of the Lawe, or by the hearing of [c] faith [preached?]

3 Are ye ſo fooliſh, that after ye haue begunne in the Spirit, ye woulde nowe [d] be made perfect by the [c] fleſh?

4 Haue ye ſuffred ſo many things in vaine? if ſo be it be euen in vaine.

5 He therefore that miniſtreth to you the Spirite, and worketh miracles among you, [doeth he it] through the workes of the Lawe, or by the hearing of faith [preached?]

6 [Yea rather] as Abraham beleeued God, and it was * imputed to him for righteouſneſſe.

7 Knowe yee therefore, that they which are of faith, the ſame are the children of Abraham.

8 For the Scripture foreſeeing, that God would iuſtifie the Gētiles through faith, preached before the Goſpell vnto Abraham, [ſaying,] * In thee ſhall all the Gentiles be bleſſed.

9 So then they which be of faith, are bleſſed with faithfull Abraham.

10 For as many as are of the [f] workes of the Law, are vnder the curſe: for it is written, * Curſed is euery man that continueth not in al things, which are written in the booke of the Law, to do them.

11 And that no man is iuſtified by the Lawe in the ſight of God, it is euident: * for the iuſt ſhal liue by faith.

12 And the [g] lawe is not of faith: but * the man that ſhall doe thoſe things, ſhall liue in them.

13 Chriſt hath redeemed vs from the curſe of the Lawe, when he was made a curſe for vs (for it is written, * Curſed is euery one that hangeth on tree)

14 That the bleſſing of Abraham might come on the Gentiles through Chriſt Jeſus, that we might receiue the [h] promes of the Spirit through faith.

15 Brethren, [i] I ſpeake as men doe, * Though it be but a mās couenant whē it is confirmed, [yet] no man doeth abrogate it, or [k] addeth any thing thereto.

16 Nowe to Abraham and his ſeede were the promiſes made. He ſayeth not, And to the ſeedes, as [ſpeaking] of many: but, And to thy ſeede, as of one, which [l] is Chriſt.

17 And this I ſay, that the Lawe which was foure hundreth and thirtie yeeres after, can not diſanull the couenant that was confirmed afore of God in reſpect of Chriſt, that it ſhoulde make the promiſe of none effect.

18 For if the inheritance [be] of the Law, [it is] no more by the promiſe, but God gaue it vnto Abraham by promiſe.

19 Wherefore then [ſerueth] the Lawe? It was added becauſe of the [m] tranſgreſſions, till the ſeede came vnto the which the promiſe was made: and it was ordeined by [n] Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not [a Mediatour] of [o] one: but God is [p] one.

21 [Is] the Lawe then againſt the promiſe of God? God forbid: for if there had bene a Lawe giuen which coulde haue giuen life, ſurely righteouſneſſe ſhould haue bene by the Lawe.

22 But the Scripture hath * concluded [q] all vnder ſinne, that the promes by the faith of Jeſus Chriſt ſhoulde be giuen to them that beleeue.

23 But before [r] faith came, we were kept vnder the Lawe, and ſhut vp vnto the faith, which ſhoulde afterwarde be reueiled.

24 Wherefore the * Lawe was our ſchoolemaſter [to bring vs] to Chriſt, that we might be made righteous by faith.

25 But after that faith is come, wee are no longer vnder [s] a ſchoolemaſter.

26 For ye are all the ſonnes of God by faith, in Chriſt Jeſus.

27 * For all ye that are [t] baptized into Chriſt, haue put on Chriſt.

28 There is neither Jewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all [u] one in Chriſt Jeſus.

29 And if [ye be] Chriſts, then are ye Abrahams ſeede, and heires by promiſe.

a To whome Chriſt was ſo liuely preached, as if his liuely image were ſet before your eyes, or els had bene crucified among you.
b Meaning, the giftes of the ſpirit.
c That is, the doctrine of ſalnation through faith in Jeſus Chriſt, as Chap.1.22.
d The falſe apoſtles taught that Chriſt profited nothing, except they were circumciſed, and that the lawe was the perfection, and Chriſts doctrine onely the rudiments thereunto.
e And ceremonies of the lawe.
Gen.15.6. rom.4.3. iam.2.23. Gen.12.3. ecclus.44.20, 21. act.3.25.
f Which think to be iuſtified by them.
Deut.27.26. Habak.2.4. rom.1.17. heb.10.38.
g The Lawe pronounceth not them iuſt, which beleeue, but which worke, and ſo condemneth all them which in all pointes doe not fulfill it.
Leuit.18.5. Deut.21.23.
h Which is the Goſpell.
i I will vſe a common example ỳ you may be aſhamed to attribute leſſe vnto God, then to ſuch couenants, which one man maketh to another. Heb.9.17.
k No more is the promiſe or couenant of God abrogate by the Lawe, nor yet is the Lawe added to the promiſe to take any thing away that was ſuperfluous, or to ſupply any thing that wāted.
l Which declareth that the Jewes and Gentiles are both partakers of the promiſe, becauſe they are ioyned in Chriſt, which is this bleſſed ſeede.
m That ſinne might appeare and be made more abundant, and ſo all to be ſhut vp vnder ſinne.
n Who as miniſters gaue it to Moſes by the authoritie of Chriſt.
o But ſeruetth both for the Jewes and Gentiles to ioyne them to God.
p Conſtant and alwayes like him ſelfe. Rom.3.9.
q Both men and all their workes.
r The full reuelation of things which were hid vnder the ſhadowes of the lawe. Rom.10.4.
s Not that the doctrine of the lawe is aboliſhed, but the condemnation thereof is taken away by faith. Rom.6.3.
t So that baptiſme ſucceedeth Circumciſion, and ſo through Chriſt both Jewe and Gentile is ſaued.
u As many as are of one man.

## CHAP. IIII.

2 He ſheweth wherefore the ceremonies were ordeined. 3 Which being ſhadowes muſt end when Chriſt the trueth cōmeth. 9 He moueth thē by certaine exhortations. 22 And cōfirmeth his argument with a ſtrong example, or allegorie.

NOw I ſay, that the [a] heire as long as he is a childe, differeth nothing from a ſeruant, though he be lorde of all,

a The Church of Iſrael was vnder the lawe as the pupil ſubiect to his tutor, euen vntil the time of Chriſt, when ſhe waxed ſtrong, and then her tutelſhippe ended.

2 But is vnder [b] tutours and gouernours, vntill the time appointed of the father.

3 Euen so, We when we were childrē, were in bondage vnder the [c] rudiments of the worlde.

4 But when the fulnes of time was come, God sent forth his Sōne made of a woman, [&] made [d] vnder the Lawe,

5 That he might redeeme thē which were vnder the Lawe, that we *might receiue the adoption of the sonnes.

6 And because ye are sonnes, GOD hath sent forth the [e] Spirit of his Sonne into your heartes, which cryeth, [f] Abba, Father.

7 Wherefore, thou art no more [g] a seruant, but a sonne: nowe if [thou be] a sonne, [thou art] also the heire of God through Christ.

8 But euen then, when ye [h] knewe not God, ye did seruice vnto thē, which by [i] nature are not gods.

9 But now seeing ye know God, yea, rather are knowen of God, howe turne [k] ye againe vnto impotent and beggerly rudiments, wherunto [as] from the beginning ye will be in bondage againe?

10 Ye obserue [l] dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I haue bestowed on you labour in vaine.

12 Be ye as [m] I: for I am euen as you: brethren, I beseech you: ye haue not hurt [n] me at all.

13 And ye knowe, how through [o] infirmitie of the flesh I preached the Gospell vnto you at the first.

14 [p] And the triall of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an [q] Angell of God, [yea,] as Christ Jesus.

15 What was then your felicitie? for I beare you record, [ŕ] if it had bene possible, ye woulde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous ouer you [s] amisse: yea, they woulde exclude [ſ] you, that ye shoulde altogether loue them.

18 But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you,

19 My litle children, of whom I trauaile in birth againe, vntil Christ be [t] formed in you.

20 And I woulde I were with you nowe, that I might change my voyce: for I am in doute of you.

21 Tell me, ye that will be vnder the Lawe, doe ye not heare the Lawe?

22 For it is written, that Abraham had two sonnes, *one by a seruant, and *one by a free woman.

23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, [was borne] by promes.

24 By the which thinges an other thing is meant: for these [mothers] [u] are the two Testaments, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,

25 (For Agar [or] Sina is a mountaine in [y] Arabia, and it answereth to Jerusalem which nowe is) and she is in bondage with her children.

26 But Jerusalem, which is ‖aboue, is free: which is the mother of vs all.

27 For it is written, *Reioyce thou [z] barren that bearest no children: breake foorth, and crie, thou that trauailest not: for the desolate hath many mo children, then she which hath an husband.

28 *Therefore, brethren, we are after the maner of Isaac, children of the promise.

29 But as then he that was borne after the flesh, persecuted him that [was borne] after the spirit, euen so [it is] now.

30 But what sayeth the Scripture? *Put out the seruant and her sonne: for the sonne of the seruāt shall not be heire with the sonne of the free woman.

31 Then brethren, we are not childrē of the seruant, but of the [a] free woman†.

b That is, the lawe, which before he called a schoolemaster, Chap. 3. 25.
c That is, vnder the lawe, which was but an a. b. c. in respect of the Gospell.
d That is, who was subiect vnto the lawe. Rom. 8. 14, 15.
e For our adoption vnto Christ is sealed by him.
f He instructeth both Iewes and Gentiles to call God their Father in euery language, so that none are excepted.
g Which maist not vse thy libertie.
h When ye receiued the gospell, ye were idolaters: therefore it is shame for you to refuse liberty, and become seruants, yea and seeing the Iewes desire to be out of their tutelshyp.
i Not in deede, but in opinion.
k The Galatians, of Painims began to be Christians, but by false apostles were turned backewards to begin anew the Iewish ceremonies, and so in steade of going forward toward Christ, they ran backward from him.
l Ye obserue dayes, as Sabbaths, newe moones &c: ye obserue moneths, as the first and seuēth moneth: ye obserue times, as Easter, Whitsontide, the feast of Tabernacles: ye obserue yeeres, as the Iubile, or yeere of forgiuenes, which beggerly ceremonies are most pernicious to them which haue receiued the sweete libertie of the Gospell, and thrust them backe into superstitious slauery.
m So friendful to me, as I am affectioned towarde you.
n For I pardon you, if you repent.
o Being in great dangers and afflictions, or without pompe and ostentation.
p That is, the troubles and vexations which God sent to trye me while I was among you.
q For my ministeries sake.
r For they are but ambitious.
ſ They would turne you from me, that you might followe them.
t And imprinted so in your hearts that you loue none other.
u That is, signifie.
x Agar and Sina represent the Lawe: Sara and Jerusalem the Gospell: Ismael ỷ Iewish synagogue, and Isaac the Church of Christ.
y That is, out of the lande of promise.
‖Or, hye and heauenly. Isa. 54. 1.
z Meaning Sara. Rom. 9. 8. Gen. 21. 10.
a For we are in the Church of Christ, which is our mother, and not of the synagogue which is a seruant vnder the law.
† By the libertie wherewith Christ hath made vs free.

CHAP. V.

2 He laboureth to drawe them away from Circumcision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruites of them both.

STand fast therefore in the libertie wherwith Christ hath made vs free, and be not intangled again with the yoke of bondage.

2 *Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shal profite you nothing.

3 For I testifie againe to euery man, which is circumcised, that he is bound to keepe the whole Lawe.

Acts. 15. 1.
a If you ioyne circumcision to the Gospell, as a thing necessarie to saluation.

4 Ye

1.Cor.1,17.

4 Ye are * abolished from Christ: whosoeuer are iustified by the Lawe, ye are fallen from grace.

b We liue in hope through that Spirit which causeth faith, & which is giuen to the faithfull, that we should by faith and not by the lawe obtaine the crowne of glorie, which Christ giueth freely.

5 For we through the Spirit [b] waite for y hope of righteousnes through faith.

6 For in Jesus Christ neither Circūcisiō auaileth any thing, neither vncircūcision, but faith which worketh by loue.

7 Ye did runne wel: who did let you, that ye did not obey the [c] trueth?

c Then whatsoeuer is not the worde of God, which here he calleth trueth, is very lyes.

8 [It is] not the perswasion of him that [d] calleth you.

d Which is God.

9 *A litle [c] leauen doeth leauen the whole lumpe.

1.Cor.5.6.

c A litle corruption doth destroy the whole doctrine.

10 I haue trust in you through the Lord, y ye will be none otherwise [f] minded: but he y troubleth you, shall beare [his] condemnation, whosoeuer he be.

f That ye wil imbrace the worde of God purely.

11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slaunder of the crosse abolished.

g That is, the doctrine of the Gospel, which the world abhorred, as a slanderous thing, & therewith were offended.

12 Woulde to God they were euen cut off, which doe disquiet you.

13 For brethren, ye haue bene called vnto libertie: onely vse not [your] libertie as an occasion vnto the flesh, but by loue serue one another.

14 For [h] all the Lawe is fulfilled in one worde, which is this, *Thou shalt loue thy neighbour as thy selfe.

h Meaning the seconde table.

Leuit.19.18. mat.22.39. mar.12.31. Iam.2,8. Rom,13,14. 1.pet.2.11.

15 If ye bite and deuoure one another, take heede lest ye be consumed one of another.

16 Thē I say, *walke in the [i] Spirit, & ye shall not fulfil the lustes of the flesh.

i In the man regenerate.

17 For the [k] flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same thinges that ye woulde.

k That is, the naturall man striueth against the spirit of regeneration.

18 And if ye be led by the [l] Spirite, ye are not vnder the Lawe.

l If you be guided by the spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

19 Moreouer the workes of the flesh are manifest, which are adulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which doe such thinges, shall not inherite the kingdome of God.

22 But the fruite of the Spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is [m] no Lawe.

m For they are vnder the spirit of grace.

24 For they that are Christes, [n] haue crucified the flesh with the affections and the lustes.

n Christ hath not onely remitted their sinnes, but sāctified them into newnes of life.

25 If we liue in the Spirit, let vs also walke in the [o] Spirit.

o That being dead to sinne & liuing to God, we may declare y same in holines & innocencie of life.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

## CHAP. VI.

1 He exhorteth them to vse gentlenesse toward the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To persewere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

BRethren, If a man be [a] fallen by occasion into any fault, ye which are spirituall, restore such one with the spirite of meekenesse, considering thy selfe, least thou also be tempted.

a Either by reason of his flesh or Satan.

2 Beare ye one anothers burden, and so [b] fulfill the Lawe of Christ.

b Christ exhorteth in sundry places to mutuall loue, and therefore brotherly loue is here called the law of Christ, and his commandement, Iohn 13.34. and 15.12.

3 For if any man seeme to him selfe, y he is somewhat, when he is [c] nothing, he deceiueth him selfe in his imagination.

c He sheweth that man hath nothing of him selfe wherof he should reioyce.

4 But let euery man proue his owne worke, & then shall he haue [d] reioycing in himselfe onely and not in another.

d For his reioycing is a testimonie of a good conscience, 2.Cor.1.12. wherein he may reioyce before men, but not before God.

5 *For euery man shall beare his owne burden.

6 Let him that is taught in the word, make him that hath taught him, partaker of all [his] [e] * goods.

1.Cor.3.8.

e For it were a shame not to prouide for their corporall necessities which feede our soules with the heauenly deitie.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that [f] soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life euerlasting.

1.Cor.9.7.

f He proueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euerlasting, thē they procure to them selues death, & mocke God, who hath giuen them his ministers to teach them heauenly things.

9 *Let vs not therefore be wearie of well doing: for in due season we shall [g] reape, if we faint not.

2.Thess.3.13.

g The fruite which God hath promised.

10 While we haue therefore time, let vs do good vnto al mē, but specially vnto thē, which are of the household of faith.

11 Ye see how large a letter I haue written vnto you w̄ mine owne hande.

12 As many as desire to make a faire shewe [h] in the flesh, they constraine you to be circumcised, onely because they woulde not suffer persecution for the [i] crosse of Christ.

h By the outwarde ceremonies.

i That is, for preaching Christ crucified.

13 For they them selues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

k That they haue made you Iewes.

14 But

l By the worlde he meaneth all outwarde pompe, ceremonies and things which please mens fantasies.
m Which is regenerate by faith.

14 But God forbid that I should reioyce, but in the crosse of our Lorde Iesus Christ, whereby the l worlde is crucified vnto me, and I vnto the worlde.
15 For m in Christ Jesus neither circumcision auaileth any thing, nor vncircumcision, but a newe m creature.
16 And as many as walke according to this rule, peace [shall be] vpon them, and mercy, n vpon the Israel of God.
17 From henceforth let no man o put me to businesse: for I beare in my body the p markes of the Lorde Jesus.
18 Brethren, the grace of our Lorde Jesus Christ [be] with your spirit, Amē.

n That is, vpon the Iewes, as Rō. 10, 19.
o Let no man trouble my preaching frō henceforth: for my markes are witnesses howe valiantly I haue fought.
p Which are obious to the worlde, but glorious before God.

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# The Epistle of Paul to the Ephesians.

## The Argvment.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason whereof he wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie he prayeth God to confirme towarde them. And to the intent they shoulde not glorie in themselues, he sheweth them their extreme miserie, wherein they were plonged before they knew Christ, as people without God, Gentiles to whome the promises were not made, and yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfite vnderstanding of his Sonne, and exhorteth them likewise to be mindful of so great benefites, neither to be moued with the false apostles, which seeke to ouerthrowe their faith, and treade vnder foote the Gospell, which was not preached to them, as by chance or fortune, but according to the eternall counsell of God: who by this meanes preserueth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring foorth most plentifull fruites, as innocencie, holinesse, with all such offices apperteining to godlinesse. Last of all, he declareth not onely in general, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

### CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 He declareth his good will towarde them, giuing thankes, and praying God for their faith. 21 The maiestie of Christ.

1.Cor.1.2. 2.Cor.1.3. 1.pet.1.3.
a As with the knowledge of God in Christ, with faith, hope, charitie, and other giftes.
‖ Or, places. 2.Tim.1.9.
b This election to life euerlasting can neuer be changed: but in temporall offices, which God hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul & Judas. Col.1.22.
c When Christes iustice is imputed ours. d Where as we were not the naturall children, he receiued vs by grace, and made vs his children.

PAul an Apostle of IESVS CHRIST, by ỹ Wil of God, to the * Saints, which are at Ephesus, and to the faithfull in CHRIST IESVS.
2 Grace [bee] with you, and peace from God our Father, and [from] the Lord Jesus Christ.
3 * Blessed [be] God, euen the Father of our Lorde Jesus Christ, which hath blessed vs with all a spirituall blessing in heauenly ‖ things in Christ,
4 * As he hath b chosen vs in him, before the foundation of the worlde, that we * shoulde be c holy, & without blame before him in loue:
5 who hath predestinate vs, to be d adopted through Jesus Christ vnto him selfe, according to the good pleasure of his will,
6 To the e praise of the glorie of his grace, wherewith he hath made vs accepted in [his] beloued,
7 By whome we haue redemption through his blood, [euen] the forgiuenes of sinnes, according to his rich grace:
8 whereby he hath bene abundant towarde vs in all wisedome and vnderstanding,
9 And hath opened vnto vs ỹ mysterie of his Wil according to his good pleasure, which he had purposed f in him,
10 That in the dispẽsation of ỹ fulnes of the times he might gather together in one g all things, both which are in heauen & which are in earth, [euē] in Christ:
11 In whom also we are chosen whē we were predestinate according to ỹ purpose of him, which worketh all thinges after the counsell of his owne will,
12 That h we, which first trusted in Christ, shoulde be vnto the praise of his glorie:
13 In whome also ye [haue trusted] after that ye heard the worde of trueth, [euen] ỹ Gospel of your saluatiō, wherein also after that ye beleeued, ye were sealed with the holy Spirit of promise,
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g By this he meaneth the whole body of the Church, which he deuideth into them which are in heauen, and them which are in earth: also the faithfull which remaine in earth stande of the Iewes and the Gentiles.
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h To wit, the Iewes.

14 Which is the earnest of our inheritance, [i] vntill the redemption of the possession purchased vnto the prayse of his glorie.

15 Therefore also, after that I heard of the faith, which ye haue in the Lorde Jesus, and loue toward all the Saints,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That the God of our Lord Jesus Christ the Father of glorie, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of [k] him,

18 That the eyes of your vnderstanding may be lightned, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance [is] in the Saints,

19 And what is the exceeding greatnesse of his power toward vs, which beleeue, * according to the working of his mightie power,

20 Which he wrought in Christ, when he raised him from the dead, and [l] set him at his right hand in the heauenly [places,]

21 Farre aboue all principalitie, and power, and might, and domination, and euery name that is named, not in this worlde onely, but also in that that is to come,

22 * And hath made all things subiect vnder his feete, and hath appointed him ouer all thinges [to be] the head to the Church,

23 Which is his body, [euen] the [m] fulnes of him that filleth all in all things.

i Though we be redeemed from the bondage of sinne by the death of Christ, Rom. 6. 22. yet we hope for this second redemption which shall be when we shall possesse our inheritance in ỹ heauens, wherof we haue the holy Ghost for a gage, as chap. 4. 30.

k Of Christ. Col. 2. 12. chap. 3. 7.

l Made him gouernor of all things both in heauen and in earth: so that Christs bodie is nowe onely there, or els it shoulde not be a true body, & his ascension should be but a fantasticall thing and only imagined. Psal. 8. 6. hebr. 2. 8.

m This is the great loue of Christ toward his Church, ỹ he counteth not himselfe perfect without vs which are his members: and therfore the church is also called Christ, as 1. Cor. 12, 12, 13.

## CHAP. II.

5 To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are nowe in Christ.

Col. 2, 13.

AND * you [hath he quickned,] that were dead in trespasses and sinnes,

2 Wherein, in time past ye walked, according to the course of this worlde, [and] after the * [a] prince that ruleth in ỹ aire, [euen] the spirit, that nowe worketh in the children of disobedience,

Chap. 6. 12. a Meaning Satan.

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the wil of the flesh, and of the minde, and were [b] by nature the children of wrath, as wel as others.

b Not by creation, but by Adams transgression, and so by birth.

4 But God which is rich in mercy, through his great loue wherewith hee loued vs,

5 Euen when we were dead by sinnes, hath quickened vs [c] together ‖ in Christ, [by whose] grace ye are saued,

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly [places] in Christ Jesus,

7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindenesse toward vs in Christ Jesus.

8 For by grace are ye saued through fayth, and that not of your selues: it [is] the gift of God,

9 Not of workes, lest any man should boast himselfe.

10 For we are [e] his workemanship created in Christ Jesus vnto good workes, which God hath ordeined, that we should walke in them.

11 Wherefore [f] remember that ye being in time past Gentiles in the flesh, [and] called * vncircumcision of them, which are called circumcision in ỹ flesh, made with hands,

12 That ye were, [I say,] at that time without Christ, and were aliants from the common wealth of Israel, & were * strangers from the [g] couenants of promise, & had no [h] hope, and [were] ‖ without God in the world.

13 But nowe in Christ Jesus, ye which once were farre off, are made neere by the blood of Christ.

14 For he is our peace, which hath made of both one, and hath broken the [i] stoppe of the partition wall,

15 In abrogating through his [k] flesh the hatred, [that is,] the Lawe of commandements [which standeth] in ordinances, for to make of twaine one newe man in himselfe, [so] making peace,

16 And that he might reconcile both vnto God in one [l] body by [his] ‖ crosse, and slay hatred thereby,

17 And came, and preached peace to you which were afarre off, and to them that were neere.

18 * For through him we both haue an entrance vnto the Father by one Spirit.

19 Nowe therefore ye are no more strangers & forreners: but citizens with the Saints, & of the houshold of God,

20 And are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

c Both Jewe and Gentile. ‖ Or, with Christ.

d We that are the members, are raised vp from death & reigne ẅ our head Christ in heauen by faith.

e Here he meaneth, as concerning grace, & not by nature.

f He sheweth here ỹ the further the Gentiles were off frõ the grace of God, the greater debters they are now to the same. 1. Sam. 17. 26. ezek. 44. 7. Rom. 9. 4.

g It was but one couenant, but because it was diuerse times confirmed and established, therefore here he calleth thẽ couenants.

h Where no promise is, there is no hope. ‖ Or, Atheists.

i That is, the cause of the diuisiõ that was betweene the Jewes and the Gentiles.

k For in Christ al things were accomplished, which were prefigurated in the Lawe.

l For of the Jewes and the Gentiles he made one flocke. ‖ Or, death. Rom. 5. 2.

22 In whome ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

a He reioyceth in that he suffered imprisonment for the maintenãce of Christs glory.

FOr this cause, I Paul [am] the a prisoner of Jesus Christ for you Gentiles,

2 If ye haue heard of the b dispensation of the grace of God, which is giuen me to youwarde,

3 [That is,] that [God] by reuelation hath shewed this mysterie vnto me (as I wrote c aboue in fewe wordes,

4 Whereby when ye reade, ye may know mine vnderstanding in the mysterie of Christ)

5 Which in other ages was d not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles & Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto me * through the working of his power.

8 * Euen vnto me ẏ least of all Saints is this grace giuen, that I should preach among the * Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto all men what the felowship of the * mysterie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jesus Christ,

10 To the intent, that now vnto e principalities and powers in heauenly [places] might be knowen f by the Church the manifolde wisedome of God,

11 According to the eternall purpose, which he wrought in Christ Jesus our Lorde.

12 By whom we haue boldenes & entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees vnto the Father of our Lorde Jesus Christ,

15 (Of whome is named the whole g familie in h heauen and in earth)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your i hearts by fayth, that ye, being rooted and grounded in loue,

18 May be able to comprehende with all Saints, what is the k breadth, and length, and depth, and height:

19 And to knowe the loue of Christ, which passeth knowledge, that ye may be filled with all l fulnes of God.

20 * Unto him therefore that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in m vs,

21 [Be] prayse in the Church by Christ Jesus, throughout all generations for euer. Amen.

b Which was his vocation to preach vnto the Gentiles.
c That is, in ẏ first Chap. of this Epistle, verse 9.
d Although the fathers, & the Prophets had reuelatiõs certaine, yet it was not in cõparison of that abundance which was shewed when the Gentiles were called: neither yet was ẏ time nor the maner knowne. Chap. 1, 19. 1. Cor. 15, 9, 10. Gal. 1, 16. Rom. 16. 25. col. 1. 26. 2. tim. 1, 10. tit. 1, 2. 1. pet. 1, 20.
e The Angels.
f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisedome of God in, who hath turned their particular discords into an vniuersal concord, and of the sinagogue of bondage, hath made the Church of freedome.
g He that is not of the body of Christ, is in death.
h The faithful which dyed before Christ came, were adopted by him and make one familie with the Saints which yet remaine aliue.
i For we confesse ẏ which we beleeue.
k All perfectiõ on euery side is in him.
l That all the graces of God may abound in you. Rom. 16. 25.
m In that we feele Christ in vs.

CHAP. IIII.

He exhorteth them vnto meekenes, long suffring, vnto loue and peace, 3 Euery one to serue and edifie another with the gift that God hath giuen him, 14 To beware of strange doctrine, 22 To lay aside the olde conuersation of grieuie lustes, and to walke in a newe life.

I * Therefore, being prisoner in the a Lorde, pray you that ye walke worthy of ẏ vocation whereunto ye are called,

2 With all humblenes of minde, and meekenes, with long suffring, supporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 There [is] b one body, & one c Spirit, euen as ye are called in one hope of your vocation.

5 [There is] one Lorde, one Faith, one Baptisme,

6 * One God and Father of all, which is d aboue all, and c through all, and in you all.

7 * But vnto euery one of vs is giuen grace, according to the measure of the f gift of Christ.

8 Wherefore he saith, * when he ascended vp on hie, he g led captiuitie captiue, and gaue giftes vnto men.

9 (Nowe, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?

10 He that descended, is euen the same that ascended, farre aboue all heauens, that he might fill h all things)

11 * He therefore gaue some [to be] Apostles, and some Prophets, and some Euangelists, and some Pastours, and Teachers,

12 For the i gathering together of the Saints, for the worke of the ministerie, k [and] for the edification of the body of Christ,

a For ẏ Lords cause.
b Which by dissentions you separate asunder.
c So that ye can not dissent one from another, seeing the spirit, which ioyneth you in one body cannot dissent from himselfe. Mal. 2. 10.
d In power.
e By his prouidence. Rom. 12. 3. 1. cor. 12. 11. 2. cor. 10. 13.
f Which he giueth vs. Psal. 68. 18.
g The Messias came down, from heauen into ẏ earth, to triumph ouer Satan, death and sinne, and led ẏ & as prisoners & slaues, which before were conquerers, and kept all in subiectiõ: which victory he gate and also gaue it as a most precious gift to his Church.
h With his gifts & benefites 1. Cor. 12. 27.
i To restore

Phil. 1. 27. col. 1. 10. 1. thes. 2. 12.

that which was out of ordre. k That the body of Christ might be perfect.

13 Till

13 Till we all meete together (in the vnitie of fayth and knowledge of the Sonne of God) vnto a [l] perfite man, [and] vnto the measure of the age of the fulnes of Christ,

l That we may be of a ripe Christian age, and come to the ful measure of that knowledge which we shall haue of Christ.

14 That we henceforth be no more children, wauering and caryed about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue.

15 But let vs follow ỹ trueth in loue, and in all thinges growe vp vnto him, which is the [m] head, [that is] Christ,

m Christ being head of his Church, nourisheth his members, and ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may growe vp to perfection. Rom.1,21.

16 By whome all the body being coupled and knit together by euery ioynt, for the furniture [thereof] (according to the effectuall power, [which is] in the measure of euery part) receyueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lorde, that ye henceforth walke not as * other Gentiles walke, in vanitie of their [n] minde,

n Man not regenerate hath his mind, vnderstanding and heart corrupt.

18 Hauing their cogitation darkened, and being strangers from the life of [o] God through the ignorance that is in them, because of the [p] hardnes of their heart:

o By ỹ which God liueth in his.

19 Which being ‖ past * feeling, haue giuen themselues vnto wantonnesse, to worke all vncleannes, [euen] with greedines.

p The hardnes of heart is the fountaine of ignorance.

20 But ye haue not so learned Christ.

‖ Or, without remorse of conscience. 1.Tim.4.2.

21 If so be ye haue heard him, and haue bin taught by him, as the [q] trueth is in Jesus,

q As they are taught which truely knowe Christ. Col.3.8.

22 [That is,] * that ye cast off, concerning the conuersation in time past, the [r] olde man, which is corrupt through the deceiueable lustes,

r That is, all the naturall corruptiō that is in vs. Rom.6.4.col. 3.10. hebr.12, 1, 1.pet.2,1.& 4.2.

23 And be renewed in the spirite of your minde,

24 * And put on the newe man, which [s] after God is created in righteousnesse, and true holinesse.

s Which is created according to the Image of God. Zech.8.16, Psal.4.4.

25 * Wherefore cast off lying, & speake euery man trueth vnto his neighbour: for we are members one of another.

26 * Be [t] angrie, but sinne not: let not the sunne go downe vpon your wrath,

t If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. Iames 4.7. Chap.5.3. col.4.6.

27 * Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, and worke with his hands ỹ thing which is good, that he may haue to giue vnto him that needeth.

29 * Let no corrupt communication proceede out of your mouthes: but that which is good to the vse of edifying, that it may minister [u] grace vnto the hearers.

u And cause them to profite in godlines.

30 And [x] grieue not the holy Spirit of God, by whome ye are * sealed vnto the day of redemption.

x So behaue your selues that the holy Ghost may willingly dwel in you, & giue him no occasion to depart for sorowe by your abusing of Gods graces. 2.Cor.1.22. Col.3.12,13.

31 Let all bitternes, and anger, and wrath, crying, and euill speaking be put away from you, with all maliciousnes.

32 * Be ye courteous one to another, and tender hearted, forgiuing one another, euen as God for Christes sake forgaue you.

## CHAP. V.

1 He exhorteth them vnto loue, 3 Warneth them to beware of vncleannes, couetousnes, foolish talking, & false doctrine, 17 To be circumspect, 18 To auoide drunkennes, 19 To reioyce and to be thankful toward God, 21 To submit themselues one to another. 22 He entreateth of coyporall marriage and of the spirituall betwixt Christ and his Church.

BE ye therefore followers of God, as deare children,

2 * And walke in loue, euen as Christ hath loued vs, and hath giuen himselfe for vs, [to be] an offring & a sacrifice of a sweete [a] smelling sauour to God.

John 13.34. and 15.12. 1.iohn 3.23.

a Alluding to the perfumes and incensing in the Lawe. Marke 7.21. chap.4,29.col. 3.5. 2.thes.2. 17.

3 * But fornication, and all vncleannes, or couetousnesse, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither foolish talking, neither [b] iesting, which are things not comely, but rather giuing of thankes.

b Which is either blame, or els by example and euill speaking may hurt your neighbor: for otherwise there be diuers examples in the scriptures of pleasant talke, which is also godly, as 1.King.18,27.

5 For this ye knowe, that no whoremonger, neither vncleane person, nor couetous person, which is [c] an idolater, hath any inheritance in the kingdome of Christ, and of God.

c Because he thinketh that his life standeth in his riches. Mat.24.4.mar. 13.5.Luke 21. 8. 2.thes.2.3.

6 * Let no [d] man deceiue you with vayne wordes: for, for such things commeth the wrath of God vpon the children of disobedience.

d Either in excusing sinne, or in mocking at the menaces & iudgements of God.

7 Be not therefore companions with them.

8 For ye were once darkenes, but are nowe light in the Lord: walke as [e] children of light,

e Seeing God hath adopted you for his, that ye should be holy.

9 (For the fruite of the Spirit [is] in all goodnesse, and righteousnesse, and trueth)

10 Approuing that which is pleasing to the Lord.

11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen [f] reproue them rather.

f And make them knowen by your honest and godly life.

12 For it is shame euen to speake of the things which are done of them in secret.

13 But all things when they are reproued of the [g] light, are manifest: for it is light that maketh all things manifest.

g The worde of God discouereth the vices which were hid before.

14 Wherefore he saith, [h] Awake thou that sleepest, & stand vp from the dead, and Christ shall giue thee light.

15 Take heede therefore that ye walke circumspectly, not as fooles, but as *wise,

16 [i] Redeeming the time: for the [k] dayes are euill.

17 *Wherefore, be ye not vnwise, but vnderstand what the wil of the Lord is.

18 And be not drunke with wine, wherein is excesse: but be fulfilled with the Spirit,

19 Speaking vnto your selues in psalmes, and ‖ hymnes, and spirituall songs, singing, and making melodie to the Lord in your [l] hearts,

20 Giuing thankes alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,

21 Submitting your selues one to another in the [m] feare of God.

22 ¶ *Wiues submit your selues vnto your husbands, as vnto the Lord.

23 *For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of [his] [n] body.

24 Therefore as the Church is in subiection to Christ, euen so [let] ỹ wiues [be] to their husbands in euery thing.

25 ¶ *Husbands, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,

26 That he might sanctifie it, & cleanse it by the [o] washing of water through the worde,

27 That he might make it vnto him selfe a glorious Church, not hauing [p] spot or wrinckle, or any such thing: but that it shoulde bee holy and without blame.

28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.

29 For no man euer yet hated his owne flesh, but nourisheth & cherisheth it, euen as the Lord [doeth] the Church.

30 For We are members of his body, [q] of his flesh, and of his bones.

31 *For this cause shall a man leaue father and mother, & shall cleaue to his wife, and they twaine shalbe one flesh.

32 This is a great secret, but I speake concerning CHRIST, and concerning the Church.

33 Therefore euery one of you, [doe ye so:] let euery one loue his wife, euen as himselfe, and [let] the wife [see] that she feare her husband.

h God thus speaketh by his seruants to drawe the Infidels from their blindnes. Col.4.5.

i Selling all worldly pleasures to bye time.

k In these perilous dayes and craft of the aduersaries, take heede howe to bye against the occasions of godlines, which the world hath taken from you. Rom.12.2. 1.thes.4.3.

‖ Or, songs of prayse and thanksgiuing.

l And not onely w tongue.

m Except our friendship be ioyned, and knit in God, it is not to be esteemed. Col.3.18. titus 2.5. 1.pet.3.1. 1.Cor.11.3.

n The Church: so the husband ought to nourish, gouerne, and defende his wife from perils. Col.3.19.

o Baptisme is a token that God hath consecrated the Church to him selfe, and made it holy by his worde: that is, his promise of free iustification and sanctification in Christ.

p Because it is couered and cladde with Christs iustice and holines.

q This our coniunction with Christ must be considered as Christ is the husband and we the wife, which are not onely ioyned to him by nature, but also by the communion of [illegible]ance, through the holy Ghost and by faith: the seale and testimonie thereof [illegible]e Supper of the Lord. Gen.2,24. mat.19,5. marke 10.7. 1.cor.6.16.

## CHAP. VI.

1 How children should behaue themselues toward their fathers and mothers, 4 Likewise parents towarde their children, 5 Seruants toward their masters, 9 Maisters toward their seruants. 13 An exhortation to the spirituall battell, and what weapons the Christians should fight withall.

Children, *obey your parents in the Lord: for this is right. Col.3.20.

2 *Honour thy father and mother (which is the first commandement with [a] promes) Exod.20,12. deut.5.16. ecclus.3.9. mat.15.4. mar.7,10.

3 That it may be well with thee, and that thou mayest liue long on earth.

4 And ye, fathers, prouoke not your children to [b] wrath: but bring them vp in [c] instruction and information of the Lorde.

5 *Seruants, be obeient vnto them that are [your] masters, [d] according to the flesh, with feare and trembling in singlenes of your hearts as vnto Christ,

6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,

7 With good will seruing the Lorde, and not men.

8 And knowe ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether [he be] bond or free.

9 And ye maisters, doe the same things vnto them, putting away threatening: and knowe that euen ‖ your master also is in heauen, neither is there *[e] respect of person with him.

10 ¶ Finally, my brethren, be strong in the Lord, & in the power of his might.

11 Put on the ‖ whole armour of God, that ye may be able to stand against the assaultes of the deuill.

12 For We wrestle not against [f] flesh and blood, but against *principalities, against powers, [and] against the worldly gouernours, [the princes] of the darknesse of this worlde, against spirituall wickednesses, [which are] in the hie places.

13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things, stand fast.

14 Stand therefore, and your loynes girde about with veritie, and hauing on the brestplate of [g] righteousnes,

15 And your feete shod with the [h] preparation of the Gospel of peace.

16 Aboue

a This is the first commandement of the second table, and hath ỹ promise with condition.

b By austeritie.

c That they be not brought vp in wantonnes, but in the feare of the Lorde. Col.3.22. titus 2.9. 1.pet.2.18.

d Which haue dominion ouer your bodies, but not ouer the soules.

‖ Or, both yours & their Master. Deut.10,17. 2.chro.19,7. iob 34.19. wis. 6.7. ecclus 35. 12,16. act.10. 34. rom.2.11. gal.2.6, col.3. 25. 1.pet.1.17.

e Whether he be seruant or master.

‖ Or, complete harnesse.

f The faithful haue not onely to striue against men and themselues, but against satan the spirituall enemie, who is most dangerous: for he is ouer our heads so that we can not reach him, but he must be resisted by Gods grace. Chap.2,2.

g Innocencie, and godly life.

h That ye may be ready to suffer all things for the Gospel.

16 Aboue all, take the shielde of faith, wherewith ye may quench all the fierie dartes of the wicked,

Isa.59.17. 1.thess.5.8. i The saluation purchased by Jesus Christ.

17 *And take the helmet of i saluation, and the swoorde of the Spirit, which is the woord of God.

18 And pray alwayes with all maner prayer and supplication in the Spirit: and *watch thereunto with all perseuerance and supplication for all Saintes,

Coloss.4.2.

Coloss.4.3. 2.thess.3.1.

19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,

20 Whereof I am the ambassadour in bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also know mine affaires, [and] what I doe, Tychicus [my] deare brother and faithful minister in the Lord, shal shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that ye might knowe mine affaires, and that hee might comfort your heartes.

23 Peace [be] with the brethren, and loue with faith from God the Father, and [from] the Lord Jesus Christ.

24 Grace [be] with all them which loue our Lorde Jesus Christ, to [their] k immortalitie, Amen.

k Or, to be without corruption, that is, to haue life euerlasting, which is the ende of this grace.

Written from Rome vnto the Ephesians, [and sent] by Tychicus.

# The Epistle of Paul to the Philippians.

## The Argvment.

PAul being warned by the holy Ghost to go to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospel vniuersally to all the Gentiles, he trauailed from place to place, till at the length he was taken prisoner at Rome, whereof the Philippians being aduertised, sent their minister Epaphroditus with relieue vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in minde of his good will toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel thereby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to sende Timotheus vnto them, who should instruct them in matters more amply: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prooving onely Christ to be the ende of all true religion, with whome we haue all thing, and without whome we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall, with testification of his affection toward them, and thankefull accepting of their beneuolence.

### CHAP. I.

1 Saint Paul discouereth his heart towarde them, 3 By his thankesgiuing, 4 Prayers, 8 And wishes for their faith and saluation. 7, 12, 20 Hee sheweth the fruite of his crosse, 15, 27 And exhorteth them to vnitie, 28 And patience.

PAul and Timotheus the seruãts of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with [y] a Bishops, and Deacons:

a By Bishops here he meaneth them that had charge of the woorde, and gouerning, as pastours, doctours, elders: by deacons, such as had charge of the distribution, and of y poore and sicke. 1.Thess.1.2.

2 Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

3 *I thanke my God [hauing] you in perfect memorie,

4 (Alwayes in all my prayers for all you, praying with gladnesse)

5 Because of the b fellowship which ye haue in the Gospel, from the c first day vnto nowe.

b With other Churches. c That ye receiued the Gospel,

6 And I am perswaded of this same thing that hee that hath begonne [this] good worke in you, will perfourme it vntill the d day of Jesus Christ,

d When you shall receiue the crowne of glorie.

7 As it becommeth me so to iudge of you all, because I haue you in remembrance e that both in my bandes, and in [my] defence, and confirmation of the Gospell you all were partakers of my f grace.

e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, and in prison, euen as if they had bene prisoners with him.

f Of this peculiar benefite to suffer for Christes sake.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abounde, yet more & more in knowledge, and in all iudgement,

‖ Or, are excellent.

g That you so increase in godlynes that not onely ye can put difference betweene good and euill: or, stand [...]

10 That ye may discerne things that ‖ differ [one from another,] that ye may be pure, and g without offence, vntill the day of Christ,

11 Filled with the fruits of h righteousnesse, which are by Jesus Christ vnto the glorie and praise of God.

h Righteousnesse is the tree, good workes the fruite.

12 ¶ I would ye vnderstood, brethren, that the [...] that ye profite more and more without slipping backe, [...] stay.

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b With other Churches. c That ye receiued the Gospel,

6 And I am perswaded of this same thing that hee that hath begonne [this] good worke in you, will perfourme it vntill the d day of Jesus Christ,

d When you shall receiue the crowne of glorie.

7 As it becommeth me so to iudge of you all, because I haue you in remembrance e that both in my bandes, and in [my] defence, and confirmation of the Gospell you all were partakers of my f grace.

e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, and in prison, euen as if they had bene prisoners with him.

f Of this peculiar benefite to suffer for Christes sake.

8 For God is my record, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abounde, yet more & more in knowledge, and in all iudgement,

‖ Or, are excellent.

g That you so increase in godlynes that not onely ye can put difference betweene good and euill: or, stand [...]

10 That ye may discerne things that ‖ differ [one from another,] that ye may be pure, and g without offence, vntill the day of Christ,

11 Filled with the fruits of h righteousnesse, which are by Jesus Christ vnto the glorie and praise of God.

h Righteousnesse is the tree, good workes the fruite.

12 ¶ I would ye vnderstood, brethren, that the [...] that ye profite more and more without slipping backe, [...] stay.

that the things which [haue come] vnto me, are turned rather to the furthering of the Gospel,

i Which I sustaine for Christes cause.
k That is, in the court or Palace of the Emperour Nero.

13 So that my bandes in i Christ are famous throughout all the k iudgement hall, and in all other [places,]

14 In so much that many of the brethren in the Lord are boldened through my bandes, and dare more frankely speake the l word.

l Or, professe the Gospel, considering my constancie.

15 Some preach Christ euen through enuie and strife, and some also of good will.

m But with a corrupt minde.
‖ Or, lie in bandes.
n Their pretence was to preach Christ, and therefore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul and preferre themselues.

16 The one part preacheth Christ of contention [and] not m purely, supposing to adde more affliction to my bandes:

17 But the others of loue, knowing that I ‖ am set for the defence of the Gospel.

18 What then? yet Christ is preached all maner wayes, whether [it n be] vnder a pretence, or syncerely: and I therein ioy: yea, and will ioy.

19 For I knowe that this shall turne to my saluation, through your prayer, and by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so nowe Christ shalbe magnified in my body, whether [it be] by life or by death.

21 For Christ [is] to mee both in life, and in death aduantage.

o To liue in the flesh is to liue in this b[ ]dy, till we be called to liue euerlastingly: but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the spirit, and to be plonged in the filthie concupiscences of the flesh.
‖ Or, body.
Ephes. 4, 1. colos. 1, 10. 1. thess. 2, 12.
‖ Or, stand.

22 And whether to o liue in the flesh [were] profitable for mee, and what to choose I knowe not.

23 For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, which is best of all.

24 Neuertheless, to abide in p ‖ flesh, [is] more needefull for you.

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and against constant perseuerance for Christes sake is an euident signe of saluation.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of [your] faith,

26 That ye may more abundantly reioyce in Jesus Christ for me, by my comming to you againe.

27 *Onely let your conuersation be, as it becommeth the Gospell of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye ‖ continue in one Spirit, [and] in one minde fighting together through the faith of the Gospel.

q God sheweth by this meanes of bearing the crosse who are his, and who are not.

28 And in nothing feare your aduersaries, which is to them p a token of perdition, and to you of saluation, and q that of God.

29 For vnto you it is giuen for ‖ Christ, that not onely ye should beleeue in him, but also suffer for his sake,

‖ Or, Christes cause.

30 Hauing the same fight, which ye sawe in me, and nowe heare [to be] in me.

## CHAP. II.

3 Hee exhorteth them about all things to humilitie, whereby pure doctrine is chiefely mainteined, 19 Promising that he and Timotheus will speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

IF [there be] therefore any a consolation in Christ, if any comfort of loue, if any felowship of q Spirit, if any compassion and mercie,

a If you so loue me that you desire my comfort,

2 Fulfill my ioye, that ye be like minded, hauing the same loue, being of one accorde, and of b one iudgement,

b From the consent of wils and mindes he proceedeth to the agreement in doctrine, that there might be full and perfect concorde. Rom. 12. 10.

3 That nothing [be done] through contention or vaine glorie, but that in meekenesse of minde *euery man esteeme other better then himselfe.

4 Looke not euery man on his owne things, but euery man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Jesus,

6 Who c being in the forme of God, thought it no d robberie to be equal with God:

c If Christ being very God equall with the Father, layde aside his glorie, and being Lord, became a seruant, and willingly submitted himselfe to most shamefull death, shall we which are nothing but vile slaues, through arrogancie treade downe our brethren, and preferre our selues?
d For he that was God, should haue done none iniurie to the Godhead. Matth. 20. 28.

7 *But he made himselfe of no reputation, and tooke on him the e forme of a seruant, and was made like vnto men, and was founde in f shape as a man.

e The poore and weake nature of man.
f Hee was seene & heard of men, so that his behauiour and person declared that he was as a miserable man.

8 *He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery name,

10 *That at q Name of Jesus should euery s knee bowe, [both] of things in heauen, and things in earth, and things vnder the earth,

11 *And that euery tongue shoulde confesse that Jesus Christ [is] the Lord, vnto the glorie of God the Father.

12 Wherefore my beloued, as ye haue alwayes obeyed, not as in my presence onely, but nowe much more in mine absence, [so] h make an ende of your owne saluation with i feare and trembling.

13 For it is God which worketh in you, both the will and the deede, [euen] of [his] k good pleasure.

Hebr. 2. 9. Rom. 14, 11. isa. 45. 23. g Worship, & be subiect to him. Ioh. 13. 13, 1. cor. 8. 6. and 12. 3. h Runne forward in that race of righteousnesse, wherein God hath freely placed you through Jesus Christ, and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure. i. Which may make you carefull and diligent. k Which is his free grace.

1.Peter 4.9.

14 Doe all things without *murmuring and reasonings,

15 That ye may be blameleſſe, and pure, [and] the ſonnes of God without rebuke in the middes of a naughtie and crooked nation, among whome ye ſhine

Matth. 5.16. l As they which in the night ſet forth a candle to giue light to others.

as *lightes in the world,

16 [l] Holding forth the [m] word of life, that I may reioyce in the day of Chriſt, that I haue not runne in vaine, neither haue laboured in vaine.

m The gospel.

17 Yea, and though I be [n] offered vp vpon the ſacrifice, and ſeruice [o] of your faith, I am glad, & reioyce with you all.

n The word ſignifieth to powre out as the drinke offering was powred on the ſacrifice.

18 For the ſame cauſe alſo be ye glad, and reioyce with me.

o To confirme you in your faith.

19 And I truſt in the Lord Jeſus, to ſend *Timotheus ſhortly vnto you, that I alſo may be of good comfort, when I knowe your ſtate.

Actes 16.1.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 *For all [p] ſeeke their owne, [and] not that which is Jeſus Chriſtes.

1.Cor.10.24. p They rather ſought profite by their preaching then Gods glory.

22 But ye knowe the proofe of him, that as a ſonne with the father, he hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſende aſſoone as I know how it wil go with me,

24 And truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſarie to ſende [my] brother Epaphroditus vnto you, my companion in labour, and fellow ſouldier, euen your meſſenger, and hee that miniſtred vnto me ſuch things as I wanted.

26 For hee longed after all you, and was full of heauineſſe, becauſe ye had heard that he had bene ſicke.

27 And no doubt he was ſicke, very neere vnto death: but God had mercie on him, and not on him onely, but on me alſo, leſt I ſhould haue ſorowe vpon ſorowe.

q He calleth it here the worke of Chriſt, to viſite Chriſt, who was bound in the perſon of Paul, and was in neede of neceſſaries.

28 I ſent him therefore the more diligently, that when ye ſhould ſee him againe, ye might reioyce, and I might be the leſſe ſorowfull.

29 Receiue him therefore in the Lord with all gladneſſe, & make much of ſuch:

r He approueth them which hazard their life to relieue the priſoners of Chriſt.

30 Becauſe that for [q] the worke of Chriſt hee [r] was neere vnto death, and regarded not his life, to fulfill that ſeruice which was lacking on your part toward me.

## CHAP. III.

2 Hee warneth them to beware of falſe teachers, 3 Againſt whome hee ſetteth Chriſt, 4 Likewiſe himſelfe, 9 And his doctrine, 12 And reproueth mans owne righteouſnes.

Moreouer, my brethren, reioyce in the Lorde. It grieueth mee not to write [a] the ſame things to you, and for you it is a ſure thing.

a Which ye haue often heard of me.

2 Beware of [b] dogges: beware of euil workers: beware of the [c] concision.

b Which barke againſt the true doctrine to fill their bellies.

c The falſe apoſtles glorien in their circumciſion, whereunto S. Paul here alludeth, calling them conciſion, which is cutting off and tearing aſunder of the Church.

3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Jeſus, and haue no confidence [d] in the fleſh:

d In outward things. 2.Cor.11.22. Actes 23.6. ‖ Or, profeſſion.

4 Though I might alſo haue confidence in the fleſhe. If any other man thinketh that he hath whereof he might truſt in the fleſh, much more I:

5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, *an Ebrewe of the Ebrewes, *by the ‖lawe a Phariſe.

6 Concerning zeale, I perſecuted the Church: touching [e] righteouſnes which is in the Lawe, I was vnrebukeable.

7 But the things that were vantage vnto mee, the ſame I counted loſſe for Chriſtes ſake.

8 Yea, doubtleſſe I thinke all things but loſſe for [e] excellent knowledge ſake of Chriſt Jeſus my Lord, for whome I haue counted all things loſſe, and doe iudge [them] to be dongue, that I might winne Chriſt,

e As one graſted in him by faith.

9 And might be [c] founde in him, [that is,] not hauing mine owne righteouſnes, which is of the Lawe, but that which is through [e] faith of Chriſt, [euen] the righteouſnes which is of God through faith,

f That is, to life euerlaſting.

10 That I may knowe him, and the vertue of his reſurrection, and the fellowſhip of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the [f] reſurrection of the dead:

g Not haue now taken full poſſeſſion thereof, not that he douted to attaine vnto it, but becauſe he would declare the excellencie thereof.

12 [g] Not as though I had alreadie attained [to it,] either were alreadie perfect: but I followe, if that I may comprehend [that] for whoſe ſake alſo I am [h] comprehended of Chriſt Jeſus.

h We can runne no farther then God giueth vs ſtrength, and ſheweth vs the way.

13 Brethren, I count not my ſelfe, that I haue attained [to it,] but one thing [I do:] I forget that which is behinde, and endeuour my ſelfe vnto that which is before,

i That is, to obteine the crowne of glorie in the heauens.

14 And followe harde towarde the [i] marke, for the prize of the hie calling of God in Chriſt Jeſus.

k Or, haue more profited then others.

15 Let vs therefore as many as [k] be [l] perfect, be thus minded: and if ye be otherwiſe minded, God ſhall reuelle euen the [m] ſame vnto you.

l This perfection ſtandeth in forſaking ſinne, and to be renewed through faith by him which is only perfect.

m That is, that this is the true wiſdome, and ſtraight rule of liuing.

16 Neuertheleſſe, [in that] Whereunto we are come, let vs proceede by one rule, * that we may minde one thing.

Rom.15.5. 1.cor.1,10.

17 Brethren, be followers of me, and looke on them, which walke ſo, as ye haue vs for an enſample.

18 * For many walke, of whome I haue tolde you often, and nowe tell you weeping, [that they are] the enemies of the n Croſſe of Chriſt,

Rom.16.17, 18.

n That is, of the Goſpel, which is the preaching of the croſſe.

19 Whoſe ‖ ende [is] damnation, whoſe god [is their] bellie, and [whoſe] o glorie [is] to their ſhame, which minde earthly things.

‖ Or, rewarde.
o The vaine-glorie which they ſeeke after in this world, ſhall turne to their confuſion and ſhame.

20 But our p conuerſation is in heauen, from whence alſo we looke for the * Sauiour, [euen] the Lorde Jeſus Chriſt,

p In minde, and affection. 2.Cor.1.7. titus 2,11,13.

21 Who ſhall change our vile body, that it may be facioned like vnto his glorious body, according to the working, whereby hee is able euen to ſubdue all things vnto himſelfe.

## CHAP. IIII.

1 He exhorteth them to be of honeſt conuerſation, 15 And thanketh them, becauſe of the prouiſion that they made for him being in priſon, 21 And ſo concludeth with ſalutations.

THerefore, my brethren, beloued and longed for, [my] ioye and my crowne, ſo continue in the Lord, ye beloued.

2 I pray Euodias, and beſeech Syntyche, that they be of one accorde in the Lord.

3 Yea, and I beſeeche thee, faithfull yokefellow, helpe thoſe [women] which laboured with mee in the Goſpel, with Clement alſo, and with other my fellow labourers, whoſe names [are] in the *a booke of life.

Pſal.69,28. luke 10.20. reuel.3.5. and 20.12. and 21.27.
a Of his Booke Ezekiel calleth the writing of the houſe of Iſrael, and the ſecret of the Lord, chap. 13.9.

4 Reioyce in the Lord alway, againe I ſay, reioyce.

5 Let your patient minde be knowen vnto all men. The Lord [is] b at hand.

b To ſuccour you. Matth.6.25.

6 * Bee nothing carefull, but in all things let your requeſtes be ſhewed vnto God in prayer, and ſupplication with giuing of thankes.

7 And p peace of God which paſſeth all vnderſtanding, ſhall c preſerue your heartes and minds in Chriſt Jeſus.

c From Satan, who ſeeketh to take from vs this peace of conſcience.

8 Furthermore, brethren, whatſoeuer things are true, whatſoeuer things [are] honeſt, whatſoeuer things [are] iuſt, whatſoeuer things [are] pure, whatſoeuer things perteine to loue, whatſoeuer things [are] of good report, if there [be] any vertue, or if there [be] any praiſe, thinke on theſe things,

9 Which ye haue both learned and receiued, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhalbe with you.

10 Nowe I reioyce alſo in the Lord greatly, that nowe at the laſt ye are d reuiued againe to care for me, wherein notwithſtanding ye were carefull, but ye lacked opportunitie.

d That is, begin anewe to helpe me.

11 I ſpeake not becauſe of e want: for I haue learned in whatſoeuer ſtate I am, therewith to be content.

e That I was not able to endure my pouertie.

12 And I can be abaſed, and I can abound: euery where in all things I am inſtructed both to be full, and to be hungrie, and to abound, and to haue want.

13 I am able to [do] all things through the helpe of f Chriſt, which ſtrengtheneth me.

f Not of his owne vertue or free will.

14 Notwithſtanding yee haue well done, that ye did communicate to mine affliction.

15 And ye Philippians knowe alſo that in the g beginning of the Goſpell, when I departed from Macedonia, no Church communicated with me concerning the h matter of giuing and receiuing, but ye onely.

g When I firſt preached the Goſpel vnto you.
h He had giuen of his part in communicating with them ſpirituall things, but he receiued nothing of them, which ought at leaſt to haue relieued him in his neceſſitie.

16 For euen [when I was] in Theſſalonica, ye ſent once, and afterwarde againe for my neceſſitie,

17 Not that I deſire a gift: but I deſire the fruite which may ‖ further your reckoning.

‖ Or, abounde towarde your count.

18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which [came] from you, an odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſities through his riches with glorie in Jeſus Chriſt.

20 Unto God euen our Father [be] praiſe for euermore, Amen.

21 Salute all the Saintes in Chriſt Jeſus. The brethren, which are with me, greete you.

22 All the Saintes ſalute you, e moſt of all they which are of i Cæſars houſehold.

i Of ſuch as did belong to the Emperour Nero.

23 The grace of our Lorde Jeſus Chriſt [be] with you all, Amen.

Written to the Philippians from Rome, [and ſent] by Epaphroditus.

The

# The Epistle of Paul to the Colossians.

## The Argvment.

In this Epistle S. Paul putteth difference betweene the liuely, effectuall and true Christ, and the fained, counterfaite and imagined Christ, whom the false apostles taught. And first, hee confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, to esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth onely in Christ, whom onely we embrace by the Gospell. But forasmuch as the false brethren woulde haue mixed the Lawe with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay only on Christ, without whom all things are but meere vanitie. And as for Circumcision, abstinence from meates, externall holines, worshipping of Angels as meanes whereby to come to Christ, hee vtterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that nowe the exercises of the Christians stand in mortification of the flesh, newnesse of life, with other like offices appertaining both generally and particularly to all the faythfull.

### CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their fayth. 13 He sheweth vnto them the true Christ, and discouereth the counterfaite Christ of the false apostles. 25 Hee approueth his authoritie and charge, 28 And of his faithfull executing of the same.

PAul an Apostle of Jesus Christ, by the will of God, and Timotheus [our] brother,

2 To them, which are at [a] Colosse, Saintes and faithfull brethren in Christ: Grace [be] with you, and peace from God our Father, and [from] the Lorde Jesus Christ.

a Which was a citie of Phrygia.

3 Wee giue thankes to God euen the Father of our Lorde Jesus Christ, alwayes praying for you:

4 Since We heard of your fayth [b] in Christ IESVS, and of [your] loue toward all Saints,

b For without Christ there is no faith to be saued by, but onely a vaine opinion.

5 For the hopes sake, which is layde vp for you in heauen, whereof ye haue heard before by the worde of trueth, [which is] the Gospel,

6 Which is come vnto you, euen as [it is] vnto all the worlde, and is fruitefull, as [it is] also among you, from the day that ye heard and truely knew the grace of God,

7 As ye also learned of Epaphras our deare fellow seruant, which is for you a faithfull minister of Christ:

8 Who hath also declared vnto vs your loue, [which ye haue] [c] by the Spirit.

c Which commeth of the holy Ghost.

9 For this cause we also, since the day wee heard [of it,] cease not to pray for you, and to desire that ye might be fulfilled with knowledge of [d] his will, in all wisedome, and spirituall vnderstanding,

d That is, Gods.

10 * That ye might walke worthy of the Lord, and please [him] in all things, Ephes.4.1. philip.1.27. 1.thes.2.12. being * fruitefull in all good workes, 1.Cor.1.5. and increasing in the knowledge of God,

11 Strengthened with all might through his glorious power, vnto all patience, and long suffring with ioyfulnes,

12 Giuing thankes vnto the Father, which hath made vs meete to to be partakers of the inheritance of the Saintes in light,

13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome * of his deare Sonne, Mat.3.17. and 17.5. 2.pet.1.17.

14 In whom wee haue redemption through his blood, [that is,] the forgiuenesse of sinnes,

15 Who is the * [e] image of the inuisible God, the [f] first borne of euery creature. Hebr.1.3.

e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created. Iohn 1.3.

16 * For by him were all things created, which are in heauen, and which are in earth, things visible and inuisible: whether [they be] Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

17 And he is before all things, and in him all things consist.

18 And hee is the head of the body of the Church: hee is the beginning, * [and] [g] the first borne of the dead, that in all things hee might haue the preeminence. 1.Cor.15.20. reuel.1.5.

g He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth. Iohn 1.14. chap.2.9.

19 * For it pleased [the Father,] that in him should all [h] fulnes dwell,

20 And by him to reconcile [i] all things vnto himselfe, & to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church.

21 And you which were in times past strangers and enemies, because [your] mindes [were set] in euill workes, hath he now also reconciled,

22 In

Luke 1.75. 1.cor.1.2. ephes.1.4. tit.2.11,12. Iohn 15.6.

22 In the body of his flesh through death, to make you * holy, and vnblameable, and without fault in his sight,

23 * If ye continue, grounded and stablished in the faith, and be not moued away from [k] y hope of the Gospell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister.

24 Nowe reioyce I in my suffrings for [k] you, and fulfill [l] the rest of the afflictions of Christ in my flesh, for his bodyes sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfill the [m] worde of God,

26 * [which is] the mysterie hid since the worlde began, & from [all] ages, but now is made manifest to his [n] Saintes,

27 To whome God woulde make knowen what is the riches of this glorious mysterie among [k] y Gentiles, which [riches] is Christ in you, * [k] y hope of glory,

28 Whom wee preach, admonishing euery man, and teaching euery man in all wisdome, that we may present euery man perfect in Christ Jesus:

29 Whereunto I also labour & striue, according to his working which worketh in me mightily.

k Or, your commoditie.
l As Christ hath once suffered in himselfe to redeeme his Church, and to sanctifie it: so doth he dayly suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.
m Which is the promises of Christ, and of the calling of the Gentiles. Rom.16.25. ephes.3.9. 2.tim.1.10. titus 1.2. 1.pet.1.20.
n Whom he hath elected & consecrated to him by Christ. 1.Tim.1.1.

## CHAP. II.

1 Hauing protested his good will toward them, 4 Hee admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Lawe, 17 Which haue finished their office, and are ended in Christ.

FOr I would ye knewe what great ‖ fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my [a] person in the flesh,

‖ Or, paine and care.
a We present in body.

2 That their heartes might be comforted & they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisdome and knowledge.

4 And this I say, lest any man should beguile you with entising wordes:

1.Cor.5.3.
b In body.
c In minde.

5 * For though I be absent in [b] y flesh, yet am I with you in the [c] spirit reioycing, and beholding your order, & your stedfast faith in Christ.

6 As ye haue therfore receiued Christ Jesus the Lord, [so] walke in him,

7 Rooted and built in him, and stablished in the faith, as ye haue * [d] beene taught, aboūding therein with thankes giuing.

1.Cor.1.5.
d Teaching you vaine speculations, as worshipping of Angels, of blinde ceremonies and beggerly traditions: for nowe they haue none vse seeing Christ is come. Chap.1.19. Iohn 1.14.

8 Beware lest there be any man that spoyle you through [d] philosophie, and vaine deceite, through the traditions of men, according to the rudiments of the world, and not after Christ.

9 * For in him dwelleth all the fulnes of the [e] Godhead ‖ bodily.

e In saying that the Godhead is really in Christ, hee sheweth that he is very God: also saying, in him, he declareth two distinct natures, and by this word dwelleth, he proueth that it is there for euer.
‖ Or, essētially. Rom.2.29.

10 And ye are compleate in him, which is the head of all Principalitie & Power:

11 In whome also yee are circumcised with * circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision [f] of Christ,

f Made by the Spirit of Christ. Rom.6.4.

12 In that yee are * buried with him through baptisme, in whom ye are also rayled vp together through * the fayth [g] of the operation of God which rayled him from the dead.

Ephes.1.19.
g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. Ephes.2,1.

13 * And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath hee quickened together with him, forgiuing ‖ you all [your] trespasses,

‖ Or, vs all our. Ephes.2.15.

14 And putting out the * ‖ [h] hand writing of ordinances that was against vs, which was contrary to vs, he euē tooke it out of the way, and fastened it vpon the crosse,

‖ Or, obligatiō.
h The ceremonies, and rites were as it were a publike profession, & hand writing of the miserable state of mankinde: for circumcisiō did declare our naturall pollution: the purifyings, and washings signified the filth of sinne: the sacrifices testified þ we were giltie of death, which were all taken away by Christes death.

15 And hath [i] spoyled the Principalities, & Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same [crosse.]

i As Satan and his angels from whom he hath taken all power.

16 Let no man therefore condemne you in meate and drinke, or in respect of an [k] holy day, or of the new moone, or of the Sabbath [dayes,]

k Or, distinction, as to make difference betwixt dayes. Matth.24.

17 Which are [but] a shadow of things to come: but the body is in Christ.

18 * Let no man [l] at his pleasure ‖ beare rule ouer you by humblenes of minde, and worshipping of Angels, aduauncing himselfe in those things which hee neuer saw, rashly puft vp with his fleshly minde,

l Meaning, that the hypocrites led them at their pleasure into all superstition, and error. ‖ Or, defraude you of your price.

19 And holdeth not the head, whereof all the body furnished and knit together by ioyntes and bandes, increaseth with the increasing of God.

20 Wherefore if ye [be] dead w Christ from the ordinances of the world, Why, as though ye liued in the worlde, are ye burdened with traditions:

21 [As,] Touch not, Taste not, Handle not:

22 Which

22 Which all [m] perish with the vsing, [and are] after ỳ commandements and doctrines of men:

23 Which things haue in deede a shew of wisdome, in [n] voluntarie religion and humblenes of minde, and in not sparing the body: ‖ neither haue they it in any estimation to satisfie the [o] flesh.

m And appertaine nothing to the kingdome of God.
n Such as men haue chosen according to their owne fantasie.
‖Or, but they are of no value saue for the filling of the flesh.
o They pinche and defraude their bodye to shewe themselues greater hypocrites.

## CHAP. III.

1 He sheweth where we should seeke Christ. 5 Her exhorteth to mortification, 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.

IF ye then be [a] risen wᵗ Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.

a After that ye haue bene dead to beggerly ceremonies.

2 Set your affections on things which are aboue, [and] not on things, which [b] are on the earth.

b Which eyther serue but for a time, or els are inuented by men.

3 For ye are [c] dead, and your life is hid with Christ in God.

c With Christ.

4 When Christ which is our life, shal appeare, then shall ye also appeare with him in glorie.

5 *[d] Mortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euill concupiscence, and couetousnes which is idolatrie.

Ephes.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the spirit, that ye may liue in the Spirit, and not in the flesh.

6 For the which things sakes the wrath of God commeth on the children of disobedience,

7 Wherein ye also walked once, whē ye liued in them.

8 *But nowe put ye away euen all these things, wrath, anger, maliciousnes, cursed speaking, filthie speaking, out of your mouth.

Rom.6.4. ephes.4.25. hebr.12.1. 1.pet.2.1. and 4.1,2.

9 Lie not one to another, seeing that ye haue put off the olde man with his workes,

10 And haue put on the new, which is renewed in knowledge *after the image of him that created him,

Gen.1.26. & 5.1.& 9.6.

11 Where is neither Grecian nor Iew, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all and in all things.

12 *Now therefore, as the elect of God [e] holy and beloued, put on ‖ tender mercie, kindnes, humblenes of mind, meekenes, long suffring:

Ephes.4.32. and 6.11.
e He sheweth what fruites are in them that are dead to the world, and are risen againe with Christ.
‖Or, the bowels of mercies.

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so do ye.

14 And aboue al these things [put on] loue, which is the bond of perfectnes.

15 And let the peace of God [f] rule in your hearts, to the which ye are called in one bodie, and be ye ‖ amiable.

f Let it guide all your doings.
‖Or, gracious, or thankefull.

16 Let the [g] worde of Christ dwell in you plenteously in al wisdome, teaching and admonishing your owne selues, in [h] psalmes, and hymnes, and spirituall songs, singing with a * ‖ grace in your hearts to the Lord.

g The doctrine of the Gospel.
h Psalmes properly conteine complainings to God, narrations & expostulatiōs: hymnes, onely thanksgiuing: songs conteine prayses, and thanksgiuing, but not so largely and amply, as hymnes doe.
Ephes.4.29.
‖Or, thanksgiuing.

17 *And whatsoeuer ye shall doe, in worde or deede, [do] all in the Name of the Lord Iesus, giuing thankes to God euen the Father by him.

1.Cor.10.31. Ephes.5.22. 1.Pet.3.7.

18 ℂ*Wiues, submit your selues vnto your husbands, as it is comely in the Lord.

ephes.5.25. Ephe.6.1.

19 *Husbandes, loue your wiues, and be not bitter vnto them.

20 ℂ*Children, obey your parents in [i] all things: for that is well pleasing vnto the Lord.

i Which are in the Lord.

21 Fathers, [k] prouoke not your children to anger, lest they be discouraged.

k By too much rigour.
Ephes.6.5. tit.2.9.1.pet. 2.18.

22 ℂ*Seruants, bee obedient vnto them that are [your] masters according to the flesh in al things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

23 And whatsoeuer ye do, doe it heartily, as to the Lorde, and not vnto men,

l The cruell master.
Deut.10.17. wisd.6.7. ecclus.35.12. rom.2.11. gal.2.6. ephes.6.9.

24 Knowing that of the Lorde, ye shall receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he [l] that doeth wrong, shal receiue for the wrong that hee hath done, and there is no *[m] respect of persons.

m Whether he be master or seruant.

## CHAP. IIII.

2 Hee exhorteth them to be feruent in prayer, 5 To walke wisely toward them ỳ are not yet come to ỳ true knowledge of Christ. He saluteth them, & wisheth them all prosperitie.

YE masters, do vnto your seruants, that which is iust, and equall, knowing that ye also haue a master in heauen.

Luke 18.1. 1.thes.5.17. Ephes.6.18. 2.thes.3.1.

2 *Continue in prayer, and watch in the same with thankes giuing,

a That I may freely preach the Gospel.
Ephes.5.15.

3 *Praying also for vs, that God may open vnto vs the [a] doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,

4 That I may vtter it, as it becommeth me to speake.

5 ℂ*Walke [b] wisely towarde them that are without, & [c] redeeme the time.

b To the commoditie of your neighbours.
c Bestowe the time well, which the malice of men euery where plucketh from you, and causeth you to abuse it.

6 [Let] your speach [be] gracious alwayes, and powdred with [d] salt, that ye may knowe howe to answere euery man.

d Pertaining to edification, and mixt with no vanitie.

7 ℂTychicus

7 ¶ Tychicus [our] beloued brother, and faithfull minister, and fellowe ſeruant in the Lord, ſhall declare vnto you my whole ſtate,

8 Whom I haue ſent vnto you for the ſame purpoſe that he might knowe your ſtate, and might comfort your heartes,

Philemon 10. 9 * With Onesimus a faithfull and a beloued brother, Who is one of you. They ſhall ſhewe you of al things here.

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus, Barnabas ſiſters ſonne (touching whom ye receiued commandements, If he come vnto you, receyue him)

11 And Jeſus which is called Juſtus, which are of the circumciſion. Theſe [c] only are my [f] workefellowes vnto the kingdome of God, which haue bene vnto my conſolation.

12 Epaphras the ſeruant of Chriſt, which is one of you, ſaluteth you, and alwayes ſtriueth for you in prayers, that ye may ſtand perfect, and full in all the will of God.

13 For I beare him record, that hee hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued phyſition greeteth you, and Demas. 2. Tim. 4. 10, 11.

15 Salute the brethren which are of Laodicea, and Nymphas, & the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that ye likewiſe reade the Epiſtle [g] [written] from Laodicea,

17 And ſay to Archippus, Take heede to the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace [be] with you, Amen.

Written from Rome to the Coloſſians, [and ſent] by Tychicus, & Oneſimus.

c If they only did helpe him to preache the Goſpell at Rome, where was Peter? or thoſe xxv. yeres that they ſeme he abode at Rome?

f In preaching the Goſpell.

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# The firſt Epiſtle of Paul to the Theſſalonians.

## The Argvment.

After that the Theſſalonians had bene well inſtructed in the fayth, perſecution, which perpetually followeth the preaching of the Goſpell, aroſe, againſt the which although they did conſtandly ſtand, yet S. Paul (as moſt carefull for them) ſent Timothie to ſtrengthen them, who ſoone after admoniſhing him of their eſtate, gaue occaſion to the Apoſtle to confirme them by diuers arguments to be conſtant in fayth, and to ſuffer whatſoeuer God calleth them vnto for the teſtimonie of the Goſpell, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be ſo purged, that ſome cockle remaine not among the wheate, ſo there were among them wicked men, which by mouing vaine and curious queſtions to ouerthrowe their fayth, taught falſly, as touching the point of the reſurrection from the dead: whereof he briefly inſtructeth them what to thinke, earneſtly forbidding them to ſeeke curiouſly to know the times, willing them rather to watch leaſt the ſudden comming of Chriſt come vpon them at vnwares: and ſo after certaine exhortations, and his commendations to the brethren, hee endeth.

### CHAP. I.

2 He thanketh God for them, that they are ſtedfaſt in fayth and good workes, 6 And receyue the Goſpell with ſuch earneſtnes, 7 That they are an example to all others.

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2 * Wee giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceaſing, remembring your [b] effectuall faith, and [c] diligent loue and the patience of [your] hope in our Lord Jeſus Chriſt, in the ſight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Goſpel was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

6 And ye became followers of vs, and of the Lorde, and receiued the worde in much affliction, with [e] ioy of the holy Ghoſt,

7 So that ye were as ‖ enſamples to all that beleeue in Macedonia and Achaia.

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a For there is no Church which is not ioyned together in God. 2. Theſ. 1. 3. Phil. 1. 3, 4.

b Which declareth it ſelfe by moſt liuely fruites.

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d The effectuall preaching of the Goſpell is an euident token of our election.

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5 For our [d] Goſpel was not vnto you in worde onely, but alſo in power, and in the holy Ghoſt, and in much aſſurance, as ye know after what maner we were among you for your ſakes.

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‖ Or, patternes.

8 For from you ſounded out ꝑ worde of the Lorde, not in Macedonia and in Achaia onely: but your fayth alſo which is towarde God, ſpread abroade in all quarters, that we neede not to ſpeake any thing.

f To wit, all the faithfull.

9 For f they themſelues ſhewe of you what maner of entring in we had vnto you, and howe ye turned to God from

g For idols are dead things & onely feined fantaſies.

idoles, to ſerue the g liuing and true God,

10 And to looke for his Sonne from heauen, whom he raiſed from the dead, [euen] Jeſus which deliuereth vs from the h wrath to come.

h Which he ſhall execute vpon the wicked.

## CHAP. II.

1 To the intent they ſhould not faint vnder the croſſe, 2 he commendeth his diligence in preaching, 13 And theirs in obeying. 18 He excuſeth his abſence, that he could not come and open his heart to them.

For ye your ſelues knowe, Brethrē, that our entrance in

a Not in outward ſhew and in pompe, but in trauell and in the feare of God. Act.16,12,23.

vnto you was not in a vaine,

2 But euen after that we had ſuffred before, and were ſhamefully entreated at *Philippi (as ye know) we were bolde b in our God, to ſpeake vnto you the Goſpel of God with much ſtriuing.

b By his helpe and grace.

3 For our exhortation was not by deceite, nor by vncleannes, nor by guile.

4 But as we were alowed of God, that the Goſpel ſhould be committed [vnto vs,] ſo we ſpeake, not as they that

c Which declareth a naughtie conſcience.

c pleaſe men, but God, which tryeth our hearts.

5 Neither yet did we euer vſe flattring wordes, as ye knowe, nor coloured couetouſnes, God [is] recorde.

6 Neither ſought we prayſe of men, neither of you, nor of others,

‖ Or, in authoritie.

7 When we might haue bin ‖ chargeable, as the Apoſtles of Chriſt: but we were gentle among you, euen as a

d He humbled himſelf to ſupport all things without all reſpect of lucre: euen as the tender mother which nourſeth her children, and thinketh no office too vile for her childrens ſake. Act.24.34. 1.cor.4.12. 2.theſ.3.8.

d nource cheriſheth her children.

8 Thus being affectioned towarde you, our good wil was to haue dealt vnto you, not the Goſpel of God onely, but alſo our owne ſoules, becauſe ye were deare vnto vs.

9 For ye remember, brethren, *our labour and trauaile: for we laboured day and night, becauſe we would not be chargeable vnto any of you, and preached vnto you the Goſpel of God.

10 Ye [are] witneſſes, and God [alſo,] howe holily, and iuſtly, and vnblameably we behaued our ſelues among you that beleeue.

e For it is not poſſible to auoyde the reproches of the wicked, which euer hate good doings.

11 As ye knowe howe that we exhorted you, and comforted, & beſought euery one of you (as a father his children)

12 That ye *would walke worthie of God, who hath called you vnto his kingdome and glorie.

Ephe.4.1.phil. 1,27.col,1.10.

13 For this cauſe alſo thanke we God without ceaſing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the worde of men, but as it is in deede the worde of God, which alſo worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Judea are in f Chriſt Jeſus, becauſe ye haue alſo ſuffered the ſame things of your owne countrey men, euen as they [haue] of the Jewes,

f In his name and vnder his protection.

15 Who both killed the Lorde Jeſus and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contrarie g to all men,

g And woulde hinder all men from their ſaluation.

16 And forbid vs to preach vnto the Gentiles, that they might be ſaued, to

h And heape vp ẏ meaſure, Matth.23.32.

h fulfill their ſinnes alwayes: for the wrath [of God] is i come on them, to the vtmoſt.

i He meaneth not this of all the Jewes in general: but of certaine of thē particularly, which ceaſed not after they had put Chriſt to death to perſecute his word and his miniſters. Rom.1.11.

17 Foraſmuch, Brethren, as we were kept from you for a ſeaſon, concerning ſight, but not in the heart, we *entoyced the more to ſee your face with great deſire.

18 Therefore we would haue come vnto you (I Paul, at leaſt once or twiſe) but Satan hindered vs.

19 For what is our hope or ioy, or crowne of reioycing? are k not euen you it in the preſence of our Lorde Jeſus Chriſt at his comming?

k Therefore I could not forget you except I would forget my ſelfe.

20 Yes, ye are our glorie and ioy.

## CHAP. III.

2 He ſheweth howe greatly he was affectioned towarde them, both in that he ſent Timotheus to them, 10 And alſo prayed for them.

Wherefore ſince we coulde no longer forbeare, we thought it good to remaine at Athens

a Rather ſeeking your commoditie then mine owne, in ſending of Timotheus to you. Actes 16,1.

a alone,

2 *And haue ſent Timotheus our brother and miniſter of God, and our labour fellowe in the Goſpel of Chriſt, to ſtabliſh you, and to comfort you touching your fayth,

3 That no man ſhould be mooued with theſe afflictions: for ye your ſelues knowe, that we are appointed thereunto.

4 For verely when we were with you, we tolde you before that we ſhould ſuffer tribulations, euen as it came to paſſe, and ye knowe it.

b His great affection toward the ſmall flocke.

5 Euen for this cauſe, when b I could

no longer forbeare, I sent[him]that I might knowe of your fayth, least the c tempter had tempted you in any sort, and that our labour had bene in vaine.

c Meaning, Satan.

6 But nowe lately when Timotheus came from you vnto vs, and brought vs good tidings of your fayth and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also [doe]you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your fayth.

8 For nowe are we d aliue, if ye c stand fast in the Lorde.

d If ye remaine constant in fayth & true doctrine, I shal thinke that all mine afflictiõs be so many pleasures, and shall be restored from death to life.

9 For what thankes can we recompence to God againe for you for all the ioye wherewith we reioyce for your sakes before our God,

10 Night and day * praying exceedingly that we might see your face, & might f accomplish that which is lacking in your fayth?

e If you perseuer, faith. Rom.1.10. and 15.23.

f We must dayly growe from faith to faith.

11 Nowe God himselfe, euen our Father, and our Lord Jesus Christ, guide our iourney vnto you,

12 And the Lorde encrease you, and make you abounde in loue one towarde another, and towarde all men, euen as we[doe]toward you:

13 * To make your hearts stable & vnblameable in holines before God euen our Father, at ỹ comming of our Lorde Jesus Christ with all his Saints.

Chap.5.23. 1,cor,1,8.

## CHAP. IIII.

1 Hee exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

AND furthermore we beseech you, Brethren, and exhort you in the Lord Jesus, that a ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.

a And as it were, ouercome your selues.

2 For ye knowe what b commandements we gaue you by the Lord Jesus.

b The Greeke word signifieth such commandements as one receiueth from some mã to giue them in his name to others. Rom.12.2. ephe.5.17.

3 * For this is the will of God[euen] your sanctification, c [and]that ye should abstaine from fornication,

c That is, that you should dedicate your selues wholy vnto God.

4 That euery one of you should knowe, howe to possesse his d vessel in holines and honor,

d That is, his body which is prophaned by such filthines. 1.Cor.6.8. 1,Cor,1,2.

5 [And]not in the lust of concupiscence, euen as the Gentiles which knowe not God:

6 * That no man oppresse or defraude his brother in any matter: for the Lord [is]auenger of all such things, as we also haue tolde you beforetime, & testified.

7 * For God hath not called vs vnto vncleannes, but vnto holines.

8 He therefore that despiseth e [these thinges,] despiseth not man, but God who hath euen giuen * you his holy Spirit.

e By these precepts of godly life it appeareth what were the commandements which Paul gaue vnto thẽ. 1,Cor.7.40. Iohn 13.34. and 15.12. 1,Iohn 2,8,& 4.21. 2.Thes.3.7.

9 But as touching brotherly loue, ye neede not that I write vnto you: * for ye are taught of God to loue one another.

10 Yea, and that thing verely ye doe vnto all the brethren, Which are throughout all Macedonia: but we beseech you, Brethren, that ye increase more & more,

11 * And that ye studie to be quiet, and to meddle with your owne busines, and to worke with your f owne hands, as we commanded you,

f And not be idle.

12 That ye may behaue your selues honestly towarde them that g are without, & that nothing be h lacking vnto you.

g As strangers and Infidels.

h But that ye may be able by your diligence to supply your want and necessitie.

13 ¶ I would not, brethren, haue you ignorant concerning them which are a sleepe, that ye i sorowe not euen as other which haue no hope.

i He doeth not condemne all kind of sorow, but that which proceedeth of infidelitie.

14 For if we beleeue that Jesus is dead, and is risen, euen so them which sleepe in k Jesus, will God l bring with him.

k Or, haue cõtinued cõstantly in the fayth of Christ.

l By rayling their bodies out of ỹ graue.

15 For this say we vnto you by the m worde of the Lorde, * that we which liue, and are remaining in the comming of the Lorde, shall not preuent them which sleepe.

m Which is in the name of the Lord, and as he should speake himselfe. 1,Cor.15.23. Matth.24.31. 1.cor.15.52.

16 For the Lorde himselfe shall descend from heauen with a showte, [and] with the voyce of the Archangel, and * with the trumpet of God: and the dead in Christ shall rise first.

17 Then shall n we which liue and remaine, be o caught vp with them also in the cloudes, to meete ỹ Lord in the aire: and so shall we euer be with the Lorde.

n Meaning them which shalbe found aliue.

o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies which shalbe as a kinde of death.

18 Wherefore, comfort your selues one another with these wordes.

## CHAP. V.

1 He informeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regard such as preach Gods worde among them.

BUt of the a times and seasons, brethren, ye haue no neede that I write vnto you.

a So much the more we ought to beware of all dreames and fantasies of men which weary them selues and others in searching out curiously the time that the Lorde

2 For ye your selues know perfectly, that the * day of the Lord shall come, euen as a thiefe in the night.

3 For when they shall say, Peace, and safetie, then shall come vpon them sudden destruction, as the b trauaile vpon a

shall appeare, alledging for themselues a vaine prophesie, and most falsely ascribed to Elias, that 2000. yeere before the Law, 2000. vnder the Law, and 2000. after the Lawe the worlde shall endure. Mat.24.44. 2.pet.3.10. reuela.3.3. and 16.15. b That is, suddenly and vnlooked for.

Woman

woman with childe, and they shall not escape.

4 But ye, brethren, are not in darkenes, that that day should come on you, as [it were] a thiefe.

5 Ye are all the children of light, and the children of the day: We are not of the night, neither of darkenes.

6 Therefore let vs not [c] sleepe as doe other, but let vs [d] Watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs which are of the [c] day, be sober, * putting on the brestplate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Jesus Christ,

10 Which died for vs, that whether we wake or [f] sleepe, we should liue together with him.

11 Wherefore exhort one another, and edifie one another, euen as ye doe.

12 Nowe We beseech you, brethren, that ye knowe them, which labour among you, & are ouer you in the Lorde, and [g] admonish you,

13 That ye haue them in singular loue for [h] their workes sake. Be at peace among your selues.

14 We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15 * See that none recompence euill for euill vnto any man: but euer follow that which is good, both toward your selues, and toward all men.

16 [i] Reioyce euermore.

17 * Pray continually.

18 In all things giue thanks: for this [is] the will of God in Christ Jesus toward you.

19 Quench not the [k] Spirit.

20 Despise not [l] prophecying.

21 Trie all things, [and] keepe that which is good.

22 Abstaine frō all appearance of euil.

23 Nowe the very God * of peace sanctifie you throughout: and [I pray God] that your [m] Whole spirit and soule and body, may be kept blameless vnto the comming of our Lord Jesus Christ.

24 * Faithfull [is he] which calleth you, which will also doe it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lorde, that this Epistle be read vnto all the brethren the Saints.

28 The grace of our Lorde Jesus Christ [be] with you, Amen.

The first [Epistle] vnto the Thessalonians written from Athens.

c Here sleepe is taken for contempt of saluation, whē men continue in sinnes, & wil not awake to godlines.

d And not be ouercome with the cares of the world.

c That is, lightened by the Gospel. Isa.59.17. ephes.6.17.

f Here it is taken only to die & is meant of the faithfull.

g As the flock is bound to loue the shepheard, so is it his duetie to teache them & exhort them in true religion.

h Where this cause ceaseth, that they work not: the honour also ceaseth, and they must be expelled as woolues out of ỹ flocke.

Prou.17.13, & 20,22. mat. 5.39.rom,12. 17.1.pet.3.9.

i Haue a quiet minde and conscience in Christ which shall make you reioyce in the middes of sorowes, Rom. 5.3. 2.cor.6, 10. Luke 18.1. ecclus 18.22. col.4.2.

k God that hath giuen his Spirit to his elect, will neuer suffer it to be quenched, but hath reuealed by what meanes it may be maintained, that is, by such exhortations as these, and by continuall increase in godlines.

l The preaching of the worde of God. Chap.3.12, 13.1.cor.1.8.

m Then is a manfully sanctified and perfect, when his mind thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing: neither his body doeth execute anything contrarie to the wil of God. 1.Cor.1.9.

# The second Epistle of Paul to the Thessalonians.

## The Argvment.

LEast the Thessalonians should thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them and exhorteth them to patience and other fruites of fayth, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, and that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharpely, as liue idlely of other mens labours, whom, if they doe not obey his admonitions, he commandeth to excommunicate.

### CHAP. I.

3 He thanketh God for their fayth, loue, and patience. 11 He prayeth for the encrease of the same, 12 And sheweth what fruite shall come thereof.

PAul and Siluanus, and Timotheus vnto the Church of the Thessalonians, [which is] in GOD our Father, and in the Lorde Jesus Christ:

2 Grace [be] with you, & peace from God our Father, and [from] the Lorde Jesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your fayth groweth exceedingly, and the loue of euery one of you toward another aboundeth, 1.Thes.1.2.

4 So that We our selues reioyce of you in the Churches of GOD, because of your [a] patience and fayth in all your persecutions & tribulations that ye suffer,

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a Which proceedeth of your fayth as a most notable fruite.

5 [which is] a [b] token of the righteous* iudgement of God that ye may be counted worthie of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you,

7 And to you which are troubled, rest with vs* when the Lorde Iesus shall shewe himselfe from heauen with his [c] mightie Angels,

8 In flaming fire, rendring vengeance vnto them that doe not know God, and which obey not vnto the Gospel of our Lord Iesus Christ,

9 Which shalbe punished with [d] euerlasting perdition, from the presence of the Lorde, and from the glorie of his power,

10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beleeue (because our testimonie towarde you was beleeued) in that day.

11 Wherefore, we also pray alwayes for you, that our God may make you worthie of [his] calling, and fulfill [c] all the good pleasure of [his] goodnes, and the [f] worke of fayth with power,

12 That the Name of our Lord Iesus Christ may be [g] glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

b The faithful by their afflictions see, as in a cleare glasse the ende of Gods iust iudgment, when as they shall reigne with Christ which haue suffered vv him, and the wicked shall feele his extreme wrath & vengeance. Iude 6. 1.Thes.4,16.

c By whom he declareth his might.

d As God is euerlasting, so shall their punishment be euerlasting: and as he is most mightie of power, so shall their punishment be most sore.

c The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination and vocation: the worke of fayth conteineth our iustification, to the which God addeth glorification: & all these he worketh of his meere grace through Christ. f Faith is Gods wonderfull worke in vs. g As the head with the body.

## CHAP. II.

3 He sheweth them that the day of the Lorde shall not come, till the departing from the fayth come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceiued, but to stand stedfast in the things that he hath taught them.

NOwe we beseech you, brethren, by the comming of our Lorde Iesus Christ, and by our assembling vnto him,

2 That ye be not suddenly moued from [your] minde, nor troubled neither by [a] spirit, nor by [b] worde, nor by letter, as [it were] from vs, as though the day of Christ were at hand.

3 *Let no man deceiue you by any meanes: for [that day shall not come,] except there come a [c] departing first, & that that [d] man of sinne be disclosed, [euen] the sonne of [e] perdition,

4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And nowe ye know what [f] withholdeth [g] he might be reuealed in his time.

7 For the mysterie of iniquitie doeth already [g] worke: onely he which [h] nowe withholdeth, [shall let] till he be taken out of the way.

8 And then shall [g] wicked man be reuealed, *whom the Lord shall consume, with [g] [i] Spirit of his mouth, & shal abolish with the brightnes of his comming,

9 [Euen him] Whose [k] comming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceiueablenes of vnrighteousnes, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.

11 And therefore God shall send them strong delusion, that they should beleeue lyes,

12 That all they might be damned which beleeued not the trueth, but had [m] pleasure in vnrighteousnes.

13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lorde, because that God hath [o] from the beginning chosen you to saluation, through sanctification of the Spirit, and the faith of [p] trueth,

14 Whereunto he called you by [q] our Gospel, to obteine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and keepe the [r] instructions, which ye haue bene taught, either [f] by worde, or by our Epistle.

16 Nowe the same Iesus Christ our Lord & our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation & good hope through grace,

17 Comfort your hearts, and stablish you in euery worde and good worke.

f Because the false apostles had perswaded after a sort the Thessalonians, that the day of the Lord was nere, and so the redemption of the Church, Paul teacheth them to looke for this horrible dissipation before: & therefore rather to prepare them selues to patience then to rest and quietnes: for as yet there was a let, that is, that the Gospel shoulde be preached throughout al, Matth. 24,14.

g To wit, priuily, & is therefore called a mystery because it is secret.

h Which shall stay for a time. Isai.11.4.

i That is, with his word.

k Meaning the whole time that he shall remaine.

l Satans power is limited that he cannot hurt the elect to their destruction.

m Delighted in false doctrine.

n The fountaine of our election is the loue of God: the sanctification of the Spirite, and beleeuing the trueth are testimonies of the same election.

o Before the foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine, 1.Thes.2.2. Chap.3.6. f That is, by my preaching of the Gospel.

a As false reuelation, or dreames.

b Which are spoken or written. Ephe.5.6.

c A wonderfull departing of the most part from the fayth.

d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some were Beares, some Lions, others Leopards, as Daniel describeth them, and is called the man of sinne because he setteth himselfe vp against God. e Who as he destroyeth others, so shall he be destroyed himselfe.

## CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reproue the idle, 16 And so wisheth them all wealth.

FUrthermore, brethren, *pray for vs, that [g] worde of [g] Lord may haue free passage, and be glorified, euen as [it is] vv you, Ephe.6.18,19. col.4.3.

2 And

2 And that we may be deliuered from vnreasonable and euill men: for all men haue not [a] faith.

3 But ỹ Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 And Wee trust perswaded of you through the Lord, that ye both do, & will do the things which We [c] command you.

5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.

6 We commande you, brethren, in the Name of our Lorde Jesus Christ, that ye withdraw you selues from euery brother that walketh inordinately, and not after the [d] * instruction, which he receiued of vs.

7 For ye your selues knowe * how ye ought to follow vs: * for We behaued not our selues inordinately among you,

8 Neither tooke We bread of any man for nought: but We wrought with * labour & trauaile night & day, because We would not be chargeable to any of you.

9 Not but that Wee had authoritie, * but that We might make our selues an ensample vnto you to follow vs.

10 For euen When We were With you, this Wee warned you of, that if there were any, Which Woulde not [c] Worke, that he should not eate.

11 For We heard, that there are some which walke among you inordinately, and Work not at all, but are busie bodies.

12 Therefore them that are such, We commande and exhort by our Lord Jesus Christ, that they Worke With quietnesse, and eate their owne bread.

13 * And ye, brethren, be not Wearie in Well doing.

14 If any man obey not our sayings, note him by a letter, * & haue no companie With him, that he may be ashamed.

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Nowe the Lord of peace giue you peace alWays by all meanes. The Lord [be] With you all.

17 The salutation of me Paul, With mine owne hand, Which is the [g] token in euery Epistle: so I Write,

18 The grace of our Lorde Jesus Christ [be] With you all, Amen.

¶ The second [Epistle] to the Thessalonians, Written from Athens.

a Although they boast themselues thereof.
b From the sleightes of Satan.
c By the word of God.
d Which is, to trauaile, if he will eate as verse 10. Chap. 2.15. 1.Cor.4.12. 1.thes.4.11. Actes 20.34. 1.cor.4.12. 1.Thes.2.9.
1.Cor.11.1.
e Then by the word of God none ought to liue idely, but ought to giue himselfe to some vocation to get his liuing by, and to do good to others.
Galat.6.9.
Matth.18.17. 1.cor.5.9.
f The ende of excommunication is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.
g Whether they be mine Epistles or other mens.

# The first Epistle of Paul to Timotheus.

## The Argument.

In writing this Epistle Paul seemed not onely to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therefore he doth arme him against those ambitious questionistes, which vnder pretence of zeale to the Law, disquieted the godly with fooliſh and vnprofitable questions, whereby they declared, that professing the Lawe, they knew not what was the chiefe ende of the Lawe. And as for himselfe, he so confesseth his vnworthines, that he sheweth to what worthines the grace of God hath preferred him: and therefore hee willeth prayers to be made for all degrees and sortes of men, because that God by offring his Gospel and Christ his sonne to them all, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And forasmuch as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whome the mysterie of the Sonne of God manifested in flesh is committed to be preached. After this he sheweth him what troubles the Church at all times shall sustaine, but specially in the latter dayes, when as vnder pretence of religion men shall teache things contrary to the word of God. This done, he teacheth what widowes should be receiued or refused to minister to the sicke: also what elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the duetie of seruants, the nature of false teachers, of vaine speculations, of couetousnes, of rich men, and aboue all things he chargeth him to beware false doctrine.

### CHAP. I.

1 He exhorteth Timotheus to waite vpon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith with a good cõscience, charitie & edification are the end thereof, 20 And admonisheth of Hymeneus & Alexander.

Paul an Apostle of Jesus Christ, by the ‖ commandement of God our sauiour, and of [our] Lord Jesus Christ * our hope,

2 * Unto Timotheus [my] [a] naturall sonne in the faith: Grace, mercie, [and] peace from God our Father, and [from] Christ Jesus our Lord.

3 As I besought thee to abide still in Ephesus, When I departed into Macedonia, [so do,] that thou mayest commande some, that they teach none other doctrine,

4 Neither that they giue heede to * fables and genealogies, [* which are] endlesse, which breed questions rather then godly edifying Which is by faith.

‖ Or, ordinãce. Col.1.27. Actes 16.1.
a So called because he followed the simplicitie of the Gospel.
Chap.4.7. titus 1.14. Chap.6.4.

2 And that we may be deliuered from vnreasonable and euill men: for all men haue not [a] faith.

3 But ỹ Lord is faithfull, which will stablish you, and keepe you from [b] euill.

4 And Wee trust perswaded of you through the Lord, that ye both do, & will do the things which We [c] command you.

5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.

6 We commande you, brethren, in the Name of our Lorde Jesus Christ, that ye withdraw you selues from euery brother that walketh inordinately, and not after the [d] * instruction, which he receiued of vs.

7 For ye your selues knowe * how ye ought to follow vs: * for We behaued not our selues inordinately among you,

8 Neither tooke We bread of any man for nought: but We wrought with * labour & trauaile night & day, because We would not be chargeable to any of you.

9 Not but that Wee had authoritie, * but that We might make our selues an ensample vnto you to follow vs.

10 For euen When We were With you, this Wee warned you of, that if there were any, Which Woulde not [c] Worke, that he should not eate.

11 For We heard, that there are some which walke among you inordinately, and Work not at all, but are busie bodies.

12 Therefore them that are such, We commande and exhort by our Lord Jesus Christ, that they Worke With quietnesse, and eate their owne bread.

13 * And ye, brethren, be not Wearie in Well doing.

14 If any man obey not our sayings, note him by a letter, * & haue no companie With him, that he may be ashamed.

15 Yet count him not as an [f] enemie, but admonish him as a brother.

16 Nowe the Lord of peace giue you peace alWays by all meanes. The Lord [be] With you all.

17 The salutation of me Paul, With mine owne hand, Which is the [g] token in euery Epistle: so I Write,

18 The grace of our Lorde Jesus Christ [be] With you all, Amen.

¶ The second [Epistle] to the Thessalonians, Written from Athens.

a Although they boast themselues thereof.
b From the sleightes of Satan.
c By the word of God.
d Which is, to trauaile, if he will eate as verse 10. Chap. 2.15. 1.Cor.4.12. 1.thes.4.11. Actes 20.34. 1.cor.4.12. 1.Thes.2.9.
1.Cor.11.1.
e Then by the word of God none ought to liue idely, but ought to giue himselfe to some vocation to get his liuing by, and to do good to others.
Galat.6.9.
Matth.18.17. 1.cor.5.9.
f The ende of excommunication is not to driue from the Church such as haue fallen, but to winne them to the Church by amendement.
g Whether they be mine Epistles or other mens.

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a So called because he followed the simplicitie of the Gospel.
Chap.4.7. titus 1.14. Chap.6.4.

Rom.13.10.
b Because these questionists preferred their curious fables to all other knowledge, & beautified them with the Lawe, as if they had bene the very Lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which cannot be without a good cõscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of contention, is worth nothing.
‖ Or, of the Lawe.
Rom.7.12.
c Whose heartes Gods spirit doeth direct to doe that willingly which the Law requireth: so that their godly affection is to them as a lawe without further constraint.
d Such as onely delight in sinning.
e Which steale away children or seruants. Chap.6.15.
f He declareth to Timothie the excellent force of Gods spirit in them whome he hath chosen to beare his word, although before they were Gods veter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.
g Not knowing that I fought against God. h Which chased away infidelitie. i Which ouercame cruelties. ‖ Or, faithfull and assured. Matth.9.13. marke 2.17. k He hasteth forth into these godly affections, considering Gods great mercie towarde him. l It appeareth that the vocation of Timothie was approued by notable prophesies which then were reuealed in the primitiue Church as Paul and Barnabas by the oracle were appointed to go to the Gentiles, Chap.6,12.

5 For* the [b] ende of the ‖commandement is loue out of a pure heart, and of a good conscience, and of faith vnfayned.
6 From the which things some haue erred, and haue turned vnto vaine iangling.
7 They would bee doctours of the Lawe, & yet vnderstand not what they speake, neither whereof they affirme.
8 *And we know, that the Lawe is good, if a man vse it lawfully,
9 Knowing this, that the Lawe is not giuen vnto a [c] righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to [d] sinners, to the vnholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,
10 To whoremongers, to buggerers, to [e] menstealers, to liars, to the periured, and if there be any other thing, that is contrarie to wholesome doctrine,
11 [Which is] according to the glorious Gospell of the* blessed God, which is committed vnto me.
12 Therefore [f] I thanke him, which hath made me strong, [that is,] Christ Jesus our Lorde: for hee counted mee faithfull, and put me in [his] seruice:
13 When before I was a blasphemer, and a persecuter, and an oppresser: but I was receiued to mercie: for I did it [g] ignorantly through vnbeliefe.
14 But the grace of our Lord was exceeding abundant with [h] faith and [i] loue, which is in Christ Jesus.
15 This [is] a ‖ true saying, and by all meanes worthie to bee receiued, that *Christ Jesus came into the worlde to saue sinners, of whome I am chiefe.
16 Notwithstanding, for this cause was I receiued to mercie that Jesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.
17 [k] Now vnto the King euerlasting, immortall, inuisible, vnto God onely wise, [be] honour [and] glorie for euer, and euer, Amen.
18 This commandement commit I vnto thee, sonne Timotheus, according to the [l] prophecies, which went before vpon thee, that thou by them shouldest *fight a good fight,
19 Hauing [m] faith and a good conscience, which some haue put away, and as cõcerning faith, haue made shipwracke.
20 Of whome is Hymeneus, and Alexander, * whome I haue [n] deliuered vnto Satan, that they might learne not to blaspheme.

m That is, sound doctrine.
1.Cor.5.5.
n Excommunicate, and cast out of the Church.

## CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparell and modestie of women.

I Exhort therefore, that first of all supplications, prayers, intercessions, [&] giuing of thanks be made for [a] all men,
2 For [b] Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlines and honestie.
3 For this is good and acceptable in the sight of God our Sauiour,
4 *who will that [c] all men shalbe saued, and come vnto the knowledge of the trueth.
5 For there is one God, and one [d] Mediatour betweene God and man, [which is] the [e] man Christ Jesus,
6 Who gaue himselfe a [f] ransome for all [g] men, [to be] a [h] testimonie in due time,
7 *Whereunto I am ordeyned a preacher and an Apostle (I speake the trueth in Christ, and lie not) [euen] a teacher of the Gentiles in faith and veritie.
8 I will therefore that the men pray, euery where lifting vp [i] pure handes without wrath, or douting.
9 *Likewise also the women, that they aray themselues in comely apparell, with shamefastnesse and modestie, not with [k] broyded heare, or golde, or pearles, or costly apparell,
10 But (as becommeth women that professe the feare of God) with good workes.
11 Let the woman learne in silence with all subiection.
12 I permit not a woman to [l] teache, neither to vsurpe authoritie ouer the man, but to be in silence.
13 For* Adam was first formed, then Eue.
14 *And Adam was [m] not deceiued, but the woman was deceiued, and was in the [n] transgression.
15 Notwithstãding, through bearing

a That is, of euery degree, and of all sorts of people.
b Although they persecute the Church of God, so it be of ignorance: els if they doe it maliciously as Julianus Apostata, they may not be prayed for, Galat.5.12. 1.thess.2.16. 2.tim.4.14. 1.iohn 5.16. 1.Peter 3.9.
c As Jew and Gentile, poore and rich.
d Who will reconcile of all nations, people and sortes to one God.
e Who being God was made man.
f He sheweth that there can be no mediator, except he be also the redeemer.
g Which should beleue.
h Which the prophets testified, that Christ should offer himselfe for the redemption of man, at the time that God had determined.
2.Tim.1.11.
i As testimonies of a pure heart and conscience.
1.Peter 3.3.
k The worde signifieth to plat, to crispe, to broyde, to folde, to bush, to curle, or to lay it curiously: whereby all pompe and wantonnes is condemned, which women vse in trimming their heads.
l Reade 1.Cor.14.34. Gen.1.27. Gen.3.6.
m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection & paine in their trauaile, yet if they be faithful and godly in their vocatiõ, they shalbe saued.
n That is, guiltie of the transgression.

of

(Or, women.

of children she shalbe saued if they continue in faith, and loue, and holynesse with modestie.

CHAP. III.

2 He declareth what is the office of Ministers, 11 And as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

Titus 1.6.
a Such a feruent zeale to profite the Church of God, wheresoeuer he shall call him.
b Whether he be a Pastor or Elder.
c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.
d For in those countreys at that time some men had mo then one, which was a signe of incontinencie.
‖ Or, reuerence.
e If it be requisite that a man should take care in gouerning his owne house, how much more are they bound to be carefull, which shall gouerne the Church of God?
f In the doctrine of faith.
g Lest being proude of his degree, he be likewise condemned as the deuil was, for lifting vp himselfe by pride.
h That is, no man may haue any thing iustly to lay to his charge.
i As being defamed, should become impudent, and do much harme.
Chap.1.19.
k Hauing the true doctrine of the Gospel and the feare of God.
l Of the Bishops and Deacons.

THis [is] a true saying, *If any man a desire the office of a b Bishop, he desireth c a worthie worke.

2 A Bishop therefore must be vnreprooueable, the husbande of d one wife, watching, sober, modest, harberous, apt to teache,

3 Not giuen to Wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all ‖ honestie.

5 For if any can not rule his owne house, how shall he e care for the Church of God?

6 He may not be a yong f scholar, lest he being puffed vp fall into the condemnation of the deuill.

7 He must also be wel reported of, euen of them which are h Without, least he fall into i rebuke, and the snare of the deuill.

8 Likewise [must] Deacons [be] honest, not double tongued, not giuen vnto much Wine, neither to filthie lucre,

9 *k Hauing the mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 Likewise their l wiues [must be] honest, not euill speakers, [but] sober, [and] faithfull in all things.

12 Let the Deacons be the husbands of one wife, & such as can rule their children well, and their owne households.

13 For they that haue ministred well, get themselues a m good degree, & great n libertie in the faith, which is in Christ Jesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tarie long, ỳ thou mayest yet know, how thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the o pillar and ground of trueth.

16 And without controuersie, great is the mysterie of godlines, [which is,] God is manifested in the flesh, p iustified in the Spirit, q seene of Angels, preached vnto the Gentiles, beleeued on in the world, [and] receiued vp in r glorie.

p Approued iust, in that he was not onely a man, but God also.
q So that the Angels marueyled at his excellencie.
r To the right hand of God the Father.

m The good report of all men. n To serue God with greater assurance, because they haue alway a good conscience. o This is spoken in respect of men, forasmuch as in this world the trueth onely remaineth in the Church, by reason of Gods worde: for otherwise Christ is the foundation and the corner stone, which both beareth, and mainteyneth his Church.

CHAP. IIII.

2 He teacheth him what doctrine he ought to flee, 6. 8. 11 And what to follow, 15 And wherein he ought to exercise himselfe continually.

2.Tim.3.1. 2.peter 3.3. iude 18.
a False teachers, which boast themselues that they haue the reuelation of the holy Ghost.
b Their dull consciences first waxed hard, then after, canker, and corruption bred therein, last of all it was burnt off with an hote yron, so that he meaneth such as haue no conscience, Ephes.4.19.
c Vnto vs, which receiue it, as at Gods handes. Chap.1.4. and 6.20. 2.tim.2.16,23. titus 3.9.
d Meaning, to be giuen to ceremonies, and to such things as delight the fantasie of man.
e That is, he that hath faith and a good conscience is promised to haue all things necessarie for this life, and to inioy life euerlasting.
f The goodnesse of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting.
g In godly zeale or giftes of the Spirit.
h And reuelation of the holy Ghost.
i Vnder this name he containeth the whole ministerie of the Church which was at Ephesus.

NOwe the Spirit speaketh euidently, that in the *latter times some shal depart from the faith, and shall giue heed vnto a spirites of errour, and doctrines of deuils,

2 Which speake lyes through hypocrisie, and haue their b consciences burned with an hote yron,

3 Forbidding to marrie, [and commanding] to abstein frō meates which God hath created to be receiued with giuing thankes of them which beleeue and knowe the trueth.

4 For euery creature of God [is] good, and nothing [ought] to be refused, if it be receiued with thankesgiuing.

5 For it is c sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, which hast bene nourished vp in the wordes of faith, and of good doctrine, which thou hast continually followed.

7 *But cast away prophane, and olde wiues fables, and exercise thy selfe vnto godlinesse.

8 For d bodily exercise profiteth litle: but e godlinesse is profitable vnto all things, which hath the promes of the life present, and of that that is to come.

9 This [is] a true saying, and by all meanes worthy to be receiued.

10 For therefore we labour and are rebuked, because we trust in the liuing God, which is the f Sauiour of all men, specially of those that beleeue.

11 These things command and teach.

12 Let no man despise thy youth, but be vnto them that beleeue, an ensample in word, in conuersation, in loue, in g spirit, in faith, [and] in purenesse.

13 Till I come, giue attendāce to reading, to exhortation, [and] to doctrine.

14 Despise not the gift that is in thee, which was giuen thee h by prophecie with the laying on of the handes of the companie of the i Eldership.

15 These things exercise, [and] giue

thy selfe vnto them, that ‖ it may be seene howe thou profitest among all men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou [k] shalt both saue thy selfe, and them that heare thee.

‖ Or, that all may see how thou profitest.
k Thou shalt faithfully do thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 He teacheth him how he shall behaue himselfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of Ministers. 23 The gouernance of his bodie. 24 And the iudgement of sinnes.

REbuke not an Elder, but exhort him as a father, [and] the yonger men as brethren,

2 The elder women as mothers, the yonger as sisters, with all pureness.

3 [a] Honour widowes, which are widowes in deede.

4 But if any widowe haue children or nephewes, let [b] them learne first to shewe godlines towarde their owne house, and to recompense their kinred: for that is an honest thing and acceptable before God.

5 And she that is a widowe [c] in deede, and left alone, trusteth in God, and continueth in supplications & prayers night and day.

6 But she that liueth in pleasure, is [d] dead, while she liueth.

7 These things therefore commande, that they may be blameles.

8 If there be any that prouideth not for his owne, and namely for them of his household, hee denieth the faith, and is worse then an infidel.

9 Let not a widowe be taken into the nomber vnder threescore yere olde, that hath bene the wife of [e] one husband,

10 And well reported of for good workes: if she haue nourished her children, if she haue lodged the strangers, if she haue washed the Saints feete, if she haue ministred vnto them which were in aduersitie, if she were cõtinually giuen vnto euery good worke.

11 But refuse [f] yonger widowes: for when they haue begun to ware [f] wanton against Christ, they will marrie,

12 Hauing [g] damnation, because they haue broken the [h] first faith.

13 And likewyse also being ydle they learne to go about from house to house: yea, [they are] not onely ydle, but also prattelers & busibodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, & beare children, and gouerne the house, [and] giue none occasion to the aduersarie to speake euill.

15 For certaine are alreadie turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, and let not the Church be charged, that there may be sufficient for them that are widowes in [i] deede.

17 ¶ The Elders that rule well, are worthy of *double honour, specially they which labour in the word and doctrine.

18 For the Scripture saith, *Thou shalt not mouzell the mouth of the ore that treadeth out the corne: and, *The labourer is worthie of his wages.

19 Against an Elder [k] receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, [l] rebuke openly, that the rest also may feare.

21 ¶ *I ‖ charge [thee] before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without ‖ preferring one to another, and do nothing partially.

22 Lay handes suddenly on no man, [m] neyther bee partaker of other mens sinnes: keepe thy selfe [n] pure.

23 Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open [o] before hande, & go before vnto iudgement: but some mens [p] followe after.

25 Likewise also the good workes are manifest before hand, and they that are otherwise, cannot be hid.

a Take care for them.
b Paul willeth that the widowes put the Church to no charge, which haue either children or kinsfolkes, that are able to releue them, but that the children nourish, their mother, or kinsefolkes according as nature bindeth them.
c Which hath no maner of worldly meanes to helpe her selfe with.
d Because she is vtterly vnprofitable.
e He meaneth such widowes which being iustly diuorced from their first husbands, maried againe to the slander of the Church: for els he doth not reproue the widowes that haue bene oftener maried then once.
f Forgetting their vocation.
g Not onely haue slandered the Church in leauing their charge, but haue forsaken their religion, and therefore shalbe punished with euerlasting death.
h They haue not onely done dishonour to Christ in leauing their vocation, but also haue broken their faith.
i Which are without all mans helpe and succour. Deut.5.16.
Deut.25.4. 1.cor.9.9. Matth.10.10. luke 10.7.
k Except that he which doth accuse him, haue at least two witnesses which promise with the accuser to proue that which they lay to his charge.
l Chiefly the ministers and so all others. Chap.6.13.
‖ Or, protest.
‖ Or, without hastie iudgement.
m In admitting them without sufficient triall.
n From misoffence.
o As Simon the sorcerer.
p Their sinnes followe, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

CHAP. VI.

1 The duetie of seruants toward their masters. 3 Against such as are not satisfied with the worde of God. 6 Of true godlines, and contentation of minde. 9 Against couetousnes. 11 A charge giuen to Timothie.

LEt as many *seruants as are vnder the yoke, count their masters worthie of all honour, that [y] Name of God, and [his] doctrine be not euill spoken of.

2 And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the [a] benefite. These things teache and exhort.

3 If any man teache otherwise, and consenteth not to the wholsome wordes of our Lorde Iesus Christ, & to the doctrine, which is according to godlines,

4 He is puft vp, & knoweth nothing, but doteth about *questions, and strife of wordes, whereof commeth enuie, strife, raylings,

Ephes.6.5. colos.3.22. 1.peter 2.18.

a That is, of the grace of God, as their seruants are, and hauing the same adoption.

Chap.1.4.

raylings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

b They that measure religion by riches, are heere taught, that onely religion is the true riches. Iob 1.21. prou.27.24. eccles.5.14.

6 b But godlines is great gaine, if a man be content with that he hath.

7 *For we brought nothing into the worlde, [and] it is certaine, that we can carie nothing out.

8 Therefore when wee haue foode and rayment, let vs therewith bee content.

c That set their felicitie in riches.

9 For they that will be c rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For the desire of money is the roote of all euill, which while some lusted after, they erred from the fayth, and d perced themselues through with many sorowes.

d For they are neuer quiet neither in soule nor body.

11 But thou, O c man of God, flee these things, and followe after righteousnes, godlines, fayth, loue, patience, [and] meekenes.

c Whom Gods Spirit doth rule.

12 Fight the good fight of fayth: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Chap.5.21.

13 *I charge thee in the sight of God, who quickeneth all things, and before Jesus Christ which vnder Pontius Pilate *witnessed a good confession,

Mar.27.11. iohn 18.37.

14 That thou keepe [this] commandement without spot, and vnrebukeable, vntill the appearing of our Lorde Jesus Christ,

15 Which in due time he shall shewe, that is *blessed and prince onely, f the *King of kings, and Lord of Lordes,

Chap.1.11.

f By this mightie power of God the faithfull are admonished boldly to stand in their vocation, although the worlo, Satan and hell rage against them.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, *whom neuer man sawe, neither can see, vnto whom [be] honour and power euerlasting, Amen.

17 Charge them that are rich g in this worlde, that they be not high minded, and that they *trust not in vncertaine riches, but in the liuing God (which giueth vs abundantly all things to enioy)

Rom.12.3. and 19.16. Iohn 1.18. 1.iohn 4.12.

g In things perteining to this life. Mar.4.19. luke 12.15.

18 That they do good, [and] be riche in good workes, [and] readie to distribute, and communicate,

19 *Laying vp in store for themselues a good foundation against the time to come, that they may obteyne eternall life.

Mat.6.20. luke 12.33.

20 O Timotheus, keepe h that which is committed vnto thee, and *auoyde prophane [and] vaine babblings, and i oppositions of science falsely so called,

h The gifts of God for the vtilitie of the Church. Chap.1.4. and 4.7.

21 Which while some professe, they haue erred concerning the fayth. Grace [be] with thee, Amen.

i As when question ingendreth question.

The first [Epistle] to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

# The seconde Epistle of Paul

## to Timotheus.

### The Argvment.

THe Apostle being nowe ready to confirme that doctrine with his blood, which hee had professed and taught, encourageth Timotheus (and in him all the faithfull) in the faith of the Gospell, and in the constant and syncere confession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receyue the fruites of their labours, and to cast off all feare and care, as souldiers doe which seeke onely to please their captaine: shewing him briefely the summe of the Gospell, which hee preached, commanding him to preache the same to others, diligently taking heede of contentions, curious disputations and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie that the euill must dwell among the good till Gods tryall come: yet he reserueth them whom hee hath elected, euen to the ende. And that Timotheus shoulde not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall followe, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affayres, and so with his and others salutations endeth.

CHAP.

raylings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, and destitute of the trueth, which thinke that gaine is godlinesse: from such separate thy selfe.

b They that measure religion by riches, are heere taught, that onely religion is the true riches. Iob 1.21. prou.27.24. eccles.5.14.

6 b But godlines is great gaine, if a man be content with that he hath.

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CHAP.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes & pacience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bondes and afflictions were a gage, 16 A commendation of Onesiphorus.

PAul an Apostle of Jesus Christ, by the will of God, [a] according to ỳ promes of life, which is in Christ Jesus,

2 To Timotheus [my] beloued sonne: Grace, mercie [&] peace from God the Father, and [from] Jesus Christ our Lord.

3 I thanke God, *whom I serue frō [mine] [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the vnfained fayth that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that [it dwelleth] in thee also.

6 Wherefore, I put thee in remembrance, that thou [c] stirre vp the gift of God which is in thee, by the putting on of [d] mine hands.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a sounde minde.

8 Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an * holy calling, not according to our * workes, but according to his owne purpose and grace, which was giuen to vs through Christ Jesus before the * world was,

10 But is nowe made manifest by the [f] appearing of our Sauiour Jesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel.

11 * Whereunto I am appointed a preacher and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beleeued, and I am perswaded ỳ hee is able to keepe that which I haue [g] committed to him against that day.

13 Keepe the true paterne of ỳ wholesome wordes, which thou hast heard of me in fayth and loue which is in Christ Jesus.

14 That [h] worthie thing, which was committed to thee, keepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercie vnto ỳ house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when hee was at Rome, hee sought me out very diligently, & founde [me.]

18 The Lorde graunt vnto him, that he may finde mercie with the Lorde at that day, and in howe many things hee hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 Hee exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholsome doctrine of our Lorde Jesus Christ, 11 Shewing him the fidelitie of Gods counsell touching the saluation of his, 19 And the marke thereof.

THou therefore, my sonne, be strong in the grace that is in Christ Jesus.

2 And what things thou hast heard of me, ‖ by many witnesses, the same deliuer to faithfull men, which shalbe able to [a] teach other also.

3 Thou therefore suffer affliction as a good souldier of Jesus Christ.

4 No man that warreth, entangleth himselfe with [b] the affaires of [this] life, because he woulde please him that hath chosen him to be a souldier.

5 And if any man also striue for a masterie, he is not crowned, except he striue as he ought to do.

6 The husbandman [c] must labour before he receiue the fruites.

7 Consider what I say: & the Lorde giue thee vnderstanding in all things.

8 Remember ỳ Jesus Christ [made] of the seede of Dauid, was raised againe from the dead according to my Gospell:

9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not [d] bound.

10 Therefore I suffer all things, for the * [c] electes sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glory.

11 It [is] a true saying, For if we be * dead with him, we also shall liue with him.

12 If wee suffer, we shall also reigne with him: * if we denie him, he also will deny vs.

13 If

a Being sent of God to preache that life which he had promised in Christ Jesus.

Actes 22.3.

b Following the steppes of mine ancesters, as Abraham, Isaac, Jacob, and others of whō I am come, and of whom I receiued the true religion by succession.

c The gift of God is a certaine lively flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore we must nourish it and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4.14.

e As though God would destroy vs. 1.Cor.1.2. ephes.1.3,4. Titus 3.5. Rom.16.25. ephes.3.9. col.1.26. titus 1,2. 1.pet.1.20.

f Hee speaketh here of his first comming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1.Tim.2.7.

g Which is my selfe.

h The graces of the holy Ghost.

‖ Or, in the presence of many witnesses.

a So that the trueth of God may remaine perfect.

b As with his household, and other ordinarie affaires.

c So that the paine must goe before the recompence.

d Notwithstanding mine imprisonment the worde of God hath his race, and increaseth. 2.Cor.1.4. col.1.24.

e To confirme their fayth, more esteeming the edification of the Church then himselfe. Rom.6.5. Mat.10.33. mar.8.38.

Rom.3.3. and 9.6.

13 If* we beleeue not, [yet] abideth he faythfull: he cannot denie himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about wordes, which is to no profite, [but] to the perverting of the hearers.

15 Studie to shewe thy selfe approved vnto God, a workeman that needeth not to be ashamed, [f] dividing the worde of trueth aright.

16 * Stay prophane, and vaine babblings: for they shall increase vnto more vngodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus,

18 Which as concerning the trueth have erred, saying that the resurrection is past already, and do destroy the fayth of certaine.

19 But the foundation of God remayneth sure, and hath this seale, [g] The Lorde knoweth who are his, and, Let every one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a [h] great house are not onely vessels of golde & of silver, but also of wood and of earth, and some for honor, and some vnto dishonour.

21 If any man therefore purge himselfe from [i] these, he shalbe a vessell vnto honour, sanctified, & meete for the Lord, and prepared vnto every good worke.

22 Flee also from the lusts of youth, and followe after righteousnes, faith, loue, [and] peace, with them that* call on the Lord with pure heart.

23 *And put away foolish, and [k] vnlearned questions, knowing that they ingender strife.

24 But the servant of the Lord must not strive, but [must] be gentle toward all men, apt to teach, [l] suffring the evill men [patiently,]

25 Instructing them with meekenes that are contrary [m] minded, [proving] if God at any time will give them repentance, that they may know the trueth,

26 And ‖ that they may come to amendement out of the snare of ỹ deuil, which are taken of him at his will.

f Giving to every one his iust portion. wherein he alludeth to the Priestes of the olde Lawe, which in their sacrifice gave to God his parte, tooke their owne part, and gave to him that brought the sacrifice his duetie. 1.Tim.4.7. and 6.20. titus 3.9.

g He groundeth vpon Gods election and mans faith.

h Because the wicked shoulde not cover themselves vnder the name of the Church, he sheweth by this similitude, that both good and bad may bee therein.

i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit. 1.Cor.1.2. 1.Tim.1.4. and 4.7. titus 3.9.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretikes, whom hee willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance. ‖ Or, that being delivered out of the snare of the deuill of whom they are taken, they may come to amendment and performe his will.

## CHAP. III.

1 He prophecieth of the perilous times, 2 Setteth out hypocrites in their colours, 12 Sheweth the state of the Christians, 14 And howe to avoyde dangers, 16 Also what profite commeth of the Scriptures.

THis knowe also, that in the * last dayes shall come perilous times.

1.Tim.4.1. 2.pet.3.3. iude 18.

2 For [a] men shalbe lovers of their owne selves, covetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, vnholy,

a He speaketh of them which make profession to be Christians.

3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,

4 Traitours, headie, high minded, lovers of pleasures more then lovers of God,

5 Having a shewe of godlines, but have denied the power thereof: turne away therefore from such.

6 For of this sort are they which [b] creepe into houses, and leade captive simple women laden with sinnes, and led with divers lustes,

b As monkes, fryers, & such hypocrites.

7 [Which women are] ever learning, and are never able to come to the knowledge of the trueth.

8 * And as Jannes and Jambres withstood Moses, so doe these also resist the trueth, men of [c] corrupt myndes, reprobate concerning the fayth.

Exo.7.11,12.

c Which can iudge nothing aright.

9 But they shall prevaile no longer: for their madnes shall be evident vnto al men, as theirs also was.

10 ¶ But thou hast fully knowen my doctrine, maner of living, [d] purpose, faith, long suffering, loue, patience,

d Not onely what I taught and did, but also what my minde and will was. Acts.13.14, 50. and 14.1, 6,19.

11 Persecutions, [&] afflictions which came vnto me at * Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But the evill men and [e] deceivers, shall ware worse and worse, deceiving, and being deceived.

e The worde signifieth them that by any craftie packing or conveyance beguile men to false colours, flatteries, and illusions, and such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them. 2.Pet.1.20.

14 But continue thou in the thinges which thou hast learned, and art perswaded [thereof,] knowing of whom thou hast learned [them:]

15 And that thou hast known the holy scriptures of a childe, which are able to make thee wise vnto salvation through the fayth which is in Christ Jesus.

16 * For the whole Scripture [is] given by inspiration of God, and [is] profitable to teache, to improve, to correct [and] to instruct in righteousnes,

f Which is content to be governed by Gods worde.

17 That the [f] man of God may be [g] absolute, being made perfect vnto all good workes.

g The onely scripture sufficeth to leade vs to perfection.

CHAP.

CHAP. IIII.

1 He exhorteth Timotheus to be feruent in the worde, and to suffer aduersitie, 6 Maketh mention of his owne death, 9 And biddeth Timothie come vnto him.

‖Or, adiure.

I ‖ Charge [thee] therefore before God, & [before] the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

a Leaue none occasion to preach and to profite.

2 Preach the word: be instant, [a] in season and out of season: improue, rebuke, exhorte with all long suffring and doctrine.

3 For the time will come, when they will not suffer wholesome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

b To false and vnprofitable doctrine.

4 And shall turne their eares from the trueth, and shall be giuen vnto [b] fables.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministerie fully knowne.

d Read 2. Phil. 2.17.

‖Or, dissoluing.

6 For I am nowe readie to be [d] offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finished [my] course: I haue kept the fayth.

8 [For] henceforth is layde vp for me the crowne of righteousnes, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

9 Make speede to come vnto mee at once.

10 For Demas hath forsaken me, and hath embraced this present worlde, and is departed vnto Thessalonica. Crescens [is gone] to Galatia, Titus vnto Dalmatia.

Col. 4.10,14.

e Hereby it is manifest that Peter as yet was not at Rome, and if euer hee were there, it is vncertaine.

11 * [e] Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

f Some reade coffer: others, booke.

12 And Tychicus haue I sent to Ephesus.

13 The [f] cloke that I left at Troas with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchements.

g For Paul sawe in him manifest signes of reprobation.

14 Alexander the coppersmith hath done me much euill: the Lord [g] reward him according to his workes.

15 Of whom be thou ware also: for he withstoode our preaching sore.

h If S. Peter had bene there, he would not haue forsaken him.

16 At my first answering [h] no man assisted me, but all forsooke me: [I pray God,] that it may not be layde to their charge.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by me [y] preaching might be fully knowne, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the [i] lyon.

i Out of the great daunger of Nero.

18 And the Lord wil deliuer me from euery [k] euill worke, and will preserue me vnto his heauenly kingdome: to whom [be] praise for euer & euer, Amen.

k That I cõmit nothing vnworthy mine office.

19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.

Chap. 1.16.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before Winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ [be] with thy spirit. Grace [be] with you, Amen.

The second [Epistle] written frõ Rome vnto Timotheus the first bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

# The Epistle of Paul to Titus.

## The Argvment.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doth not obey, hee willeth him to be auoided.

CHAP.

CHAP. IIII.

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a Leaue none occasion to preach and to profite.

2 Preach the word: be instant, [a] in season and out of season: improue, rebuke, exhorte with all long suffring and doctrine.

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c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all things.

5 But watch thou in all things: suffer aduersitie: doe the worke of an Euangelist: make [c] thy ministerie fully knowne.

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6 For I am nowe readie to be [d] offered, and the time of my ‖ departing is at hand.

7 I haue fought a good fight, and haue finished [my] course: I haue kept the fayth.

8 [For] henceforth is layde vp for me the crowne of righteousnes, which the Lord the righteous iudge shall giue me at that day: and not to mee onely, but vnto all them also that loue his appearing.

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g For Paul sawe in him manifest signes of reprobation.

14 Alexander the coppersmith hath done me much euill: the Lord [g] reward him according to his workes.

15 Of whom be thou ware also: for he withstoode our preaching sore.

h If S. Peter had bene there, he would not haue forsaken him.

16 At my first answering [h] no man assisted me, but all forsooke me: [I pray God,] that it may not be layde to their charge.

17 Notwithstanding the Lorde assisted me, and strengthened me, that by me [y] preaching might be fully knowne, and that all the Gentiles shoulde heare, and I was deliuered out of the mouth of the [i] lyon.

i Out of the great daunger of Nero.

18 And the Lord wil deliuer me from euery [k] euill worke, and will preserue me vnto his heauenly kingdome: to whom [be] praise for euer & euer, Amen.

k That I cõmit nothing vnworthy mine office.

19 Salute Prisca, and Aquila, and the *houshold of Onesiphorus.

Chap. 1.16.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before Winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ [be] with thy spirit. Grace [be] with you, Amen.

The second [Epistle] written frõ Rome vnto Timotheus the first bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

# The Epistle of Paul to Titus.

## The Argvment.

When Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to bee pastours: others, vnder pretext of Moses Law brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doth not obey, hee willeth him to be auoided.

CHAP.

CHAP. I.

5 He aduertiseth Titus touching the gouernment of ꝧ Church.
7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sowe abroad Jewish fables and inuentions of men.

PAul a‖ seruant of God, and an Apostle of Jesus Christ, according to the[a] faith of Gods elect, and the knowledge of the trueth, which is according to godlinesse,

2 Under the hope of eternal life which God that cannot lie, hath[b] promised before the* World began:

3 But hath made his worde manifest in due time through the preaching, which is *committed vnto mee, according to the commandement of God our[c] Sauiour:

4 To Titus [my] naturall[d] sonne according to the common fayth, grace, mercie [and] peace from God the father, and [from] the Lorde Jesus Christ our Sauiour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in euery citie, as I appoynted thee,

6 *If any[c] be vnreprooueable, the husband of one wife, hauing faithfull children, which are not slandred of riot, neither are disobedient.

7 For a bishop must be vnreprooueable, as[f] Gods steward, not‖froward, not angry, not giuen to wine, no striker, not giuen to filthie lucre,

8 But harberous, one ꝧ loueth ‖goodnes, wise, righteous,[h] holy, temperate,

9 Holding fast the faithfull worde according to doctrine, that he also may bee able to exhort with wholesome doctrine, and improue them that say against it.

10 For there are many disobedient and vaine talkers and deceyuers of mindes, chiefly they of the[i] Circumcision,

11 Whose mouthes must bee stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.

12 One of thẽselues, [euen] one of their owne[k] prophets said, The Cretians [are] alwayes liars, euill beasts, slow bellies.

13 This witnes is true: Wherefore rebuke them sharpely, that they may bee sound in the faith,

14 And not taking heede to* Jewish fables & commandements of men, that turne from the trueth.

15 Unto the pure [*are] all things pure, but vnto them that are defiled, and vnbeleeuing, [is] nothing pure, but euẽ their minds and consciences are defiled.

16 They professe that they know God, but by[l] workes they deny [him,] and are abominable and disobedient, and vnto euery good worke reprobate.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him howe hee shall teach all degrees to behaue themselues,
11 Through the benefite of the grace of Christ.

BUt speake thou the thinges which become[a] wholesome doctrine,

2 That the elder men bee sober, honest, discrete, sound in the fayth, in loue, [and] in patience:

3 The elder womẽ likewise, that they bee in such behauiour as becõmeth holines, not false accusers, not giuẽ to much wine, [but] teachers of honest things,

4 That they may instruct the yong women to bee sober minded, that they loue their husbandes, that they loue their children,

5 [That they be] discrete, chaste,[b] keeping at home, good & *subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 Aboue all things shew thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 [And] with the wholesome worde, which can not bee reproued, that hee which withstandeth, may be ashamed, hauing nothing cõcerning you to speake euill of.

9 *Let seruants bee subiect to their masters, and please [them] in all things, not answering againe,

10 Neither pikers, but that they shew all good faythfulnesse, that they may adorne the doctrine of GOD our sauiour in all things.

11 *For the grace of God that bringeth[c] saluation vnto all men hath appeared,

12 And teacheth vs that we should denie vngodlines, and worldly lusts, & that we should liue soberly and righteously, and godly in this present world,

13 Looking for the blessed hope, & appearing of the glory of the mightie God, and of our Sauiour Jesus Christ,

14 who

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‖Or, minister.
a That is, to preach the faith to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly, & of his meere liberalitie promised without foreseeing our faith or workes as a cause to moue him to this free mercie.
Rom.16,25. ephe.3.9.col.1 25. 2.tim.1.9, 10.1.pet.1.20. Gal.1.1.
c Which both giueth life, and preserueth life.
d In respect of faith, which was common to them both, so that hereby they are brethren: but in respect of the ministerie Paul begat him as his sonne in fayth.
1.Tim.3.2.
e That is, without all infamie, whereby his authoritie might be diminished.
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g Toward men.
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i Which were not onely the Jewes, but also the Hebionites, and Cherinthians heretikes, which taught that the Lawe must be ioyned with Christ.
k He calleth Epimenides the ‖Philosopher, or ‖Poet, whose verse he here reciteth, a Prophet, because the Cretians so esteemed him: and as Laertius writeth, they sacrificed vnto him as to a god, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation.
l Not running to and fro without necessarie occasions, which is a signe of lightnesse.
Ephes.5,22, 23,24.
a Wherewith our soules are fed & maintained in health.
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6 Which he ſhedde on vs abundantly
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7 That wee, being iuſtified by his
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e This commandement is giuen to the miniſter, and ſo particularly to all men to whō the ſworde is not committed: but els the magiſtrate, whoſe chief office is to maintaine Gods glory in his Church, ought to cut of al ſuch rotten and infectuous members from the bodie.
f So that there is no hope of amendment.
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ALbeit the excellencie of Pauls ſpirit wonderfully appeareth in other his Epiſtles, yet this Epiſtle is a great witneſſe, and a declaration of the ſame. For farre paſſing the baſeneſſe of his matter, he fleeth as it were vp to heauen, and ſpeaketh with a diuine grace and maieſtie. Oneſimus ſeruant to Philemon both robbed his maſter, and fled away, whome Paul hauing wonne to Chriſt, ſent againe to his maſter, earneſtly begging his pardon, with moſt weightie arguments prouing the duetie of one Chriſtian to another, and ſo with ſalutations endeth.

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CHRIST, and [our] bro-
ther Timotheus, vn-
to Philemon our deere
friende and fellowe hel-
per,
2 And to [our] deere [ſiſter] Apphia,
and to Archippus our fellowe ſouldier,
and to the Church that is in thine houſe:
3 Grace [be] with you, and peace from
God our Father, and [from] the Lorde
IESVS Chriſt.
4 I *giue thankes to my God, ma-
king mention alwayes of thee in my
prayers,
5 (when I heare of thy loue & fayth,
which thou haſt toward the Lorde Ie-
ſus, and toward all Saints)
6 That the [a] felowſhip of thy faith may
be made fruitfull, and that whatſoeuer
good thing is in you [b] through Chriſt Ie-
ſus, may be knowen.
7 For we haue great ioy and conſola-
tion in thy loue, becauſe by thee, brother,
the Saints [c] hearts are comforted.
8 Wherefore,

1.Theſ.1.2. 2.theſ.1.3.
a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.
b That experience may declare that you are the mēbers of Ieſus chriſt.
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and to Archippus our fellowe ſouldier,
and to the Church that is in thine houſe:
3 Grace [be] with you, and peace from
God our Father, and [from] the Lorde
IESVS Chriſt.
4 I *giue thankes to my God, ma-
king mention alwayes of thee in my
prayers,
5 (when I heare of thy loue & fayth,
which thou haſt toward the Lorde Ie-
ſus, and toward all Saints)
6 That the [a] felowſhip of thy faith may
be made fruitfull, and that whatſoeuer
good thing is in you [b] through Chriſt Ie-
ſus, may be knowen.
7 For we haue great ioy and conſola-
tion in thy loue, becauſe by thee, brother,
the Saints [c] hearts are comforted.
8 Wherefore,

1.Theſ.1.2. 2.theſ.1.3.
a Thy beneuolence toward the Saints, which proceedeth of a liuely and effectuall faith.
b That experience may declare that you are the mēbers of Ieſus chriſt.
c Meaning their inward parts & affections were through his charitie comforted.

8 Wherefore, though I be very bold in Christ to command thee that which is conuenient,

9 [Yet] for loues sake I rather beseech thee, though I bee as I am, euen Paul aged, and euen now a prisoner for Iesus Christ.

Col.4.9. 10 I beseech thee for my Sonne * Onesimus, whom I haue begotten in my bondes,

11 which in time past was to thee vnprofitable, but nowe profitable both to thee and to me,

12 whome I haue sent againe: thou therfore, receiue him, that is mine owne bowels,

13 whom I would haue reteined with me, that in thy stead he might haue ministred vnto me in ỹ bõds of the Gospell.

14 But without thy mind would I do nothing, that thy benefit should not bee as it were of necessitie, but willingly.

d He fled away from thee. e For he is thy seruant by condition, and also now ỹ Lords: so that both for thine own sake & for ỹ Lords, thou oughtest to loue him.

15 It may be that he therfore [d] departed for a seaon, that thou shouldst receiue him for euer,

16 [e] Not now as a seruant, but aboue a seruant, [euen as] a brother beloued, specially to me: how much more thẽ vnto thee, both in the flesh, & in the Lord?

17 If therfore thou count our things [f] common, receiue him as my selfe.

f That all thine is mine, and all mine is thine.

18 If he hath hurt thee, or oweth thee ought, that put on mine accounts.

19 I Paul haue written [this] with mine owne hand: I will recompence it, albeit I do not say to thee, ỹ thou owest vnto me euen thine owne selfe.

20 Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my [g] bowels in the Lord.

g Grant me this benefite, which shall be most acceptable vnto me of all others.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt do euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shal be giuen vnto you.

23 There salute thee Epaphras my fellow prisoner [h] in Christ Iesus,

h That is, for Christs cause.

24 Marcus, Aristarchus, Demas [&] Luke my fellow helpers.

25 The grace of our Lorde Iesus Christ [be] with your spirit, Amen.

Written from Rome to Philemon, [and sent] by Onesimus a seruant.

# The Epistle to the Hebrevves.

## The Argvment.

FOrasmuch as diuers, both of the Greeke writers and Latines witnesse, that the writer of this Epistle for iust causes would not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the spirit of God is the authour therof, it diminisheth nothing the authoritie, although we know not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an end: forasmuch as his doctrine was the conclusion of all the propheſies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuiticall Priestes were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. vers. 11. vnto the 12. Chap. vers. 18. Also he was that Prophet of whome all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the 25. vers. of the same Chap. yea, and is the King to whom all things are subiect, as appeareth from that vers. 25. to the beginning of the last chap. Wherfore according to the examples of the old fathers, we must cõstantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly, and couragiously perseuere euen to the end in hope of that ioy that is set before our eies, occupying our selues in Christian exercises that we may both be thankful to God, and dutiful to our neighbor.

### CHAP. I.

1 He sheweth the excellencie of Christ 4 Aboue the Angels, 7 And of their office.

a God, who is euer constant, and mercifull to his Church declared his will in time past, not all at once, or after one sort, but from time to time and in sundry sorts: but now last of all he hath fully declared all truth to vs by his Sone. b So that now we may not credite any new reuelations after him.

AT sundrie times and in diuers maners [a] God spake in the olde time to [our] Fathers by the Prophets:

2 In these [b] last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, [c] by whom also he made the worldes,

c He entreateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, and also as touching his office, wherby he is King, Prophet, and Priest. Wisd. 7.26. col. 1.15. d The liuely image and paterne, so that he that seeth him, seeth the Father, Iohn 14.9: for else the person of the Father is not seene, but apprehended by fayth. e So that our sinnes can be purged by none other meanes.

3 *Who being the brightnes of the glorie, and the [d] ingraued forme of his person, & bearing vp all things by his mightie worde, hath by himselfe [e] purged our sinnes, and sitteth at the right hande of

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the maiestie in the highest places,

4 And is made so much more excellent then the [f] Angels in as much as hee hath obteyned a more excellent name then they.

f Much more then, then all other things created.

5 For vnto which of the Angels sayd hee at any time, *Thou art my Sonne, [g] this day begate I thee: and againe, I *will be his Father, and he shalbe my sonne:

Psal.2.7.chap. 5.5.act.13.33. g Because he was at the time appointed, declared to the world. 2.Sam.7.14. 1.chro.22.10.

6 And againe when hee bringeth in [his] first begotten Sonne into [e] world, he sayth, *And let all the Angels of God worship him.

Psal.97.7.

7 And of the Angels he saith, *He maketh the [h] Spirits his messengers, and his ministers a flame of fire.

Psal.104.4. h He cōpareth the Angels to the windes, which are here beneath as Gods messengers. Psal.45.6,7.

8 But vnto the sonne [hee saith,] *O GOD, thy throne [is] for euer and euer: the [i] scepter of thy kingdome [is] a scepter of righteousnesse.

i The administration of thy kingoome is iust.

9 Thou hast loued righteousnes and hated iniquitie. Wherefore God, [euen] thy God, hath [k] anointed thee with the oyle of gladnes aboue thy fellowes.

k This is ment in that that the word is made flesh, and that the holy Ghost was powred on him without measure, that we may al receiue of him euery one according to his measure. Psal.102.25.

10 And, *Thou, Lorde, in the beginning hast established the earth, and the heauens are the workes of thine hands.

11 They shall perish, but thou doest remaine: and they all shall ware old as doth a garment.

12 And as a vesture shalt thou folde them vp, and they shall be changed: but thou art the same and thy yeeres shall not faile.

13 Vnto which also of the Angels sayde hee at any time, * Sit at my right hande, till I make thine enemies thy footestoole?

Psal.110.1. matth.22.44. 1.cor.15.25. chap.10.12.

14 Are they not all ministring spirits, sent foorth to minister, for their sakes which shalbe heires of salvation?

## CHAP. II.

1 He exhorteth vs to bee obedient vnto the new Lawe which Christ hath giuen vs, 9 And not to bee offended at the infirmitie and low degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpō him, that he might be like vnto his brethren.

Wherefore wee ought diligently to giue heede to the things which wee haue heard, least at any [a] time wee shoulde let them slippe.

a We must diligently keepe in memorie the doctrine, which we haue learned, least like vessels full of chappes we leake, and run out on euery part.

2 For if the [b] word spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,

3 Howe shall We escape, if We neglect so [c] great saluation, which at the first began to be preached by the Lord, and [afterwarde] was confirmed vnto vs by [d] them that heard him,

b Which was the lawe giuen to Moses by the handes of Angels, Gal.3.19. Acts.7.53.

c As the Gospel is, which onely offereth saluation.

d That is, the Apostles. Mat.16.20.

4 *God bearing witnes thereto, both with signes and wonders, and with diuers miracles, & gifts of the holy Ghost, according to his owne will?

e Which Isai calleth the new heauens, and the new earth, chap.65.17. whereof Christ is the father, Isa.9.6. that is, the head of vs his members. Psal.8.4.

5 For he hath not put in subiection vnto the Angels the [e] World to come, Whereof We speake.

6 But *one in a certaine place witnessed, saying, [f] What is man, that thou shouldest bee mindefull of him! or the sonne of man that thou wouldest consider him!

f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall inioy with their prince all these things which now they haue onely but in part.

7 Thou madest him a litle inferiour to the Angels: thou crownedst him with [g] glorie and honour, and hast set him aboue the workes of thine hands.

g In making him fellowe heire with Christ. Mat.28.18. 1.cor.15.27. phil. 2.9, 10, 11.

8 *Thou hast put all things in subiection vnder his feete. And in that he hath put al things in subiection vnder him, he left nothing that should not bee subiect vnto him. [h] But We yet see not all things subdued vnto [i] him.

h To them which obiect that they see not these things accomplished in man, the apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glorie with him.

i To man, as he is of Christ.

9 But wee see Iesus [k] crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.

k By his vertue which most manifestly appeareth in the Church.

10 For it became him, for whom [are] all things, and by whom [are] al things, seeing that hee brought many children vnto glorie, that he should consecrate the [l] Prince of their saluation through [m] afflictions.

l Iesus Christ by humbling himselfe & taking vpon him the forme of a seruant, which was our flesh, & mortalitie, giueth vs assurance of our saluation.

11 For he that sanctifieth, & they which are sanctified, are all [n] of one: wherefore he is not ashamed to call them brethren,

12 Saying, *I will declare thy Name vnto my [o] brethren: in the middes of the Church will I sing prayses to thee.

13 And againe, *I will put my [p] trust in him. And againe, *[q] Behold, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part with them, that hee might destroy *through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them,

m Therefore we by afflictions are made like to the sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, & we that are sanctified, are al one by ỹ vnion of our flesh. Psal.22.22. o This proueth Christs humanitie. Psal.18.2. p Meaning, that Christ touching his humanitie put his trust in God. Isai.8.18. q Isai speaketh this of himselfe & his disciples, but properly it is applied to Christ the head of all ministers. Hos.13.14. 1.cor.15.55.

which

which for feare of r death were all their life time subiect to bondage.

r And Gods anger.

16 For he in no sort tooke the s Angels, but he tooke the seede of Abraham.

s Not the nature of Angels but of man.

17 Wherefore t in all things it became him to bee made like vnto his brethren, that he might be mercifull, and a faythfull high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

t Not onely as touching nature but also qualities, only sinne except.

18 For in that he u suffered, and was tempted, he is able to succour them that are tempted.

u Forasmuch as he is exercised in our miseries, we may be assured, that at al times in our tentations he will succour vs.

## CHAP. III.

1 He requireth them to bee obedient vnto the worde of Christ, 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

a Take heede to his wordes & receiue him

b Of that doctrine which we beleeue, and ought to confesse.

c To be ỳ ambassadour and hie Priest.

Nom.12.7.

d Moses was but part of the house, that is, of the Church whereof the pastours are ỳ liuely stones, but Christ builded it, and laid the stones: therefore he deserueth more prayse.

e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, & Lord: he is the sonne of God, and verie God working all things by his owne power.

f For in obeying the Sonne we are made the house of God.

Psal.95.7,8.

chap.4.7.

g As when ye prouoked Gods anger in Massa and Meriba, Exod.17.7.

h Meaning by this othe, that they should not enter.

i As disobeying God, they in old time were debarred from the quietnes of the land of Chanaan: so they which do not obey Christ, shall not enter into the heauenly rest.

Herefore, holy brethren, partakers of the heauenly vocation, a cõsider the Apostle and high Priest of our b profession, Christ Iesus:

2 Who was faithfull to him that hath appointed c him, euen as *Moses [was] in all his house.

3 For this man is counted worthie of more glorie then Moses, in asmuch as hee which hath builded the house, d hath more honour then the house.

4 For euery house is builded of some man, and hee that hath built all things, [is] e God.

5 Nowe Moses verely was faithfull in all his house, as a seruant, for a witnesse of the things which should bee spoken after.

6 But Christ [is] as the Sõne, ouer his owne house, Whose f house we are, if We hold fast the confidence and the reioicing of the hope vnto the end.

7 Wherefore, as the holy Ghost saith, *To day if ye shall heare his voyce,

8 Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tempted mee, proued me, and sawe my workes fourtie yeeres long.

10 Wherefore I was grieued with that generation, and said, They erre euer in [their] heart, neither haue they knowen my wayes.

11 Therefore I sware in my wrath, h If they shall enter into my i rest.

12 Take heede, brethren, least at any time there be in any of you an euil heart, and vnfaythfull, to depart away from the liuing God.

13 But exhorte one another dayly, while it is called k To day, least any of you be hardened through the deceitfulnes of sinne.

14 For Wee are made partakers of Christ, if we keepe sure vnto the l end the ‖beginning, Wherewith We are vpholdẽ,

15 So long as it is said, To day if yee heare his voyce, hardẽ not your hearts, as in the prouocation.

16 For some When they heard, prouoked m him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was he displeased fourty yeeres? Was hee not displeased with them that sinned, *whose ‖ carkeises fell in the wildernes?

18 And to whom sware he that they should not enter into his rest, but vnto them that obeyed not?

19 So We see that they could not enter in, because of vnbeliefe.

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b Of that doctrine which we beleeue, and ought to confesse.

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k Which is all ỳ time wherin God doth call vs: while hee therefore speaketh, let vs heare.

l Which is by faith to imbrace and hold fast the true doctrine of Iesus Christ.

‖Or, foundatiõ of our assurãce,

m To wit, the Lord.

Nom.14.37.

‖Or, bodies & members.

## CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the worde of God.

Let vs feare therefore, least at any time by forsaking ỳ promises of entring into his rest any of you should seeme to be depriued.

a He compareth the preaching of the Gospell, as it were, to wine, whereof if we will taste, that is, heare and vnderstande with profite, we must temper or mixe it with faith.

2 For vnto vs was the Gospell preached as also vnto them: but the Worde that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 For We which haue beleeued, do enter into rest, as he said [to the other,] *As I haue sworne in my Wrath, If b they shall enter into my rest: although c the workes were finished from the foundation of the world.

Psal.95.11.

b Although that God by his rest, after the creation of his works, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of ỳ heauenly rest, and oured but for a time.

c The perfection of Gods workes, and so his rest, signifie our heauenly rest.

4 For he spake in a certaine place of the seuenth day on this wise, *And God did rest the seuenth daye from all his workes.

Gen.2.2.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therfore it remaineth that some must enter thereinto, and they to whome it was first preached, entred not therein for vnbeliefes sake:

7 Againe he appointed in d Dauid a certaine day by To day, after so long a time, saying, as it is sayd, *This day if yee heare his voyce, harden not your heartes.

deut.5.14.

d That is, in the Psalmes.

Chap.3.7.

8 For if e Iesus had giuen them rest, then would hee not after this day haue

e Meaning, Ioshua.

ſpoken of another.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entred into his reſt, f hath alſo ceaſed from his owne workes, as God [did] from his.

11 Let vs ſtudie therefore to enter into that reſt, leaſt any man fall after the ſame enſample of diſobedience.

12 For the worde of God [is] liuely, and mightie in operation, and ſharper then any two edged ſworde, and g entreth through, euen vnto the deuiding aſunder of the h ſoule and the i ſpirite, and of the ioynts, and the marow, and is a diſcerner of the thoughts, and the intents of the heart.

13 Neither is their any creature, which is not manifeſt in his ſight: but al things [are] naked & k open vnto his eies, ‖ With whom we haue l to do.

14 Seeing then that we haue a great high Prieſt, which is entred into heauē, [euen] Jeſus the Sonne of God, let vs hold faſt our profeſſion.

15 For we haue not an hie Prieſt, which cannot bee touched with the feeling of our infirmities, but was in all thinges tempted in like ſort, [yet] without ſinne.

16 Let vs therefore goe boldly vnto the throne of grace, that we may receiue mercie, and find grace to helpe in time of neede.

f Hath caſt off his appetites, mortified his flesh, renounced himſelfe, & followeth God.

g For it mortally woūdeth the rebellious, and in the elect it killeth the old man that they ſhould liue vnto God.
h Where the affections are.
i Which conteyneth will and reaſon.
k As that thing which is cleft aſunder euen through the mids of the backe, and ſo is made open, that it may be ſeene throughout.
‖ Or, cōcerning whō we ſpeake
l Therefore when we heare his worde, we muſt tremble, knowing therby that God ſoundeth our hearts.

## CHAP. V.

5 He compareth Jeſus Chriſt with the Leuitical Prieſts, ſhewing wherein they eyther agree or diſſent. 11 Afterward he reuoketh the negligence of the Jewes.

For euerie hie Prieſt is taken from among men, and is a ordeined for men, in thinges perteyning to God, that hee may offer both b gifts and c ſacrifices for ſinnes,

2 Which is able ſufficiently to haue compaſſion on them d that are ignorant, and that are out of the way, becauſe that he alſo is compaſſed with infirmitie,

3 And for the ſames ſake he is bounde to offer for ſinnes, as well for his owne part, as for the peoples.

4 * And no man taketh this honour vnto himſelfe, but hee that is called of God, as [was] Aaron.

5 So likewiſe Chriſt tooke not to him ſelfe this honour, to bee made the hie Prieſt, but he that ſaid vnto him, * Thou art my Sonne, this day begate I thee, [gaue it him.]

6 As hee alſo in an other place ſpeaketh, * Thou art a Prieſt for euer after the e order of Melchi-ſedec.

7 Which in the f dayes of his flesh did offer vp prayers and ſupplicatiōs, with g ſtrong crying and teares vnto him, that was able to ſaue him from death, and was alſo heard h in that which hee feared.

8 And though hee were the Sonne, yet learned he obedience, by the things which he ſuffered.

9 And being conſecrate, was made the authour of eternall ſaluation vnto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec.

11 i Of whom we haue many things to ſay, which are hard to be vttered, becauſe ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye need againe that we teach you the firſt ‖ principles of the worde of God: and are become ſuch as haue neede of k milke, and not of ſtrong meate.

13 For euery one that vſeth milke, is inexperte in the l worde of righteouſnes: for he is a babe.

14 But ſtrong meate belongeth to them that are of age, which through lōg cuſtome haue their wittes exerciſed, to diſcerne both good and euill.

a He ſheweth that man can haue none acceſſe to God without an hie prieſt, becauſe that of himſelfe he is prophane and ſinfull.
b Which were of things without life.
c As, of beaſts which are killed.
d That is, of ſinners.

1.Chro.13,10

Pſal.2.7. chap.1.5.

Pſal.110.4. chap.7.17.
e Who was both Prieſt and King.
f When he liued in this worlde.
g He meaneth that moſt earneſt Prayer which Chriſt prayed in the garden: where he ſweat drops of blood.
h Being in perplexitie, & fearing ẏ horrors of death.

i He digreſſeth till he come to the beginning of the 7. Chap.

‖ Or, rudimēts.

k Read. 1. Cor. 3.2.

l That is, the Goſpel which is ẏ true knowledge that teacheth vs where we haue our iuſtice.

## CHAP. VI.

1 He proceedeth in reproouing them, and exhorteth them not to faint, 12 But to be ſtedfaſt and patient, 18 Foraſmuch as God is ſure in his promes.

Therefore, leauing ẏ doctrine of the a beginning of Chriſt, let vs be led forwarde vnto perfection, not laying againe the foundation b of repentāce from dead workes, and of faith toward God,

2 Of the doctrine of c baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternal iudgement.

3 And this wil we do, d if God permit.

4 * For it is impoſſible ẏ they, which were once lightened, and haue taſted of the heauenly gifte, and were made partakers of the holy Ghoſt,

5 And haue taſted of the good worde of God, and of the powers of the worlde to come,

6 If they fal away, ſhould be renewed againe by repentance: ſeeing they

a That is, the firſt rudiments of our Chriſtiā religion.
b He mentioneth v. points of the catechiſme, which was thē in vſe: the confeſſion of amēdment of life: ẏ ſumme of the faith: a briefe explication of Baptiſme, and laying on of hands: the article of the reſurrection, and the laſt iudgement.
c Then the vſe of Baptiſme was declared, when on the ſolemne dayes appointed to baptize,

the Church came together. d It is Gods ſingular gift to increaſe in knowledge, and to go forwarde in the vnderſtanding of Gods worde. Mat.12.31,32. 2.pet.2.20, chap.10,26.

c They which are apostates, and sinne against the holy Ghost, hate Christ, crucifie & mocke him, but to their owne destruction, and therefore fall into desperation, and cannot repent.

c crucifie againe to them selues the sonne of God and make a mocke of him.

7 For the earth which drinketh in ỹ raine that cõmeth oft vpon it, & bringeth forth herbes meete for them by whome it is dressed, receiueth blessing of God.

8 But that which beareth thornes & briars, [is] reproued, and is neere vnto cursing, whose ende [is] to be burned.

9 But beloued, wee haue perswaded our selues better things of you, and such as accompanie saluation, though wee thus speake.

10 For God [is] not vnrighteous, that he should forget your worke, and labour of loue, which yee shewed toward his Name, in that yee haue ministred vnto the Saints, and [yet] minister.

11 And we desire that euery one of you shew the same diligence, to the f full assurance of hope vnto the ende,

f Whereby it may appeare, that you are fully perswaded of life euerlasting.

12 That ye bee not slouthfull, but followers of g them, which through fayth and patience, inherit the promises.

g As the holy fathers, Prophets, & martyres that were before vs.

13 For whē God made the promes to Abraham, because hee had no greater to sweare by, he sware by himselfe,

Gene. 12.2. & 17.4. & 22.17.

14 Saying, * Surely I will abundantly blesse thee & multiplie thee marueilously.

15 And so after that he had taried patiently, he enioyed the promes.

16 For mẽ verely sweare by him that is greater [then themselues,] and an oth for confirmation is among them an end of all strife.

h Because of mans wickednes, which will not beleeue God except he sweare.

17 So God willing more h abundantly to shew vnto the heires of promes the stablenesse of his counsel, bound himself by an othe,

i Gods word and othe are two things in him vnchangeable.

18 That by i two immutable things, wherin it is vnpossible that God should lie, wee might haue strong consolation, which haue our refuge to holde fast the hope that is set before vs,

19 Which we haue, as an ancre of the soule, both sure & stedfast, and it k entreth into that which is within the l vaile,

k He returneth to the cõparison betwene Christs priesthood and the Leuiticall which he had begun in the 5. Chap.

l Which is heauen whether Christ is gone before to prepare vs place.

20 Whither the forerunner is for vs entred in, [euen] Jesus that is made an hie Priest for euer after ỹ order of Melchi-sedec.

## CHAP. VII.

1 He compareth the Priesthoode of Christ vnto Melchi-sedec,
11 Also Christs Priesthoode with the Leuites.

Gene. 14.18.

For this Melchi-sedec *[was] king of Salem, the Priest of the most high God, who met Abraham, as he returned from the slaughter of the Kinges, and blessed him:

2 To whome also Abraham gaue the tithe of all things: who first is by interpretation King of righteousnesse: after that, [he is] also King of Salem, that is, King of peace,

3 Without a father, without mother, without kinred, and hath neither beginning of [his] dayes, neither ende of life: but is likened vnto the Sonne of God, and continueth a Priest for euer.

a So called, because that Moses maketh no mention of his parents or kinsfolkes, but as he had bene sodenly sent of God into the worlde, to be a figure of Christ our euerlasting Priest, & shortly taken out of the worlde againe, so Christ as touching his humanitie had no father, and concerning his diuinitie, no mother.

4 Now consider howe great this man [was,] vnto whom euen ỹ b Patriarke Abrahã gaue the tithe of ỹ spoyles.

b That is, the chiefe of fathers.

5 For verely they which are the children of Leui, which receiue the office of the Priesthoode, haue a * c commandement to take, according to the Lawe, tythes of the people (that is, of their brethren) though they d came out of the loynes of Abraham.

Nom. 18.21. deut. 18.1,2. iosh. 14.4.

c The Leuites had commandement to receiue that, which Abraham gaue freely to Melchi-sedec.

d Was begotten of Abraham.

6 But he whose kinred is not counted among them, e receiued tithes of Abraham, and blessed him that had the promises.

e The Leuites receiued tithes of their brethren, but Melchi-sedec of Abraham the patriarke: therefore his Priesthoode is more excellent then the Leuiticall.

7 And without all contradiction the lesse is blessed of the greater.

8 And here men ỹ die, receiue tythes: but there he [receiueth them,] of whom it is witnessed, that he f liueth.

f Because there is no mention of his death.

9 And to say as the thing is, Leui also which receiueth tythes, payed tithes in Abraham.

10 For he was yet in the loines of his father [Abraham,] when Melchi-sedec met him.

11 If therefore perfection had bene by the Priesthoode of the Leuites (for vnder it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-sedec, and not to be called after the order of Aaron?

12 For if the Priesthoode be changed, then of necessitie must there be a change of the g Lawe.

g The Lawe and the priesthoode are both of one condition: so that both Aarons and Moses office pertaine to Christ, which is Priest and lawe maker.

13 For he of whome these things are spoken, pertaineth vnto another tribe, whereof no man serued at the altar.

14 For it is euident, that our Lorde sprong out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthoode.

15 And it is yet a more euident thing, because that after the similitude of Melchi-sedec, there is risen vp another Priest,

16 Which is not made [Priest] after ỹ

Lawe [h] of the carnall commandement, but after the power of the endles life.

17 For he testifieth [thus,] *Thou art a Priest for euer after the order of Melchi-sedec.

18 For the commandement that went afore, is disanulled, because [i] of ỹ weakenesse thereof, and vnprofitablenesse.

19 For the Lawe made nothing perfite, but ‖ the bringing in of a better hope [made perfite,] whereby we draw neere vnto God.

20 And forasmuch as it is not without an othe (for these are made Priestes without an othe:

21 But this, he [is made] with an othe by him that saide vnto him, *The Lord hath sworne, and will not repent, Thou art a Priest for euer, after the order of Melchi-sedec)

22 By so much is Jesus made a suretie of a better ‖ Testament.

23 And among thē many were made Priests, because they were not suffred to endure by the reason of death.

24 But this man, because hee endureth euer, hath an [k] euerlasting Priesthoode.

25 Wherefore, he is able also [l] perfectly to saue them that come vnto God by him, seeing he euer liueth, to make intercession for them.

26 For such an high Priest it became vs to haue, [which is] holy, harmeles, vndefiled, separate from sinners, and made hier then the heauens:

27 Which needed not daily as those high Priestes to offer vp sacrifice, *first for his owne sinnes, and thē for the peoples: for that did he [m] once, When he offred vp himselfe.

28 For ỹ lawe maketh men hie priests, which haue infirmitie: but the worde of the othe that was [n] since the lawe, [maketh] the Sonne, who is consecrated for euermore.

h Which stood in outwarde & corporall ceremonies. Psal.1104. chap.5,6.

i For the lawe hath no vertue nor profit till a man be come to Christ. ‖Or, it was an introduction of a better hope.

Psal.110.4. ‖Or, couenant.

k Therefore al others are blasphemous, that either make them selues his successors, or pretende any other sacrifice.

l The fruit of his Priesthood is to saue, and that fully and perfectly, not by supplying that that wanteth, but by taking away the lawe which is imperfect by reason of our infirmities. Leuit.16.6.

m And can not without blasphemie be said to be offred againe, or else by any creature: for none coulde offer him, but himselfe.

n Not that it was first made after the lawe was giuen: but because the declaration of that eternall oth was then reueiled to the world.

## CHAP. VIII.

6 He proueth the abolishing as wel of the Leuitical Priesthode, as of the olde Couenant by the spiritual & euerlasting Priesthode of Christ, 8 And by the newe Couenant.

NOwe of the thinges which we haue spoken, [this is] the summe, that we haue such an hie Priest, that sitteth at the right hande of the throne of the maiestie in heauens,

2 And [is] a minister of the [a] Sanctuarie, and of the true [b] Tabernacle which the Lord pight, and not [c] man.

a That is, heauen.

b Which is the body of Christ.

c For else it should be corruptible.

3 For [d] euery hie Priest is ordeined to offer both giftes and sacrifices: Wherefore it was of necessitie, that this man shoulde haue somewhat also to offer.

4 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadowe of heauenly things, as Moses was warned by God, when he was about to finish the Tabernacle. *See, sayde he, that thou make all things according to the [e] paterne, shewed to thee in the mount.

6 But nowe [our hie Priest] hath obteined a more excellent office, in as much as he is the Mediatour of a better ‖ Testament, which is established vpon better promises.

7 For if that first [Testament] had bene faultles, no place should haue bene sought for the seconde.

8 For in rebuking them he sayeth, *Beholde, the dayes will [f] come, saith the Lord, When I shall make with the house of Israel, and with the house [g] of Juda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hande, to leade thē out of the lande of Egypt: for they [h] continued not in my Testament, and I regarded them not, saith the Lorde.

10 For this is the Testament that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes in their mind, and in their heart I will write them, and I will be their God, and they shall be my people,

11 And they shall not [i] teach euery mā his neighbour, and euery man his brother, saying, Knowe the Lorde: for all shall knowe me, from the least of them to the greatest of them.

12 For I will bee mercifull to their vnrighteousnesse, and I wil remember their sinnes & their iniquities no more.

13 In that he sayeth a newe [Testament,] he hath abrogate the olde: nowe that which is disanulled and waxed olde, is readie to vanish away.

d He proueth that Christs bodie is ỹ true tabernacle, and that he must needs be made man, to the intent that he might haue a thing to offer, which was his bodie.

Exod.25.40. actes 7.44.

e Seeing the offrings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christes heauenly sanctuarie, his Tabernacle and office are farre more excellent. ‖Or, couenant.

Iere.31.31. rom.11.27. chap.10.16.

f That is, when Christ shall remit our sinnes by the preaching of the Gospell.

g Signifying that there shoulde be no more diuision, but all shall be made one Church.

h Man by transgressing the bands of the couenant, could not inioy the commoditie therof.

i Men shall not in the time of the Gospell be so ignorant as they were before, but shall knowe God much more perfectly through Christ

## CHAP. IX.

1 How that the ceremonies and sacrifices of the Lawe are abolished 11 By the eternitie and perfection of Christes sacrifice.

THen ỹ first [‖ Testament] had also ‖ ordinances of religion, & a [a] worldly Sanctuarie.

2 For ỹ first * Tabernacle was made, wherein was ỹ candlesticke, and

‖Or, tabernacle.

‖Or, ceremonies.

a Not heauenly and spiritual, Exod.26.1. and 36.1.

and the table, and the shewbread, which [Tabernacle] is called the Holy places.

3 And after the [b] second vaile [was] the Tabernacle, which is called the Holiest of all,

4 Which had the golden censer, and the Arke of the Testament ouerlayed round about with golde, wherein the golden pot which had Manna, [was,] and *Aarons rodde that had budded, & the *tables of the Testament.

5 *And ouer the Arke were the glorious Cherubims, shadowing the ‖mercy seate: of which things wee will not nowe speake particularly.

6 Nowe when these thinges were thus ordeined, the Priests went always into the first Tabernacle, and accomplished the seruice.

7 But into the second went the *hie Priest alone, once euery yeere, not without blood which he offered for himselfe, and for the ‖ignorances of the people.

8 Whereby the holy Ghost this signified, that the [c] way into the Holiest of all was not yet opened, while as yet [ẏ] first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make ‖holy, concerning the conscience, [d] him that did the seruice,

10 Which onely stood in meates and drinkes, & diuers washings, and [e] carnall rites, vntill the time of [f] reformation.

11 But Christ being come an hie Priest of good thinges to come, by a greater and a more perfect [g] Tabernacle, not made with handes, that is, not of this building,

12 Neither by the blood of goates & calues: but by his owne blood entred he in once vnto the [h] Holy place, [i] and obtained eternall redemption [for vs.]

13 *For if the [k] blood of bulles and of goates and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the [l] flesh,

14 How much more shall the* blood of Christ which through [ẏ] eternall Spirit offered himself without spot to God, purge your conscience frō [m] dead workes, *to serue the liuing God?

15 And for this cause is he the Mediatour of [ẏ] new Testament, that through *death which was for the redemption of the transgressions [that were] in the [n] former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For Where a Testament [is,] there must be the death of him that made the Testament.

17 *For the [o] Testamēt is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore neither was the first ordeined without [p] blood.

19 For whē Moses had spoken euery precept to the people, according to the Lawe, he tooke the blood of calues and of goates, with water and purple wolle and hyssope, and sprinkled both [ẏ] booke, and all the people,

20 *Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreouer, hee sprinkled likewise the Tabernacle with blood also, and all the ministring vessels.

22 And almost all things are by the Lawe purged with blood, and without sheading of blood is no remission.

23 It was then necessarie, that the similitudes of heauenly things shoulde bee purified with such things: but the heauenly things themselues [are purified] with better [q] sacrifices thē are these.

24 For Christ is not entred into the holy places that are made with handes, which are ‖similitudes of the true [Sānctuarie:] but [is entred] into very heauen, to appeare nowe in the sight of God for vs,

25 Not that he should offer himselfe [r] often, as the hie Priest entred into the Holie place euery yere with other blood,

26 (For then must he haue often suffered since the foundation of the world) but now in the [s] ende of the worlde hath he appeared once to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men that they shall once die, and after that [commeth] the iudgement,

28 So* Christ was once offered to take away the sinnes of [t] many, and vnto them that looke for him, shall hee appeare the second time [u] Without sinne vnto saluation.

b That is, on the inwarde side of the vaile which was hid from the people. Nom.17.10. 1.King.8.9. 2.chro.5.10. Exod.25.22. ‖Or, couer of the Arke, Exod.30.10. Ieui.16.2. ‖Or, errors.

c For so long as the hye Priest offered once a yeere for his owne sinnes and for the peoples, and also while this earthly tabernacle stood, the way to the heauenly Tabernacle, which is made open by Christes blood, could not be entred into. ‖Or, perfect.

d Neither yet him for whom they were offered.

e Which ceremonies although they were ordeined of GOD, yet considered in them selues, or els compared with Christ, are but carnal, grosse, & earthly and touch not the soule.

f Till the new testament was appointed.

g Which was his body and humane nature.

h Which is, heauen.

i For Christ was the sacrifice, the tabernacle and the Priest. Leui.16.14. nom.19.4.

k The Leuiticall Priest offered beastes blood: but Christ the true and eternall Priest offered his own blood, which was most holy and pure: the Leuiticall Priest offered peecely, and therefore did onely represent the true holines: but Christ by one onely sacrifice hath made holy for euer all them that beleeue. l Outwardly in the sight of man. 1.Pet.1.19. 1.iohn 1.7. reue.1.5. m Which of them selues procure death and are the fruites thereof. Luk.1.74.

Rom.5.6. 1.pet.3.18.

n Made betweene God & Christ, who by his death shuld make vs heires.

Gal.3.15.

o He proueth ẏ Christ must die, because the couenant or testament is of none effect Without the death of the testator.

p Without the death of beasts that were sacrificed: which signified, that Christ would pacifie his Fathers wrath with his blood. Exod.24.8.

q Albeit there is but one sacrifice, which is Christ himselfe once offered, yet because this true and eternall sacrifice is compared with all those which were figuratiue, & is more sufficient then all they, therefore he calleth it in the plurall number, sacrifices. ‖Or, paterns.

r Therefore to make any other offring or sacrifice for sinne after that Christes body was once offered, is blasphemie.

s Which is, the latter dayes when Christ came. Rom.5.8. 1.pet.3.18.

t Of the elect.

u That is, without a sacrifice for sinne or sinne abolished.

CHAP. X.

1 The olde Law had no power to clense away sinne, 10 But Christ did it with offring of his body once for all. 22 An exhortation to receiue the goodnes of God thankefully with patience and stedfast faith.

For

Leuit.16.14, 21.

a Which was as it were the first draught and purtraict of the liuely paterne to come.

b Which are eternall.

‖Or, substance.

‖Or, make perfect.

Leuit.16.21.

c Whē Christ was made man.

Psal.40.6,7.

d In the Hebrue it is, thou hast pearced mine eares thorowe, that is, hast made me prompt and ready to heare: & in ỹ Greeke. thou hast made me a body, that is to obey thee, which both tende to one purpose.

e Or role and folding: for in old time they vsed to folde Bookes like rolles.

f That is, sacrifices.

g Which is, the will of God to stand content with Christs sacrifice.

Chap.1.13. Psal.110.1. 1.cor.15.25. chap.1.13.

h That is, sanctifyed to God & made perfect.

Iere.31.33. chap.8.8,10. rom.11.27.

i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therefore that onely Christes death hath washed away all sinnes, and doth euer a fresh when sinners do repent there can be none other sacrifice but that, and it can be no more reiterated.

FOr the * Lawe hauing the [a] shadowe of good things to [b] come & not the very ‖image of ỹ things, can neuer with those sacrifices, which they offer yeere by yeere continually, ‖sanctifie the commers thereunto.

2 For would they not then haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes?

3 But in those [sacrifices] there [is] a remembrance againe of sinnes euery yeere,

4 For it is vnpossible that the blood of bulles and goates should * take away sinnes.

5 Wherefore when hee [c] commeth into the world, hee saieth, * Sacrifice and offring thou wouldest not: but a [d] body hast thou ordeined me.

6 In burnt offrings, & sinne offrings thou hast had no pleasure.

7 Then I sayd, Lo, I come (In the beginning of the [e] booke it is written of me) that I should doe thy will, O God.

8 Aboue, when he said, Sacrifice and offring and burnt offrings, and sinne offrings thou wouldest not haue, neither hadst pleasure [therein] (which are offred by the Law)

9 Then said he, Lo, I come to do thy will, O God, he taketh away [f] the first, that he may establish the [g] second.

10 By the which will we are sanctified, [euen] by the offering of the body of Iesus Christ once [made.]

11 And euery Priest appeareth daily ministring, and oft times offereth one maner of offring, which can neuer take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, * sitteth for euer at the right hand of God,

13 And from henceforth tarieth, * till his enemies be made his footestoole.

14 For with one offring hath [h] hee consecrated for euer them that are sanctified.

15 For the holy Ghost also beareth vs recorde: for after that he had said before,

16 * This [is] the Testament that I will make vnto them after those dayes, saith the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their sinnes & iniquities will I remember no more.

18 Now where [i] remission of these things [is,] there [is] no more [k] offring for sinne.

19 Seeing therefore, Brethren, that by the blood of Iesus we [l] may be bolde to enter into the Holy place,

20 By the newe and [m] liuing way, which he hath prepared for vs, through the vaile, that is, his flesh:

21 [And seeing wee haue] an high Priest, [which is] ouer the house of God,

22 Let vs draw neere with a true heart in assurance of faith, [n] sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water.

23 Let vs keepe the profession of our hope, without wauering (for [hee is] faithfull that promised)

24 And let vs consider one another, to prouoke vnto loue, & to good workes,

25 Not forsaking the felowship that we haue among our selues, as the maner of some [is:] but let vs exhorte [one another,] and that so much the more, because yee see that the [o] day draweth neere.

26 * For if we sinne [p] willingly after that we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes,

27 But a fearful looking for of iudgement, and violent fire, which shall deuoure the aduersaries.

28 He that despiseth Moses lawe, dieth without mercy * vnder two, or three witnesses.

29 Of howe much sorer punishment suppose ye shall he bee worthy, which treadeth vnder foote the Sōne of God, and counteth the blood of the Testamēt as an vnholy thing, wherewith he was sanctified, and [q] doeth despite the Spirit of grace?

30 For we knowe him that hath said, * Vengeance [belongeth] vnto mee: I will recompence, saith the Lorde. And againe, The Lorde shall [r] iudge his people.

31 It is a fearefull thing to fall into the handes of the liuing God.

32 Nowe call to remembrance the daies that are passed, in the which, after ye had receiued light, ye endured a great fight in afflictions,

33 Partly whyle you were made a gazing stocke both by reproches and afflictions, and partly while yee became [s] companions of them which were ‖ so tossed to and fro.

34 For both ye sorowed with me for my

k For the offring of thākesgiuing, which is the only sacrifice now of the Christians is not for sinne: but a thankesgiuing, and an offring vp of our selues and ours for the same.

l Wee by Christ haue that libertie which the ancient fathers could not haue by the lawe.

m The blood of Christ is alwayes fresh & liuely, before ỹ father to sprinkle and quicken vs.

n That is, hauing our harts made pure.

o Of Christes second coming.

Chap.6.4.

p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Julian & Apostate did.

Deut.19.15. mat.18.16. iohn 8.17. 2.cor.13.1.

q Whereby it is euident that the Apostle heere onely meaneth that sinne, which is against the holy Ghost, as also Chap.6.4.

Deut.32.35. rom.12.19.

r Defend the godly and punish the wicked.

s For ỹ which thing also S. Paul praiseth the Philippians & Thessalonians.

‖Or, of that state.

my bondes, & ſuffred with ioy the ſpoiling of your goods, knowing in your ſelues how that ye haue in heauen a better and an enduring ſubſtance.

35 Caſt not away therefore your confidence which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, yee might receiue the promes.

37 For yet a very litle while, & he that ſhall come, will come, and will not tary.

Habak.2.4. rom.1.17. gal.3.11.

38 *Now the iuſt ſhall liue by faith: but if [any] withdraw himſelf, my ſoule ſhall haue no pleaſure in him.

39 But we are not they which withdraw our ſelues vnto perdition, but [follow] faith vnto the conſeruation of the ſoule.

## CHAP. XI.

1 What faith is, and a commendation of the ſame. 9 Without faith we can not pleaſe God. 16 The ſtedfaſt beliefe of the fathers in olde time.

NOw faith is the grounde of things, which are hoped for, and the euidence of things which are not ſeene.

a Haue bene approued, and ſo obtained ſaluation. Gen.1,3. iohn 1,10.

2 For by it [our] Elders were well [a] reported of.

b For God made al things of nothing. Gen.4.4.

3 *Through faith we vnderſtād that the world was ordeined by the word of God, ſo that the things which wee ſee, are not made of things, which [b] did appeare.

c Meaning faith. Mat.23,35.

4 By faith Abel *offred vnto God a greater ſacrifice then Cain, [c] by * the which he obtained witnes that hee was [d] righteous, God teſtifying of his gifts: by the which [faith] alſo he being dead, yet [c] ſpeaketh.

d Becauſe God receiued him to mercy, therefore he imputed him righteous.

e That is, liueth. Gen,5,24 eccius. 44.16. and 49.14.

5 By faith was *[f] Enoch taken away, that he ſhould not ſee death: neither was he found: for God had taken him away: for before hee was taken away, hee was reported of, that hee had pleaſed God.

f For Enochs and Elias taking vp was ſuch a thing, as is ſpoken of, 1.Cor.15.51. and 1.Theſ.4.17.

6 But without faith it is vnpoſſible to pleaſe [him:] for hee that commeth to God, muſt beleeue that [God] is, and that hee is [g] a rewarder of them that ſeeke him.

g Firſt God muſt finde vs before we can ſeeke him: then we muſt ſeeke him w a pure heart in Chriſt, who is reuealed in his word: and thereby we learne to beleue Gods free mercy toward vs in his Sonne through whome we obteine the reward of his promes, and not of our deſerts. Gen,6.13,eccius.44.17.

7 By faith *Noe being warned of God of the things which were as yet not ſeene, moued with reuerence, prepared the Arke to the ſauing of his houſholde, through the which [Arke] he condemned the world, and was made heire of the righteouſnes, which is by faith.

8 By faith *Abraham, when he was called, obeyed [God,] to goe out into a place, which hee ſhould afterward receiue for inheritance, and he went out, not knowing whither he went. Gen.12.4

9 By faith he abode in the land of promes, as in a ſtrange cōtrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promes.

10 For he looked for a citie hauing a [h] foundation, whoſe builder and maker [is] God.

h For al things in the world are ſubiect to corruption.

11 Through faith* Sarra alſo receiued ſtrength to conceiue ſeede, and was deliuered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed. Gen.17.19. and 21.2.

12 And therefore ſprang there of one, euen of one which was [i] dead, [ſo many] as *the ſtarres of the ſkie in multitude, and as the ſand of the ſea ſhore which is innumerable.

i Euen as dead. Eccius. 44.21.

13 All theſe died in faith, and [k] receiued not the promiſes, but ſawe them [l] afarre off, and beleeued [them,] and receiued [them] thankefully, and confeſſed that they were [m] ſtrangers & pilgrimes on the earth.

k Which was the inioying of the land of Canaan.

l With ỹ eyes of fayth.

m And therefore put not their confidēce in things of this world.

14 For they that ſay ſuch things, declare plainely that they ſeeke a cōtrey.

15 And if they had bene mindefull of [n] that [countrey,] from whēce they came out, they had leaſure to haue returned.

n That is, of Meſopotamia.

16 But now they deſire a better, that is an heauenly: wherefore God is not aſhamed of them to bee called their God: for hee hath prepared for them a citie.

17 By faith *Abraham offered vp Iſaac, when he [o] was tried, and he that had receiued the promiſes, offered his onely begotten ſonne. Gen,22,10, ecclus, 44,20.

o For it might ſeeme to the fleſh that the promiſe was cōtrary to this cōmandement, to ſacrifice his ſonne. Gen.21,12, rom.9.7.

18 (To whome it was ſaid, *In Iſaac ſhall thy ſeede be called)

19 For hee conſidered that God was able to raiſe [him] vp euē from the dead: from whence he receiued him alſo after a ſorte.

20 By faith *Iſaac bleſſed Iacob & Eſau, concerning things to come. Gen,27.28,

21 By faith *Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and ‖*[leaning] on the ende of his ſtaffe, worſhipped [God.] Gen,48,15,16

‖ Or, worſhipped toward the end of his ſtaffe. Gen.47.31.

22 By faith *Ioſeph when he died, made mention of the departing of the children of Iſrael, and gaue commandement of his bones. Gen.50.24,25

23 *By faith Moſes when hee was borne, Exod,2,2. 2Es.7,20.

borne, was hid three moneths of his parents, because they sawe hee was a proper childe, neither feared they the kings
Exod.1,16. *commandement.
Exod,2,11. 24 By fayth *Moses when hee was come to age, refused to be called the sõne of Pharaos daughter,
25 And chose rather to suffer aduersitie with the people of God, then to enioy the p pleasures of sinnes for a season,
p The entisings of the world, which draw vs from God, and which we can not vse without prouoking of Gods anger.
26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompence of the reward.
27 By fayth he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as he that sawe him which is inuisible.
28 Through fayth hee ordained the
Exod.12, 21,22. *Passeouer and the effusion of bloude, least hee that destroied the first borne, should touch them.
Exod,14.22, 23. 29 By fayth they * passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.
Iosh.6,20. 30 By fayth the *walles of Jericho fell downe after they were compassed about seuen dayes.
Iosh.6 23. 31 By faith ỹ harlot *Rahab perished not with them which obeyed not, when
Iosh.2,1. *she had receiued the spies peaceably.
32 And what shall I more say? for the time would be to short for me to tell
Iud.6.11, Iud.4.6. Iud.13,24. Iud. 11,1, and 12.7. 1.Sam,1.20. and.13.14. of *Gedeon, of *Barac and of *Sampson, and of *Jephte, also of *Dauid, and Samuel, and of the Prophets:
33 Which through faith subdued kingdoms, wrought righteousnes, obteined the q promises, stopped the mouthes of Lions,
q Or fruite thereof.
34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
r As Elias rayled vp the widow of Sareptas sonne, and Eliseus the Sunamites sonne.
35 The r women receiued their dead raised to life: other also were racked, & would not be deliuered, that they might receiue a better resurrection.
36 And others haue bene tried by mockings and scourgings, yea, moreouer by bondes and prisonment.
37 They were stoned, they were hewẽ asunder, they were tempted, they were slaine with the sworde, they wandered vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted, [and] tormented:
38 Whome the world was not worthie of: they wandred in wildernesses and mountaines, and dennes, and caues of the earth.
39 And these al through faith obteined good report, & receiued s not the promes,
40 God prouiding a better thing for vs, that they t without vs should not be made perfite.
s They had not such cleare light of Christ as we: for they looked for that which we haue: therfore it were shame for vs, if at least we haue not as great cõstancy as they.
t For we are all one body together.

## CHAP. XII.

1 An exhortation to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting reward. 25 A commendation of the newe Testament aboue the olde.

Wherefore, *let vs also, seeing that we are compassed with so great a ‖ cloude of witnesses, cast away euery thing ỹ a presseth down, and the sinne that ‖ hangeth so fast on: let vs runne with patiẽce the race that is set before vs,
Rom. 6,4, ephe.4.23,24. col.3,8. 1.pet, 2,1.
‖ Or, multitude
a As riches, cares and such like, & so to become Christes disciples by denying our selues, and taking our crosse to follow him.
2 b Looking vnto Jesus the author and finisher of our faith, who for the ioy ỹ was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
‖ Or, so easely compasseth vs about.
b As being our marke.
3 Consider therefore him that endured such speaking against of sinners, least ye should bee wearied and faint in your mindes.
4 Ye haue not yet resisted vnto blood, striuing against c sinne.
c Which by reason of our concupiscence assaileth vs on all sides.
5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, *My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
Prou.3.11. reue.3.19.
6 For whome the Lorde loueth, hee chasteneth: & he scourgeth euery sonne that he receiueth.
7 If ye endure chastening, God offereth him self vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?
8 If therefore ye bee without correction, wherof all are partakers, then are ye bastardes, and not d sonnes.
d He concludeth that they which refuse ỹ crosse, deny to be of the nomber of Gods children, bue are bastards.
9 Moreouer wee haue had the fathers of our e bodies which corrected vs, and wee gaue them reuerence: shoulde we not much rather be in subiectiõ vnto the father of f spirits, that we might liue?
e Which haue naturally begotten vs.
f As he doeth create our spirits without any worldly meane, so he doth instruct & maintene thẽ by the wonderfull vertue of his Spirit.
10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he [chasteneth vs] for our profite, ỹ we might be partakers of his holines.
11 Now no chastising for the present seemeth to be ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousnes, vnto them which are thereby exercised.
12 Where-

12 Wherefore lift vp [your] handes which hang downe, and [your] weake knees,

13 And make straight steps vnto your feete, lest g ỹ which [is] halting, be turned out of ỹ way, but let it rather be healed.

14 * Follow peace with all men, and holinesse, without ỹ which no man shall see the Lord.

15 Take heede, that no man fal away from the grace of God: let no h roote of bitternesse spring vp and trouble [you,] least thereby many be defiled.

16 Let there bee no fornicator, or prophane person as * Esau, which for a portion of meate solde his birthright.

17 * For ye knowe howe ỹ afterward also when he woulde haue inherited the blessing, he was reiected: for he found no place to i repentance, though hee sought [the blessing] with teares.

18 For ye are not come vnto ỹ * mount that k might bee touched, nor vnto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither vnto the sound of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the word should not be spoken to them any more.

20 (For they were not able to abide ỹ which was commanded, * Yea, though a beast touche the mountaine, it shall bee stoned, or thrust through with a dart:

21 And so terrible was ỹ sight which appeared, that Moses said, I feare and quake.)

22 But yee are come vnto the mount l Sion, and to the citie of the liuing God, the m celestiall Jerusalem, & to the company of innumerable n Angels,

23 And to the Congregation of ỹ first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,

24 And to Jesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better things then that of * Abel.

25 See that ye despise not him ỹ speaketh: for if they escaped not which refused him, ỹ spake on o earth: much more shall we [not escape,] if we turne away from him, that [speaketh] from heauen.

26 Whose voyce then shooke ỹ earth, and nowe hath declared, saying, * Yet once more will I shake, not the earth onely, but also heauen.

27 And this [worde,] Yet once more, signifieth the removing of those things, which are shaken, as of thinges which are made [with hands,] that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdom, which cannot be shakē, let vs haue grace, whereby wee may so serue God, that we may please him with reuerence and feare.

29 For * euen our God [is] a p consuming fire.

g Their halting partly declared their slownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished. Rom.12.18.

h As heresies or apostasie. Gene.25.33. Gene.27.38.

i He was full of despite and disdaine, but was not touched with true repentance to be displeased for his sinnes and so seeke amendment. Exod.19.16. and 20.21.

k Which might be touched and seene, forasmuch as it was materiall, but God had commanded ỹ none should touch it.

Exod.19.13.

l Whence the worde of God must come.

m Which shal be extended through all the world.

n By the Gospel we are ioyned with the Angels and Patriarkes.

Gen.4.10.

o Which spake but rudely in comparison of Christ, who preached not the lawe but the Gospel. Hag.2.7.

Deut.4.24.

p To destroy them that resist him.

## CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoide couetousnesse, 7 To make much of them that preache Gods worde, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

LEt * brotherly loue continue.

2 Bee not forgetfull to lodge strangers: for thereby some haue * receyued Angels into their houses vnwares.

3 Remember them that are in bonds, as though ye were bound with them: & them that are in affliction, as if yee were also [afflicted] in the body.

4 a Mariage [is] honourable among all, & the bed vndefiled: but whoremongers and adulterers God will iudge.

5 Let your conuersation bee without couetousnes, and bee content with those things that ye haue: for b he hath said, * I will not faile thee, neither forsake thee:

6 So that we may boldly say, * The Lorde [is] mine helper, neither will I feare what man can do vnto me.

7 Remember thē which haue the ouersight of you, which haue declared vnto you the Word of God: whose faith followe, considering what hath bene ỹ end of their conuersation.

8 Jesus Christ c yesterday, and to day, the same also [is] for euer.

9 Bee not caried about with diuers [and] strange d doctrines: for it is a good thing that the heart be stablished with grace, [and] not with e meates, which haue not profited them that haue bene occupied therein.

10 We haue an altar wherof they haue no authoritie to f eate which serue in the Tabernacle.

11 * For ỹ bodies of those beasts whose blood is brought into the Holie place by the high priest for sinne, are g burnt without the campe.

12 Therefore euen Jesus, that hee

Rom.12.10. 1.pet.4.8. Gen.18.3. and 19.3.

a As incontinencie is a disease common to men of all sorts and degrees, so marriage the remedy is offered by the free mercy of God to all maner of men without respect.

b The Lord. Iosh.1.9. Psal.118.6.

c He was, is, and shalbe the foundation of the Church for euer.

d Whatsoeuer doctrine is not according to ỹ simple trueth of Gods word, is straunge.

e By reproouing them which superstitiously put difference betwixt meats, he condēneth all the seruice which stood in ceremonies, cōparing it wt the spirituall worshipping, & regeneration.

f They that sticke to the ceremonies of ỹ Lawe, cannot eat, that is, cannot be partakers of our altar, which is thankesgiuing and liberalitie, which two sacrifices or offerings are now onely left to the Christians. Leu.4.11. & 6.30, & 16.27. g So that the Priests had no piece thereof.

might sanctifie ỹ people with his owne blood, suffred without the gate.

13 Let vs go forth therefore out of the campe, bearing his reproch.

Mich.2.10. 14 *For here haue we no continuing citie: but we seeke one to come.

15 Let vs therefore by him offer the sacrifice of prayse alwayes to God, that is, the *frute of the lips, which confesse his Name.

Hose.14.2.

h Thankesgiuing and doing good are our only sacrifices which please

16 h To do good, and to distribute forget not: for with such sacrifices God is pleased.

17 Obey them that haue ỹ ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounts, that they may doe it with ioye, and not with griefe: for that is vnprofitable for you.

18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.

19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickely.

20 The God of peace that brought againe frō the dead our Lorde Jesus, the great i shepheard of the sheepe, through the blood of the euerlasting Couenant,

i Read Actes. 20.28. & Iohn 10.11.

21 Make you perfect in al good workes, to doe his will, working in you ỹ which is pleasant in his sight through Jesus Christ, to whom [be] prayse for euer and euer, Amen.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I haue written vnto you in fewe words.

23 Know that [our] brother Timotheus is deliuered, with whome (if hee come shortly) I will see you.

24 Salute all them that haue the ouersight of you, & all the Saints. They of Italie salute you.

25 Grace [be] with you all, Amen.

Written to the Hebrewes from Italie, [and sent] by Timotheus.

*That is, written to no one man, citie or countrey, but to all ỹ Jewes generally, being nowe dispersed.

# The *generall Epistle of James.

## The Argvment.

James the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

### CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do thereafter in deede. 27 What true religion is.

James a seruant of God, and of the Lord IESVS CHRIST, to the twelue Tribes which are scattered abroade, salutation.

‖Or, afflictions Rom.5.3.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

a Afflictions try our faith and ingender patience.

3 *Knowing that the a trying of your faith bringeth forth patience.

b Our patience ought to continue to the ende till by working it hath polished vs and made vs perfect in Christ.

4 And let patience haue [her] b perfect worke, that yee may bee perfect and entire, lacking nothing.

c To endure patiently what soeuer God layeth vpon him.

5 If any of you lacke c wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shalbe giuen him.

Matt.7.7. mar. 11.24. luk.11. 9. iohn. 14.13. and 16.23.

6 *But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

d Douting in doctrine, or of Gods will.

8 A d ‖ wauering minded man [is] vnstable in all his wayes.

‖Or, double.

9 Let the brother of lowe degree reioyce in that he is c exalted:

e That he is called to the company of Christ and his Angels.

10 Againe he that is rich, in that he is made f low: for as ỹ flower of the grasse, shall he *vanish away.

f Or contemptible to the world.

Ecclus.14.18. isa.40.6.1.pet. 1.24.

11 For [as when] ỹ sunne riseth with heate, thē the grasse withereth, and his flower falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man fade away in [all] his ‖ wayes.

‖Or, in all his thoughts and deedes.

Iob.5.17.

12 *Blessed [is] ỹ man, that endureth tentation: for whē he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let

might sanctifie ỹ people with his owne blood, suffred without the gate.

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# The *generall Epistle of James.

## The Argvment.

James the Apostle and sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreys, and therefore he exhorteth them to patience and prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to declare a true faith by liuely fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble and loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

### CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be feruent in prayer with stedfast beliefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do thereafter in deede. 27 What true religion is.

James a seruant of God, and of the Lord IESVS CHRIST, to the twelue Tribes which are scattered abroade, salutation.

‖Or, afflictions Rom.5.3.

2 My brethren, count it exceeding ioy, when ye fall into diuers ‖ tentations,

a Afflictions try our faith and ingender patience.

3 *Knowing that the a trying of your faith bringeth forth patience.

b Our patience ought to continue to the ende till by working it hath polished vs and made vs perfect in Christ.

4 And let patience haue [her] b perfect worke, that yee may bee perfect and entire, lacking nothing.

c To endure patiently what soeuer God layeth vpon him.

5 If any of you lacke c wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shalbe giuen him.

Matt.7.7. mar. 11.24. luk.11. 9. iohn. 14.13. and 16.23.

6 *But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receiue any thing of the Lord.

d Douting in doctrine, or of Gods will.

8 A d ‖ wauering minded man [is] vnstable in all his wayes.

‖Or, double.

9 Let the brother of lowe degree reioyce in that he is c exalted:

e That he is called to the company of Christ and his Angels.

10 Againe he that is rich, in that he is made f low: for as ỹ flower of the grasse, shall he *vanish away.

f Or contemptible to the world.

Ecclus.14.18. isa.40.6.1.pet. 1.24.

11 For [as when] ỹ sunne riseth with heate, thē the grasse withereth, and his flower falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man fade away in [all] his ‖ wayes.

‖Or, in all his thoughts and deedes.

Iob.5.17.

12 *Blessed [is] ỹ man, that endureth tentation: for whē he is tried, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

13 Let

‖Or, moued to euill.

13 Let no man say whē he is ‖g tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man.

14 But euery man is tempted whē he is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

16 Erre not, my deare brethren.

17 Euery good h giuing, & euery perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variablenesse, i neither shadowing by turning.

18 Of his owne wil begat he vs with the word of trueth, that we should be as the first fruites of his creatures.

19 Wherefore my deare brethren, *let euery man bee k swift to heare, slowe to speake, [and] l slowe to wrath.

20 For the wrath of man doth not accomplish the m righteousnes of God.

21 Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, [and] receiue with meekenesse the worde that is n graffed in you, which is able to saue your soules.

22 *And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

23 For if any heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a o glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediately what maner of one hee was.

25 But who so looketh in the perfect Lawe of libertie, and continueth [therein,] he not being a forgetfull hearer, but a doer of the woorke, shall be blessed p in his deede.

26 If any man among you seemeth religious, & refrayneth not his tongue, but deceiueth his own heart, this mans religion [is] vayne.

27 Pure religiō and vndefiled before God, euen the Father, is this, to visite the fatherles, and widowes in their aduersitie, [and] to keepe him selfe vnspotted of the world.

g He meaneth nowe of the inwarde tentations as of our disordered appetites, which cause vs to sinne.

h Seeing, all good things come of God, we ought not to make him the author of euill.

i He alludeth vnto ỳ Sunne which in his course & turning sometime is cleare and bright, sometime darke and cloudie: but Gods liberalitie is euer like vt selfe, bright & continually shining. Pro. 17.27.

k That is, prompt to learne.

l For we can not heare God except we be peaceable, and modest.

m But hinderеth Gods woorke in vs.

n By hearing the word preached. Matth. 7.21. rom. 2.13.

o So Gods worde is a glasse wherein we must behold our selues and become like vnto him.

p In so behauing himselfe.

## CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regarde the poore as well as the rich, 8 To bee louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead fayth, where good woorkes followe not.

MY brethrē, haue not the faith of our glorious Lorde Jesus Christ a in ‖respect of persons.

2 For if there come into your companie a man with a gold ring, and in goodly apparell, and there come in also a poore man in vile raiment,

3 And yee haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there, or sit here vnder my footestoole,

4 Are ye not partiall in your selues, & are become iudges of euill b thoughts.

5 Hearken my beloued brethren, hath not c God chosen the poore of this world, [that they shoulde bee] rich in faith, and heires of the kingdome which he promised to them that loue him?

6 But ye haue despised the poore. Do not the riche oppresse you by tyrannie, & do not they drawe you before the iudgement seates?

7 Do not they blaspheme the d worthie Name after which ye be named?

8 But if yee fulfill the e royall Lawe according to the scripture, [Which saith,] *Thou shalt loue thy neighbour as thy selfe, ye doe well.

9 *But if yee regarde the persons, ye commit sinne, & are rebuked of the lawe, as transgressours.

10 For *whosoeuer shall keepe the whole Lawe, [and] yet fayleth in one [poynt,] he is guiltie of all.

11 For he that saide, *Thou shalt not commit adulterie, saide also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if ỳ killest, thou art a transgressour of the Lawe.

12 So speake yee, and so doe, as they that shall bee iudged by the Lawe of libertie.

13 For there shalbe iudgement merciless to him that sheweth no mercy, and mercy g reioyceth against iudgement.

14 What auayleth it, my brethren, though a man saith he hath h faith, whē he hath no woorkes? can the fayth saue him?

15 For if a brother or a sister be *naked, and destitute of daily foode,

16 And one of you say vnto them, Depart in peace: warme your selues, & fill your bellies, notwithstanding yee giue them

a As esteeming faith and religion by the outwarde appearance of men. ‖Or, acceptation.

b That is, are ye not euill affectioned?

c Seeing God esteemeth them we may not contemne them.

d The name of God and Christ, whereof you make profession: and in that they dishonor God, it is not meete that you his children should honor them.

e Which is here taken prouerbially, for the hie or broad way, wherein there is no turnings & euery man can go it: so euery mā is our neighbour as well the poore as ỳ rich. Leuit. 19.18. matth. 12.39. mark. 12.31. rom. 13.9. galat. 5.14. Leuit. 19.15. deut. 1.17. and 16.19. Matth. 5.19. Exod. 20.14. deut. 5.18.

f By the mercie of God which deliuereth vs from the curse of the Lawe.

g And feareth it not.

h S. Paul to the Romanes and Galatians, disputeth against them which attributed iustificatiō to the woorkes: and here S. James reasoneth against them, which vtterly condemn woorks: therefore Paul sheweth the causes of our iustification, & James the effects: there it is declared howe we are iustified: here howe wee are knowen to be iustified: there woorks are excluded as not the cause of our iustification: here they are approued as effects proceeding thereof: there they are denyed to go before them that shalbe iustified: and here they are said to followe them that are iustified. Luk. 3.11. 1 Iohn. 3.17.

them not those things which are needefull to the bodie, What helpeth it?

17 Euen so ỹ faith, if it haue no workes, is dead in it selfe.

18 But some man might saye, Thou hast [i] the faith, & I haue workes: shewe me thy faith out of thy ‖ [k] workes, & I wil shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstand, O thou vaine man, that ỹ faith [which is] without workes, is dead?

21 Was not Abraham our father iustified through workes, when hee offred Isaac his sonne vpon the altar?

22 Seest ỹ not that ỹ faith [l] wrought with his workes? and through ỹ workes was the faith made [m] perfect.

23 And the Scripture was fulfilled which saith, * Abraham beleeued God, & it was imputed vnto him for righteousnesse: & he was called the friend of God.

24 Ye see then how that of workes, a man is [n] iustified, & not [o] of faith onely.

25 Likewise also was not * [p] Rahab the harlot iustified through workes, whē shee had receiued the messengers, & sent them out another way?

26 For as the body without the spirit is dead, euē [q] so the faith without workes is dead.

i In thine owne opinion. ‖ Or, without workes.
k Here deedes are considered as ioyned with true faith.
l So that faith was not idle.
m The more his faith was declared by his obedience & good workes, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruite, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gene. 15.6. rom. 4.3. gal. 3.6.
n Is so knowen & declared to man.
o Of that baren and dead faith where of ye boast. Iosh. 2.1.
p Meaning hereby al them that were not Iewes, and were receiued to grace.
q Wherefore wee are iustified onely by that liuely faith, which doeth apprehende the mercy of God toward vs in Iesus Christ.

## CHAP. III.

1 He forbiddeth al ambition to seeke honour aboue our brethrē. 3 He describeth the propertie of the tongue, 15.16 And what difference there is betwixt the wisedome of God, and the wisdome of the world.

a Christ not through ambition authorized ouer your brethren.

MY brethren, be not [a] many masters, knowing that wee shal receiue the greater condemnation.

2 For in many thinges wee ‖ [b] sinne all. * If any man sinne not in [c] worde, hee is a perfect man, and able to bridle all the bodie.

‖ Or, stumble.
b He that well considereth himselfe, shall not be rigorous toward his brethren. Eccles. 14.1. & 19.16. & 25.8.
c He that is able to moderate his tongue, hath attained to an excellent vertue.

3 Behold, We put bits into the horses mouthes that they shoulde obey vs, and We turne about all their bodie.

4 Behold also ỹ ships, which though they bee so great, and are driuen of fierce windes, yet are they turned about with a very smal rudder, whithersoeuer the gouernour lusteth.

5 Euen so the tongue is a litle member, and ‖ boasteth of great thinges: beholde, how great a ‖ thing a little fire kindleth.

‖ Or, matter.

6 And ỹ tongue is fire, [yea,] a [d] World of wickednes: so is the tongue set among our members, that it defileth the whole bodie, and [e] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, & of birdes, and of creeping things, & things of the sea is tamed, and hath bene tamed of the nature of man.

8 But ỹ tongue can no man tame. [It is] an vnruly euill, full of deadly poyson.

9 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing & cursing: my brethren, these things ought not so to be.

11 Doth a fountaine send forth at one place sweete [water] and bitter?

12 Can ỹ figge tree, my brethren, bring forth oliues, either a vyne figges? so can no fountaine make both salt water and sweete.

13 Who is a wise man & endued with knowledge among you? let him shewe by good conuersation his workes in meekenesse of wisedome.

14 But if ye haue bitter enuying, and strife in your hearts, reioyce not, neither be lyers against the trueth.

15 This wisedome descendeth not from aboue, but [is] earthly, sensuall, and deuilish.

16 For where enuing and strife [is,] there [is] sedition, and all maner of euill workes.

17 But the wisedome that [is] from aboue, is first [f] pure, then peaceable, gentle, easie to be entreated, ful of mercy and good fruites without [g] iudging, & without hypocrisie.

18 And the [h] fruite of righteousnes is sowen in peace, of thē that make peace.

d An heape & full measure of all iniquitie.
e The intemperancie of the tongue is as a flame of hell fire.
f Without mixtion & dissimulation.
g And examining things to extremerigour as hypocrites, who onely iustifie themselues, and cōdemne all others.
h So ỹ their life is according to their profession.

## CHAP. IIII.

1 Hauing shewed the cause of all wrong, and wickednesse, and also of al graces & goodnes, 4 He exhorteth thē to loue God, 7 And submit them selues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depende on Gods prouidence.

FRom whence [are] warres and cōtentions among you: are they not hence, [euen] of your lusts, that fight in your members?

2 Ye lust, and haue not: ye enuie, and haue indignation, and cannot obteine: ye fight and warre, and get nothing, because ye aske not.

3 Ye aske, and receiue not because yee aske

2 For the lawe of the members continually fighteth against the lawe of the minde.

aske amisse, that ye might consume it on your lusts.

b He calleth adulterers here after the maner of the Scriptures, them which preferre the pleasures of the world to the loue of God. 1.Iohn 2.15.

4 Ye adulterers & [b]adulteresses, know ye not that the amitie of the world is the enimitie of God? *Whosoeuer therefore will bee a friend of the worlde, maketh himselfe the enemie of God.

c The imagination of mans heart is wicked, Gen.6,5. and 8.21. Pro.3,34. 1.pet.5.5. Ephes.4.27.

5 Doe yee thinke that the Scripture saith in vaine, The [c] spirit that dwelleth in vs, lusteth after enuie?

6 But [the Scripture] offreth more grace, [&] therefore saith, *God resisteth the proud, & giueth grace to the humble.

7 *Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw nere to God, and hee will draw nere to you. Cleanse your handes ye sinners, & purge your hearts, yee wauering minded.

d The Greeke worde signifieth that heauines, which is ioyned with a certaine shamefastnes, as appeareth in the countenance. 1.Pet.5.6.

9 Suffer afflictions, & [d] sorow ye, and weepe: let your laughter be turned into mourning, and [your] ioy into heauines.

10 *Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euill one of another, brethren. Hee that speaketh euill of his brother, or he that condemneth his brother, speaketh euil of the Law, and [e] condemneth the Law: and if thou condemnest the Lawe, thou art not an obseruer of the Law, but a iudge.

e In vsurping the authoritie of iudging, which is due to the lawe.

12 There is one [f] Lawgiuer which is able to saue, & to destroy. *Who art thou that iudgest another man?

f He sheweth that this seuere iudging of others is to depriue God of his authoritie. Rom.14.4.

13 Go to now ye that say, [g] To day or to morow we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,

g We ought to submit our selues to the prouidence of God.

14 (And yet ye can not tell what [shal be] to morrowe. For What is your life? It is euen a vapour that appeareth for a little time, and afterwarde vanisheth away)

Acts.18.21. 1.cor.4.19.

15 For that yee ought to say, *If the Lord will, and, If we liue, wee will do this or that.

h He answereth to them, which said they knewe what was good, but they would not do it.

16 But nowe yee reioyce in your boastings: all such reioycing is euill.

17 Therfore, [h] to him ẏ knoweth how to do well, & doth it not, to him it is sinne.

CHAP. V.

2 He threatneth ẏ wicked rich men, 7 Exhorteth vnto patiẽce, 12 To beware of swearing, 16 One to knowledge his faults to another, 20 And one to labor to bring another to the truth.

a He menaceth them with the vengeance of God, which shal not only make them to weepe, but to houle and dispaire.

GO to nowe, yee rich men: weepe, and [a] howle for your miseries that shall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your gold & siluer is cankred, and the rust of them shalbe a [b] witnes against you, and shal eate your flesh as [it were] fire. *Ye haue heaped vp treasure for the [c] last daies.

b And kindle the wrath of God against you. Rom.2.5.

c To suffice till the end of the world.

4 Behold, the hire of the labourers, which haue reaped your fieldes (which is of you kept backe by fraude) crieth, and the cryes of them which haue reaped, are entred into ẏ eares of the Lord of hostes.

5 Ye haue liued in pleasure on ẏ earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of [d] slaughter.

d Which were the daies of the sacrifices or feasts, whẽ they vsed to banket and feede more abundantly then other dayes.

6 Ye haue condemned [and] haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Behold, the husbandman wayteth for the precious fruite of the earth, and hath lõg patience for it, vntill he receiue the [e] former, and the latter raine.

e Which is when the corne is sowen and a little before it is mowen.

8 Be ye also patient therefore & settle your hearts: for the cõming of the Lord draweth neere.

f Be not grieued nor aske vengeance. Mat.5.34.

9 [f] Grudge not one against another, brethren, least ye be condemned: behold, the iudge standeth before the doore.

g That which must be affirmed, affirme it simply & without otherlikewise ẏ which must be denied: by this he taketh not from the magistrate his authoritie who may require an othe for the maintenãce of iustice, iudgemẽt, and truech.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, & of long patience, which haue spoken in the Name of the Lord.

11 Behold, wee count them blessed which endure. Ye haue heard of the patience of Job, and haue knowen what end the Lord [made.] For the Lorde is very pitifull and mercifull.

12 But before al things, my brethren, *sweare not, neither by heauen, nor by earth, nor by any other othe: but let your [g] yea, be yea, and [your] nay, nay, least ye fall into ‖ condemnation.

‖ Or, hypocrisie

13 Is any among you afflicted? Let him pray. Is any mery? Let him sing.

h The gift of healig was thẽ in the Church. Mar.6.13.

14 Is any sicke amõg you? Let him call for the [h] Elders of the Church, & let them pray for him, & anoynt him with *[i] oyle in the [k] Name of the Lord.

i Which in those daies was a signe of the gift of healing, but now ẏ gift being taken away, the signe is to no vse.

k In calling on the name of the Lord.

15 And the prayer of faith shall saue the sicke, and the Lorde shall raise him vp: and if he haue cõmitted sinne, it shall be forgiuen him.

l Open that which grieueth you, that a remedy may be found: and this is commanded both for him ẏ complaineth, & for him ẏ heareth, that the one should shew his griefe to the other. 1. King. 17.1. ecclus.48.3. luke 4.25.

16 Acknowledge [l] your faultes one to another, & pray one for another, that ye may be healed: for ẏ prayer of a righteous man auaileth much, if it be feruent.

17 *Helias was a man subiect to like passions as we are, and hee prayed earnestly that it might not raine, and it rained

ned not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, & shall hide a multitude of sinnes.

# The first Epistle generall of Peter.

## The Argvment.

He exhorteth the faythfull to deny themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuciled to vs in his Sonne, and haue already receiued it by fayth, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should bee the stumbling stone to the reprobate and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, & to what dignitie God hath called them. After, he entreateth particular poynts, teaching subiects how to obey their gouernours, and seruants their masters, and howe maried folkes ought to behaue themselues. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good yssue their afflictions shall haue, & contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

### CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anewe by the worde of God.

PEter an Apostle of Jesus Christ, to [a] the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the [b] foreknowledge of God ỹ Father vnto sanctificatiõ of the spirite, ‖through [c] obedience and sprinkling of the blood of Jesus Christ: Grace & peace be multiplied vnto you.

3 *Blessed [be] God euen the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Jesus Christ frõ ỹ dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by ỹ power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, though nowe for a season (if neede [g] require) yee are in heauines, through manifold tẽtatiõs,

7 That the triall of your fayth, being much more precious then golde that perisheth (though it be tried with fire) might be founde vnto [your] prayse, and honour and glorie, at the [h] appearing of Jesus Christ:

8 Whome ye haue not seene, and yet loue [him,] in whome nowe, though ye see him not, yet do you beleeue, & reioyce with ioye vnspeakeable and glorious,

9 Receiuing the ‖ ende of your faith, [euen] the saluation of your soules.

10 Of the which saluation the Prophets haue inquired & searched, which prophecied of ỹ grace that should come vnto you,

11 Searching when or what time the Spirit which testifieth before of Christ which was in them, should declare the sufferings [that should come] vnto Christ, and the glorie that should follow.

12 Unto whom it was reuciled, that [i] not vnto themselues, but vnto vs they should minister the things which are nowe shewed vnto you by them which *haue preached vnto you the Gospel by the holy Ghost sent downe frõ heauen, ỹ which things ỹ Angels desire to behold.

13 Wherefore, [k] girde vp the *loynes of your minde: bee sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Jesus Christ,

14 As obedient children, not fashioning your selues vnto ỹ former [m] lustes of your ignorance:

15 But as he which hath called you, is holy, so bee yee holy in *all maner of conuersation,

16 Because it is written, *Be ye holy, for

a Which were Iewes to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectual calling is the formall cause, and the finall cause is our sanctification.

‖Or, vnto obedience.

c To wit, of Christ.

2. Cor. 1. 3. ephe. 1. 3.

d For it is but dead and vaine hope which is without Christ

e Therefore they ought to looke for no earthly kingdome of the Messias.

f At the day of iudgement.

g And needs doth so require when it pleaseth God to lay his crosse vpon his, for to drawe them frõ earthly things & make thẽ partakers of his heauenly graces.

h At his second comming.

‖Or, rewarde.

i Their ministery was more profitable to vs then to them: for we see the things accomplished which they prophecied. Acts. 2. 4.

k Prepare your selues to the Lord. Luk. 12. 35.

l Until his second cõming.

m When you were in ignorance & knewe not Christ.

Luk. 1. 75.

Leui. 11. 44. & 19. 2. & 20. 7.

ned not on the earth for three yeeres and sixe moneths.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.

19 Brethren, if any of you hath erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, & shall hide a multitude of sinnes.

# The first Epistle generall of Peter.

## The Argvment.

He exhorteth the faythfull to deny themselues, and to contemne the world, that being deliuered from all carnall affections and impediments, they may more speedily attaine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reuciled to vs in his Sonne, and haue already receiued it by fayth, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that hee should bee the stumbling stone to the reprobate and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, & to what dignitie God hath called them. After, he entreateth particular poynts, teaching subiects how to obey their gouernours, and seruants their masters, and howe maried folkes ought to behaue themselues. And because it is appointed for all that are godly, to suffer persecutions, he sheweth them what good yssue their afflictions shall haue, & contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

### CHAP. I.

2 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 13 He exhorteth them to a godly conuersation, forasmuch as they are now borne anewe by the worde of God.

PEter an Apostle of Jesus Christ, to [a] the strangers that dwell here & there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

2 Elect according to the [b] foreknowledge of God ỹ Father vnto sanctificatiõ of the spirite, ‖through [c] obedience and sprinkling of the blood of Jesus Christ: Grace & peace be multiplied vnto you.

3 *Blessed [be] God euen the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten vs againe vnto a [d] liuely hope by the resurrection of Jesus Christ frõ ỹ dead,

4 To an inheritance immortall and vndefiled, and that fadeth not away, reserued in [e] heauen for you,

5 Which are kept by ỹ power of God through faith vnto saluation, which is prepared to be shewed in the [f] last time:

6 Wherein ye reioyce, though nowe for a season (if neede [g] require) yee are in heauines, through manifold tẽtatiõs,

7 That the triall of your fayth, being much more precious then golde that perisheth (though it be tried with fire) might be founde vnto [your] prayse, and honour and glorie, at the [h] appearing of Jesus Christ:

8 Whome ye haue not seene, and yet loue [him,] in whome nowe, though ye see him not, yet do you beleeue, & reioyce with ioye vnspeakeable and glorious,

9 Receiuing the ‖ ende of your faith, [euen] the saluation of your soules.

10 Of the which saluation the Prophets haue inquired & searched, which prophecied of ỹ grace that should come vnto you,

11 Searching when or what time the Spirit which testifieth before of Christ which was in them, should declare the sufferings [that should come] vnto Christ, and the glorie that should follow.

12 Unto whom it was reuciled, that [i] not vnto themselues, but vnto vs they should minister the things which are nowe shewed vnto you by them which *haue preached vnto you the Gospel by the holy Ghost sent downe frõ heauen, ỹ which things ỹ Angels desire to behold.

13 Wherefore, [k] girde vp the *loynes of your minde: bee sober, and trust perfectly on the grace that is brought vnto you, by the [l] reuelation of Jesus Christ,

14 As obedient children, not fashioning your selues vnto ỹ former [m] lustes of your ignorance:

15 But as he which hath called you, is holy, so bee yee holy in *all maner of conuersation,

16 Because it is written, *Be ye holy, for

a Which were Iewes to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the materiall cause is Christs obedience, our effectual calling is the formall cause, and the finall cause is our sanctification.

‖Or, vnto obedience.

c To wit, of Christ.

2. Cor. 1. 3. ephe. 1. 3.

d For it is but dead and vaine hope which is without Christ

e Therefore they ought to looke for no earthly kingdome of the Messias.

f At the day of iudgement.

g And needs doth so require when it pleaseth God to lay his crosse vpon his, for to drawe them frõ earthly things & make thẽ partakers of his heauenly graces.

h At his second comming.

‖Or, rewarde.

i Their ministery was more profitable to vs then to them: for we see the things accomplished which they prophecied. Acts. 2. 4.

k Prepare your selues to the Lord. Luk. 12. 35.

l Until his second cõming.

m When you were in ignorance & knewe not Christ.

Luk. 1. 75.

Leui. 11. 44. & 19. 2. & 20. 7.

for I am holy.

17 And if ye call him Father, which without * respect of person iudgeth according to euery mans [n] worke, passe the time of your dwelling here in feare,

18 Knowing þ ye were not redeemed with corruptible things, [as] siluer and gold, frō your vaine conuersation, receiued by the traditions of the [o] fathers,

19 * But with the precious blood of Christ, as of a lambe vndefiled, and without spot.

20 Which was * ordeined before the foundation of the world, but was declared in the [p] last times for your sakes,

21 Which by his meanes do beleeue in God that raised him from the dead, and gaue him glory, that your faith & hope might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirit, to * loue brotherly without feyning, loue one another with a pure heart feruētly,

23 Being borne anewe, not of mortall seede, but of [q] immortall, by the worde of God, which liueth & endureth for euer.

24 For all * flesh [is] as grasse, and al the glory of mā [is] as þ flower of grasse. The grasse withereth, and the flower falleth away.

25 But þ word of the Lord endureth for euer: and this is the worde which is preached among you.

Deut.10.17. rom.2.11. gal.2.6.
n According to þ syncerite of the heart.
o Reade Ezekiel.20.18. 1.Cor.6.20.& 7.23.heb.9.14 1.iohn.1.7. reuel.1.5. Rom.16.25. ephe.3.9.col. 1.26.2.tim.1. 9.tit.1.2.
p When Christ appeared vnto the world, and when the Gospel was preached.
Rom.12.10. ephe.4.2. chap.2.17.
q Therefore we must renounce our former nature. Isa.40.6.ecclus 14.18.iam. 1.10.

## CHAP. II.

1 He exhorteth them to lay aside all vice, 4 Shewing þ Christ is the foundation whereupon they builde. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine frō fleshly lustes. 13 To obey the rulers. 18 Howe seruantes shoulde behaue themselues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

Rom.6.4. ephe.4.23,25. col.3.8.heb. 12.1.
a In this their infancie and newe cōming to Christ, he willeth them to take heede lest for the pure milke, which is the first beginnings of learning the syncere word, they be not deceiued by them which chop & change it, and giue poyson in stead thereof.
‖Or, the milke of vnderstanding which is without deceit.

Wherefore, *laying aside al maliciousnes & all guile, and dissimulation, and enuie, and all euill speaking,

2 As newe borne babes desire [a] the ‖syncere milke of the worde, that ye may growe thereby,

3 If so bee that yee haue tasted howe bountifull the Lord [is.]

4 To whom ye come as vnto a liuing stone disalowed of men, but chosen of God [and] precious.

5 And yee as liuely stones, be made a spirituall house, and holy * Priesthood to offer vp spirituall sacrifices acceptable to God by Jesus Christ.

6 Wherefore it is conteined in þ scripture, * Beholde, I put in [b] Sion a chiefe corner stone, elect and precious: & he that beleeueth therein, shall not be ashamed.

Reue.1.6. Isa.28.16.rom.9.33. b Meaning that God hath appointed Christ to be chiefe and head of his Church.

7 Unto you therefore which beleeue, it is precious: but vnto them which be disobedient, the * stone which the [c] builders disalowed, the same is made the head of the corner,

8 And a * stone to stumble at, & a rocke of offence, euen [to them] which stumble at þ word being disobedient, vnto the which thing they were euen ordeined.

9 But ye are a chosen generation, a [d] royall * Priesthoode, an holy nation, a ‖peculiar people, that ye shoulde shewe foorth the vertues of him that hath called you out of darkenesse into his marueilous light,

10 * Which in time past were not a people, yet [are] now the people of God: which in time past were not vnder mercie, but nowe haue obteined mercie:

11 Dearely beloued, I beseech you, as straungers and pilgrims, * abstaine from fleshly lustes, which fight against the soule,

12 * And haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by [your] * good workes which they shall see, glorifie God in the day of [e] the visitation.

13 * Submit your selues vnto al ‖ maner ordināce of man for the Lords sake, whether it be vnto the King, as vnto the superiour,

14 Or vnto gouernours, as vnto thē that are sent of him, for the punishment of euill doers, and for the praise of them that doe well.

15 For so is the will of God, that by well doing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of maliciousnes, but as the seruants of God.

17 Honour all men: * loue [f] brotherly fellowshippe: feare God: honour the King.

18 * Seruants, bee subiect to your masters with all feare, not onely to the good and courteous, but also to the [g] froward.

19 * For this is thanke worthie, if a man for [h] conscience toward God endure griefe suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faultes, ye take it patiently: but and if when ye doe well, ye suffer [wrong] and take it patiently, this is acceptable to God.

Pſal.118.22. mat.21.42. actes 4.11.
c The Priests, doctors and ancients of the people. Isa.8.14. rom.9.33.
d That is, partakers of Christs Priesthoode & kingdome. Exod.19.6. reue.5.10.
‖Or, gotten by purchase. Hose.2.23. rom.9.25.
Gal.5.16. rom.13.14.
Chap.3.16.
Mat.5.16.
e Your good conuersation shall be as a preparatiue against that day that God shall shewe mercie vnto them & turne them.
Rom.13.1.
‖Or, publike gouernement.
Chap.1.22. rom.12.10.
f With them which acknowledge one selfe Father in heauen. Eph.6.5. col.3.22.
g In all obedience: this must be before our eyes, that we obey in the Lorde: for if any commaund things against God, then let vs answere, It is better to obey God then men.
2.Cor.7.10.
h Knowing that God layeth this charge vpon him.

21 For hereunto ye are called: for Christ also suffred for vs, leauing vs an ensample that ye should followe his steppes.

Isai.53.9. 1.ioh 3.9. 22 *Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not againe: When he suffered, he threatned not, but cõmitted it to him that iudgeth righteously.

Isai.53.5. matth.8.17. 24 *Who his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, shoulde liue in righteousnesse: by whose stripes yee were healed.

25 For ye were as sheepe going astray: but are nowe returned vnto ỹ shepherd and Bishop of your soules.

## CHAP. III.

1 Howe wiues ought to order them selues towarde their husbandes, 3 And in their apparell. 7 The duetie of men toward their wiues. 8 He exhorteth all men to vnitie and loue, 14 And paciently to suffer trouble by the example and benefite of Christ.

Colos.3.18. ephe.5.22. 1.Tim.2.9. Gene.18.11. ‖Or, master. a But willingly do your dutie: for your condition is not the worse for your obedience. 1.Cor.7.3. † By neither keeping them too straite, nor in giuing them too much libertie. c Taking care and praying for her. d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellowe heires together of life euerlasting. e For they can not pray when they are at dissension. Prou.17.13. & 20.22. matt.5.39. rom.12.17. 1.thes.5.15. f God hath made vs when we were his enemies, heires of his kingdome, and shall not we forgiue our brethren a small fault? Psalm.34.13.

LIkewise * let the wiues bee subiect to their husbands that euen they which obey not the word, may without the word bee wonne by the conuersation of the wiues,

2 while they beholde your pure conuersation, which is with feare.

3 *whose apparelling let it not be outward, [as] with broyded heare, & golde put about, or in putting on of apparell.

4 But let ỹ hid man of ỹ heart be incorrupt, with a meeke and quiet spirite, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tier them selues, & were subiect to their husbands.

6 As Sarra obeyed Abraham, and *called him ‖ Syr: whose daughters ye are, whiles ye do well, not being [a] afraid of any terrour.

7 *Likewise ye husbands, dwel with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessell, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: [be] pitifull: [be] courteous,

9 *Not rendring euil for euill, neither rebuke for rebuke: but contrariwyse blesse, knowing that yee are thereunto called, ỹ ye should be [f] heires of blessing.

10 *For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not guile.

11 *Let him eschew euil and do good: let him seeke peace, and followe after it. Isa.1.16.

12 For the eies of the Lord [are] ouer the righteous, and his eares [are open] vnto their prayers: and the face of the Lorde g[is] vpon them that doe euill. g To take vengeance on him.

13 And who is it that wil harme you, if ye followe that which is good?

14 *Notwithstãding blessed [are ye,] if ye suffer for righteousnesse sake. Yea, hfeare not their feare, neither be troubled. Mat.5.10. h That is, when they thinke to make you afraid by their threatnings. Isa.8.13.

15 *But [i] sanctifie the Lorde God in your heartes: and be readie alwayes to giue an answere to euery man ỹ asketh you a reason of the hope that is in you, i Giue him praise and depend on him. Chap.2.12.

16 *[And that] with meekenesse and reuerence, hauing a good cõscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For [it is] better (if the will of God be so) that ye suffer for well doing, then for euill doing. Rom.5.6. heb.9.15,28.

18 *For Christ also hath once suffred for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] Spirite. k By the power of God.

19 By the which [l] he also went, and preached vnto the spirits ỹ [are] in prison l Christ being from the beginning head and gouernor of his Church, came in the dayes of Noe, not in body, which then he had not, but in spirit, and preached by the mouth of Noe for the space of 120. yeeres to the disobedient, which woulde not repent, & therefore are nowe in prison reserued to the last iudgemẽt.

20 Which were in time passed disobedient, when once the long suffering of God abode in ỹ daies of *Noe, while the arke was preparing, wherein few, that is, eight ‖ soules were saued in ỹ water. Gen.6.14. mat.24.38. luke 17.26. ‖Or, persons.

21 To the which also the figure that nowe saueth vs, [euen] Baptisme [agreeth] (not the putting away of ỹ filth of the flesh, but in ‖ that a good conscience maketh request to God) by the resurrection of Jesus Christ, ‖Or, the taking to witnes of a good conscience. Heb.1.3.

22 Which is * at ỹ right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

## CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spende no more time in vice, 7 To be sober and apt to pray. 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

FOr as much then as Christ hath suffred for vs in ỹ flesh, arme your selues likewise with ỹ same [a] minde, [which is,] that he which hath suffered in the flesh, hath ceased from sinne, a Our sanctification standeth in two points, in dying to sinne, and liuing to God.

2 That he hencefoorward should liue (as

‖Or,body. (as much time as remaineth in ỹ ‖ flesh) not after the lustes of men, but after the will of God.

Ephe.4.22. 3 *For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gētiles, walking in wantonnes, lustes, drunkennes, in gluttonie, drinkings, & in abominable idolatries.

4 Wherein it seemeth to them strāge, that ye runne not with them vnto the same excesse of ryote: [therefore] speake they euill [of you.]

5 Which shall giue accountes to him, that is readie to iudge quicke and dead.

6 For vnto this purpose was the Gospell preached also vnto the [b] dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the spirit.

7 Nowe the ende of all things is at hande. Be ye therefore sober, and watching in prayer.

8 But aboue all things haue feruent loue among you: * for [c] loue couereth the multitude of sinnes.

9 *Be ye harberous one to another, without grudging.

10 *Let euery man as he hath receiued the gift, minister the same one to another, as good disposers of the manifold grace of God.

11 If any man speake, [let him talke] as the wordes of God. If any man minister, [let him doe it] as of the abilitie which God ministreth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the firie triall, which is among you to proue you, as though some strāge thing were come vnto you:

13 But reioyce, in as much as ye are partakers of Christes sufferings, that when his glorie shall appeare, ye may be glad and reioyce.

14 *If ye be rayled vpon for the Name of Christ, blessed [are ye:] for the spirit of glorie, and of God resteth vpon you: [which] on their [d] part is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murtherer, or [as] a thiefe, or an euill doer, or as a busie bodie in others mēs matters.

16 But if [any man suffer] as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

‖Or,punishment. 17 For ỹ time [is come,] that ‖ iudgement must begin at *ỹ house of God. If it first [begin] at vs, what shal ỹ end be of thē which obey not the Gospel of God?

Prou.2.21,22. 18 *And if the righteous scarcely be [c] saued, where shall the vngodly and the sinner appeare?

c As concerning this life where he is punished.

19 Wherefore let them that suffer according to the will of God, commit their soules [to him] in well doing, as vnto a faithfull Creator.

## CHAP. V.

2 The duetie of Pastours is to feede the flocke of Christ, and what rewarde they shall haue, if they be diligent. 5 He exhorteth yong persons to submit them selues to the Elders, 8 To be sober, & to watch that they may resist the enemie.

[a] The elders which are among you, I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shall be reuealed,

a By Elders he vnderstandeth all them which preach, teach, or minister in the Church.

‖Or,Christ. ‖Or,which is committed vnto you,or, as much as in you lyeth. 2 Feede the flocke of ‖ God, which ‖dependeth vpon you, caring for it not by constraint, but willingly: not for filthie lucre, but of a readie minde:

3 Not as though ye were Lordes ouer [Gods] heritage, but that ye may be ensamples to the flocke.

4 And whē the chiefe shepherd shall appeare, ye shal receiue an incorruptible crowne of glorie.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man, one to another: *decke your selues inwardly in lowlinesse of minde: for God * resisteth the proude, and giueth grace to the humble. Rom.12.10. Iam.4.6.

6 *Humble * your selues therefore vnder the mightie hande of God, that he may exalt you in due time. Iam.4.10. Psal.55 22. wisd.12.13. mat.6.25. luke 12.22. Luke 22.31.

7 Cast * all your care on him: for he careth for you.

8 Be sober & watch: for *your aduersarie ỹ deuill as a roaring lyon walketh about, seeking whome he may deuoure:

9 Whome resist stedfast in the faith, knowing [b] that the same afflictions are accomplished in your brethren which are in the worlde.

b Nothing commeth vnto vs, which we see not to apperteine to the rest of Christs members: and therfore we ought not to refuse that condition which is common to all the Saints.

10 And the God of all grace, which hath called vs vnto his eternall glorie by Christ Iesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish [you.]

11 To him [be] glorie and dominion for euer and euer. Amen.

12 By Syluanus a faithfull brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of GOD, wherein ye stande.

13 [The

b Although the wicked think this gospell newe, and here you that imbrace it: yet, hath it bene preached to them of time past, which nowe are dead, to the intent ỹ they might haue bene condemned, or dead to sinne in the flesh, and also might haue liued to God in the Spirit, which two are the effect of the Gospell. Prou.10.12.

c As hate moueth vs to reproch our brother when he offendeth vs: so loue hideth and pardoneth the faultes which he committeth against vs, though they be neuer so many. Rom.12.13. heb.13.2. Rom.12.6. phil.2.14. Mat.5.10.

d That is, by the Infidels.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 [The Church] that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the *kisse of loue. Peace [be] with you all which are in Christ Jesus. Amen.

Rom.16.16. 1.cor,16.20. 2.cor,13.12.

# The second Epistle generall of Peter.

## The Argvment.

THe effect of the Apostle here is to exhorte them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they shoulde promes to them selues quietnesse by professing the Gospell, he warneth them both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

### CHAP. I.

4 For as much as the power of God hath giuen the all things perteining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lorde Jesus to be the true Sonne of God, as he himselfe had seene vpon the mount.

SImon Peter a seruant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the [a] righteousnesse of our God and Sauiour Jesus Christ:

a In that he declared him selfe iust and faithfull in accomplishing his promise by Christ.

2 Grace and peace be multiplyed to you, by the knowledge of God and of Jesus our Lorde,

3 According as his [b] godly power hath giuē vnto vs all things ẏ [perteine] vnto [c] life and godlinesse, [d] through the knowledge of him that hath called vs ‖ vnto glorie and vertue.

b He speaketh of Christ as he is God and Sauiour.
c That is, saluation.
d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.
‖ Or, through his glorie.

4 Whereby most great, and precious promises are giuen vnto vs, that by thē ye shoulde be partakers of the [e] godly nature, in that ye flee the corruption, which is in the World through lust.

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth are dead to sinne and are not in the flesh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience godlinesse:

7 And wt godlinesse, brotherly kindnesse: and with brotherly kindnes, loue.

8 For if these thinges be among you, and abounde, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christ.

f Godly maners.

9 For he that hath not these thinges, is blinde, and [g] can not see farre off, and hath forgotten that he was purged frō his olde sinnes.

g The Greeke worde signifieth him, that naturally can not see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblinde.

10 Wherefore, brethren, giue rather diligence to make your calling and election [h] sure: for if ye doe these things, ye shall neuer [i] fall.

h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
i For God will euer vpholde you.

11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauiour Jesus Christ.

12 Wherefore, I wil not be negligent to put you alwayes in remembrance of these thinges, though ẏ ye haue knowledge, & be stablished in ẏ present trueth.

13 For I thinke it meete as long as I am in this [k] tabernacle, to stirre you vp by putting you in remembrance.

14 Seeing I knowe that the time is at hand that I must lay downe this my tabernacle, euen as our Lorde Jesus Christ hath *shewed me.

15 I wil endeuour therfore alwaies, that ye also may be able to haue remembrāce of these things after my departing

16 For we followed not *‖ deceiueable fables whē we opened vnto you the power, and comming of our Lorde Jesus Christ, but with our eyes we sawe his maiestie:

k In this bodie, 2.Cor.5.3,4.
John 21.18.
1.Cor.1.19. and 2.1.
‖ Or, sophisticall and crafty.

17 For he receiued of God the Father honour & glorie, when there came such a voyce to him from the excellent glorie, *This is my beloued Sonne, in whome I am well pleased.

Mat.17.5.

18 And this voyce we heard when it came from heauen, being with him in the [l] holy mount.

l For by Christes presence it was for the time holy.

19 We

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

13 [The Church] that is at Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete ye one another with the *kisse of loue. Peace [be] with you all which are in Christ Jesus. Amen.

Rom.16.16. 1.cor,16.20. 2.cor,13.12.

# The second Epistle generall of Peter.

## The Argvment.

THe effect of the Apostle here is to exhorte them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towards men, moueth them to holinesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being nowe almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towarde heauen, as they be taught by the Gospell, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise the Prophets testified. And least they shoulde promes to them selues quietnesse by professing the Gospell, he warneth them both of troubles which they shoulde susteine by the false teachers, and also by the mockers and contemners of religion, whose maners & trade he liuely setteth forth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to beholde presently the day of his comming, and to preserue them selues vnspotted against the same.

### CHAP. I.

4 For as much as the power of God hath giuen the all things perteining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lorde Jesus to be the true Sonne of God, as he himselfe had seene vpon the mount.

SImon Peter a seruant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the [a] righteousnesse of our God and Sauiour Jesus Christ:

a In that he declared him selfe iust and faithfull in accomplishing his promise by Christ.

2 Grace and peace be multiplyed to you, by the knowledge of God and of Jesus our Lorde,

3 According as his [b] godly power hath giuē vnto vs all things ẏ [perteine] vnto [c] life and godlinesse, [d] through the knowledge of him that hath called vs ‖ vnto glorie and vertue.

b He speaketh of Christ as he is God and Sauiour.
c That is, saluation.
d The summe of our saluation and religion is to be led by Christ to the Father, who calleth vs in the Sonne.
‖ Or, through his glorie.

4 Whereby most great, and precious promises are giuen vnto vs, that by thē ye shoulde be partakers of the [e] godly nature, in that ye flee the corruption, which is in the World through lust.

e We are made partakers of the diuine nature, in that we flee the corruption of the world: or as Paul writeth are dead to sinne and are not in the flesh.

5 Therefore giue euen all diligence thereunto: ioyne moreouer [f] vertue with your faith: & with vertue, knowledge:

6 And with knowledge, temperance: and with temperance, patience: & with patience godlinesse:

7 And wt godlinesse, brotherly kindnesse: and with brotherly kindnes, loue.

8 For if these thinges be among you, and abounde, they will make you that ye neither shall be idle, nor vnfruitfull in the knowledge of our Lorde Jesus Christ.

f Godly maners.

9 For he that hath not these thinges, is blinde, and [g] can not see farre off, and hath forgotten that he was purged frō his olde sinnes.

g The Greeke worde signifieth him, that naturally can not see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblinde.

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h Albeit it be sure in it selfe, forasmuch as God can not change: yet we must confirme it in our selues, by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
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Mat.17.5.

18 And this voyce we heard when it came from heauen, being with him in the [l] holy mount.

l For by Christes presence it was for the time holy.

19 We

m That is, the doctrine of the Prophets.

19 We haue also a most sure [m] Worde of the Prophets, to the which ye doe well, that ye take heede, as vnto a light that shineth in a darke place, vntill the [n] day dawne, and the [o] day starre arise in your heartes.

n A perfecter knowledge thē vnder the law.

o Meaning, Christ the sunne of iustice, by his Gospell. 2.Tim.3.16.

20 * So that ye first knowe this, that no prophecie in the Scripture is of [p] any priuate ‖ motion.

p Commeth not of men.

‖Or, interpretation.

21 For the prophecie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

## CHAP. II.

The prophecieth of false teachers, and sheweth their punishment.

Actes 20.29. 1.tim.4.1. Iude 4.and 18.

BUt * there were false prophets also among the people, euen as there shall be false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon thē selues swift damnation.

‖Or, insolent and wanton.

2 And many shall follow their ‖ damnable wayes, by whome the way of trueth shall be euill spoken of,

a This is euidently seene in the Pope & his Prelates, which by lyes and flatteries sel mēs soules, so that it is certaine that he is not the successour of Simon Peter but of Simon Magus. Iob.4.18. Iude 6. Gen.7.1. Gen.19.24, 25.

3 And through couetousnesse shall they with fayned wordes make [a] merchandise of you, whose iudgement long agone is not farre off, and their damnation sleepeth not.

4 For if God spared not the * Angels, that had sinned, but cast them downe into hell & deliuered them into chaines of darkenesse, to be kept vnto damnation:

5 Neither hath spared the old world, but saued * Noe the eight [person] a preacher of righteousnesse, and brought in the flood vpō the world of ỹ vngodly,

6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after shoulde liue vngodly,

Gen.19.16. 7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,

8 (For he being righteous, and dwelling amōg them, in seeing and hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly out of tentation, and to reserue the vniust vnto the day of iudgement to be punished:

10 And chiefely them that walke after the flesh, in the lust of vncleannesse, and despise the gouernement, [which are] presumptuous, and stande in their owne conceite, and feare not to speake euill of them that are in dignitie.

11 Where as the Angels which are greater both in power and might, * giue not [b] rayling iudgement against them before the Lorde.

1.King.22.22. iob.1.12.

b Albeit the Angels condemne the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.

12 But these, as [c] brute beastes, ledde with sensualitie and made to be taken, & destroyed, speake euill of those thinges which they knowe not, and shall perish through their owne corruption.

c As beasts without reason or wit follow whither nature leadeth them: so these wicked men destitute of the Spirit of God onely seeke to fulfil their sensualitie, and as they are vessels made to destruction, & appointed to this iudgemēt, so they fall into the snares of Satan to their destruction.

13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spottes [they are] and blottes, [d] delighting them selues in their deceiuings, in feasting with you,

d For in your holy feastes they sit as members of the Church, whereas in deede they be but spottes, and so deceiue you, reade Iude 12.

14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearte exercised with couetousnesse, cursed children,

Nom.22.23. iude 11. Iude 12.

15 Which forsaking the right way, haue gone astray, following the way of * Balaam, [the sonne] of Bosor, which loued the wages of vnrighteousnesse.

16 But he was rebuked for his iniquitie: [for] the domme asse speaking with mans voyce, forbade the foolishnesse of the Prophet.

17 * These are welles without water, [and] [c] cloudes caryed about with a tempest, to whome the blacke darkenes is reserued for euer.

e They haue some appearance outwarde, but within they are dry and barren, or at most they cause but a tempest. Iohn 8.34. rom.6.20. Mat.12.45. heb.6.4,5,6. and 10.26, 27.

18 For in speaking swelling wordes of vanitie, they beguile with wantonnesse through the lusts of the flesh them that were cleane escaped from them which are wrapped in errour,

19 Promising vnto them libertie, and are thē selues the * seruants of corruptiō: for of whom soeuer a man is ouercome, euen vnto the same is he in bondage.

20 * For if they, after they haue escaped from the filthinesse of the worlde, through the [f] knowledge of the Lorde, and of the Sauiour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with thē then the beginning.

f Which commeth by hearing the Gospell preached.

21 For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy ‖ commaundement giuen vnto them.

‖Or, doctrine.

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned to his owne vomite: and, The sow that was washed, to the wallowing in the myre.

Prou.26.11.

CHAP.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the worlde shall be. 8 That they prepare them selues thereunto. 16 Who they are which abuse the writings of Saint Paul, and the rest of the Scriptures, 18 Concluding with eternall thankes to Christ Iesus.

THis seconde Epistle I nowe write vnto you, beloued, wherewith [a] I stirre vp, and warne your pure mindes,

a For we fall quickly a sleep and forget that which we are taught.

2 To call to remembrãce the wordes, which were tolde before of the holy Prophets, & also the commandement of vs the Apostles of the Lorde and Sauiour.

1.Tim.4.1. 2.tim.3.1. iude 18.

3 *This first vnderstande, that there shall come in the last dayes, mockers, which will walke after their lustes,

b He meaneth them which had once professed Christian religion, but became afterwarde contemners and mockers, as Epicureans, and Atheists.

4 And say, where is the promes of his comming? for since the fathers dyed, all thinges continue a like from the beginning of the creation.

5 For this they [b] willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

c As touching the beautie thereof, and things which were therein, except them which were in the Arke. Psal.90.4. Ezek.33.11. 1,tim.2.4.

6 Wherefore the [c] worlde that then was, perished, ouerflowed with the water.

7 But the heauẽs and earth, which are nowe, are kept by the same worde in store, and reserued vnto fire against the day of iudgement, and of the destruction of vngodly men.

d He speaketh not here of the secret and eternall counsel of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidden to the banquet.

8 Dearely beloued, be not ignorant of this one thing, that one day is with the Lorde, * as a thousande yeeres, and a thousande yeeres, as one day.

9 The Lorde is not slacke concerning [his] promise (as some men counte slackenesse) but is pacient towarde vs, and * [d] woulde haue no man to perishe, but woulde all men to come to repentance.

10 *But the day of the Lorde will come as a thiefe in the night, in the which the heauens shall passe awaye with a noyse, and the elements shall melt with heate, and the earth with the woorkes, that are therein, shall be burnt vp. Mat.24.44. 1.thess.5.2. reuel.3.3. and 16.15.

11 Seeing therefore that all these thinges must be dissolued, what maner persons ought ye to be in holy conuersation and godlinesse,

12 Looking for, and hasting vnto the comming of the day of GOD, by the which the heauens being on fire, shall be dissolued, and the elements shal melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promes, wherein dwelleth righteousnesse. Isa.65.17. and 66.22. reuel.21.1.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be founde of him in [c] peace, without spot and blamelesse.

15 *And suppose that the lõg suffring of our Lord is saluation, euen as our beloued brother Paul according to the wisedom giuen vnto him wrote to [f] you,

16 As one, that in all [his] Epistles speaketh of these thinges: among the which some things are [g] harde to be vnderstande, which they that are vnlearned and vnstable, ‖ peruert, as they [do] also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing yee knowe these things before, beware, lest ye be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But growe in grace, and in the knowledge of our Lorde and Sauiour Iesus Christ: to him [be] glorie both nowe and for euermore. Amen.

c In quiet conscience. Rom.2.4.

f Albeit his epistles were written to peculiar Churches, yet they conteine a generall doctrine appertaining to all men.

g As no man condemneth the brightenesse of the Sunne because his eye is not able to sustaine the feruentnesse thereof: so the hardnesse which we can not sometime compasse or perfectly vnderstand in the Scriptures, ought not to take away from vs the vse of the Scriptures.

‖ Or, wrest.

# The first Epistle generall of Iohn.

## The Argvment.

After that Saint Iohn had sufficiently declared, howe that our whole saluation doeth consist onely in Christ, least that any man shoulde thereby take a boldenesse to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doeth endeuour him selfe to keepe his commaundements, which thing being done, he exhorteth them to beware of false Prophets, whome he calleth Antichristes, and to trie the spirites. Last of all he doeth earnestly exhorte them vnto brotherly loue, and to beware of deceiuers.

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CHAP.

CHAP. I.

1 True witnes of the euerlasting worde of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

THat which was a from the beginning, which we haue b heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled of ỹ worde c of life,

2 (For the life appeared, and we haue seene it, and beare witnes, and shew vnto you the eternall life, which was d with the Father, and appeared vnto vs)

3 That, [I say,] which we haue seene and heard, declare we vnto you, that ye may also e haue felowship with vs, & that our felowship also may be with the Father, and with his Sonne Iesus Christ.

4 And these thinges write we vnto you, that your ioy may be full.

5 This then is the message, which we haue heard of him, and declare vnto you, that God *is f light, and in him is no darkenes.

6 If we say that we haue felowship with him, and walke in g darkenes, we lie, and doe not truely:

7 But if we walke in the light as he is in the light, we haue felowship h one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 *If we say that we haue no sinne, we deceiue our selues, and trueth is not in vs.

9 If we i acknowledge our sinnes, he is faythfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.

10 If we say we haue not sinned, we make him a liar, and his ‖ worde is not in vs.

a That is, Christ God eternall.
b That is, Christ being man.
c Which giueth life & had it in himselfe, Iohn.1.4.
d Before all beginning.
e The effect of the Gospel is, that we all being ioyned together in Christ by faith should be the sonnes of God, Iohn.8.12.
f The fruits of our faith must declare whether we be ioyned in God or no: for God being the very puritie & light, will not haue felowship with them which lye in sinne and darknesse.
g In an euill conscience and without the feare of God.
h That is, Christ with vs and we with our selues. Hebr.9.14. 1.pet.1.19. reuel.1.5. 1.King.8.46. 2.chro.6.36. prou.20.9. eccles.7.22.
i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners.
‖Or, doctrine.

CHAP. II.

1 Christ is our Aduocate. 10 Of true loue, and howe it is tried. 18 To beware of Antichrist.

MY babes, these things write I vnto you, that ye sinne not: and if any mã sinne, we haue an a Aduocate with the Father, Iesus Christ, the Iust.

2 And he is the reconciliation for our sinnes: and not for ours onely, but also for [the sinnes] of b the whole world.

3 And hereby we are sure that we c knowe him, if we keepe his commandements.

4 He that sayth, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 But he that keepeth his worde, in him is d the loue of God perfect in deede: hereby we knowe that we are in him.

6 He that sayth he remaineth in him, ought euen so to walke, as hee hath walked.

7 Brethren, I write no newe ‖ commandement vnto you: but an olde commandement, which ye haue had from the e beginning: the f olde commandement is the worde, which ye haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light nowe shineth.

9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.

10 *He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenes, & walketh in darknes, and knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 g Litle children, I write vnto you, because your sinnes are forgiuen you for h his Names sake.

13 I write vnto you, fathers, because ye haue knowne him that is from the beginning. I write vnto you, yong men, because ye haue ouercome the ‖ wicked.

14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, Fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the ‖ wicked.

15 Loue not the i world, neither the things that are in the worlde. If any man loue the * world, the loue of the Father is not in him.

16 For all that is in the worlde ([as] the lust of the k flesh, the l lust of the eyes, and the m pride of life) is not of the Father, but is of the worlde.

17 And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euen nowe are there many Antichristes: whereby we knowe that it is the last time.

d Whereby he loueth God: for that to loue God is to obey his word.
‖Or, doctrine.
e When the lawe was giuen.
f Loue thy neighbour as thy selfe, is the olde commandement taught in the law: but when Christ saith, So loue one another as I haue loued you, he giueth a newe commandement onely as touching the forme, but not as touching the nature or substance of the precept. Chap.3.14.
g He nameth al the faithfull, children, as he being their spirituall Father, attributing to old men knowledge of great things, to yong men strength, to children obedience and reuerence to their gouernours.
h For Christs sake.
‖Or, the deuill.
‖Or, the deuill.
i As it is aduersarie to God. Iames 4.4.
k To liue in pleasure.
l Wantonnes,
m Ambition and pride.

a Christ is our onely Aduocate & atonement: for the office of intercession and redemption are ioyned together.
b That is, of them which haue embraced the Gospel by faith in al ages, degrees, and places: for there is no saluation without Christ.
c That is, by faith and so obey him: for knowledge can not be without obedience.

19 [n] They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But [this commeth to passe,] that it might appeare, that they are not all of vs.

n Which seemed to haue bene of our nomber, because for a time they occupied a place in the Church.

20 But ye haue an [o] oyntment from him, that is [p] Holy, and ye haue knowen all things.

o The grace of the holy ghost.
p Which is Christ.

21 I [q] haue not written vnto you, because ye knowe not the trueth: but because ye knowe it, and that no lie is of the trueth.

q In this Epistle which I nowe write vnto you.

22 Who is a liar, but he that denieth that Jesus is [r] Christ? the same is the Antichrist that denieth the Father and the Sonne.

r He that taketh away or diminisheth either of the natures in Christ, or he that confoundeth or separateth them, els he that putteth not difference betwene the person of the Sonne, & also he that beleeueth not to haue remission of sinnes by his onely sacrifice, denieth Christ to be the true Messias.

23 Whosoeuer denieth the Sonne, the same [s] hath not the Father [†].

s Then the infidels worship not the true God.
† But he that confesseth the Sonne, hath also the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shall remaine in you, ye also shall continue in the Sonne, and in the Father.

t Christ communicateth himselfe vnto you, and teacheth you by the holy ghost and his ministers.

25 And this is the promise that he hath promised vs, [euen] eternall life.

26 These things haue I written vnto you, concerning them that deceiue you.

27 But the anoynting which ye receiued of him, dwelleth in you: and ye neede not that any man teache you: but as the same [t] Anointing teacheth you of all things, & it is true, & is not lying, and as it taught you, ye shall abide ‖ in him.

‖ Or, in Christ.

28 And nowe, [u] litle childzen, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.

u By this name ye meaneth the whole Church of Christ in generall.

22 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

## CHAP. III.

1 The singular loue of God towarde vs, 7 And howe we agaime ought to loue one another.

a Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

[Behold], what loue the Father hath shewed on vs, that we should be [a] called ỹ sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

b That is, Christ.
c As ỹ members and head are, which make one perfect body.

2 Dearely beloued, nowe are we the sonnes of God, but yet it doeth not appeare what we shall be: and we knowe that when [b] he shall appeare, we shalbe [c] like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth himselfe, euen as hee is pure.

4 Whosoeuer [d] cõmitteth sinne, transgresseth also the Lawe: for sinne is the transgression of the Lawe.

d That is, in whom sinne doth reigne, so that he seeketh not to be sanctified. Isa. 53.4,9. 1.pet.2.22.

5 And ye knowe that he appeared that he might * take away our sinnes, and in him is no sinne.

6 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

7 Litle childzen, let no man deceiue you: he that doeth righteousnesse, is righteous, as he is righteous.

8 He that * committeth sinne, is of the deuil: for the deuil sinneth from the [e] beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.

Iohn.8.44.

e As appeared by Adam.

9 Whosoeuer is borne of God, sinneth not: for his [f] seede remaineth in him, neither can he [g] sinne, because he is borne of God.

f Which is the holy Ghost.
g He cannot be vnder the power of sinne because ỹ spirit of God correcteth his euil and corrupt affections.

10 In this are the childzen of God knowen, and the childzen of the deuill: Whosoeuer doeth not righteousnes, is not of God, neither he that [h] loueth not his brother.

h He desceadeth from the first table of the cõmandements to the second. Iohn 13.34 & 15.12. Gene.4.8.

11 For this is ỹ message that ye heard from the beginning, that * we should loue one another.

12 Not as * Cain which was of the wicked, & slewe his brother: and wherefore slewe he him? because his owne workes were euil, & his brothers good.

13 Marueile not, my brethren, though the world hate you.

14 We knowe that we are translated from death vnto life, because we [i] loue the brethren: * he that loueth not [his] brother, abideth in death.

i This loue is the spirituall fruite of our faith, & a certaine signe of our regeneration. Chap.2.10. leui.19.17,18. Iohn 15.13. ephes.5.2. Luke 3.11.

15 Whosoeuer hateth his brother, is a manslayer: and ye knowe that no manslayer hath eternall life abiding in him.

16 * Hereby haue we perceiued loue, that he layde down his life for vs: therefore we ought also to lay downe [our] liues for the brethren.

k Which is not the cause, wherefore we are the sonnes of God, but a most certaine signe.

17 * And whosoeuer hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

l If our conscience being guiltie of any thing, be able to cõdemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.

18 My litle childzen, let vs not loue in worde, neither in tongue [onely,] but in [k] deede and in trueth.

19 For thereby we know that we are of the trueth, and shal before him assure our hearts.

20 For if our [l] heart condemne vs, God

God is greater then our heart, and knoweth all things.

21 Beloued, if our heart condemne vs not, then haue we boldnesse towarde God.

22 *And whatsoeuer we aske, we receiue of him, because we keepe his commaundements, and doe those thinges which are pleasing in his sight.

23 *This is then his commaundement, That we beleeue in the Name of his Sonne Jesus Christ, and loue one another, as he gaue commandement.

24 *For he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, [euen] by the Spirit which he hath giuen vs.

## CHAP. IIII.

1 Difference of spirits. 2 Howe the Spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.

DEarely beloued, beleeue not euery spirit, but trie the [a] spirits whether they are of God: for many false prophets are gone out into the worlde.

2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Jesus [b] Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Jesus Christ is come in the flesh, is not of God: but this is the [spirit] of Antichrist, of whome ye haue heard, howe that he should come, and [c] nowe already he is in the worlde.

4 Litle children, ye are of God, and haue ouercome them: for greater is he that is in you, then [d] he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, *he that knoweth God, [c] heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, & the spirit of errour.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, & knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 *In [f] this appeared the loue of God toward vs, because God sent his onely begotten Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne [to be] a [g] reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

12 *No man hath seene God at any time. If we loue one another, God dwelleth in vs, & his loue is perfect in vs.

13 Hereby knowe we that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.

14 And we haue seene, and doe testifie, that the Father sent the Sonne [to be] the Sauiour of the world.

15 Whosoeuer [h] confesseth that Jesus is the Sonne of God, in him dwelleth God, and he in God.

16 And we haue knowen, and beleeued the loue that God hath ‖ [i] in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we should haue boldnes in the day of iudgement: for as he is, euen so are we in this world.

18 There is no [k] feare in loue, but perfect loue casteth out feare: for feare hath painefulnes: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

20 If any man say, I loue God, and hate his brother, he is a liar: for [l] how can he that loueth not his brother whom he hath seene, loue God whom he hath not seene?

21 *And this commaundement haue we of him, that he which loueth God, should loue his brother also.

## CHAP. V.

1, 10, 13 Of the fruites of fayth. 14, 20 The office, authoritie and diuinitie of Christ. 21 Against images.

WHosoeuer beleeueth that Jesus is the Christ, is [a] borne of God, and euery one that loueth him which begate, loueth him also which is begotten of him.

2 In this we knowe that we loue the children of God, when we loue [b] God, and keepe his commandements.

3 For this is the loue of God that we keepe his commaundements: and his *commandements are not [c] grieuous.

4 For all that is borne of God, ouercommeth the worlde: and this is the victorie that ouercommeth the worlde, [euen] our fayth.

5 *Who is it that ouercommeth the worlde, but he which beleeueth that Jesus is the Sonne of God?

a Them which boast that they haue the spirit to preach or prophecie.

b Who being very God came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, els not.

c He began to builde the mysterie of iniquitie.

d Satan the prince of the world.

John 8.47.

c With pure affection and obedience.

John 3.16.

f Trueth it is, that God hath declared his loue in many other things, but herein hath passed al other.

g By his onely death.

John 1.18. 1.tim.6,16.

h So that his confession procedeth of fayth.

‖ Or, towarde vs.

i By inspiring it into vs.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them which beare his image. John 13.34. and 15.12.

a As regenerate by the vertue of his Spirit.

b The loue of God must goe before, or els we can not loue aright.

Mat.11.30.

c They are easie to the sonnes of God which are led with his Spirit: for they delight therein. 1.Cor.15.57.

God is greater then our heart, and knoweth all things.

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6 This is that Jesus Christ that came by [d] Water [e] and blood, not by Water onely, but by Water and blood: and it is the [f] spirit, that beareth witnes: for the Spirit is [g] trueth.

7 For there are three, which beare record in heauen, the Father, the Worde, and the holy Ghost: and these three are one.

8 And there are three, which beare recorde in the earth, the spirite and the water and the blood: and these three agree in one.

9 If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which he testified of his Sonne.

10 *He that beleeueth in the Sonne of God, hath the witnesse [†] in himselfe: he that beleeueth not God, hath made him a lyar, because hee beleeued not the recorde, that God witnessed of his Sonne.

11 And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his Sonne.

12 He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.

13 These things haue I written vnto you, that beleeue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue in the Name of the Sonne of God.

14 And this is the assurance that we haue in him, *that if we aske any thing according to his will, he heareth vs.

15 And if we knowe that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him.

16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him life for them that sinne not [h] vnto death. *There is a sinne [i] vnto death: I say not that thou shouldest pray for it.

17 All vnrighteousnesse is sinne, but there is a sinne not vnto death.

18 We know that whosoeuer is borne of God, [k] sinneth not: but he that is begotten of God, [l] keepeth himselfe, and the [m] wicked [n] toucheth him not.

19 We know that we are of God, and the whole world [o] lieth in wickednesse.

20 But we knowe that the Sonne of God is *come, & hath giuen vs a minde to knowe him, which is true: and we are in him that is true, [that is,] in his Sonne IESVS Christ: this same is very [p] GOD, and eternall life.

21 Babes, keepe your selues from [q] idoles. Amen.

d That is, regeneration.
e The water and blood that came out of his syde, declare that we haue our sinnes washed by him, and he hath made full satisfaction for the same.
f Our minde inspired by the holy Ghost.
g Which testifieth to our hearts, that we be the children of God.
Iohn 3.36.
† Of God.
Mat.7.7.& 21.22.chap.3.22.
h Although euery sinne be to death, yet God through his mercy pardoneth his in his Sonne Christ.
Mat.12.31. mar.3.29. luke 12.10.
i As theirs is whome God doth so forsake þ they fall into vtter despaire.
k Giueth not himselfe so ouer to sinne, that he forgetteth God.
l Taketh heed þ he sinne not.
m That is, Satan.
n With a mortall wound.
o That is, all men generally, as of themselues lye as it were buried in euill.
Luke 24.45.
p Christ very God.
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

# The seconde Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceyuers as denie that Jesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Jesus our Sauiour.

THe Elder to the ‖ elect Lady, and her children, whome I loue in [a] the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the truethes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, & from the Lord Jesus Christ the Sonne of the Father, with [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as we haue receiued a commaundement of the Father.

5 And nowe beseech I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we *loue one another. Iohn 15.12.

6 And this is the loue, that we should walke after his ‖ commaundements. This commaundement is, that as ye haue heard from [þ] beginning, ye should walke in it.

7 For many deceiuers are entred into the worlde, Which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 Looke to your selues, that we [d] lose not the things which we haue done, but that we may receyue a full reward.

9 Whosoeuer [e] transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

‖ Or, worthie, and noble.
a According to goodnesse and not with any worldly affection.
b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods worde.
‖ Or, doctrine.
d By suffring our selues to be seduced.
e He that passeth the limits of pure doctrine.

10 If

6 This is that Jesus Christ that came by [d] Water [e] and blood, not by Water onely, but by Water and blood: and it is the [f] spirit, that beareth witnes: for the Spirit is [g] trueth.

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n With a mortall wound.
o That is, all men generally, as of themselues lye as it were buried in euill.
Luke 24.45.
p Christ very God.
q Meaning, from euery forme and fashion of thing which is set vp for any deuotion to worship God.

# The seconde Epistle of Iohn.

He writeth vnto a certaine Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of such deceyuers as denie that Jesus Christ is come in the flesh, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to doe with them that bring not the true doctrine of Christ Jesus our Sauiour.

THe Elder to the ‖ elect Lady, and her children, whome I loue in [a] the trueth: and not I onely, but also all that haue knowen the trueth,

2 For the truethes sake which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, & from the Lord Jesus Christ the Sonne of the Father, with [b] trueth and loue.

4 I reioyced greatly, that I founde of thy children walking [c] in trueth, as we haue receiued a commaundement of the Father.

5 And nowe beseech I thee, Ladie, (not as writing a newe commandement vnto thee, but that same which we had from the beginning) that we *loue one another. Iohn 15.12.

6 And this is the loue, that we should walke after his ‖ commaundements. This commaundement is, that as ye haue heard from [þ] beginning, ye should walke in it.

7 For many deceiuers are entred into the worlde, Which confesse not that Jesus Christ is come in the flesh. He that is such one, is a deceyuer and an Antichrist.

8 Looke to your selues, that we [d] lose not the things which we haue done, but that we may receyue a full reward.

9 Whosoeuer [e] transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.

‖ Or, worthie, and noble.
a According to goodnesse and not with any worldly affection.
b We cannot receiue the grace of God, except we haue the true knowledge of him, of the which knowledge loue proceedeth.
c According to Gods worde.
‖ Or, doctrine.
d By suffring our selues to be seduced.
e He that passeth the limits of pure doctrine.

10 If

Rom.16.17. f Haue nothing to doe with him, neither shewe him any signe of familiaritie or acquaintance.

10 If there come any vnto you, and bring not this doctrine, *receiue him not to house, neither bid him, f God speede.
11 For hee that biddeth him, God speede, is partaker of his euil deedes. Although I had many things to write vnto you, yet I would not [write] with paper and ynke: but I trust to come vnto you, and speake mouth to mouth, that our ioy may be full.
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# The thirde Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

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5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to b strangers,
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7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
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# The generall Epistle of Iude.

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# The Reuelation ‖ of Iohn the Diuine.

‖ Or, declared to Iohn.

## The Argvment.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed,

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## The Argvment.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those prophecies, which were written before, but should be fulfilled after the comming of Christ, adding also such things as should be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set foorth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things hee reproueth: the prouidence of God for his elect, and of their glorie and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed,

destroyed, but the Lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set forth, whose time and power notwithstanding is limitted, and albeit that hee is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length hee shalbe destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God will permit this Antichriit, and strumpet vnder colour of faire speach and pleasant doctrine to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoide this harlots flatteries, and bragges, whose ruine without mercie they shall see, and with the heauenly companies sing continual praises: for the Lambe is married: the worde of God hath gotten the victorie: Satan that a long time was vntied, is nowe cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy Citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glorie. Reade diligently: iudge soberly, and call earnestly to God for the true vnderstanding hereof.

## CHAP. I.

1 The cause of this reuelation. 3 Of them that reade it. 4 John writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

THe [a] reuelation of IESVS CHRIST, which [b] God gaue vnto him, to shewe vnto his seruantes thinges which must shortly be [c] done: which he sent, and shewed by his Angel vnto his seruant John,

2 Who bare recorde of the worde of God, [f] of the testimonie of Jesus Christ, and of all things that he saw.

3 Blessed [is hee] that readeth, and they that heare the wordes of this [d] prophesie, and keepe those thinges which are written therein: for the time is [c] at hande.

4 John, to the [f] seuen Churches which are in Asia, Grace [be] with you, and peace from him, which * is, and which was, and which is to come, and from the [g] seuen Spirits which are before his Throne,

5 And from Jesus Christ, which is a *faithfull witnesse, [and] * the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his *blood,

6 And made vs * Kings and Priestes vnto God euen his Father, to him [be] glorie, and dominion for euermore, Amen.

7 Beholde, he cōmeth with * cloudes, and euery eye shall see him: [yea,] euen they which [h] pearced him through: and all kinreds of the earth shall waile ‖ before him, Euen so, Amen.

8 I *am [i] Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, [euen] the Almightie.

9 I John, euen your brother, and companion in tribulation, and in the kingdome and patience of Jesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Jesus Christ.

10 And I was [rauished] in spirite on [k] the Lords day, and heard behinde mee a great voyce, as it had bene of a trumpet,

11 Saying, I am [l] Alpha and Omega, the first and the last: and that which thou seest, write in a booke, and sende it vnto the [m] seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamus, and vnto Thyatira, and vnto Sardi, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the [n] voyce, that spake with me: and when I was turned, I sawe [o] seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the [p] Sonne of man, clothed with a garment [q] downe to the feete, and girde about [r] the pappes with a golden girdle.

14 His head, & heares [were] [s] white as white wooll, [and] as snowe, and his eyes [were] as [t] a flame of fire.

15 And his feete like vnto ‖ fine [u] brasse, burning as in a fornace: and his [x] voyce as the sound of many waters.

16 And he had in his right hand seuen [y] starres: and out of his mouth went a [z] sharpe two edged sworde: and his face [shoone] as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete as * dead: then hee layed his right [a] hand vpon mee, saying vnto mee, Feare not: I am the *[b] first and the last,

18 And am aliue, but I was dead: and behold, I am aliue for euermore, Amen: and I haue the [c] keyes of hell & of death.

a Of things which were hid before.
b Christ receiued this reuelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lord and God reuealed it to John his seruant by the ministerie of his Angell, to the edification of his Church.
c To the good and bad.
d Which expoundeth the old Prophets, and sheweth what shall come to passe in the newe Testament.
e And began euen then.
f Meaning, the Church vniuersall. Exod.3.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whome after he calleth the hornes & eyes of the Lambe, Chap.5.6. In a like phrase Paul taketh God and Christ, and the Angels to witnesse, 1. Timoth.5.21. Psalm.89.37. 1.Corinth.15.20, 21. colos.1.18. Hebr.9.14. 1.peter 1.19. 1.iohn 1.7,9. 1. Peter 2.5. Matth.24.30. isai.3.14. iude 14.
h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. ‖ Or, for him. Chap.21.6. and 22.13.
i Alpha and Omega are the first and the last letters of the a, b, c, of the Greekes.
k Which some call sunday: Saint Paul the first day of the weeke, 1. Cor.16.2. act. 20.7. and it was established after that the Iewes Sabbath was abolished.
l I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and he that shall remaine when all things shall perish, euen I am the eternall God.
m Of the which some were fallen: others decayed: some were proude: others negligent: & that he sheweth remedie for all.
n That is, him whose voyce I heard.
o Meaning the Churches.
p Which was Christ ỳ head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the lopnes.
s To signifie his wisedome, eternitie and diuinitie.
t To see the secrets of the heart.
‖ Or, Alcumine.
u His iudgements and
wayes are most perfect. x Both because all nations praise him, and also his worde is heard and preached through the worlde. y Which are the pastors of the Churches. z This sword signified his word and the vertue thereof, as is declared, Hebr.4.12. Dan.10.8,9. a To comforte me. Isai.41.4. and 44.6.
b Equall God with my Father, and eternall. c That is, power ouer them.

19 Write the things which thou hast seene, and the things which are, and the things which shall come here [d] after.

d In the latter dayes.

20 The mysterie of the seuen starres which thou sawest [e] in my right hande, and the seuen golden candlestickes, [is this,] The seuen starres are the [f] Angels of the seuen Churches: and the seuen candlesticks which thou sawest, are the seuen Churches.

e In my protection.

f That is, the ministers, Mal. 2, 7.

## CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience, and amendement: 5.14. 20. 23 As well by threatnings, 7.10.17.26 As promises of rewarde.

Vnto the [a] Angel of the Church of Ephesus write, These things saith hee that [b] holdeth the seuen starres in his [c] right hand, and [d] walketh in the middes of the seuen golden candlestickes.

a To the pastor or minister which are called by this name, because they are Gods messengers, and haue their office common with Iesus Christ, who also is called an Angell.

b Read Chap. 1.13.

c In his protection.

d According to his promes, Matth. 28.20. he will be with them to the ende of the worlde.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not forbeare them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them lyers.

3 And thou hast suffred, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Neuertheless, I haue [somewhat] against thee, because thou hast left thy first [e] loue.

e The first loue that thou haddest toward God and thy neighbour at the first preaching of the Gospel.

5 Remember therefore from whence thou art fallen, & repent, and do the first workes: or els I will come against thee shortly, & will remoue thy [f] candlesticke out of his place, except thou amende.

f The office of the Pastor is compared to a candlestick or lampe, forasmuch as he ought to shine before men.

6 But this thou hast, that thou hatest the workes of the [g] Nicolaitans, which I also hate.

g These were heretikes which held that wiues should be common, & as some thinke, were named of one called Nicolas, of whom is written, Actes 6.5. which was chosen among the Deacons.

7 Let him that hath an eare, heare, what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of [h] life, which is in the middes of the Paradise of God.

h Meaning the life euerlasting: thus by corporall benefits, he raiseth them vp to consider spirituall blessings.

8 And vnto the [i] Angel of the Church of the Smyrnians write, These things saith he that is first, and last, which was dead, and is [k] aliue.

i This is thought to be Polycarpus, who was minister of Smyrna, 86. yeres as he himselfe confessed before Herodes, when as he was led to be burned for Christes cause.

k The eternal Diuinitie of Iesus Christ is here most plainly declared, with his manhood and victorie ouer death, to assure his that they shall not be ouercome by death.

9 I know thy workes and [l] tribulation, and pouertie, (but thou art [m] riche) and [I know] the blasphemie of them, which say they are Iewes, & [n] are not, but [are] the Synagogue of Satan.

l This was the persecution vnder the Emperour Domitian.

m In spirituall treasures.

n They are not Abrahams children according to the faith,

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the [o] deuill shall cast some of you into prison, that ye may be [p] tryed, and ye shal haue tribulation [q] ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

o Here he nameth the author of all our calamitie, incouraging vs manfully to fight against him, in promising vs the victorie:

p The ende of affliction is, that we may be tryed and not destroyed.

q Signifying many times as Gen. 31.41. nom. 14.22, although there shalbe comfort and release.

11 Let him that hath an eare, heare what the spirit saith to the Churches. He that ouercommeth, shall not be hurt of the [r] seconde death.

r The first death is the naturall death of the body, the second is the eternall death: from the which all are free that beleue in Iesus Christ, Iohn 5.24.

12 And to the Angell of the Church which is at Pergamus write, This saith he which hath the sharpe [s] sworde with two edges.

s The word of God is the sword with two edges, Heb. 4.12.

13 I know thy workes and where thou dwellest, [euen] where Satans [t] throne is, and thou keepest my Name, and hast not denied my faith, [u] euen in those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

t All townes and countries where Gods word and good liuing is banished, are the throne of Satan, and all those places where the word is not preached syncerely, nor maners aright reformed.

14 But I haue a fewe things against thee, because thou hast there them that maintaine the [x] doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

u In the verie heate of persecution and slaughter of the martyrs they continued in the pure faith, and therefore are commended after a sort.

x All such are like counsellours to Balaam, which for lucre perswade to idolatrie or whoredome. Nomb. 23.14. and 25.1.

15 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or els I wil come vnto thee shortly, and will fight against them with the sword of my mouth.

17 Let him that hath an eare, heare what the spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is [y] hid, & will giue him a [z] white stone, and in the stone a [a] newe name written, which no man knoweth sauing he that receiueth it.

y And not common to all.

z Such a stone was wont to be giuen to them that had gotten any victorie or prise, in signe of honour, and therefore it signifieth here a token of Gods fauour and grace: also it was a signe that one was cleared in iudgement.

a The new name also signifieth renoume and honour.

18 ¶ And vnto the Angell of the Church which is at Thyatira write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fire, and his feete like ‖ fine brasse.

‖ Or, Alcumine.

19 I know thy workes and thy loue, and [b] seruice, and faith, and thy patience, and thy workes, and that [they are] mo at the last then at the first.

b To helpe the Saints. 1.King. 16,31.

20 Notwithstanding, I haue a fewe things against thee, that thou sufferest the woman * [c] Iezabel, which calleth

c As that harlot Iezabel maintained strange religion, and exercised crueltie against the seruants of God, so are there among them that doe the like.

her

her selfe a Prophetesse, to teache and to deceiue my seruãts to make them commit fornication, and to eate meates sacrificed vnto idoles.

21 And I gaue her space to repent of her fornication, and she repented not.

22 Beholde I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death: and all the Churches shall knowe that I am he which ' searche the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

24 And vnto you I say, the rest of them of Thyatira, as many as haue not this learning, neither haue knowen the ' deepenesse of Satan (as they speake) I will put vpon you none other burden.

25 But that which ye haue alreadie, holde fast till I come.

26 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

27 " And hee shall rule them with a rodde of yron: and as the vessels of a potter, shall they be broken.

28 Euen as I receiued of my Father, so will I giue him the morning starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

## CHAP. III.

*He reboketh the Churches of negligence to the true profession of feare, and to watching, 12 With promes to them that ouercome.*

AND write vnto the Angell of the Church which is at Sardi, These things saith hee that hath the seuen spirits of God and the seuen starres, I knowe thy workes: for thou hast a name that thou liuest, but thou art dead.

2 Bee awake and strengthen the things which remaine, that are ready to die: for I haue not found thy workes perfite before God.

3 Remember therefore, howe thou hast receiued and heard, and holde fast, and repent. " If therefore thou wilt not watch, I will come on thee as a theefe, and thou shalt not know what houre I will come vpon thee.

4 Notwithstanding thou hast a fewe names yet in Sardi, which haue not defiled their garments: and they shall walke with me in white: for they are worthie.

5 He that ouercommeth, shall be clothed in white aray, and I will not put out his name out of the ' Booke of life, but I will confesse his Name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, These things saith hee that is holye and True, which hath the ' ' keye of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I knowe thy workes: beholde, I haue set before thee an open ' doore, and no man can shut it: for thou hast a litle strength and hast kept my worde, and hast not denied my Name.

9 Beholde, I will make them of the Synagogue of Satan, which call themselues Iewes and are not, but doe lie: beholde, I say, I will make them, that they shal come and worship before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy ' crowne.

12 Him that ouercommeth, will I make a pillar in ' Temple of my God, and he shall go no more out: and I will write vpon him the Name of my God, and the name of the cite of my God, which is the newe Jerusalem, which commeth downe out of heauē from my God, and I will write vpon him, my newe Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith ' Amen, the faythfull and true witnesse, the ' beginning of ' creatures of God.

15 I know thy workes, that thou art neither colde nor hote: I would thou were colde or hote.

16 Therefore, because thou art luke warme and neither colde nor hote, it will come to passe, that I shall spewe thee out of my mouth.

17 For

a They that consent to inuitate and false doctrine commit to fornication, whereof is a token to goyall whoredome, Hosea. 1. 7.

c Them that followe her leaues.

1 Sam. 16. 7. psal. 7. 9. Ier. 17. 10. & 20. 12. Reuel. 2. 23.

' The false teachers vnderstoode not the true doctrine of this name, as though it cõtained some deepe knowledge of secret thinges, and vnlaw full doctrines, but in deede they were the very ministers of Satan, Reuel. 2. 9.

d Deut. 28. 1. Esay. 60. 12. Reuel. 12. 5. & 19. 15.

e Psal. 2. 9.

f Matth. 25. 29. Luke. 19. 26.

1 The minister hereby vnderstoode, is greatly to be good fruites to be in deed

Deut. 16. 15. 1. Thess. 5. 2. Peter. 3. 10.

10. pe. 3. 10.

h Shewing by confirmation to stablish vs, and continuing there in perfitnesse with out fault

i Chap. 2. 22. Reuel. 2. 27. Psal. 2. 9.

k Christ saith he will confesse the name of such before his father, to shew that he will neuer renounce or put out such out of the booke of life.

l Christ bids to hold fast the kingdome of God.

m I will cause them my Saints to haue a blessed residence, and to be bound to God, and to his house Christ.

n Let no man take from thee the true knowledge of God: for such are the ornaments of the Church, and the true riches, which are neuer taken away, but the crowne, Ephel. 4. 7. 1. Peter. 1. 19.

o That is, creatures of God. 2 In whom all creatures haue their true ground

17 For thou sayest, I [i] am rich and increased with goods, and haue [k] neede of nothing, and knowest not howe thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsell thee to buie of me golde tryed by the fire, that thou mayest be made riche, & white rayment, that thou mayest be clothed, and that thy filthie nakednes do not appeare: and [l] anoint thine eyes with eye salue, that thou mayest see.

19 As many as I loue, I *rebuke and chasten: be [m] zealous therefore and amende.

20 Beholde, I stand at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will supper with him, and hee with me.

21 To him that ouercommeth, will I grant to sitte with me in my [n] throne, euen as I ouercame, and sitte with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit sayth vnto the Churches.

i Perswading thy selfe of that which thou hast not.
k Thus the hypocrites boast of their owne power and doe not vnderstand their infirmities to seeke to Christ for remedie.
l Suffer the eyes of thine vnderstanding to be opened. Pro. 30.1. Eph. 1.18.
m Nothing more displeaseth God then indifferencie and coldnesse in religion, and therefore he will spewe such out as are not zealous and feruent.
n In my seate royall, and to be partaker of mine heauenly ioyes.

## CHAP. IIII.

1 The vision of the maiestie of God. 2 Hee seeth the throne, and one sitting vpon it, 8 And xxiiii. seates about it with xxiiii. elders sitting vpon them, and foure beastes praysing God day and night.

a Before that he make mention of ỹ great afflictions of the Church, he setteth foorth the maiestie of God, by whose will, wisdome, and prouidẽce all things are created, and gouerned, to teache vs patience.
b He describeth the diuine and incomprehensible vertue of God the Father, as chap. 5.6. and the Sonne who is ioyned with him.
c By these are meant, all the holy companie of the heauens.
d From the throne of the Father, and the Sonne proceedeth the holy Ghost, who hauing all but one throne, declare the vnitie of the Godhead.
e The holy Ghost is as a lightning vnto vs that beleeue, and as a fearefull thunder to the disobedient.

AFter this I looked, and beholde, a [a] doore was open in heauen, and the first voyce which I heard, was as [it were] of a trumpet talking with me, saying, Come vp hither, and I will shew thee things which must be done hereafter.

2 And immediatly I was [rauished] in the spirit, and beholde, a throne was set in heauen, & one sate vpon ỹ throne.

3 And [b] he that sate, was to looke vpon, like vnto a iasper stone, and a sardine, & there [was] a raineboWe rounde about the throne in sight like to an emeraude.

4 And round about ỹ throne [were] foure and twentie seates, and vpon the seates I saWe [c] foure and twentie Elders sitting, clothed in White raiment, & had on their heads crowNes of golde.

5 And out of the throne [d] proceeded [e] lightnings, and thundrings, & voyces, and there Were seuen lampes of fire, burning before the throne, Which are the seuen spirits of God.

6 And before the throne there [was] a [f] sea of glasse like vnto [g] crystall: and in the ‖ mids of the throne, and rounde about the throne [were] foure [h] beastes full of eyes before and behinde.

7 And the first beast [was] like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast [was] like a flying egle.

8 And the foure beastes had eche one of them sixe Winges about him, and they Were full of eyes Within, and they ceased not day nor night, saying, i* Holy, holy, holy Lord God almightie, Which Was, and Which is, and Which is to come.

9 And When those beastes gaue glorie, and honour, and thankes to him that sate on the throne, Which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on ỹ throne, and worshipped him, that liueth for euermore, [k] and cast their crowNes before the throne, saying,

11 Thou art * worthie, O Lorde, to receiue glory and honour, and power: for thou hast created all things, and for thy Willes sake they are, and haue bene created.

f The worlde is compared to a Sea, because of the changes and vnstablenes.
g It is as cleare as christall before the eyes of God, because there is nothing in it so litle that is hid from him.
‖ Or, vnder the throne.
h They are called Cherubins, Eze. 10.20.
i We are hereby taught to giue glorie to God in all his workes. Isai 6.3.
k They will chalenge no authoritie, honor nor power before God. Chap. 5.22.

## CHAP. V.

1 He seeth the Lambe opening the booke, 8. 14 And therefore the foure beastes, the xxiiii. elders, and the Angels prayse the Lambe, and doe him worship 9 For their redemption and other benefites.

AND I saW in the right hand of him that sate vpon the throne, [a] a Booke Written Within, and on the backeside, sealed With [b] seuen seales.

2 And I saWe a strong Angel, Which preached With a loude voyce, Who is Worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, Was able to open the Booke, neither to looke thereon.

4 Then I Wept much, because no man Was found Worthie to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders said vnto me, Weepe not: beholde, the * Lyon Which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the Booke, and to loose the seuen seales thereof.

6 Then I beheld, and lo, in the mids of the throne, and of the foure beastes, and in the middes of the Elders, stoode a [c] Lambe as though he had bene killed, Which

a A similitude take of earthly princes, which iudge by bookes and Writings: and here it doth signifie all the counsels and iudgements of God, which are onely knowen to Christ the Sonne of Dauid, vers. 5.
b That is, many.

Gen. 49.9.

c This vision confirmeth the power of our Lorde Iesus, which is the Lambe of God that taketh away the sinne of the worlde.

Which had [d] seuen hornes, and [e] seuen eyes, which are the seuen spirits of God, sent into all the worlde.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when hee had taken ỹ Booke, the foure beastes, and the foure & twentie Elders fell [f] downe before ỹ Lambe, hauing euery one harpes and golden vialles ful of odours, which are the [g] prayers of the Saints.

9 And they sung a newe song, saying, Thou art worthie to take the Booke, and to open the seales thereof, because thou wast killed, and hast [h] redeemed vs to God by thy blood out of euery kindred, and tongue, and people, and nation,

10 And hast made vs vnto our God *Kings and Priestes, & We shal [i] reigne on the earth.

11 Then I behelde, & heard the voyce of many Angels rounde about the throne, and [about] the beastes and the Elders, and there [were] * thousande thousands,

12 Saying with a loude voyce, Worthie is the * Lambe that was killed to receiue power and riches, and wisdome, and strength, and honour, and glorie, and prayse.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I, saying, Prayse and honour, and glory, and power [be] vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts sayd, Amen, and the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

d That is, manifolde power.
e Signifying the fulnes of the Spirit, which Christ powreth vpon all.
f The Angels honor Christ: he is therefore God.
g This declareth howe the prayers of the faythfull are agreeable vnto God, read Act. 10.4.chap.8,3
h Our Sauiour Jesus hath redeemed his Church by his blood shedyng and gathered it of al nations. 1.Pet.2.9.
i Not corporally.
Dan.7.10.
Chap.4.11.

## CHAP. VI.

The Lambe openeth the sixe seales, and many things followe the opening thereof, so that this containeth a generall prophesie to the ende of the worlde.

AFter, I behelde when the Lambe had opened one [a] of the seales, and I heard one of the foure beasts say, as [it were] the [b] noyse of thunder, Come and see.

2 Therefore I beheld, and lo, there [was] a [c] white horse, and he that [d] sate on him, had a bowe, and a crowne was giuen vnto him, and hee went foorth conquering that hee might ouercome.

3 And when hee had opened the seconde seale, I heard the seconde beast say, Come and see.

4 And there went out another horse, [that was] [e] red, and power was giuen to him that [f] sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, & lo, [g] a blacke horse, and hee that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A [h] measure of wheate for a [i] penie, and three measures of barly for a penie, and oyle, and wine hurt thou not.

7 And whē he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and beholde, a [k] pale horse, and his name that sate on him was Death, and ‖ Hell followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sworde, and with hunger, and with death, and with the beastes of the earth.

9 And when he had opened the [l] fift seale, I saw vnder the altar [m] the soules of them, that were killed for the word of God, and for the testimonie which they maintained.

10 And they cryed with a loude voyce, saying, Howe long, Lorde, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was sayde vnto them, that they should rest for a litle season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when hee had opened the sixt seale, and lo, there was a great [n] earthquake, and the [o] sunne was as blacke as [p] sackecloth of heare, and the [q] moone was like blood.

13 And the [r] starres of heauen fell vnto the earth, as a figge tree casteth her greene figs, when it is shaken of a mightie winde.

14 And [s] heauen departed away, as a scrole when it is rolled, and euery mountaine and yle were moued out of their places.

15 And

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.
b Signifying, that there were merueylous things to come.
c The white horse signifieth innocencie, victorie, and felicitie which shoulde come by the preaching of the Gospell.
d Hee that rideth on the white horse, is Christ.
e Signifying, ỹ ciuel warres that insued when the Gospell was refused.
f Who was Satan.
g This signifieth an extreme famine and want of all things.
h The Greeke worde signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meat for one day.
i Which amounted about foure pence halfepenie.
k Whereby is ment sickneſſe, plagues, pestilence, and death of man and beast.
‖ Or, the graue.
l The continuall persecution of the Church noted by ỹ fift seale.
m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custody in the heauens.
n Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the worlde.
o That is, the brightnes of the Gospell.
p The traditions of men.
q The Church miserably defaced with idolatrie and afflicted by tyrants.
r Doctours and preachers that depart frō the trueth.
s The kingdome of God is hid, & withdrawen from men, and appeareth not.

t Realmes, kingdoms, [illegible] as stable in the faith as mountaines. Isa.2.19. hose. 10.8. luke 23.30.

u Such men afterward, of what estate so euer they be, shalbe desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgemẽts.

and the Kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, & euery free man, hid themselues in dennes, and among the rockes of the mountaines,

16 And saide to t the mountaines and rockes, * u Fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

## CHAP. VII.

4. 9 Hee seeth the seruants of God sealed in their foreheads out of all nations and people, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shall wipe away all teares from their eyes.

a The spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for ỹ foure writers thereof, and ỹ preachers of the same through the whole worlde.

b Meaning, the men of the earth.

c That is, the Ilands.

d Signifying all men in generall, who can no more liue without this spirituall doctrine, then trees can blossome & beare, except the winde blowe vpon them.

‖ Or, Christ.

e God preuenteth the dangers and euils, which otherwise woulde ouerwhelme the elect.

f Those that are sealed by ỹ spirit of God, and marked with the blood of the Lambe, and lightned in faith by the worde of God, so that they make open profession of the same, are exempted from euill.

g Though that this blindnes be brought into the worlde by the malice of Satan, yet the mercies of God reserue to him selfe an infinite number which shall be saued, both of the Iewes and Gentiles through Christ.

h Hee omitteth [illegible] and putteth Leui in, whereby he meaneth the twelue Tribes,

And after that, I sawe foure Angels stande on the foure corners of the earth, holding the foure a Windes of the b earth, that ỹ Windes should not blowe on the earth, neither on the c sea, neither on any d tree.

2 And I sawe another ‖ Angel come vp from the East, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea,

3 Saying, c Hurt ye not the earth, neither the sea, neither ỹ trees, till we haue f sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, & there [were] sealed g an hundreth & foure & fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousande.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of ỹ tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of h Leui were sealed twelue thousande. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of i Joseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousād.

i That is, the tribe of Ephraim, which was Josephs sõne.

9 After these things I beheld, and lo, a great multitude, which no man coulde number, of all nations and kinreds, and people, and tongues, stoode before the throne, and before the Lambe, clothed with long k white robes, and l palmes in their handes.

k In signe of puritie.

l In token of victorie and felicitie.

10 And they cryed with a loude voyce, saying, m Saluation [commeth] of our God, that sitteth vpon the throne, and of the Lambe.

m All that are saued, attribute their saluation vnto God onely and to his Christ, and to none other thing.

11 And all the Angels stood rounde about the throne, and [about] the Elders, and the foure beastes, and they fel before the throne on their faces, and worshipped God,

n There is no puritie nor cleannesse, but by the blood of Christ onely, which purgeth our sinnes, and so maketh vs white.

12 Saying, Amen. Prayse and glorie, and wisedome, and thankes, & honour, and power, and might, [be] vnto our God for euermore, Amen.

o That is, of the maiestie of God the Father, the sonne and the holy Ghost.

13 And one of the Elders spake, saying vnto me, What are these which are arayed in long white robes? and whence came they?

p Meaning continually: for els in heauen there is no night. Isa.49.10.

14 And I sayd vnto him, Lord, thou knowest. And he sayde to me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in n the blood of the Lambe.

q For all infirmitie and miserie shalbe then taken away.

15 Therefore are they in the presence of the throne o of God, and serue him day and p night in his Temple, and hee that sitteth on the throne, will dwell among them.

r They shall haue no more griefe & paine, but still ioy and consolation.

16 * They shall q hunger no more, neyther thirst any more, neither shall the sunne r light on them, neither any heate.

s Jesus Christ the mediatour and redeemer.

t Which is very God.

17 For the s Lambe, which is in the t middes of the throne, shall gouerne them, and shall leade them vnto u the liuely fountaines of waters, and * God shall wipe away all teares from their eyes.

u He shal giue them life and conserue them in eternall felicitie. Isa.25 8. chap.21.4.

## CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

And when he had opened the a seuenth seale, there was b silence in heauen about halfe an houre.

a Under the first seale hee touched in generall the corruption of the doctrine: but vnder the seuenth hee sheweth the great danger thereof, & what troubles, sects, & heresies haue bene & shalbe brought into ỹ church thereby. b That ỹ hearers might be more attẽtiue.

2 And

2 And I saw the seuen Angels, which stoode [c] before God, and to them were giuen seuen trumpets.

3 Then another Angel came & stoode before the altar hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon ẏ golden altar, which is before the throne.

4 And the smoke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with [d] fire of the altar, and cast it into the [e] earth, and [f] there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.

7 So the first Angel [g] blew the trumpet, and there was haile and fire, mingled with blood, and they were cast into the earth, and the third part of [h] trees was burnt, and all greene [i] grasse was burnt.

8 And the second Angel blewe the trumpet, and as [it were] a great [k] mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of [l] shippes were destroyed.

10 Then the third Angel blewe the trumpet, and there fell [m] a great starre from heauen burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called Wormewood: therefore the third part of the waters became Wormewood, and many men dyed of the [n] waters, because they were made bitter.

12 And the fourth Angel blewe the trumpet, & the third part of the [o] sunne was smitten, and the third part of the [p] moone, & the third part of the [q] starres, so that ẏ third part of them was [r] darkened: and the day [was smitten,] that the third part of it could not shine, and likewise the night.

13 And I beheld, and heard one Angel flying through the mids of heauen, saying, with a loude voyce, [s] Wo, wo, wo to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

c He sheweth the only remedie in our afflictions, to wit, to appeare before the face of God by the meanes of Jesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.

d He meaneth by fire ẏ grace of god wherby we are purged and made cleane, Isa. 6.6

e He powreth the graces of the holy ghost into the hearts of the faithfull.

f When this grace is declared, meruelous rebellions arise against it by reason of the wicked, who can neither abide to heare their sinnes touched, nor mercie offred.

g That is, proclaimeth war against the Church, and troubles by false doctrine, and so admonisheth them to watch.

h That is, the most part of men were seduced.

i Euen the very elect were sore tryed and proued.

k Diuers sects of the heretiks were spred abroade in the world.

l Meaning the ship masters, & so them that had any gouernment.

m That is, some excellent minister of the Church, which shall corrupt the scriptures.

s Horrible threatnings against the Infidels and rebellious persons.

## CHAP. IX.

1 The fift and first Angel blowe their trumpets: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bound, are loosed. 18 And the third part of men is killed.

AND the fift Angel blewe the trumpet, & I sawe [a] a starre which was fallen from heauen vnto the earth, & to him was giuen the [b] key of the bottomles pit.

2 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the [c] smoke of a great fornace, and the sunne, and the aire were darkened by the smoke of the pit.

3 And there came out of the smoke [d] Locustes vpon the earth, & vnto them was giuen [e] power, as the [f] scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the [g] grasse of the earth, neither any greene thing, neither any tree: but onely those [h] men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not [i] kill them, but that they should be [k] vexed fiue moneths, and that their paine should be as the paine that commeth of a [l] scorpion, when he hath stung a man.

6 *Therefore in those dayes shall men [m] seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them.

7 *And ẏ forme of the locustes [was] like vnto [n] horses prepared vnto battell, and on their heads [were] as [it were] [o] crownes, like vnto golde, and their faces [p] [were] like the faces of men.

8 And they had heare as the [q] heare

a That is, the Bishops & ministers, which forsake the word of God, and so fall out of heauen & become Angels of darkenes.

b This authoritie chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errors, which couer with darkenesse Christ and his Gospel.

d Locusts are false teachers, heretikes, and worldly subtill Prelats, with Monkes, Fryers, Cardinals Patriarkes, Archbyshoppe, Bishops, doctors, Bacheilers and Maisters which forsake Christ, to maintein false doctrine.

e False & deceiuable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute & to sting with their tails as Scorpions

g For the false Prophets can not destroy the elect, but such as are ordeined to perdition. h That is, the infidels whome Satan blindeth with the efficacie of errour, 2. Thess. 2. 11. i Though the elect be hurt, yet they cannot perish. k The elect for a certaine space and at times are in troubles: for the grashoppers endure but from Aprill to September, which is fiue moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. Isai. 2. 19. hosc. 10. 8. luke 23. 30. chap. 6. 16. m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgment of God against it, when men embrace errour, and refuse the true simplicitie of Gods worde. Wisd. 16. 9. n Which signifieth that the Popes clergie shall be proude, ambitious, bolde, stoute, rash, rebellious, stubburne, cruell, lecherous, and authours of warre and destruction of the simple children of God. o They pretende a certaine title of honour, which indeede belongeth nothing vnto them, as the Priestes by their crownes and strange apparell declare. p That is, they pretende great gentlenesse and loue: they are wise, politike, subtill, eloquent, and in worldly craftinesse passe all in all their doings. q That is, effeminate, delicate, idle, trimming themselues to please their harlots.

doe: such is the faction of the hypocrites.

of women, and their [r] teeth were as the teeth of lyons.

9 And they had [s] habbergions, like to habbergions of yron: and the sound of their [t] wings [was] like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were [u] stings in their tailes, and their power was to hurt men fiue moneths.

11 And they haue a King ouer them, which is the [x] Angel of the bottomlesse pit, whose name in Hebrewe [is,] [y] Abaddon, and in Greeke hee is named Apollyon.

12 One Wo is past, [and] beholde, yet two Woes come after this.

13 ¶ Then the sixt Angel blewe the trumpet, and I heard a [z] voyce from the foure hornes of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the trumpet, Loose the foure [a] Angels, which are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which were prepared at an [b] houre, at a day, at a moneth, and at a yeere, to slay the third part of men.

16 And the nomber of horsemen of warre were twenty thousand times ten thousand: for I heard the nomber of them.

17 And thus I sawe the horses in a vision, and them that sate on them, hauing fierie habbergions, and of Jacinth, and of brimstone, and the heads of the horses were as the heads of lyons: and out of their mouthes went forth fire and smoke and brimstone.

18 Of these three was the third part of men killed, [that is,] of the fire, and of the smoke, and of the brimstone which came out of their mouthes,

19 For their power is in their [c] mouthes, and in their tayles: for their tayles were like vnto serpents, & had heads, wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, [d] repented not of the workes of their hands that they should not worship deuils, and *idoles of golde, & of siluer, and of brasse, and of stone, and of wood, which neither can see, neither heare nor goe.

21 Also they repented not of their murther, and of their sorcerie, neither of their fornication, nor of their theft.

r Signifying their oppression of the poore and cruelte against Gods Children.
s Which signifieth their hardnes of heart and obstination in their errors, with their assurance vnder the protection of worldly princes.
t For as though they had wings, so are they lifted vp aboue the common sort of men and esteemed most holy, and doe all things with rage & fiercenesse.
u To infect and kill with their venemous doctrine.
x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.
y That is, destroyer: for Antichrist the sonne of perdition destroyeth mens soules with false doctrine, and the whole world with fire and sword.
z Which was the voyce of Christ, sitting on the right hand of the father.
a Meaning the enemies of the East countrey, which should afflict the Church of God, as dyd the Arabians, Saracins, Turkes and Tartarians.
b This signifieth the great readinesse of the enemies.
c Which signifieth their false doctrine and hypocrisie.
d And therefore were iustly destroyed.
Psal. 115, 4, & 135. 15.

CHAP. X.

1 The Angel hath the booke open. 6 He sweareth there shall be no more time. 9 He giueth the booke vnto Iohn, which eateth it vp.

AND I sawe another mightie [a] Angel come downe from heauen, clothed w̄ a cloude, and the [b] rainebowe vpon his head, and his face was as the [c] sunne, and his [d] feete as pillars of fire.

2 And he had in his hand a litle [e] booke open, and he put his right foote vpon the sea, and [his] left on the earth,

3 And cryed with a [f] loude voyce, as when a lyon roareth: and when he had cryed, seuen [g] thunders vttered their voyces.

4 And when the seuen thunders had vttered their voyces, I was about to write: But I heard a voyce from heauen saying vnto me, *[h] Seale vp those things which the seuen thunders haue spoken, and write them not.

5 And the Angel which I sawe stand vpon the sea and vpon the earth, lift vp his hand to heauen,

6 And sware [i] by him that liueth for euermore, which created heauen, and the things that therein are, & the earth, and the thinges that therein are, and the sea, & the things which therein are, that time should be no more.

7 But in the dayes of the voyce of the seuenth Angel, when he shall begynne to blowe the trumpet, euen the [k] mysterie of God shalbe finished, as he hath declared to his seruants the Prophets.

8 And the voyce which I heard from heauen, spake vnto [l] me againe and said, Go, & take the litle booke which is open in the hand of the [m] Angel, which standeth vpon the sea and vpon the earth.

9 So I went vnto the Angel, and sayde to him, Giue me the litle [n] booke. And he said vnto me, *Take it, & [o] eate it vp, & it shall make thy bellie bitter, but it shalbe in thy mouth as sweete as honie.

10 Then I tooke the litle booke out of the Angels hand, and ate it vp, and it was in my mouth as [p] sweete as honie: but when I had eaten it, my

a Which was Jesus Christ that came to comfort his church against the furious assaults of Satan and Antichrist: so that in all their troubles, the faithfull are sure to finde consolation in him.
b Jesus Christ beareth the testimonie of Gods loue toward vs.
c It ouercame all the darknes of the Angel of the botomles pit.
d Straight, strong, & pure from al corruptions.
e Meaning the Gospel of Christ, which Antichrist can not hide, seeing Christ bringeth it open in his hand.
f Which declareth that in despite of Antichrist the gospel shoulde be preached through al the world: so that the enemies shalbe astonied.
g The whole graces of Gods spirit bent thēselues against Antichrist.
Dan. 12. 4.
h Beleeue that that is written: for there is no neede to write more for the vnderstanding of Gods children.
i That is, by God with whom Christ by his diuinitie is equall. k The faithful shall vnderstand and see this mysterie of the last iudgement, the damnation of Antichrist and infidels, and also the glorie of the iust at the resurrection. l As Saint Iohn vnderstood this by reuelation, so is the same reuealed to the true preachers to discouer the Pope, and Antichrist. m Meaning Christ. n That is, the holy Scriptures: which declareth that the minister must receiue them at the hand of God, before he can preach them to others. Exo. 3. 1. o Which signifieth that the ministers ought to receiue the word into their hearts, & to haue graue & deepe iudgement, & diligently to studie it, & with zeale to vtter it. p Signifying that albeit that the minister haue consolation by the worde of God, yet shall he haue sore, and grieuous enemies, which shall be troublesome vnto him.

bellie

bellie was bitter.

11 And he sayd vnto me, Thou must prophecie [q] againe among ỹ people and nations, and tongues, & to many Kings.

q Not onely meaning in his life time, but that this booke after his death should be as a preaching vnto all nations.

## CHAP. XI.

1 The temple is measured. 3 Two witnesses raised vp by the Lord, are murdered by the beast, 11 But after received to glorie. 15 Christ is exalted, 16 And God prayed by the foure and twentie Elders.

[a] Which declareth that Christ Jesus will build his Church and not haue it destroyed: for he measureth out his spirituall Temple.

THen was giuen me a reede, like vnto a rod, and the Angel stood by, saying, Rise & [a] mete the Temple of God, and the altar, and them that worship therein.

2 But [b] the court which is without the Temple cast out, and mete it not: for it is giuen vnto the Gentiles, and the holy [c] citie shall they treade vnder foote [d] two and fourtie moneths.

b The Jewish Temple was deuided into three partes: the body of ỹ Temple which is called ỹ court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto ỹ hie Priest once a yeere entred: in respect therefore of these two latter, the first is sayde to be cast out, because as a thing prophane it is neglected whē the Temple is measured, and yet the aduersaries of Christ boast that they are in the temple, and that none are of the Temple but they.

c That is, the Church of God.

d Meaning a certaine time: for God hath limited the times of Antichristes tyrannie.

3 And I will giue [power] vnto my [e] two witnesses, and they shall prophecie a [f] thousand, two hundreth, and three score dayes, clothed in [g] sackcloth.

4 These are two [h] oliue trees, and two candlesticks, standing before the God of the [i] earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, [k] thus must he be killed.

6 These haue power to shut [l] heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into [m] blood, and to smite the earth with all maner plagues, as often as they will.

7 And when they haue finished their testimonie, the [n] beast that commeth out of the bottomles pit, shall make warre against them, & shall [o] ouercome them, and kill them.

8 And their corpses shall lye in the streetes of the great [p] citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles shal see their corpses three dayes and an halfe, & shall not suffer their carkeises to be put in graues.

10 And they that dwell vpon ỹ earth, shall reioyce ouer them, and be glad, and shall send giftes one to another: for these two Prophets [q] vexed them that dwelt on the earth.

q The infidels are tormented by hearing the trueth preached.

11 But after three dayes and an halfe, the spirit of life [comming] from God, shall enter into them, & they shall [r] stand vp vpon their feete: and great feare shall come vpon them which sawe them.

r Which shall be at the last resurrection.

12 And they shall heare a great voyce from heauen, saying vnto them, [s] Come vp hither. And they shall ascende vp to heauen in a cloude, and their enemies shall see them.

s For it seemed that Antichrist had chased them out of the earth.

13 And the same houre shall there be a great earthquake, & the tenth part of the citie [t] shall fal, and in the earthquake shalbe slaine in nomber seuen thousand: and the remnant shall be afraide, [u] and giue glorie to the God of heauen.

t Of ỹ power of Antichrist.

u When they shall vnderstand by Gods worde the glorie of his, and the punishment of his enemies, they shall fall from the Pope and glorifie God.

14 The second Wo is past, [and] beholde the third Wo wil come anon.

15 And the seuenth Angel blewe the trumpet, and there were great voyces in heauen, saying, The [x] kingdomes of this world are our Lords, & his Christs, and he shall reigne for euermore.

x Albeit Satan by ỹ Pope, Turke and other instruments troubleth the world neuer so much, yet Christ shall reigne.

16 Then the foure and twentie Elders, which sate before God on their seates, fel vpon their faces, and worshipped [y] God,

y Jesus Christ.

17 Saying, [z] We giue thee thankes, Lorde God almightie, which art, and which wast, and which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

z This declareth the office of the godly which is to giue God thanks for the deliuerance of his, & to prayse his iustice for punishing of his enemies.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, & that thou shouldest giue reward vnto thy seruants the Prophets, & to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant: and there were [a] lightnings, and voyces, and thundrings, and earthquake, and much haile.

a Which signifie the destruction of the enemies.

## CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faythfull.

AND there appeared a great wonder in heauen: A [a]woman clothed with [ẏ] ſunne, and the [b]moone [was] vnder her feete, and vpon her head a [c]crowne of twelue ſtarres.

2 And ſhe was with childe and [d]cried trauailing in birth, and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great [e]red dragon hauing [f]ſeuen heads, and ten hornes, and ſeuen crownes vpon his heads:

4 And his tayle drewe the [g]thirde part of the ſtarres of heauen, and caſt them to the earth. And the dragon ſtood before the woman, which was ready to be deliuered, to deuoure her childe when ſhe had brought it forth.

5 So ſhe brought forth a [h]man childe, which ſhould rule all nations with a *rod of yron: and her ſonne was taken vp vnto God and to his throne.

6 And the woman fled into [i]wildernes where ſhe hath a place prepared of God, that they ſhould feede her there a thouſand, two hundreth and three ſcore dayes.

7 And there was a battell in heauen. [k]Michael & his Angels fought againſt the dragon, and the dragon fought and his Angels.

8 But they preuailed not, neither was their place found any more in [l]heauen.

9 And the great dragon, that olde ſerpent, called the deuill & Satan, was caſt out, which deceiueth all the worlde: he was [euen] caſt into the earth, and his Angels were caſt out with him.

10 Then I heard a loude voyce, ſaying, Nowe is ſaluation in heauen, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for [ẏ] accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they ouercame him by [ẏ] blood of the Lambe, and by the worde of their teſtimonie, and they [m]loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the [n]inhabitants of the earth, and of the ſea: for the deuil is come downe vnto you which hath great wrath, knowing that hee hath but a ſhort time.

13 And when the dragon ſawe that he was [o]caſt vnto the earth, he perſecuted the woman which had brought forth the man [childe.]

14 But to the woman were giuen two wings of a great eagle, that ſhe might flie into the wildernes, into [p]her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the preſence of the ſerpent.

15 And [ẏ] ſerpent caſt out of his mouth water after the woman like a flood, that he might cauſe her to be caried away of the flood.

16 But the [q]earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the [r]remnant of her ſeede, which keepe the commandements of God, and haue the teſtimonie of Jeſus Chriſt.

18 And I ſtoode on the ſea ſand.

## CHAP. XIII.

1, 8 The beaſt deceiueth the reprobate. 2, 4, 12 And is confirmed by another beaſt. 17 The priuiledge of the beaſtes marke.

AND I ſawe a [a]beaſt riſe out of [ẏ] ſea, hauing [b]ſeuen heads, and [c]ten hornes, & vpon his hornes [were] ten crownes, and vpon his heads the name of blaſphemie.

2 And the beaſt which I ſawe, was like a [d]Leopard, & his feete like a beares, and his mouth as the mouth of a lion: and the [e]dragon gaue him his power and his throne, and great authoritie.

3 And I ſawe one of his [f]heads as [it were] wounded to death, but his [g]deadly wound was healed, and all the world wondred [and] followed the beaſt.

4 And they worſhipped the dragon which gaue power vnto the beaſt, and they [h]worſhipped the beaſt, ſaying, Who is like vnto the beaſt? who is able to warre with him?

5 And there was giuen vnto him a mouth, that ſpake great things and blaſphemies, and power was giuen vnto him, to doe [i]two and fourtie moneths.

6 And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name and his tabernacle, and them that dwell in heauen.

a In this third viſion is declared howe the Church which is compaſſed about with Jeſus Chriſt the ſonne of righteouſneſſe, is perſecuted of Antichriſt.
b The Church treadeth vnder foote whatſoeuer is mutable and inconſtant, with all corrupt affections and ſuch like.
c Which ſignifieth God and his worde.
d The Church euer wt a moſt feruent deſire longed that Chriſt ſhould be borne, and that the faithfull might be regenerate by his power.
e The deuill, and all his power which burneth with furie, and is red with the blood of the faythfull.
f For he is the prince of this worlde, and almoſt hath the vniuerſall gouernment.
g By his flatteries and promiſes he gaineth many of the excellent miniſters and honorable perſons, and bringeth them to deſtruction.
h Which is Jeſus Chriſt the firſt borne among many brethren, who was borne of the virgin Marie, as of a ſpeciall member of the Church. Pſal. 2. 9.
i The Church was remoued from among the Iewes to the Gentiles, which were as a barren wildernes, and ſo it is perſecuted to and fro. k Jeſus Chriſt and his members, as Apoſtles, Martyrs, and the reſt of the faythfull. l For the dragon was depriued of all his dignitie, and had no more place in the Church. m They put their liues in danger ſo oft as neede required. n Meaning them that are giuen to the worlde and fleſhly luſtes.

o And was ouercome of Chriſt, then he fought againſt his members.
p Which the Lord had appointed for her.
q God giueth meanes to his Church to eſcape the furie of Satan, making his creatures to ſerue to the ſupport thereof.
r Satan was not able to deſtroy the head nor the body, and therefore ſheweth his rage againſt the members.

a Here is the deſcription of the Romane empire which ſtandeth in crueltie and tyrannie.
b Meaning Rome, becauſe it was firſt gouerned by ſeuen Kings or Emperors after Nero, and alſo is compaſſed about with ſeuen mountaines.
c Which ſignifie many prouinces.
d By theſe beaſts are ſignified the Macedonians, Perſians and Caldeans, whom the Romanes ouercame.
e That is, the Deuill.
f This may be vnderſtanded of Nero, who moued the firſt perſecution againſt the Church, and after ſlewe himſelfe, ſo that the familie of the Ceſars ended in him. g For the Empire was eſtabliſhed againe by Veſpaſian. h By receiuing the ſtatutes, ordinances, decrees, ceremonies, and religion of the Romane Empire.
i Antichriſtes time and power is limited.

7 And it was giuen vnto him to make warre with the Saints, & to [k] ouercome them, and power was giuen him ouer euery [l] kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, whose [m] names are not *written in the booke of life of the Lambe, which was slaine [n] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall goe [o] into captiuitie: if any kill with a sword, he must be killed by a sword: here is the patience, & the faith of the Saints.

11 And I beheld another beast comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but hee [r] spake like the dragon.

12 And hee did all that the first [s] beast could do before him, and hee caused the earth, and them which dwell therein, to worship the first [t] beast, whose deadly wound was healed.

13 And [u] he did great wonders, so that hee made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to doe in the [x] sight of the beast, saying to them that dwell on the earth, that they should make the [y] image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a [z] spirit vnto the image of the beast, so that the image of the beast should [a] speake, and should cause that as many as would not [b] worship the image of the beast, should be killed.

16 And hee made all, both small and great, riche and poore, free and bonde, to receiue a [c] marke in their right hande or in their foreheades.

17 And [d] that no man might bye or sell, saue he that had the marke, or the name of the beast, or the number of his name.

18 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the number [e] of a man, & his number is six hundreth, threescore and six.

k In their bodies, not in soule.
l He meaneth that vniuersall departing whereof Saint Paul speaketh to the Thessalonians.
m Antichrist hath not power ouer the elect. Chap. 3. 5.
n As God ordained from before all beginning, and all the sacrifices were as signes and sacraments of Christs death.
o They which led soules captiues, go themselues into captiuitie.
p As the kingdome of Christ is from heauen, & bringeth men thither: so the Popes kingdome is of the earth & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyrannie.
q Which signifie the priesthood and the kingdome, and therefore he giueth in his armes two keyes, and hath two swords caried before him. So Boniface the viii. which first ordained the Jubile, shewed himselfe one day in apparell as a Pope, and the next day in harneis as the Emperour, and the two hornes in the Bishops Mitre are signes hereof.
r He spake diuilish doctrine, accused Gods worde of imperfection, set vp mans traditions, and spake things contrary to God and his worde.
s For the Pope in ambition, crueltie, idolatrie, and blasphemie did followe and imitate the ancient Romanes.
t Brought them to idolatrie and astonished them with the name of that holy Empire (as he termeth it.)
u The man of sinne according to the operation of Satan shalbe with all power, signes and miracles of lyes, 2. Thess. 2. 9, 10.
x Before the whole Empire which representeth the first beast, and is the image thereof.
y For the first empire Romane was as the paterne, and this seconde empire is but an image and shadow thereof.
z For except the Pope confirme the authoritie of the King of Romanes, hee is not esteemed worthie to be made Emperour.
a The same thinges which the Pope, or false prophets instruct him in.
b Receiue the ordinances and decrees of the seate of Rome, and to kisse the vileins foote, if he were put thereunto.
c Whereby he renounceth Christ: for as faith, the worde and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not ynough to confesse Christ, and to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer, their chrismatories, greasings, bowes, othes, and shauings are signes of this marke, in so much as no nation was excepted that had not many of these marked beastes.
d He that is not sealed with Antichrists marke, cannot be suffered to liue among men.
e Such as may be vnderstand by mans reason: for about 666. yeeres after this reuelation the Pope or Antichrist began to be manifest in the worlde: for these characters χξς signifie 666: and this number is gathered of the small number, λατεινος which in the whole make 666. and signifieth Latcinus, or Latin, which noteth the Pope or Antichrist who vseth in all things the Latin tongue, and in respect thereof he contemneth the Hebrewe and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

## CHAP. XIIII.

1 The notable companie of the Lambe. 6 One Angel announceth the Gospell, 8 Another the fall of Babylon, 9 And the thirde warneth to flee from the beast. 13 Of their blessednesse which die in the Lord. 18 Of the Lords haruest.

AND I looked, & lo, a [a] Lambe stoode on mount Sion, and with him an [b] hundreth, fourtie and foure thousande, hauing his Fathers [c] Name written in their foreheads.

2 And I heard a voyce from heauen, as the sounde of many [d] waters, and as the sounde of a great thunder: and I heard [e] voyce of harpers harping with their harpes,

3 And they sung as [it were] a newe song before the throne, and before the foure beastes, and the Elders, and no [e] man could learne that song, but the hundreth, fourtie and foure thousande, which were bought from the earth.

4 These are they, which are not [f] defiled with women: for they are virgins: these followe the Lambe [g] whither soeuer hee goeth: these are bought from men, being the [h] first fruites vnto God, and to the Lambe.

5 And in their mouthes was founde no guile: for they are without [i] spot before the throne of God.

6 ¶ Then I sawe another [k] Angell flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them, that dwell on the earth, and to euery nation, and kinred, and tongue, and people,

7 *Saying with a loud voyce, [l] Feare God, & giue glorie to him: for the houre of his iudgement is come: and worship him that made *heauen and earth, and

a Jesus Christ ruleth in his Church to defend and comfort it, though the beast rage neuer so much: and seeing Christ is present euer with his Church, there can be no vicar: for where there is a vicar there is no Church.
b Meaning a great and ample Church.
c Which was the marke of their election, to wit, their faith.
d Signifying that the number of the Church should bee great, and that they should speake boldly and aloude, and so glorifie the Lord.
e None can praise God, but the elect whome he hath bought.
f By whoredome: and vnder this vice he comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome.
g For their whole delight is in the Lambe Jesus, and they loue none but him.
h Which declareth that the faithfull ought to liue iustly and holily, that they may be the first fruites, and an excellent offering of the Lorde.
i For as much as their sinnes are pardoned, and they are clad with the iustice of Christ.
k By this Angell are meant the true ministers of Christ which preache the Gospell faithfully. Psalm. 145. 6.
l The Gospell teacheth vs to feare God and honour him, which is the beginning of heauenly wisedome. Actes 14. 15.

the sea, and the fountaines of waters.

8 And there followed another Angel, saying, * It is fallen, it is fallen, [m] Babylon the great citie: for she made all nations to drinke of the Wine of the [n] wrath of her fornication.

9 ¶ And the thirde Angell followed them, saying with a loude voyce, If any man worship the beast and his image, and receiue [his] marke in his forehead, or on his hand,

10 The same shall drinke of the wine of the wrath of God, yea, of the [o] pure wine, which is powred into the cuppe of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And [p] smoke of their torment shall ascende euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of [p] Saintes: here are they that keepe the commandements of God, and the faith of Jesus.

13 Then I heard a voyce from heauen, saying vnto mee, Write, [q] Blessed [are] the dead, which hereafter die ‖ in the [r] Lorde. Euen so saith the spirit: for they rest from their labours, and their workes follow them.

14 ¶ And I looked, and beholde, a white [t] cloude, and vpon the cloude one sitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

15 And another Angell came out of the Temple, crying with a loude voyce to him that sate on the cloude, * [t] Thrust in thy sickle, and reape: for the time is come to reape: for the haruest of the earth is ripe.

16 And hee that sate on the cloude, [u] thrust in his sickle on the earth, and the earth was reaped.

17 Then an other Angell came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And an other Angel came out from the [x] altar, which had power ouer fire, and cryed with a loude crye to him that had the sharpe sickle, and said, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into the great wine presse of the wrath of God.

20 And the [y] wine presse was troden without the citie, and blood came out of the wine presse, vnto the [z] horse bridles by the space of a thousande and sixe hundreth furlongs.

in nothing but warres, slaughters, persecutions and effusion of blood.

Isai. 21. 9. iere. 51. 8. chap. 18. 2.

m Signifying Rome, for as much as the vices which were in Babylon, are found in Rome in greater abundance, as persecution of the Church of God, oppression and slauerie, with destruction of the people of God; confusion, superstition, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it be great and seemeth to extend throughout all Europa.

n By the which fornication God is prouoked to wrath: so that he suffereth many to walke in the way of the Romish doctrine to their destruction.

o That is, of his terrible iudgement.

p The faithfull are exhorted to patience.

q For they are deliuered from the horrible troubles which are in the Church, and rest with God.

‖ Or, for the Lords cause.

r Which are ingraffed in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy.

s Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to go vp. Ioel. 3. 13. matth. 13. 39.

t The ouerthrowe of the people is compared to an haruest, Isai. 19. 5, also to a vintage, Isai. 6. 3.

u This is spoken familiarlie for our capacitie, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruants when his haruest is ripe, and not that Christ hath neede to be tolde, when hee should come to iudgement for the comfort of his Church, and destruction of his enemies.

x This was Christ who is also the altar, the Priest and sacrifice.

y That is, a certaine place appointed, and not in the heauen.

z By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight

## CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

AND I saw another [a] signe in heauen, great & marueilous, [b] seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I sawe as [it were] a [c] glassie sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glassie sea, hauing the harpes of God,

3 And they sung the song of Moses the * seruant of God, and the song of the Lambe, saying, Great and marueilous [are] thy workes, Lord God almightie: iust and true [are] thy * ‖ wayes, King of Saintes.

4 * Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely [art] holy, and all nations shal come and worship before thee: for thy iudgements are made manifest.

5 And after that I looked, and beholde, the Temple of the tabernacle of testimonie was open in heauen.

6 And [y] seuen Angels came out of the Temple, which had the seuen plagues, clothed in pure and [d] bright linen, and hauing their [e] breastes girded with golden girdles.

7 And one of the [f] foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

8 And the Temple was full of the smoke of the glorie of God and of his power, and no man was able to [g] enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

a This is the fourth vision which conteineth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godly.

b Bearing an infin. c nomber of Gods ministers, which had infinite maners and sortes of punishments.

c Signifying this brittle and inconstant world mixt with fire, that is, troubles and afflictions, but the saintes of God ouercome them all, and sing diuine songs vnto God by whose power they get the victorie.

Exod. 15. 1. Psal. 145. 17.

‖ Or, actes, and deedes.

Iere. 10. 7.

d Which is to declare that Gods iudgements are cleare, iust, and without spot.

e As readie to execute the vengeance of God.

f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels.

g God giueth vs full entry in to his Church by destroying his enemies: for the Saintes cannot clearely knowe all Gods iudgements before the full ende of all things.

CHAP.

CHAP. XVI.

1 The Angels powre out their vials full of wrath, 6 And what plagues followe thereof. 15 Admonition to take heede and watche.

AND I heard a great voyce out of the Temple, saying to the seuen Angels, Goe your wayes, and powre out the [seuen] vials of the wrath of God vpon the earth.

2 And the first went, and powred out his viall vpon the earth: and there fell a noysome, and a grieuous [a] sore vpon the men, which had the marke of the beast, and vpon them which worshipped his image.

3 And the second Angell powred out his viall vpon the sea, and it became as the [b] blood of a [c] dead man: and euery liuing thing dyed in the sea.

4 And the thirde Angell powred out his viall vpon the riuers and fountaines of waters, and they became [d] blood.

5 And I heard the Angel of the [e] waters say, Lord, thou art iust, which art, and which wast, and Holy, because thou hast iudged these things.

6 For they shedde the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, [f] true and righteous are thy iudgements.

8 And the fourth Angell powred out his viall on the sunne, and it was giuen vnto him to torment men with [g] heate of fire,

9 And men boyled in great heate, and [h] blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

10 And the fift Angell powred out his viall vpon the throne of the [i] beast, and his kingdo[m] was darke, and they [k] gnewe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

12 And the sixt Angel powred out his viall vpon the great riuer [l] Euphrates, and the water thereof dryed vp, that the way of the Kings of the East should be prepared.

13 And I saw three [m] vncleane spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet.

14 For they are the spirits [n] of deuils, working miracles, to go vnto the [o] kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almightie.

15 (*Behold, I come as a theefe. Blessed [is] he that watcheth and keepeth his [p] garments, least hee walke naked, and men see his filthinesse)

16 And they gathered them together into a place called in Hebrewe [q] Armagedon.

17 ¶ And the seuenth Angell powred out his viall into the ayre: and there came a loude voyce out of the Temple of heauen from the throne, saying, [r] It is done.

18 And there were voyces, and thunderings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.

19 And the great [s] citie was deuided into three partes, and the [t] cities of the nations fell: and great Babylon came in remembrance before God, * to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

a This was like the first plague of Egypt, which was sores and boyles or pockes: and this reigneth commonly among Canons, Monkes, Fryers, Nunnes, Priestes, and such filthy vermine which beare ỳ marke of the beast.

b This is like to the first plague of Egypt, which signifyeth all kindes of pestilences and contagious diseases.

c That is, corrupt and infect.

d The first plague of Egypt was like vnto this.

e He bringeth foorth these two Angels: the one which is gouernour of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

f For as much as thou destroyest the rebels, and preseruest thine.

g Signifying famine, drought, and hote diseases which proceede thereof.

h The wicked were harde hearted and stubbern when God punished them.

i This answereth to the ninth plague of Egypt, which signifyeth that the Popes doctrine is an horrible plague of God which keepeth men still in darke ignorance and errors.

k They shall shewe their furie, rage and blasphemie against God, when the light of his Gospell shall shine.

l By Euphrates which was the strength of Babylon, is meant the riches, strength, pleasures, and commodities of Rome the second Babylon, which the faithfull which are the true Kings and Priestes in Christ haue taken away by disclosing their wicked deceite.

m That is, a strong number of this great deuill ỳ Popes ambassadours which are euer crying and croking like frogges and come out of Antichrists mouth, because they should speake nothing but lyes, and vse all maner of craftie deceit to maintaine their rich Euphrates against the true Christians.

n Albeit they call themselues spirituall and holy fathers.

o For in all Kings courtes the Pope hath had his ambassadours to hinder the kingdome of Christ. Chap.3.3. matth.24.44. luke 12.39.

p Of righteousnes and holines, wherewith we are clad through Iesus Christ.

q As if hee would say, the craftinesse of destruction when as Kings and Princes shall warre against God, but by the craft of Satan are brought to that place where they shall be destroyed.

r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church.

s Meaning, the whole number of them that shall call themselues Christians, whereof some are so in deede, some are Papists, and vnder pretence of Christ serue Antichrist, and some are Neuters which are neither on the one side nor of the other.

t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. Iere.25.15.

CHAP. XVII.

3 The description of the great whore. 8 Her sinnes and punishment. 14 The victorie of the Lambe.

THEN there came [a] one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shewe thee the damnation of the great [b] whore that sitteth vpon many [c] waters,

2 With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken

a Which was Christ Iesus who will take vengeance on this Romish harlot.

b Antichrist is compared to an harlot, because hee seduceth the worlde with vaine wordes, doctrines of lyes, and outward appearance.

c Meaning diuers nations and countreis.

with the wine of her fornication.

3 So he caried me away into the wildernes in the Spirit, and I sawe a woman sit vpon a skarlet coloured [d] beast, full of names of [c] blasphemie, which had seuen heads, and tenne hornes.

4 And the [f] woman was arayed in purple & skarlet, and guilded with gold, and precious stones, and pearles, & had a cup of golde in her hande, full of [g] abominations, and filthines of her fornication.

5 And in her forehead [was] a name written, [h] A mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.

6 And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Jesus: and when I sawe her, I wondered with great marueile.

7 Then the Angell sayde vnto mee, Wherefore marueilest thou? I wil shew thee the mysterie of the woman, and of the beast, that beareth her, which hath seuen heads, and tenne hornes.

8 The [i] beast [p] thou hast seene, was, and is not, and shal ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they beholde the beast that was, and is not, and yet is.

9 Here [is] the minde that hath wisedome. The seuen heades are [k] seuen mountaines, whereon the woman sitteth: they are also [l] seuen Kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the [m] eight, and is one of the seuen, and shall go into destruction.

12 And the tenne hornes which thou sawest, are tenne Kings, which yet haue not receiued a kingdome, but shall receiue power, as kings at one houre with the beast.

13 [n] These haue one minde, and shall giue their power, and authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shall [o] ouercome them: * for he is Lorde of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the [p] tenne hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath [q] put in their hearts to fulfill his will, and to do with one consent for to giue their kingdome vnto the beast, vntill [r] the wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the Kings of the earth.

## CHAP. XVIII.

3, 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

AND after these thinges, I sawe [another] Angell come downe from heauen, hauing great power, so that [r] earth was lightned with his glorie.

2 And hee cryed out mightily with a loude voyce, saying, *[a] It is fallen, it is fallen, Babylon the great [citie,] and is become the habitation of [b] deuils, and the holde of all foule spirits, and a cage of euery vncleane and hatefull birde.

3 For [c] all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, & the marchants of the earth are waxed riche of the abundance of her pleasures.

4 And I heard another voyce from heauen, say, [d] Go out of her my people, that ye be not partakers in her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are [e] come vp vnto heauen, and God hath remembred her iniquities.

6 [f] Reward her, euen as she hath rewarded you, and giue her double according to her workes: [and] in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment & sorow: for she saith in her heart, *I sit being [g] a Queene, and am no [h] widow, and shall see no mourning.

8 Therfore shall her plagues come at

d The beast signifyeth the ancient Rome: the woman that sitteth there on, the newe Rome, which is the Papistrie, whose crueltie and bloodshedding is declared by scarlet.
c Full of idolatrie, superstition and contempt of the true God.
f This woman is the Antichrist, that is, the Pope with the whole body of his filthie creatures, as is expounded, vers. 18. whose beautie onely standeth in outwarde pompe and impudencie and craft like a strumpet.
g Of false doctrines and blasphemies.
h Which none can knowe to auoyde, but the elect.
i This is the Romane empire which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill, and thether shall returne.
k Which are about Rome.
l For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus dyed in lesse then fourtene yeres and reigned as Kings: Domitian then reigned, and after him Coccius Nerua which was the seuenth.
m Hee meaneth Traian the Emperour who was a Spanyard and adopted by Nerua, but because he persecuted the faithfull, he goeth also to perdition.
n He signifieth the horrible persecutions which haue bene vnder the Empire of Rome, and in all other Realmes subiect to the same.
o And breake them to shiuers as a potters potte. 1. Tim. 6. 15. chap. 19. 16.

p Diuers nations as the Gothes, Vandales, Hunnes, and other nations, which were once subiect to Rome, shal rise against it, & destroy it.
q That in stead of doing homage to Christ Jesus, they should be cast into a reprobate sense to serue Antichrist, and to dedicate themselues & theirs wholly vnto him.

Esai. 21. 9. iere. 51. 8. chap. 14. 8.
a This description of the ouerthrowe of the great whore, is like to that whereby the Prophets vse to declare the destruction of Babylon.
b He describeth Rome to be the sinke of all abomination and vnclenesse, and a kinde of hell.
c The greatest part of the worlde hath bene abused and seduced by this spirituall whoredome.
d When God threateneth the wicked, hee euer comforteth and counselleth his, what they ought to do, that is, that they doe not communicate with the sinnes of the wicked.
e The Greeke worde is, that her sinnes so follow one another, and so rise one after another, that they grow to such an heape, that at length they touche the very heauens.
f Blessed is hee that can repay to the whore the like, as is written, Psal. 137. 8, 9. Isai. 47. 8.
g The glorious boasting of the strumpet.
h But full of people and riches.

one

one day, death, and sorow, & famine, and she shalbe burnt with fire: for strong is the Lord God which will cõdemne her.

9 And the Kings of the earth shal bewaile her, & lament for her, which haue committed fornication, and liued in pleasure with her, when they shall see the smoke of her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, the great citie Babylon, the mightie citie: for in one houre is thy iudgement come.

11 And the [i] marchants of the earth shall weepe and waile ouer her: for no man byeth their ware any more.

12 The ware of gold and siluer, and of precious stone, and of pearles, & of fine linen, and of purple, and of silke, and of skarlet, & of all maner of Thine [k] wood, and of all vessels of yuorie, and of al vessels of most precious wood, & of brasse, and of yron, and of marble,

13 And of cinamom, and odours, and oyntments, and frankinsence, and wine, and oyle, and fine floure, and wheat, and beasts, and sheepe, and horses, & charets, and seruants, and [m] soules of men.

14 (And the [n] apples that thy soule lusted after, are departed from thee, and al things which were fat and excellent, are departed from thee, and thou shalt finde them no more)

15 The marchants of these things which were waxed rich, shall stand a far off from her, for feare of her torment, weeping and wayling,

16 And saying, Alas, alas, the great citie, that was clothed in fine linen and purple, & skarlet, and guilded with gold, and precious stone, and pearles.

17 For in one houre so great riches are come to desolation. And euery shipmaster, and al the people that occupie ships, and shipmen, and whosoeuer trauaile on the sea, [illegible]ll stande a farre off,

18 And crie, when they see the smoke of her burning, saying, what [citie was] like vnto this great citie?

19 And they shall cast [o] dust on their heades, and crie weeping, and wayling, and say, Alas, alas, the great citie, wherin were made riche all that had shippes on the sea by her ‖ costlinesse: for in one houre she is made desolate.

20 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath [p] giuen your iudgement on her.

21 Then a mightie Angell tooke vp a stone like a great millstone, * and cast it into the sea, saying, With such violence shall the great citie Babylon be cast, and shall be [q] founde no more.

22 And the voyce of harpers, & musitians, & of pipers, & trumpetters shalbe heard no more in thee, & no craftes man, of whatsoeuer craft [he be,] shalbe found any more in thee: and the sounde of a millstone shall be heard no more in thee.

23 And the light of a candle shall shine no more in thee: & the voyce of the bridegrome & of ỹ bride shalbe heard no more in thee: for thy [r] marchants were ỹ great men of the earth: & with thine inchantments were deceiued all nations.

24 And in her was founde the blood of the Prophets, & of the Saints, and of all that were slaine vpon the earth.

## CHAP. XIX.

1 Praises are giuen vnto God for iudging the whore, & for auẽging ỹ blood of his seruãts. 10 The Angel will not be worshipped. 17 The foules & birds are called to the slaughter.

AND after these thinges I heard a great voice of a great multitude in heauen, saying, [a] Hallelu-iah, saluation, and glory, and honor, and power [be] to the Lord our God.

2 For [b] true and righteous [are] his iudgements: for he hath condemned the great whore, which did corrupt ỹ earth with her fornication, & hath auẽged the blood of his seruãts [shed] by her hand.

3 And againe they saide, Hallelu-iah: and her [c] smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure [d] beastes fell downe, and worshipped God that sate on ỹ throne, saying, [e] Amen, Hallelu-iah.

5 Then a voyce came out of ỹ throne, saying, Praise our God, al ye his seruãts, and ye that feare him, both smal & great.

6 And I heard like a voice of a great multitude, and as the voyce of many waters, and as the voyce of strong thũderings, saying, Hallelu-iah: for [our] Lorde God almightie hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: for the [f] marriage of the Lambe is come, and his wife hath made her selfe ready.

8 And to her was granted, that she shoulde be arayed with pure fine linen & shining: for the fine linen is the righteousnesse of Saintes.

9 Then [g] he saide vnto me, Write, *Blessed [are] they which are [h] called vnto ỹ Lãbs supper. And he said vnto me,

i Both they that temporally haue had profit by the strumpet, and also the spirituall marchants shall for sorowe and want of their gaine crie out and despaire.

k Which is very odoriferous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware that these marchants sell, and best cheape, which soules notwithstanding the sonne of God redeemed with his precious blood 1.Pet.1,19.

n That is, the things which thou louedst best.

o And so shew signes of great sorowe.

‖ Or, noble estate.

p And hath reuenged your cause in punishing her. Iere.51.63.

q It shall not be like to other cities which may be builded againe, but it shall be destroyed without mercie.

r The Romish prelates and marchants of soules are as kings & Princes: so that their couetousnes and pride must be punished: secondly their craftes and deceites: and thirdly their crueltie.

a That is, praise ye God, because the Antichrist and all wickednes is taken out of the worlde.

b So that all the Saints are confirmed and ought nothing to doubt of the saluation of the faithful.

c The wicked shalbe burned in continuall fire, that neuer shall be extinguished.

d By the foure beasts are meant all creatures.

e Signifying, that his iudgements are true and iust, and that we ought to praise him euermore for the destruction of the Pope.

f God made Christ ỹ bridegrome of his Church at the beginning, and at the last day it shall be fully accomplished when we shall be ioyned with our head.

g That is, the Angell.

Mat.22.2.

chap.14.13. h Whome God of his free mercie calleth to be partakers of his heauenly graces, and deliuereth from the filthie pollutions of Antichrist.

These

Theſe wordes of God are true.

10 And I fell before his feete, *to worſhip him: but he ſaid vnto me, See thou do it not: I am thy fellow ſeruant, & one of thy brethren, which haue the i teſtimonie of Jeſus. Worſhip God: for ỹ k teſtimonie of Jeſus, is ỹ Spirit of prophecie.

11 And I ſaw heauen open, & beholde, a white l horſe, & he that ſate vpon him, was called, m Faithfull and true, and he n iudgeth and fighteth righteouſly.

12 And his eyes [were] as a flame of fire, and on his head [were] o many crownes: and hee had a name written, that no man p knewe but himſelfe.

13 And * hee was clothed with a garment dipt in q blood, & his name is called, THE r WORDE OF GOD.

14 And the ſ warriers which were in heauẽ, followed him vpõ white horſes, clothed with fine linen white and pure.

15 And out of his mouth went out a ſharpe t ſworde, that with it he ſhoulde ſmite ỹ heathen: for he * ſhall rule them with a rod of yron: for he it is that treadeth the wine preſſe of the fierceneſs and wrath of almightie God.

16 And hee hath vpon his garment, & vpon his u thigh a name written, *THE KING OF KINGS, AND LORDE OF LORDES.

17 And I ſawe an Angell ſtand in the x ſunne, who cryed wt a loude voyce, ſaying to all the foules ỹ did flie by the mids of heauẽ, Come, & gather your ſelues together vnto ỹ ſupper of the great God,

18 That ye may eat ỹ fleſh of Kings, & the fleſh of hie Captaines, & the fleſh of mightie men, & the fleſh of horſes, and of them ỹ ſit on them, & the fleſh of all free men and bond men, & of ſmal and great.

19 And I ſaw the beaſt, & the Kings of the earth, & their y warriers gathered together to make battell againſt him, ỹ ſate on the horſe & againſt his ſouldiers.

20 But the beaſt was z taken, & with him that falſe Prophet that wrought myracles before him, whereby he deceyued them that receyued ỹ beaſts marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire, burning with brimſtone.

21 And the remnant were ſlaine with the ſworde of him ỹ ſitteth vpon ỹ horſe, which commeth out of his mouth, & all the foules were filled full wt their fleſh.

Chap. 22. 8, 9.

i Who am charged to teſtifie of Jeſus, or which am partaker of the ſame Goſpel and faith.

k Hee ſheweth ỹ none ought to be worſhipped but onely God: and that hee is of their nomber whom God vſeth to reueile his ſecrets vnto the Prophets, that they may declare them to others, alſo ỹ we muſt beleeue no other ſpirit of prophecie, but that which doth teſtifie of Jeſus, and leade vs to him.

l Whereby is ſignified that Jeſus Chriſt our iudge ſhall be victorious and ſhall triumph ouer his enemies.

m Hee meaneth Chriſt.

n So that the wicked ſhall tremble before his face.

o To ſhewe that he was ruler of all the world.

p That is, none can haue ſo full reuelation howe Chriſt is very God, eternall, infinite and almightie, as he himſelfe.

Iſai 63. 1, 2.

q Whereby is ſignified his victorie, & the deſtruction of his enemies.

r Signifyng that Jeſus Chriſt, which is the word, is made fleſh, & is our Lorde, our God & ỹ iudge of the quicke and dead.

ſ This declareth that his Angels ſhall come with him to iudge the world.

t Which driueth the wicked into eternall fire. Pſal. 2. 9. chap. 2, 27.

u Which declareth his humanitie, wherein he is Lord of all, and ſhall iudge the world. 1. Tim. 6, 15. chap. 17. 14.

x This ſignifieth that the day of iudgement ſhalbe cleare and euident, ſo that none ſhalbe hid: for the trumpet ſhall blow aloude and all ſhall vnderſtand it.

y For the Pope and the worldly princes ſhal fight againſt Chriſt, euen vntill this laſt day.

z The ouerthrowe of the beaſt and his, which ſhall be chiefely accomplished at the ſeconde comming of Chriſt.

## CHAP. XX.

2 Satan being bounde for a certaine time, 7 And after let looſe, vexeth the Church grieuouſly. 10. 14 And after the world is iudged, he and his are caſt into the lake of fire.

AND I ſawe an a Angel come downe from heauen, hauing the b keye of ỹ bottomles pit, & a great chaine in his hand.

2 And hee tooke the dragon that olde ſerpent, which is the deuill and Satan, and bound him c a thouſand yeeres,

3 And caſt him into the bottomles pit, and ſhut him vp, and ſealed [ỹ doore] vpon him, that hee ſhoulde deceiue the people no more, till the d thouſand yeres were fulfilled: for after that hee muſt be looſed for a litle ſeaſon.

4 And I ſawe e ſeates: and they ſate vpon them, and iudgement was giuen vnto them, and [I ſawe] the ſoules of them, that were beheaded for the witnes of Jeſus, and for the worde of God, and which did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Chriſt a f thouſand yeere.

5 But ỹ reſt of the g dead men ſhal not liue againe, vntil the thouſand yeeres be finiſhed: this is the h firſt reſurrection.

6 Bleſſed & holy is hee, ỹ hath part in the firſt reſurrection: [for] on ſuch the i ſeconde death hath no power: but they k ſhalbe ỹ Prieſts of God & of Chriſt, and ſhall reigne with him a l thouſand yeere.

7 And when the thouſand yeeres are m expired, Satan ſhall be looſed out of his priſon,

8 And ſhall go out to deceiue the people, which are in the foure quarters of the earth: [euen] n Gog and Magog, to gather them together to battell, whoſe number [is] as the ſand of the ſea.

9 And they went vp into the plaine of the earth, which compaſſed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuil ỹ deceiued them, was caſt into a lake of fire & brimſtone, where the beaſt & the falſe prophet ſhall be tormented euen day & night for euermore.

11 And I ſawe a great white throne,

a This Angel repreſenteth the order of the Apoſtles, whoſe vocation and office was from heauen: or may ſignifie Chriſt, which ſhoulde treade downe the ſerpents head.

b Hereby he meaneth the Goſpel whereby hell is ſhut vp to the faithfull, and Satan is chained that he cannot hurt them, yea and the miniſters hereby open it to the infidels, but through their impietie and ſtubburnnes.

c That is, from Chriſtes natiuitie vnto the time of Pope Sylueſter the ſeconde: ſo long ỹ pure doctrine ſhould after a ſort remaine.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of them that ſuffer for Chriſtes ſake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are ſpiritually dead: for in whom Satan liueth, he is dead to God.

h Which is to receiue Jeſus Chriſt in true faith, and to riſe from ſinne in newnes of life.

i The death of the ſoule, which is eternall damnation.

k Shalbe true partakers of Chriſt and of his dignitie.

l That is, for euer.

m After that the chaine is broken and the true preaching of Gods worde is corrupt.

n By them are ment diuers and ſtrange enemies of ỹ Church of God, as ỹ Turke, the Sarazins, & others, reade Eze. 38. 2, & 39. 1, 2. by whom ỹ Church of God ſhould be grieuouſly tormẽted.

and

and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe ṕ dead, both great and small stand before God: and the p bookes were opened, and * another booke was opened, which is [the booke] of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And ṕ sea gaue vp her dead, which were in her, and q death and hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 And r death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not founde written in the booke of life, was cast into the lake of fire.

o Which was Christ, prepared to iudgement with glorie & maiestie.
p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the booke. Phil.4.3. chap.3,5. and 21,27.
q Vnderstanding all kindes of death, wherby men haue bene slaine.
r Hell & death which are the last enemies, shalbe destroyed.

## CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

Isa.65,17. and 66.22.

AND I sawe * a newe heauen, and a newe earth: a for * ṕ first heauen, and the first earth were b passed away, & there was no more sea.

2 And I Iohn sawe the c holy citie newe Ierusalem come d downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauen, saying, Beholde, the Tabernacle of God [is] with men, & hee will dwel with them: & they shalbe his people, and God himselfe shalbe their God w̃ them.

4 * And God shall wipe e away all teares from their eyes: & there shalbe no more death, neither sorowe, neither crying, neither shall there be any more paine: for the first things are passed.

5 And hee that sate vpon the throne, said, * Behold, I make all things newe: and hee sa[id] vnto me, Write: for these wordes ar[e] faithfull and true.

6 And he said vnto me, It is done, * I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirst, of ṕ f Well of ṕ Water of life freely.

7 He that ouercommeth, shall inherite all things, and I will be his God, and hee shall be my sonne.

8 But the g fearefull & vnbeleeuing, and the h abominable & murtherers, and whoremongers, and sorcerers, and idolaters, & all liers shall haue their part in the lake, which burneth with fire and brimstone, which is the second death.

9 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shewe thee the i bride, the Lambes wife.

10 And he caried me away in the spirit to a great & hie mountaine, & he shewed me the great k citie, holy Ierusalem, l descending out of heauen from God,

11 Hauing the glorie of God: & her shining was like vnto a stone most precious, as a m Iasper stone cleare as crystal,

12 And had a great n wall and hie, and had twelue o gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Israel.

13 On the East part [there were] three gates, [&] on the Northside three gates, on the Southside three gates, [and] on the westside three gates.

14 And the wall of the city had twelue foundations, and in them the names of the Lambes twelue p Apostles.

15 And he that talked with me, had a golden reede to measure the citie withall, and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the length is as large as the bredth of it, and hee measured the citie with the reede, twelue thousand furlongs: and the length, & the bredth, and the height of it are equall.

17 And he measured the wall thereof, an hundreth fourty and foure cubits, by the measure of mã, that is, of the Angel.

18 And the building of the wall of it was of Iasper: and the citie was pure gold like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation [was] Iasper: the seconde of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The fift of a Sardonyx: the sixt of a Sardius: ṕ seuenth of a Chrysolite: the eight of a Beryl: the ninth of a Topaze: the tenth of a Chrysoprasus, the eleuẽth of a Iacinct: the twelfth an Amethyst.

21 And ṕ twelue gates [were] twelue perles, and euery gate [is] of one pearle, and the streete of the citie [is] pure golde, as shining glasse.

22 And I saw no Temple therein: for the

Isa.25.8. chap.7.17.
e All occasions of sorrowes shall be taken away: so that they shall haue perpetuall ioye. Isa.43.19. 2.cor.5.17.
i Meaning the Church, which is married to Christ by faith.
k By this description is declared the incomprehensible excellencie, which the heauenly companie do enioy.
l It is said to come downe from heauen, because all the benefites that ṕ Church hath they acknowledge it to come of God through Christ.
m Euer greene & flourishing.
n Signifying that the faithful shalbe surely kept in heauen.
o That is, place inough to enter: for els we knowe there is but one way and one gate, euen Iesus Christ.
p For the Apostles were meanes whereby Iesus christ the true foundation was reuealed to the worlde.

Chap.1,8. and 22.13. f I that am the eternall life, will giue vnto mine to drinke of the liuely waters of this euerlasting life. g They which feare men more then God. h They which mocke and iest at religion.

the Lord God almighty and ỹ q Lambe are the Temple of it.

23 *And the citie hath no neede of the sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 *And the people which are saued, shall walke in the light of it: and the r Kings of the earth shall bring their glorie and honour vnto it,

25 *And the gates of it shal not be shut by day: for there shall be no night there.

26 And the glory, and honour of the Gentiles shalbe brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in ỹ Lambes* Booke of life.

q This declareth ỹ Christ is God inseparable with his Father. Isa.60.19. Isa.60.3,5.

r Here we see as in infinite other places that Kings and Princes (contrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lorde. Isa.60.11. Phil.4.3. chap.3.5. and 20.12.

## CHAP. XXII.

1 The riuer of the water of life. 2 The fruitefulnesse & light of the citie of God. 6 The Lorde giueth euer his seruants warning of things to come. 9 The Angell will not be worshipped. 18 To the worde of God may nothing be added nor diminished therefrom.

AND he shewed me a pure a riuer of water of life, cleare as crystal, proceeding out of the throne of God, and of the Lambe.

2 In the b middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery c moneth: and ỹ leaues of the tree [serued] to heale the d nations with.

3 And there shalbe no more curse, but the throne of God & of the Lambe shall be in it, and his seruants shall serue him.

4 And they shall see his face, and his Name shalbe in their foreheads.

5 *And there shalbe no c night there, & they neede no candle, neither light of the Sunne: for the Lord God giueth them light, and they shal reigne for euermore.

6 And he said vnto me, These words are faithfull and true: and the Lorde God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Beholde, I come shortly. Blessed [is] hee that keepeth the wordes of the prophetie of this booke.

8 And I am John, which sawe and heard these things: and when I had heard and seene, *I f fell downe to worship before the feete of the Angel, which shewed me these things.

9 But he said vnto me, See thou [do it] not: for I am thy fellowe seruant, and of thy brethren the Prophets, & of them which keepe the wordes of this booke: Worship God.

10 And he sayd vnto me, g Seale not the wordes of ỹ prophecie of this booke: for the time is at hand.

11 Hee that is vniust, let him be vniust still: and he which is filthie, let him be filthie still: and hee that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with me, * to giue euery man according as his worke shalbe.

13 I am *Alpha and Omega, the beginning and the ende, the first and ỹ last.

14 Blessed [are] they, that do his commandements, that their right may be in the h tree of life, & may enter in through the gates into the citie.

15 For without [shalbe] dogs and enchanters, & whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh i lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in ỹ Churches: I am the roote & the k generation of Dauid, & the bright morning l starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, m Come: and let him that is a-n thirst, come: and *let whosoeuer o will, take of the water of life freely.

18 For I protest vnto euery man that heareth ỹ wordes of ỹ prophecie of this booke, *If any man shal adde vnto these things, God shall adde vnto him the plagues, that are written in this booke.

19 And if any man shal diminish of the wordes of ỹ booke of this prophecie, God shal take away his part out of the booke of life, and out of ỹ holy citie, and from those things which are written in this booke.

20 Hee which testifieth these things, sayeth, p Surely, I come quickly. Amen. Euen so q come, Lord Iesus.

21 The grace of our Lorde Iesus Christ [be] with you all, Amen.

a He alludeth to the visible paradise to set foorth more sensibly the spirituall: and this agreeth with ỹ which is written, Ezek.47.1.

b Meaning, that Christ who is the life of his Church, is common to all his, and not peculiar for any one sort of people.

c For there are all things pleasant and full of all contentation continually.

d Which some time were impure as Gentiles, but nowe are purged and made whole by Christ. Isa.60.19,20.

e The light shallbe vnchangeable, and shine for euer. Chap.19.10.

f Now this is the seconde time that hee suffered himselfe to be carried away with the excellencie of the person: which is to admonish vs of our infirmitie & readines to fall, except God strengthen vs miraculously with his spirit.

g This is not then as the other prophesies which were commanded to be hid, till the time appointed, as in Dan.12.4. because that these things should bee quickely accomplished, and did nowe begin. Rom.2.6. Isa.41.4. and 44.6. chap.1.8. and 21.6.

h They shall liue eternally with the sonne of God.

i That maintaine false doctrine, and delight therein.

k That is, a true and naturall man, and yet God equall with my Father.

l For Christ is the light that giueth light to euery one that commeth into this worlde.

m Let them be afrayde of Gods horrible iudgements, and assoone as they heare the Lambe call, let them come.

n He that feeleth himselfe oppressed with afflictions, and desireth the heauenly graces and comfort. Isa.55.1.

o That is, when God beginneth to reforme our will by his spirit. Deut.4.2. and 12.32. prou.30.6.

p Seeing the Lorde is at hand, we ought to be constant and reioyce, but wee must beware we esteeme not the length nor shortnes of the Lords comming by our owne imagination, 2.Peter 3.9.

q This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

THE ENDE.